

## **Teaching Critical Media Literacy to Fight Fake News in Moroccan Higher Education: Focus on Facebook and YouTube**

**Ouahiba Er-raïd**

Mohammed V University in Rabat  
Rabat, Morocco

**Ahmed Chouari**

Moulay Ismail University of Meknes  
Meknes, Morocco

Corresponding Author: [a.chouari@umi.ac.ma](mailto:a.chouari@umi.ac.ma)

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### **Abstract**

Since the appearance of COVID-19, there has been a global concern over the unprecedented spread of fake news on social media. In Morocco, social networks have become principal tools for spreading a vast array of fake news on different events, namely those connected to COVID-19. The large spread of fake news also made teaching Critical Media Literacy a must today to fight its devastating effects in countries where it is still primarily ignored, namely at the university level. Therefore, the main aim of this study is to explore the types of fake news posts Moroccan university students are exposed to on Facebook and YouTube and to examine the pedagogies Moroccan teachers use to teach Critical Media Literacy in higher education to combat fake news. A short survey, semi-structured interviews, and teaching materials were used to collect data on Moroccan university students' exposition to fake news and the strategies Moroccan teachers use to effectively teach Critical Media Literacy. The findings showed that Moroccan students were frequently exposed to various fake news posts on different issues and were not equipped with enough tools to spot fake news on social networks. Moroccan university teachers also faced adverse challenges in implementing adequate pedagogies to enhance Critical Media Literacy.

*Keywords:* Critical Media Literacy, effective teaching, Fake news, media literacy, social networks

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## Introduction

On September 3, 2017, Hilary Clinton tweeted: “I’m excited to sign up for @Verrit, a media platform for the 65.8 million! Will join me and sign up too” (Nichols, 2017, para. 1). she was speaking of Peter Daou’s media platform, which was launched in 2017. The ultimate goal of the site was to battle fake news and its effects during and after the American elections of 2016. The upsurge of fake news during and after the 2016 American elections was unprecedented, as can be seen in the following quote: “Our database contains 115 pro-Trump fake stories that were shared on Facebook a total of 30 million times and 41 pro-Clinton fake stories shared a total of 7.6 million times” (Allcott & Gentzkow, 2017, p. 212)

The elections of 2016 also showed that social media had become an important tool for spreading a huge number of fake news stories with Facebook taking the leading role. Tandoc, Lim, and Ling (2017) explicitly blamed social media for spreading fake news: “Social media sites are not only marked by having a mass audience, but they also facilitate speedy exchange and spread of information. Unfortunately, they have also facilitated the spread of wrong information, such as fake news” (p. 3). In the same vein, Allcott and Gentzkow (2017) noted that “the most popular fake news stories were more widely shared on Facebook than the most popular mainstream news stories” (p. 212).

The recent increase in “nudging” has had adverse effects on internet users (Bernal, 2018; Gelfert, 2018; Kellner & Share, 2019; Khaldarova & Mervi, 2016; Silverman & Singer-Vine, 2016). This increase has also obscured the “availability of reliable, factual, and relevant information” and made the issue of disinformation and fake news a pedagogical concern in all countries (Weiss, et al., 2020, p. 2). Various studies have shown that there is a “pressing need” to create “a media-literate citizenry that can disrupt, contest, and transform media apparatuses” (Semali, 2003, p. 275). At the university level, critical media literacy has been used as a tool to develop critical media literate students in countries like America and Canada. However, the situation in other places is much different (e.g., the Middle East and North Africa) as the need for critical media literacy seems to be more urgent today. The present study, therefore, purports to fill in this knowledge gap to enhance the role of critical media literacy within academia in countries like Morocco.

To reach this end, the following research questions have been developed:

- RQ 1: What types of fake news stories/posts have Moroccan university students been exposed to on Facebook and YouTube recently?
- RQ 2: What strategies do Moroccan university students use to cope with fake news on social networks?
- RQ 3: What strategies do teachers use to teach critical media literacy to fight fake news in Moroccan higher education?
- RQ 4: What challenges do Moroccan teachers face in teaching critical media literacy in higher education?

