

NEW MEDIA, CRITICAL ELT AND THE DECONSTRUCTION OF POPULAR CULTURE MENTALITY

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Abstract

The notion of popular culture stems from misleading rhetoric and orientation of the bourgeoisie of the so-called popular cultures against underdeveloped, poorly developed, non-projected and growing cultures. This study seeks to show that popular culture mentality can be deconstructed through Critical English Language teaching (CELT) and effective use of new media. Observation and secondary data are relied on. Content analysis, systematic review and descriptive tools are employed. The analysis demonstrates that since the construction of popular culture mentality involves media, rhetoric and stereotypical expressions by individuals and groups, its deconstruction can be attained through CELT, which also involves critical literacy and new media use. Through CELT and new media, the masses get educated that no culture is better than or superior to another. They also realise that bourgeois cultural constructs and orientation, and significant exploration and harnessing of any culture are what make the difference between the so-called popular cultures and the others. The study concludes that popular culture mentality can be deconstructed through CELT literacy and new media, because they have far-reaching impact on the audience. It recommends the reorientation of all and sundry, especially young people, about the myths and realities of popular culture. Owners of the labelled unpopular cultures should turn a new leaf and do all that would make theirs popular too.

Keywords: New media, Critical literacy, ELT, Deconstruction, Popular culture, Mentality

Introduction

English is one of the superimpositions on some non-Western nations since the era of colonialism. Following multilingualism in Nigeria, English could not be got rid of at independence but rather absorbed as the official as well as second language of the country. It is adopted to breach communication barriers among the many Nigerian peoples. The English Language has been a means of communication through which the popular culture mentality is (re)constructed overtime. The construction of Western culture as well as other non-African cultures as being superior to those of Africa involves the use of English Language. Thus, reconstructing the mentality requires engaging in critical English Language Teaching to ensure a critical use of the English Language (EL) for varied purposes.

This study argues that critical teaching of the English Language by the non-native English teachers would arm the non-Western learners, particularly Nigerian learners and users of English. That would

undoubtedly be possible with the acquisition of critical literacy skills that rouse the consciousness towards deconstructing their indigenous languages and dialects and cultures. Critical English Language Teaching (CELT) involving not just the classroom but the placeless yet all places of the new media would change the orientation and the attitude of Nigerians and other non-Western learners and users of the English Language and the new media towards their cultures and languages. Following the envisaged change, indigenous Nigerian cultures and speech forms would gain relevance in the mind of Nigerians. Consequently, they begin to turn to their cherished cultural and linguistic heritages and hold them in high esteem, having deconstructed and got rid of the Eurocentric mentality of popular cultures and reconstructed their mentality about cultures to be equal. After all, no culture is superior or inferior to another or the others (Robert & Dibia, 2015).

Conceptual Perspectives

The phrase 'new media' is used to refer to the electronic, internet technology-based and -driven means of communication between and among individuals and groups of far and near distances (Nwode, 2022). Nwode (2022) also defines new media as the sets of modern science and technology-based and communication media, used for wireless and borderless computer mediated interactions, transactions, networking and exchange of information, ideas, thoughts, knowledge, and so on. For Ravi (2012) and Wiest and Eltantawy (2015), new media refer to the recently developed information and communication mediums involving the combination of words, texts, symbols, audio, visuals and cartoons for symbolic communication, learning, teaching and entertainment.

As Friedman and Friedman (2008) have noted, the word 'new' media suggests newness or change from the old media to a new one. Considering the context and the nature of the so-called new media, these scholars (Friedman & Friedman, 2008) posit that it would have been more appropriate to call them 'networked media' than 'new media'. Reacting to that, Nwode (2022) notes that although the new media nomenclature is appropriate, if it were to be otherwise, it ought to have been christened 'digitalised mass media'. This is because they combine print and electronic media, all the means of mass communication, and go on to computerise or digitalise them (Nwode, 2022). As such, they are not really new, as the name suggest. Secondly, the other extant media before their emergence still remain 'mass media', not 'old media'. As such, it would have been more appropriate to call them 'digitalised mass media' (Nwode, 2022).

According to Nwode (2022), what is really new is the evolved communication technology involving internet, websites, computers and computerised devices. These have transformed mass media, journalism, public relations, interpersonal and intergroup communication, norms and values, social interactions, and love, dating and sexuality. They have also transformed education, teaching and learning, culture and cultural identity, administration, politics, democracy and leadership, international and diplomacy, Para/military and security services, business, trade, commerce, job and labour operations and relations, and health and medical services and relations, to mention but a few. Old media newspapers, magazines, radio, and television are communication delivery systems. These are relatively independent, static, and historical. The new media exert influence and change on the old media, which is why all newspaper, magazines, and television and radio houses now have their own websites and online versions of their produced content (Nwode, 2022).

