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Power, Access, and Design in Moroccan EFL Textbooks: A Critical Literacy Perspective

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Abstract

This study investigates the extent to which critical literacy is promoted in the Moroccan EFL textbook, *Ticket 2 English*, through the analytical lens of Janks' (2010) critical literacy framework. Employing a mixed qualitative–quantitative content analysis, ten reading passages and their accompanying tasks were systematically coded across four interrelated dimensions: power, access, diversity, and design. The findings reveal a marked imbalance among these dimensions. While the textbook consistently facilitates linguistic access through readable texts, structured scaffolding, and comprehension-oriented activities, opportunities for learners to critically interrogate power relations and ideological assumptions are minimal. Representations of diversity are present but remain largely descriptive and celebratory, with limited multivoicedness or engagement with structural inequalities. Most notably, the design dimension is almost entirely absent, as learners are not invited to redesign texts, construct counter-narratives, or reframe meanings from alternative perspectives. Overall, the textbook prioritizes functional and communicative literacy over critical literacy, positioning learners primarily as consumers rather than producers of meaning. The study underscores the need for pedagogical and

textbook-level interventions that integrate critical engagement and textual redesign to foster reflective and socially aware EFL learners in the Moroccan context.

Keywords: critical literacy, EFL textbooks, Moroccan education, Janks' model, discourse and ideology.

1. Introduction

Over the past two decades, the concept of literacy has expanded from a narrow focus on decoding printed text to a broader understanding of literacy as a socially situated practice shaped by ideology, power, and identity. Critical literacy approaches argue that students must learn not only to comprehend texts but also to question how texts position them and others, what worldviews they normalize, and what power relations they sustain (Luke, 2000; Freire & Macedo, 1987). Paulo Freire's foundational work emphasizes that reading involves "reading the word and the world," highlighting the inherently political nature of literacy (Freire & Macedo, 1987).

Building on this foundation, Hilary Janks (2010) developed one of the most influential models of critical literacy. Janks argues that critical literacy requires the integration of four interdependent dimensions that are power, access, diversity, and design to enable learners to interrogate dominant

ideologies, access powerful discourses, recognize linguistic and cultural diversity, and redesign texts for more equitable meanings. According to Janks (2010), critical literacy fails when any one dimension is prioritized at the expense of the others; genuine empowerment emerges only when these dimensions work in synergy.

In educational settings where textbook's structure most of classroom instruction, the affordances and limitations of textbook activities directly influence students' opportunities to develop critical literacy skills. In the Moroccan EFL context, textbooks remain the central pedagogical tool, and previous research shows that many Moroccan English textbooks emphasize comprehension, vocabulary recall, and grammar accuracy at the expense of deeper critical engagement with texts (Bouhlila, 2011; El Khatir, 2019). While recent curriculum reforms promote learner autonomy, intercultural awareness, and higher-order thinking, little empirical research has examined whether reading tasks in widely used textbooks, such as *Ticket to English 2*, actually foster the forms of critical engagement described by Janks.

This study addresses this gap by conducting a critical literacy analysis of all reading tasks in *Ticket to English 2* using Janks' (2010) four-dimension framework. Specifically, the study investigates whether and how the textbook's reading tasks promote critical literacy, the types of prompts that are most and least aligned with critical literacy principles, and the extent to which learners are encouraged to interrogate ideological messages, question representation, or redesign meanings. By analyzing the reading tasks systematically, the study provides insight into the degree to which Moroccan EFL learners are supported or limited in becoming critical, reflective readers capable of engaging with texts beyond surface-level comprehension.

2. Literature Review

2.1. Critical Literacy: Theoretical Foundations

Critical literacy emerges from the broader critical pedagogical tradition, which positions reading as a process of questioning how texts construct social realities, identities, and power relations. Luke (2012) argues that critical literacy requires learners to interrogate the political, ideological, and cultural assumptions embedded in texts rather than treating them as neutral information. This orientation shifts literacy from comprehension toward critique and transformation.