The present study is divided into four sections. The first section reviews the previous literature on media literacy, critical media literacy, and the pedagogies of teaching critical media literacy at university. Section two discusses the methodology and the research design adopted in the paper. Section three presents the data findings related to the research questions. The last section provides a discussion of the findings.

## Literature Review

This review of the literature discusses the relevant literature and media literacy, critical media literacy, fake news, and teaching critical media literacy in higher education. First, it deals with the difference between media literacy and critical media literacy. Second, it discusses the relationship between social networks and fake news. Finally, it presents the related literature on teaching critical media literacy in higher education to fight fake news on social networks.

### *From Media Literacy to Critical Media Literacy*

Media scholars have given different definitions of media literacy (Alvermann, & Hagood, (2000); Brandt, 2001; Hunt, 2016; Kellner & Share, 2019; Kellner & Share, 2005; Norton & Hathaway, 2010). For Hobbs (2001), media literacy aims at “asking questions about what you watch, see and read” (p. 5). Thoman (1999), on the other hand, highlights the role of media literacy in helping students deal with the meaning of media messages by providing them with the necessary tools to go beyond the surface level: “media literacy (...) can equip students with the tools to understand not only the surface meaning of media messages, but also the latent one” (as cited in Semali, 2003, p. 274).

Other scholars think that media literacy can play a more important role in education (Kellner & Share, 2019, Weiss, et al., 2020). For Semali (2003), “media literacy can help foster critical thinking and discussion of media-related issues, including how media messages are created, marketed, and distributed, as well as their potential influence (or how they are received)” (p. 274). In other words, media literacy does not only help students develop critical thinking skills, but also gives them insights into the creation of media messages, how they are marketed, and their potential impact on different consumers. Lunt and Livingstone (2012) did not only discussed some different agendas of media literacy, but also highlighted the specific value of the citizenship agenda of media literacy:

The value of media literacy is also recognized by critical scholars and civil society advocates as part of a wider citizenship agenda, as a form of participation and inclusion, as a means of overcoming disadvantage, a means of community empowerment or, more tactically, as a preferable alternative to technical or regulatory content restrictions. (p. 117)

In the above quote, Lunt and Livingstone state that the importance of media literacy lies in its wide reach and role as a means of empowering community members, fighting exclusion, ensuring social participation, and making people effective critical thinkers.

Critical media literacy, on the other hand, is relatively new in comparison to media literacy (Kellner & Share, 2019; Mendoza, 2010; Share, 2015). Scholars of critical media literacy education think that its role and teaching strategies are far more complex in contrast to media literacy (Mendoza, 2010). According to Kellner and Share (2007), critical media literacy “deepens the potential of education to critically analyze relationships between media and audiences, information and power” (p. 59). As such, critical media literacy has the potential to unravel the role media can play in manipulation, propaganda, ideology, and power. Kellner and Share (2007, p. 60) further explained that critical media literacy “focuses on the ideology critique and analyzing the politics of representation of crucial dimensions of gender, race, class, and sexuality” (as cited in Goering & Thomas, 2018, p. 3).

### ***The Upsurge of Fake News on Social Networks***

#### ***Fake News Defined***

Before dealing with fake news in the past and now, it is deemed necessary to start with defining fake news. In her article on fake news, Watson (2018) concluded that “we must define and understand the development of fake news before we can successfully fight it” (p. 96). However, it is worth noting that although fake news is relatively new as a phenomenon, its definition seems to be problematic. One of the major problems in defining fake is that it overlaps with other terms, such as “information disorders”, “misinformation”, “disinformation”, and “mal-information”. Marwick (2018), for instance, argued that “hoaxes, memes (...) common ways of spreading problematic information” (p. 479). Goering and Thomas (2018) also warned: “the concept of fake news continues to evolve in front of our eyes. No questions asked, fake news, whichever version of it, is potentially deadly” (p. 2). What are, therefore, some definitions of fake news?

Golbeck, et al. (2018) gave a short definition of fake news as “information, presented as a news story that is factually incorrect and designed to deceive” (p. 19). In other words, all information that is not correct and which intends to fool or mislead its consumers is considered fake news. By deceiving the readers, these stories are believed to be true, shared widely, and can even go “viral”.

To define fake news, Tandoc, et al. (2017) analyzed 34 scholarly articles, published between 2013 and 2017. They, thus, came up with a more detailed definition of fake news, including its current meaning. They also made it clear that there was a strong link between social media and fake news:

Earlier studies have applied the term to define related but distinct types of content, such as news parodies, political satires, and news propaganda. While it is currently used to describe false stories spreading on social media, fake news has also been invoked to discredit some news organizations’ critical reporting, further muddying discourse around fake news. (p. 2)

Differently put, fake news' definition has gained today other layers of meaning. Its definition has become more complex due quick spread of "false stories" via social media and as a means of attacking and shaking the credibility of news organizations

For other scholars, defining fake news cannot be done without defining "real news". In his book chapter entitled "Fighting Fake News in the Age of Digital Disorientation", Williams (2018) started by defining "real news" first. He noted that "real news" stories can be defined as "information that is recent, relevant, reliable, historically framed, hegemonically hip, and multi-perspectival." (p. 56). Accordingly, news stories not meeting these six criteria cannot be considered "real news" stories. In other words, these stories should instead be seen as types of fake news.

### *Social Media as Tools of Spreading Fake News*

The connection between social media and the spread of fake news has been advanced by numerous scholars (Bonnet & Rosenbaum, 2019; Creech, 2020; Del Vicario, et al., 2016; Derakhshan & Wardle, 2017; Wardle & Derakhshan, 2018; Kellner & Shaw, 2007). Most of these scholars agree that social media have become an essential source of creating, consuming, and sharing information. Unlike traditional media, social media are inexpensive and easy to access daily. Social media have also made it possible for non-journalists to create news and compete with journalists at an international level (Tandoc et al., 2017). Unfortunately, the spread of fake news via social networks largely opened the door for the spread of fake news, too. This situation made it hard for the online receiver to distinguish between "real news" and "fake news". Therefore, a logical question that needs to be asked now is: how do experts in the field define fake news?

Basing their definition on Wardle's (2017) typology, Bakir and MacStay (2017) considered content and context essential features of understanding fake news:

We define fake news as either wholly false or containing deliberately misleading elements incorporated within its content or context. A core feature of contemporary fake news is that it is widely circulated online (...) where people accept as fact 'stories of uncertain provenance or accuracy'. (pp. 1-2)

In this definition, the responsibility of the consumers/receivers of fake news is also made explicit, as they take such information for granted without checking its source or reliability.

Chen (2017) considered fake news a social problem that was created by new technology and should be seen as a virus spreading among Internet users. He concluded that fake news results from direct exposure to misinformation via the Internet: "Today when we speak about people's relationship to the Internet, we tend to adopt the nonjudgmental language of computer science. Fake news was described as a 'virus' spreading among users who have been 'exposed' to online misinformation" (as cited in Creech, 2020, p. 7).

Tandoc et al. (2017) argued that both social networks and the users of their content were behind the spread of fake news. According to them, social network users do not often care enough to check the authenticity or "legitimacy" of the information they share: "Receiving information

from socially proximate sources can help to legitimate the veracity of information shared on social networks. However, users seldom verify the information that they share” (p. 3).

In a nutshell, defining fake news is not an easy task due to several factors: (1) it is an old phenomenon, (2) it has evolved quickly in the twenty-first century, (3) social networks have added to the complexity of its nature, (4) scholars disagree on its definition, and (5) it is very similar to other phenomena, such as “hoaxes” and “memes”.

### ***Teaching Critical Media Literacy and the Issue of Fake News on Social Networks***

Media scholars often argue that media literacy and critical CML can be used to support and advance critical thinking among students (Feuerstein, 1999; Goering & Thomas, 2018; Hobbs & Jensen, 2009; Radloff & Bergman, 2009; Share, 2015). In a study conducted by Feuerstein (1999) in Israel on students aged between 10 and 12, it was found that media literacy programs did not only promote “media analysis skills of pupils”, but also developed their “critical thinking skills” (p. 52). In the same vein, Radloff and Bergman (2009) argued that developing media literacy skills can advance students’ critical thinking abilities. By engaging students in analyzing media texts and media roles, they found that students were able to “watch carefully; think critically” (p. 168).