Hilary Janks' (2010) four-dimension model -power, access, diversity, and design- is among the most influential frameworks for operationalizing critical literacy in classroom practice. The model suggests that critical literacy is not a single skill but the interplay between (a) analyzing power

relations in texts; (b) providing learners access to dominant literacies; (c) valuing linguistic and cultural diversity; and (d) empowering learners to redesign texts and produce counter-discourses. Later empirical studies (e.g., Janks, 2019) confirm that the balance of these dimensions is crucial: too much focus on critique without access may disempower, while access without critique risks reproducing inequality.

In the broader theoretical landscape, Cervetti, Pardales, and Damico (2001) emphasize that critical literacy not only involves textual interpretation but also positions learners as agents capable of social change. Similarly, Comber (2015) argues that critical literacy practices should engage students with real sociopolitical issues, encouraging them to respond through inquiry, redesign, and action. These theoretical models collectively underline the importance of examining classroom resources, such as textbooks, to determine whether they actually provide opportunities for critical engagement.

2.2. EFL Textbooks as Sites of Ideology and Representation

Textbooks play a central pedagogical role in many EFL contexts, functioning not only as linguistic resources but also as cultural and ideological instruments. Research consistently shows that textbooks produce implicit messages about gender, culture, identity, and global relations. As Gray (2010) notes, EFL textbooks often reproduce sanitized, depoliticized narratives that prioritize safe, globalized identities over local sociocultural realities.

Multiple studies demonstrate that the selection and framing of texts shape learners' worldviews. For example, Curdt-Christiansen (2015) argues that language textbooks serve as instruments of "ideological transmission," embedding dominant cultural values through seemingly neutral content. Likewise, Lee (2011) finds that textbook reading tasks frequently focus on comprehension and vocabulary rather than critical inquiry, which limits learners' opportunities to question ideological assumptions.

These findings imply that textbook reading tasks must be evaluated not only for linguistic difficulty but for the ideological work they do, what perspectives they privilege, omit, silence, or normalize.

2.3. Critical Literacy in EFL Contexts and Textbook Tasks

Research on critical literacy in EFL contexts highlights both its potential and its challenges. According to Ko (2013), integrating critical literacy into EFL classrooms can enhance learners' ability to evaluate texts, recognize bias, and understand how language constructs social realities. However, many EFL materials do not support such development.

Studies focusing specifically on textbook reading tasks reveal similar patterns. Nguyen and Marlina (2020) found that although textbooks may include diverse texts, the accompanying tasks rarely promote deeper analysis, critique, or redesign. Instead, they tend to reinforce surface-level comprehension, which is inconsistent with critical literacy principles. On a related note, Shin, Eslami, and Chen (2011) show that cultural representations in textbooks often lack complexity and tend to favor dominant, Western-centric narratives, thereby limiting learners' exposure to diverse perspectives.

From a critical literacy perspective, textbook reading tasks should:

- challenge learners to question representation;
- examine whose interests are served;
- explore missing or silenced viewpoints;
- and encourage students to redesign or respond critically to the text.

The absence of such tasks suggests a gap between theoretical aspirations and actual classroom materials.

2.4. The Gap in Moroccan EFL Textbook Research

While critical literacy research is expanding globally, very few studies have examined Moroccan high-school EFL textbooks through a critical literacy lens. Existing Moroccan textbook analyses focus largely on gender representation, culture, or critical thinking skills—but rarely on Janks' (2010) framework. Moreover, the reading tasks in widely used textbooks such as *Ticket 2 English* have not been systematically analyzed for their potential to promote critical literacy.

This gap provides space for the present study, which uses Janks' four-dimension model as an analytical tool for evaluating whether *Ticket 2 English* reading tasks promote critical literacy or primarily support traditional comprehension-oriented instruction.