Other scholars maintain that teaching CML has the power to develop the “culture consciousness of citizenship” and can lead to “participatory democracy”. Karaduman (2015) argues that the role of critical media literacy is primordial in helping students become conscious citizens by exposing them to media’s “multidirectional perspectives.” The ultimate goal, therefore, is to have critical thinkers who can contribute to the creation of “stable democratic environments” (p. 3042). Kellner and Share (2007), on the other hand, started their study by exploring the theoretical bases of critical media literacy, and, then, moved to analyze “four different approaches to teaching it” (p. 59). They also thought that critical media literacy education research should be based on cultural studies and critical pedagogy to provide teachers with “practical applications for how to engage students in the classroom with critical media literacy concepts” (p. 68).

Still, other scholars focus more on developing models or frameworks of teaching CML (Bonnet & Rosenbaum, 2019). In 2011, Hammer developed a course where CML was perceived as “engaged pedagogy” (Hammer, 2011). Her students used “digital video montage” or “documentary” to produce their own media texts based on their perspectives. The students’ videos “often address issues related to social justice and/or the politics of representation” (p. 362). Rodesiler (2010) used “mode, audience, purpose, and situation” (MAPS) as a “protocol for critical media analysis” (p. 164) to help students become more autonomous and better critical thinkers when approaching media texts.

To be sure, CML pedagogy is evolving today and its role in promoting critical thinking, democracy, and active citizenship cannot be contested. Researchers in the field have also proved that teaching CML in the twenty-first century can have a paramount role in combatting fake news,

especially on social networks. However, extant literature shows that CML and its pedagogy in the MENA region have not yet received enough attention within academia.

### **Methods**

This study is based on a mixed-methods approach. To be more specific, it is based on a “concurrent mixed methodology”. It is a method that allows the researcher to make use of both quantitative and qualitative techniques in both collecting the data and analyzing them.

### ***Participants***

This study was conducted at the Faculty of Arts and Humanities, Moulay Ismail University of Meknes, during the Fall Semester of 2021. Two different samples were used to collect both quantitative and qualitative data. The data were collected via different instruments: (1) questionnaires for quantitative data collection, (2) interviews for qualitative data collection, (3) and some pedagogical documents, including the “Media and Visual Studies” course description, were also used for both quantitative and qualitative data.

The essential sampling strategy used in this study was purposive sampling (Fraenkel, Wallen, & Hyun, 2012). The sample was composed of Semester 5 students from the “Media and Visual Studies” classes. A total of 34 students participated in this study: 20 females and 14 males, aged between 20 and 50 years old. In addition, two teachers took part in the interview for qualitative data collection.

### ***Research Instruments***

As regards the instruments of the study, two different instruments were used to collect the data. First, self-report questionnaires were used to collect quantitative data. This instrument was used to collect different types of data: background information on the respondents, types of fake news they were exposed to, students’ strategies to check news stories, teaching strategies of media literacy, and challenges faced by teachers. To collect qualitative data, different tools and strategies were also used. The central instrument for qualitative data collection was the semi-structured interview with two teachers of media studies at the faculty. The interview was composed of some central questions about different aspects of teaching media studies and media literacy, such as “What teaching strategies do you use to teach media literacy?” And “What are obstacles that you face when teaching media literacy?” In addition to the questionnaire and interview, two different pedagogical documents were used. The lectures posted on the faculty platform were used to collect information on the media material and its content. The second source was the course description of “Media and Visual Studies,” which was also used for data collection and analysis.

### ***Data Analysis***

The obtained data were analyzed in two different ways, that is, quantitatively and qualitatively. Descriptive statistics were used to analyze the quantitative data, namely frequencies and percentages. The Statistical Package for the Social Sciences (SPSS) was used for two different objectives: (1) to calculate

percentages and frequencies, and (2) to make tables for displaying numbers and analysis. Qualitative data collected through the semi-structured interview and the pedagogical documents, on the other hand, were analyzed through qualitative content analysis. Qualitative content data analysis allowed the researcher to develop themes and categories related to teaching CML for analysis. Most of the themes and categories were developed from the literature on fake news and critical media literacy education. These themes and categories were, therefore, analyzed in relation to the quantitative data findings.

**Results**

This section aims to present the findings related to the research questions of this study. The first subsection concerns the types of fake news stories Moroccan students are exposed to. The second section is on the strategies Moroccan students use to spot fake news. The third subsection discusses the strategies used in teaching media literacy in Moroccan higher education. In the last subsections, the challenges of teaching critical media literacy in Moroccan higher education are presented.

**Types of Fake News**

To understand the types of fake news stories Moroccan students are exposed to, students were asked to give information on the most popular websites they visit. The results show that Moroccan university students are not so much different from students in other countries. Facebook (100%), Instagram, and YouTube (94.1%) are the most frequently visited social networks by Moroccan students as can be seen in Table one below:

Table 1. *Frequencies of students' social networks usage*

	Responses		Percent of Cases
	N	Percent	
Tagged	1	0.9%	2.9%
Google+	6	5.4%	17.6%
Twitter	3	2.7%	8.8%
Instagram	32	28.6%	<b>94.1%</b>
Facebook	34	30.4%	<b>100.0%</b>
Tumblr	2	1.8%	5.9%
YouTube	32	28.6%	<b>94.1%</b>
Other	2	1.8%	5.9%
Total	112	100.0%	329.4%

Then, when asked about the types of stories Moroccan university students are exposed to, the respondents gave different examples. The findings regarding this issue revealed six most



dominant themes: (1) the death of a celebrity (e.g., Queen Elizabeth and Mr. Bean), (2) COVID-19 and the vaccines of COVID-19, (3) news by Algerian social network users, (4) news about the last Moroccan elections, (5) news about American presidents (Donald Trump and Joe Biden), and (6) news about the end of the world in 2020.

### *Students' Strategies to Spot and deal with Fake News on Social Networks*

Despite being aware of the dangers of fake news on social networks, it seems that an important number of students are still fooled by them. In this study, 44.12 % pointed out that they were sometimes victims of fake news stories; while only 11.76 claimed that they had never been fooled by these stories, as Figure two shows

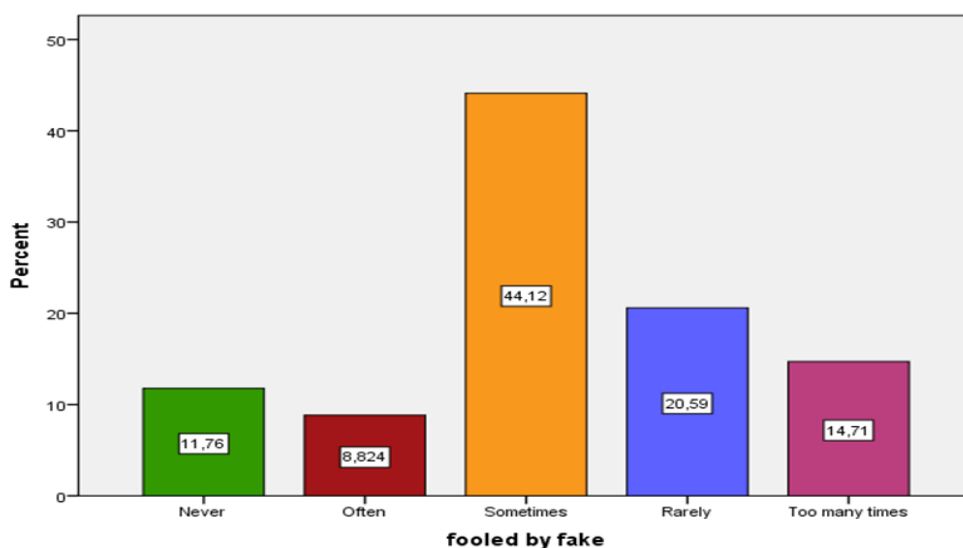


Figure 2. Percentages of students fooled by fake news on social networks

However, the findings show that Moroccan students use a set of strategies to spot fake news on social networks. The most frequent strategies are “checking the publisher’s name” (56.5%), “Looking for other such signs of authentic news, such as author’s name”: (56.5%), and “I question everything” (52.2%). Also, in responding to the question of why they check the reliability of news on Facebook and YouTube, most of the respondents referred to the lockdown and COVID-19. One of the respondents explained: “I think people are now more cautious about fake news due to their previous experience during the lockdown, at least they started to question the source of the information”.