3. Methodology

3.1. Research Design

This study adopts a qualitative, interpretive research design grounded in critical textbook analysis. The purpose is to examine the extent to which *Ticket 2 English* promotes critical literacy through its reading passages and associated tasks. The analysis is theoretically anchored in Janks' (2010) model, which conceptualizes critical literacy through four interdependent dimensions—power, access, diversity, and design. These dimensions are viewed not as discrete

categories but as mutually constitutive components of meaning-making. A qualitative design is methodologically appropriate because textbooks are social and ideological artifacts whose meanings cannot be reduced to quantifiable measures; instead, they require interpretive reading, contextual understanding, and discourse-sensitive methods (Luke, 2012; Rogers & Schaenen, 2014).

3.2. Corpus and Data Description

The corpus consists of all reading passages and associated reading tasks in the 2022 Moroccan 2nd-year Baccalaureate textbook *Ticket 2 English*. The dataset provided by the researcher contained the complete set of reading pages from all ten units of the textbook. Each unit contains:

- One core reading passage,
- a set of pre-reading tasks,
- while-reading comprehension tasks,
- and post-reading tasks (discussion prompts, vocabulary activities, extended writing tasks).

The corpus therefore comprises:

- 10 reading passages,
- 10 pre-reading task sets,
- 10 while-reading task sets,
- 10 post-reading task sets.

The passages cover themes including gifted youth, cultural misunderstandings, formal and informal education, sustainable development, gender and leadership, cultural identity, citizenship, international organizations, scientific innovation, and brain drain. To comply with copyright constraints, all passages were paraphrased prior to analysis while preserving their semantic, structural, and discursive features.

3.3. Data Preparation and Organization

Each reading passage and its associated tasks were extracted from the provided images and compiled into an analytic document. Passages were paraphrased and divided into analyzable segments (e.g., descriptive sections, narrative sequences, explanatory elements). All tasks were transcribed verbatim, categorized by function (pre-, while-, post-reading), and connected to their corresponding passage excerpt.

The corpus was then organized into a unit-by-unit matrix to enable integrated thematic and comparative analysis. This structured preparation ensured consistency in coding and

allowed the four dimensions of Janks' model to be applied systematically across units.

3.4. Analytical Framework

The analysis is grounded explicitly in Janks' (2010) Critical Literacy Framework, which conceptualizes literacy as an interdependent relationship among four dimensions:

1. Power: how texts construct, obscure, reinforce, or challenge social power relations.
2. Access: the extent to which learners are given linguistic and cognitive tools to understand and use dominant literacies.
3. Diversity: how texts represent social, cultural, gendered, or ideological differences.
4. Design: opportunities for learners to reconstruct, critique, and redesign texts.

Critical literacy research emphasizes that these dimensions must be analyzed in relation to one another, since access without power risks assimilation; diversity without power risks tokenism; and critique without design results in mere deconstruction without transformation (Janks, 2010).

3.5. Coding Scheme Development

The coding scheme was developed deductively from Janks' theoretical model and refined inductively through repeated engagement with the textbook. The scheme included text-level codes (applied to the reading passages themselves) and task-level codes (applied to all pre-, while-, and post-reading activities).

Text-Level Coding Categories

- **P1 (Power–Representation):** how social actors are portrayed.
- **P2 (Power–Ideology):** identification of underlying ideological messages.
- **P3 (Power–Silences):** examination of absent or marginalized perspectives.
- **A1 (Access–Language & Genre):** linguistic accessibility, genre conventions.
- **D1 (Diversity–Identity Representation):** representation of cultural/gender/social groups.
- **R1 (Design–Transformability):** the degree to which the text invites reinterpretation.

Task-Level Coding Categories

- **P4 (Power–Critical Engagement):** tasks requiring critique, question framing, challenge.
- **A2 (Access–Comprehension Scaffolding):** inference, summarization, vocabulary tasks.
- **A3 (Access–Higher-order Thinking):** comparison, evaluation, justification.
- **D2 (Diversity–Multivoicedness):** inclusion of multiple perspectives.
- **R2 (Design–Redesign Activities):** rewriting, reframing, counter-narratives.
- **R3 (Design–Dialogic Engagement):** debate, argumentation, perspective-taking.