It also seems that students’ awareness of the dangers of fake news made them reluctant to share fake news on Facebook and YouTube. The quantitative data showed that 91.18 % did not post fake news; while only 18 % admitted that they shared fake news on these social networks. Some students even considered posting fake news a crime that should be punished:

Personally, I think sharing fake news and helping it spread across the web could be harmful in many ways. Most people are vulnerable to fake news, they trust everything coming from

the internet, and it could be dangerous and life-threatening sometimes. I also think it was a good idea to consider it a crime and create a punishment for it by the law.

### ***Strategies Used in Teaching Media literacy in Moroccan Higher Education***

The findings showed that lecturing, video analysis, and student presentations were largely used in media studies classes. The frequencies and percentages of these strategies are summarized in the following table:

Table 2. *Teacher strategies in the media studies classes*

Teaching strategy	Yes (F)	Yes %	No (F)	No %
Lecture	34	100%	0	0%
Textbook reading	12	35.3%	22	64.7%
Article reading	21	61.8%	13	38.2%
Article critique	15	44.1%	19	55.9%
Video analysis	32	94.1%	2	5.9%
Open-ended assignment	8	23.2%	26	76.5%
Students' presentation	33	88.2%	3	8.8%
Projects	4	11.8%	30	88.2%

In Table two, the data show that lectures (100%), video analysis (94.1%), and students presentations (88.2%) are the most frequently used strategies. These findings were partly supported by the qualitative data, too. The interview data revealed that Moroccan teachers sometimes used some of these strategies to foster a better understanding of media literacy. Informant 2, for example, postulated that she used such strategies in teaching critical media literacy: “paying particular attention to language use and values incorporated in media messages; adapting UNESCO publications to my teaching, using videos produced by renowned scholars and active organizations in the field; using my own video and open access tutorials”.

On the other hand, the data displayed in Table two also make it clear that other important teaching strategies were limited and/or scarcely used, namely projects (11.8 %) and open-ended assignments (23.2 %).

### ***Challenges of Teaching Critical Media Literacy in Moroccan Higher Education***

During the analysis of teachers' responses about the challenges they faced in teaching media literacy, several themes emerged. These challenges can be divided into three major categories. The first category is related to the length of the program and logistics at the faculty level. The respondents complained about several obstacles, including the lack of database in the library, the absence of specialized classrooms for media studies, and the difficulties of conducting projects at the faculty. Informant 2 said that: “We often teach in classrooms or theaters which are not for media studies. This is a severe problem for teachers. Media should be taught in classrooms equipped with enough material for media studies. The program is also too long to be covered in one semester. We often cover just parts of the program”.

The second category is connected to students. The findings show that two themes are frequently raised: teachers are not satisfied with (1) the number of students in the group and (2) the lack of students' motivation and interaction in the media classes. According to informant 2,

The number of students in groups is too large. We teach groups of more than 200 hundred students sometimes. There is also weak interaction in the classroom because most of the students do not read the articles at home, I always give articles to be read at home, but when I come to class and ask questions, I discover that very few students did their homework. I end up answering my own questions. Also, very few students are willing to give presentations.

The last category concerns the pedagogies used in teaching CML within Moroccan universities. The obtained data showed that teaching CML was not effective because of diverse handicaps. In other words, it seems that teaching CML to Moroccan university students is still based on traditional pedagogies, such as "lecturing". Informant 2, for instance, summarized some of the pedagogical obstacles faced while teaching as such:

The key aspect of learning by doing is missing: no possibility for students to produce their own media messages; no access to recent publications because there is no open access. And there is not enough time to tackle all key units in media literacy.

## Discussion

This paper has revealed important insights about the risks that Moroccan university students are exposed to on social networks, and the immense role that teaching critical media literacy can play in combatting fake news stories on these social networks in the twenty-first century. Despite this importance, enhancing CML in Moroccan universities is still limited due to several challenges (both material and pedagogical) that impede the teaching-learning process within Moroccan higher education.