The coding categories were tested on two units, revised to ensure clarity and discrimination, and then applied systematically to the entire dataset.

3.6. Coding Procedure

The coding process followed an iterative, multi-stage procedure aligned with qualitative research practices (Miles, Huberman, & Saldaña, 2020).

First, all passages were read repeatedly to identify explicit and implicit patterns in representation, thematic framing, and narrative positioning. Second, each passage was coded sentence by sentence using the text-level codes described above. Particular attention was paid to how the text positioned social actors (e.g., successful youth, migrants, women leaders), what ideologies were reinforced or concealed (e.g., meritocracy, neoliberal responsibility), and whose voices or experiences were absent.

Third, each task set was coded line by line using the task-level categories. Pre-reading tasks were analyzed for how they activate prior knowledge and frame interpretation. While-reading tasks were coded for the extent to which they support or limit critical access. Post-reading tasks were examined for their potential to enable redesign, critique, or transformation.

Fourth, all coding results were aggregated into a cross-unit analytic matrix to identify systemic patterns across the textbook. This allowed the interdependence or imbalance of the four dimensions to be assessed at the textbook level rather than only at the unit level.

3.7. Ensuring Analytical Trustworthiness

To maintain rigor, several established qualitative validation strategies were used. An audit trail was maintained documenting coding decisions and refinements. Iterative coding cycles were used to ensure stability and coherence. Theoretical triangulation was achieved by consistently aligning interpretations with Janks' theoretical definitions and with contemporary critical literacy scholarship. Reflexivity was central to the analysis, acknowledging the researcher's positionality within the Moroccan sociocultural context and the ideological assumptions that could influence interpretation.

3.8. Ethical Considerations

The textbook analyzed is part of the Moroccan national curriculum. All passages were paraphrased to comply with copyright restrictions; however, thematic content, discursive structures, and pedagogical functions were preserved for analytic accuracy. No human participants were involved, and therefore no ethical clearance was required.

4. Data Analysis Results

The analysis of the ten reading passages in *Ticket 2 English* is grounded in a systematic coding process based on Janks' (2010) critical literacy framework. The table below presents the quantitative distribution of the codes across the textbook, showing how often each dimension appears in the readings and their associated tasks. These frequencies provide the empirical foundation for the qualitative interpretation that follows.

Table 1: Frequency of Critical Literacy Codes Across All 10 Units (Based on Janks' Model)

Janks Dimension	Code	Description	Frequency (out of 10 units)
POWER	P1	Representation of social actors (who is centered/marginalized)	10
	P2	Ideological positioning (meritocracy, nationalism, individualism)	9
	P3	Silences / absent voices	10
	P4	Critical engagement tasks (questioning power, ideology)	1
ACCESS	A1	Linguistic access (genre clarity, text readability)	10
	A2	Comprehension scaffolding (while-reading support)	10
	A3	Higher-order thinking tasks (analysis, evaluation, comparison)	7
DIVERSITY	D1	Representation of cultural / gender / social differences	8
	D2	Inclusion of multiple viewpoints / multivoicedness	2
DESIGN	R1	Text's potential for redesign (ambiguity, openness, alternative readings)	3
	R2	Redesign activities (rewriting, reframing, counter-narratives)	0
	R3	Dialogic tasks (debate, role-play, perspective-taking)	2

These frequencies reveal an unmistakable pattern: access dominates the textbook, diversity is represented but rarely problematized, power is embedded within the texts but never challenged through tasks, and the transformative dimension of critical literacy is virtually absent. A closer reading of the passages demonstrates how these patterns materialize at the textual level.

The power dimension emerges in every unit, primarily through the nature of textual representations and through the recurring silences that accompany them. The first unit

presents four Moroccan youths celebrated for their achievements in robotics, music, scientific invention, and entrepreneurship. In coding this passage, P1 was applied because the text constructs these individuals as models of excellence and determination. P2 was assigned because the narrative aligns with a meritocratic ideology, implying that success is a direct result of talent and personal effort. However, P3 is equally prominent: the passage never acknowledges the structural inequalities that shape the lives of Moroccan youth, such as regional disparities, underfunded schooling, or socioeconomic barriers. The absence of any reference to systemic factors signals a meaningful silence that shapes how readers interpret youth success. This pattern is repeated across almost every unit.

The sustainable development unit also exhibits a strong presence of ideological framing. The passage encourages students to adopt environmentally responsible behaviors such as reducing waste, planting trees, and conserving water. These recommendations are framed as individual moral obligations, reflecting a neoliberal environmental discourse in which systemic polluter industries, corporations, and governmental policies are conspicuously absent. The coding of P3 in this unit reflects the complete silence surrounding larger structural forces that contribute to environmental degradation. The text naturalizes a view of environmental responsibility that is personal rather than political, prompting P2 as well. Even in units where political issues are explicitly embedded, such as migration or gender equality, the texts offer only partial depictions. In the migration unit, for example, the narrative laments the loss of talented youth who emigrate abroad, describing this phenomenon as a national problem. Yet the voices of migrants themselves never appear in the text, nor does the passage address the systemic constraints employment scarcity, regional inequality, institutional barriers that push individuals to leave. Again, P3 reflects a significant silence, while P2 shows how the framing aligns with national economic interests.

It is significant that only one instance of P4 appears in the entire dataset. In the citizenship unit, learners are asked to propose ways to improve civic engagement. Even here, the activity stops short of challenging the text's underlying assumptions, and students are not invited to examine or critique the ideological framing presented. In effect, the power dimension functions almost entirely at the level of textual production rather than student interaction. This confirms Janks' argument that access without critical engagement reproduces dominant ideologies rather than contesting them.

In contrast, the access dimension is consistently and strongly supported. Linguistic access (A1) is present in all passages. The texts are written in accessible English, with predictable

structures and familiar genres. The unit on cultural humor uses short narrative anecdotes that clearly illustrate cultural misunderstandings in a simple, linear format. The passage on formal and informal learning uses explicit connectives such as "whereas," "however," and "on the other hand" to mark contrast and comparison. The unit on international organizations presents information through a clear expository style similar to encyclopedia entries. Across these units, A1 coding demonstrates that learners are given meaningful, comprehensible exposure to academic language.

A2 appears in every unit as well, due to consistent scaffolding in the while-reading and post-reading activities. In the sustainable development unit, for example, learners are guided through a sequence of tasks that move from identifying environmental problems to analyzing causes and proposing solutions, though the tasks remain cognitive rather than critical. The unit on cultural humor asks students to match statements, infer the meanings of expressions, and summarize main ideas; these scaffolding activities show clear alignment with A2 coding. The brain drain unit uses comprehension questions that direct students to trace the causes and consequences of migration, although the activity never moves into critical interpretation.

Higher-order thinking tasks coded as A3 appear in seven units, although their depth varies. In the education unit, students compare formal education with apprenticeship learning in terms of methodology, accessibility, and outcomes. This requires them to draw from multiple parts of the text and express a reasoned viewpoint, demonstrating the presence of A3. The women's leadership unit similarly asks students to evaluate the contributions of female leaders and justify why their roles are significant. Other units, however, such as youth talent and cultural humor, include minimal higher-order thinking, remaining largely within comprehension-level tasks.

The diversity dimension appears in the majority of units but rarely functions critically. Coding D1 reflects the inclusion of cultural, gender, and social diversity, yet this representation tends to be surface-level. In the cultural humor unit, diversity is portrayed through light-hearted anecdotes about misunderstandings between Moroccan locals and foreign tourists. This representation acknowledges cultural difference but remains descriptive and benign, avoiding any discussion of deeper issues such as cultural stereotyping or power relations. In the women's leadership unit, gender diversity is highlighted through short profiles of accomplished women, both Moroccan and international. However, these portrayals are celebratory and do not discuss the systemic barriers women face in their professional and personal lives. Here again, diversity is present but not problematized.