At the practical level, teaching CML does not directly involve students in producing their own media content, which deprives them of developing critical media literacy through understanding how media production works. Second, teaching CML in Moroccan universities is not yet seen as "a participatory, collaborative project" (Kellner & Share, 2007, p. 62) and does not allow for "critical engagement with media" (Joanou, 2017, p. 44). That is, teaching CML literacy to Moroccan higher education students still needs to be more student-centered to help students understand how media texts are constructed "in more tangible terms" (Joanou, 2017, p. 45). Third, it is evident that the pedagogies used in teaching CML do not prepare Moroccan students to be "active citizens" and ready to take part in "building democracy" (Karaduman, 2015; Kellner & Share, 2007). Fourth, there is a total absence of training Moroccan teachers on how to teach CML in the Moroccan context. In other words, how CML is taught today in Moroccan universities depends only on teachers' efforts, motivation, proactivity, and willingness to grow and develop professionally.

Obviously, then, there is an urgent need to develop a critical pedagogy of teaching media and CML to make Moroccan students “critical media literate” and “active consumers” and “producers” of media messages/texts in the twenty-first century (Weiss, et al., 2020). Of course, this cannot be achieved without changing the traditional curricula and moving beyond the traditional pedagogical practices. Media scholars today think that this requires the integration of the new advances in the internet, television, films, and videos (Nam, 2010; Semali, 2003; Willaims, 2018). More importantly, to ensure the success of pedagogical reforms at university, teacher training on CML pedagogy and teacher development is no longer just “a choice” or “option” (Kellner & Share, 2007; Weiss, et al., 2020); they are a must (Kellner & Share, 2005; Share, 2015).

### **Conclusion**

The central aim of this study was to explore the types of fake news posts Moroccan university students face on Facebook and YouTube and to examine the pedagogies Moroccan teachers use to teach Critical Media Literacy in higher education to fight fake news. The major findings of this study revealed can be summarized in some significant points. First, Moroccan university students are aware they are exposed to an array of fake news stories via Facebook and YouTube and use some techniques for fact-checking. It is also clear that the media study course has been very beneficial in developing students’ awareness of the dangers of fake news. At the level of teaching, teaching CML in Moroccan universities is not yet effective due to several impeding factors: (i) there is an absence of formal training on how to teach and test Critical Media Literacy in higher education, (ii) Media Studies classes are huge, lack essential logistics, and do not allow for effective teaching for CML, and (iii) research on CML teaching is still very scant in Morocco. Despite all these constraints, one of the main conclusions is that Moroccan teachers are aware of the importance of teaching CML to Moroccan students and its requirements. One of their ultimate goals is to enhance critical thinking skills and active learning among students to face the threats of some media texts, namely fake news. They, thus, endorse using effective strategies (e.g., projects, problem-solving, and scenarios) based on innovative methods of teaching CML.

### ***Implications of the Study***

One important implication of this study is that CML should be an integral part of the curriculum in Moroccan higher education today. A second implication is that teacher training is of tremendous importance in modern education. That is, teachers should be trained on how to implement CML in their classes to help students develop a “critical approach” (Kellner & Share (2019) to media content. Third, academic research on CML should be encouraged in the MENA region. Finally, any educational policies and/or reforms at the university level need to consider CML.

### About the Author

**Ouahiba Er-raïd** is a Ph.D. researcher at Mohammed V University of Rabat, Morocco. Her Ph.D. thesis is on religious freedom and religious minorities in Morocco. She has a Master degree in communication, culture and dialogue. Her research interests are media studies, inter-faith dialogue, religious studies, and religious minorities in the MENA region.

**Ahmed Chouari** currently teaches English studies at Moulay Ismail University of Meknes (UMI). He is an Associate Professor at the School of Arts and Humanities, Moulay Ismail University of Meknes, Morocco. He is also a Fulbright scholar. His main interests are culture, religion, media studies, communication, and critical thinking.

ORCID: <https://orcid.org/0000-0001-6829-1586>

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