The scarcity of D2 coding is particularly significant. Only two units provide more than one viewpoint on an issue. The contrast between formal and informal learning in Unit 3 presents two educational modalities, yet both perspectives are authored by the same narratorial voice, and learners never encounter authentic testimonies from students, apprentices, or educators. Similarly, the citizenship unit offers multiple social roles but still filters them through a single authoritative perspective. The absence of genuine dialogic plurality reinforces a single dominant interpretation across units, confirming Janks' claim that diversity without power remains representational, not critical.

The design dimension is the least represented across the textbook. Although three units exhibit textual features that could allow for alternative readings (R1), these opportunities remain unrealized because the tasks do not support transformative engagement. For example, the migration unit contains significant ideological silences that could encourage students to rewrite the passage from the perspective of a migrant. Yet the reading tasks focus solely on textual comprehension and factual recall. The sustainable development unit could invite students to rewrite environmental messages from the perspective of a community impacted by industrial pollution, but no such activity appears.

The complete absence of redesign tasks (R2) is the most striking finding of the entire analysis. Not a single activity invites learners to rewrite, reposition, reframe, or transform the text. Students never engage in producing counter-texts, alternative voices, or modified framings. This confirms that the transformational potential of critical literacy is almost entirely absent. Dialogic meaning-making (R3) appears only twice, and even then, the dialogic activities remain disconnected from textual critique. In the citizenship and women's leadership units, students engage in discussion, but these conversations revolve around thematic agreement rather than contestation or re-imagining.

Taken together, the analysis reveals a clear imbalance: *Ticket 2 English* provides strong linguistic access and broad, uncritical representations of diversity but offers extremely limited opportunities for learners to interrogate or transform textual meaning. The dominance of access, the superficial treatment of diversity, the presence of strong but unchallenged ideological framing, and the near-absence of design collectively demonstrate that the four dimensions of Janks' model do not operate in synergy within the textbook. While students gain exposure to thematic content and linguistic structures, they are not positioned to question power, engage multiple perspectives, or reconstruct meaning. As a result, the textbook supports basic literacy more than critical literacy,

and its potential to cultivate reflective, socially aware readers remains largely unrealized.

5. Discussion

The findings of this study reveal a systematic imbalance in the way critical literacy is embedded in *Ticket 2 English*. While the textbook provides consistent linguistic access and controlled exposure to diverse themes, it falls short of fostering the critical and transformative engagement that lies at the heart of Janks' (2010) model. This imbalance confirms that the presence of socially relevant content alone does not guarantee the development of critical literacy; rather, it is the interaction between access, power, diversity, and design that determines whether learners are positioned as critical meaning-makers or passive recipients of text.

One of the most salient findings concerns the dominance of access at the expense of other dimensions. The consistent presence of linguistic accessibility, comprehension scaffolding, and structured higher-order tasks suggests that the textbook aligns strongly with communicative and skills-based pedagogies promoted in Moroccan EFL policy documents. From a pedagogical standpoint, this emphasis is not inherently problematic, as access is a necessary condition for meaningful participation in literacy practices. However, as Janks (2010) cautions, access without critical engagement risks reproducing dominant ideologies rather than challenging them. In this textbook, access functions primarily as a mechanism for comprehension and skill development, not as a gateway to ideological critique.

The analysis of the power dimension further underscores this concern. Although power relations are embedded in nearly all reading passages through representation and silence, learners are rarely invited to interrogate these relations. Meritocratic narratives, individualizing discourses of success, and neoliberal framings of responsibility recur across units, yet they remain unexamined in classroom tasks. The near-absence of critical engagement activities confirms that power operates invisibly, shaping meaning without being named or questioned. This finding supports earlier research on EFL textbook studies suggesting that ideological content is often naturalized through ostensibly neutral educational texts, particularly in exam-oriented contexts where critical questioning is not institutionally prioritized.

The treatment of diversity further illustrates the limitations of representational inclusion without critique. While cultural, gender, and social differences are visible across units, diversity is framed in celebratory and consensual terms. Such representations align with what critical literacy scholars describe as a "safe multiculturalism," in which difference is acknowledged but stripped of its political and structural

dimensions. The scarcity of multivoiced texts and authentic perspectives reinforces a single authoritative viewpoint, limiting learners' exposure to competing narratives. As a result, diversity functions as content rather than as a site of inquiry, confirming Janks' assertion that diversity without power remains descriptive rather than transformative.

Perhaps the most significant implication of the findings lies in the absence of the design dimension. Critical literacy, in its strongest form, requires learners not only to analyze texts but also to redesign them—to produce alternative meanings, voices, and representations. The lack of redesign tasks in *Ticket 2 English* suggests that learners are positioned primarily as consumers of knowledge rather than as producers of discourse. Even when texts contain ideological gaps or silences that could invite reinterpretation, the accompanying tasks constrain engagement to comprehension and agreement. This absence significantly limits learners' agency and undermines the emancipatory potential of critical literacy.

In the Moroccan EFL context, these findings must be interpreted within broader structural and institutional constraints. Textbooks operate within a centralized curriculum, high-stakes examinations, and pedagogical traditions that prioritize coverage and accuracy over critique. Within such conditions, textbook authors may deliberately avoid controversial issues or open-ended tasks that could disrupt classroom control. Nevertheless, the results suggest that promoting critical literacy does not necessarily require radical curricular reform or overtly political content. Rather, it can be achieved through modest pedagogical shifts, such as incorporating critical questions, encouraging perspective-taking, and designing tasks that invite learners to rewrite texts from marginalized viewpoints.

Overall, the findings indicate that *Ticket 2 English* supports functional and communicative literacy more effectively than critical literacy. While students gain access to language and themes relevant to global citizenship, they are not systematically encouraged to question how meanings are constructed, whose interests are served, or how texts might be reimagined. This reinforces the argument that critical literacy in Moroccan EFL textbooks remains more aspirational than operational. For critical literacy to move from discourse to practice, greater attention must be paid to the integration and interaction of all four dimensions of Janks' model, particularly the often-neglected dimension of design.

6. Conclusion

This study set out to examine the extent to which critical literacy is promoted in *Ticket 2 English* through the lens of Janks' (2010) framework. The findings demonstrate that while the textbook provides strong linguistic access and includes

thematically diverse content, it offers limited opportunities for learners to critically engage with power, interrogate dominant ideologies, or redesign textual meanings. As a result, the four dimensions of critical literacy — power, access, diversity, and design — do not operate in synergy, limiting the textbook's capacity to foster critical literacy in practice.

The analysis shows that ideological meanings are embedded within reading passages through patterns of representation and silence, yet these meanings remain largely unchallenged at the level of pedagogical tasks. Diversity is visible but treated in celebratory and descriptive ways, without encouraging learners to explore structural inequalities or competing perspectives. Most significantly, the near-total absence of redesign activities positions learners as consumers of text rather than as active producers of meaning. In line with Janks' argument, access without critique ultimately reinforces dominant discourses rather than disrupting them.

Within the Moroccan EFL context, these findings highlight a persistent gap between the stated goals of education—such as citizenship, critical thinking, and learner autonomy—and the actual literacy practices promoted through textbooks. While institutional constraints and exam-oriented teaching partly explain this gap, the study suggests that meaningful engagement with critical literacy does not require the rejection of existing textbooks. Instead, it calls for pedagogical interventions that transform how textbooks are used in classrooms.

This study contributes to textbook research and critical literacy scholarship by providing an empirically grounded analysis of a widely used Moroccan EFL textbook. However, it is limited to a single textbook and focuses exclusively on textual and task analysis. Future research could examine how teachers mediate textbook content in practice, how learners respond to critically oriented tasks, or how critical literacy principles could be systematically incorporated into textbook design.

In conclusion, *Ticket 2 English* supports functional and communicative literacy but falls short of cultivating critical literacy. For Moroccan EFL education to move toward more reflective and socially aware literacy practices, greater attention must be given to integrating critical engagement and redesign into both textbook development and classroom pedagogy.

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