Scholars agree that new media include social media, websites, Google, Apple, Amazon, Netflix, blogs, emails, music and television streaming services, virtual reality, augmented reality, video sharing platforms, online newspapers, online forums, Wikis, podcasts, webinars, vlogs, internet telephony, web advertisements, and online education, among others (Nwode, 2022; Friedman & Friedman, 2008). These new media are characterised by and dependent on the new media technologies, often regarded as Web 2.0,

which encompasses a wide variety of web-related communication technologies. These include blogs, wikis, online social networking, virtual worlds and other social media forms (Friedman & Friedman, 2008). The evolved new media have led to the 'death' of the old media. They make up for the lapses of the old media. They serve side-by-side with and supplement the old media. In fact, the new media are gradually replacing the traditional media (Nwode, 2022). With the known attributes and systems of new media, this study considers new media as being capable of changing the loose thinking or mentality anything Nigerian or African is archaic and valueless.

The concept of 'deconstruction' is used here to refer to the process of reversing the negative mentally and linguistically constructed labels and views about the cultures considered inferior, less prominent or unpopular and dabbled variously. To construct means to creatively and tactically create or form something, or bring something into existence. That is to say the idea of popular culture is a subjective crafting, formation or creation by the elite and educated members of the certain cultures in ways that project their cultures as being superior to or more important than other cultures. The deconstruction of popular culture mentality is all about reversing or getting rid of all the negative constructions about indicted, labeled or made-inferior cultures. In terms of Western culture and systems in comparison with their non-Western equivalents, those of the West had been christened popular and superior to the non-Western ones.

To deconstruct means to do away with, or put down what had or has been constructed. Thus, in the context of this paper, deconstruction includes erasing, deleting, uprooting, wiping out, etc. what had been subjectively and politically built in the minds of non-Western peoples, such as Nigerians, about their cultures and other systems of society in relation to those of the West. The construction had been adopted to consider and divide cultures in plural societies like Nigeria, whereby Hausa/Fulani, Yoruba and Igbo are considered to be ultimate or superior to other cultures. By so doing, the other cultures along with their speech forms are made to seem inferior and subservient. The implication is made manifest in the negligence of indigenous languages, cultures and other systems of society.

Culture is variously conceptualised, but all the definitions point to the common reality that 'culture is the total way of life of a people' (Evwierhoma, 2007; Anyaegbunam, 2005; Allimi, 2005; Newhill and La Paglia, 1986). Igwe and Adeyemi (2011) state that culture is 'truly the totality of a people's way of life at a given point in time' and it 'involves the way people eat, worship, interact, and perform socio-economic, political, educational and diverse activities within such a country or society.' It includes, determines and affects a society's systems, such as government, economy, technology, enterprises, arts (e.g. music, literature, sculpture, etc.), religion, customs and artefacts (all material objects) (Evwierhoma, 2007; Igwe & Adeyemi, 2011; Robert, Besong & Dibia, 2016). Capturing the aforementioned in a simple single sentence, Mbah (2018) says that culture refers to the values, norms, and beliefs of a society.

Theoretical Framework

This study is anchored on two theories. These are the Indigenous Existential Phenomenology Theory (IEPT) by Robert (2017) and the Diffusion Innovation Theory (DIT) by Roger (1962). IEPT is adopted to ground the study in terms of the indigenous culture and systems, while DIT is adopted because of new media in the context of the study. IEPT emphasises the need for every given people to individually and collectively be conscious of and make worthwhile efforts to transmit, promote, develop and sustain the existential indigenous phenomena of their societies. IEPT sees languages, literature, philosophy, indigenous knowledge and enterprises and culture as a whole as universal phenomena existing in every cultural society, which have to be cherished and harnessed accordingly without being endangered or subjected to attrition.

These phenomena, being universals, have equal value and uses as all societies. They are interrelated existentially. As such, the contemporary Africans, such as Nigerians, do not need to disregard and erode

their indigenous identities, cultures, knowledge, tradition, languages, philosophy, etc. in pursuit of alien ones. The theory maintains that it is normal for cultures in contact to influence each other positively, learn, borrow and benefit from each other, but it is abnormal for either or one of them to superimpose itself or its aspects on the other. The Indigenous Existentialist Phenomenology Theory (IEPT) also rouses ethnocentrism towards one's indigenous knowledge and phenomena, and the consciousness of one's own existence and that of the societal phenomena, institutions and elements that rouse his/her actions as stimuli. The proponent, Robert (2017), informs that all the elements that constitute the panorama of a given society fall under one category, the indigenous phenomenology of the culture.

Existentialism and phenomenology are parts and parcel of the cultures of a people. In this age of enlightenment and advancement, it is imperative for Nigerians and other non-Western peoples to uphold their own indigenous phenomena, such as languages, literature and other aspects of their indigenous cultures. They have to let go the binding lies told to us about and against our indigenous systems by Westerners (Appiah, 2018). The Western tales and myths about African systems had for long caused deviation from African indigenous systems and practices. Those brainwashing and inciting myths are parts of what Appiah (2018) considers as lies that bind nations and cultures together. Appiah (2018), like Robert (2017) and Utietiang (2000), charges contemporary Africans to avoid being continuously deceived by lies that erode our African identity, belief, nationhood, colour, status and culture. For him, a conscious rethinking of these phenomena would rouse the realities about them and allow for their sustenance across ages (Appiah, 2018). With that consciousness internalised and taught out to young people, the popular culture mentality would be submerged and got rid of in the contemporary society.

The Diffusion Innovation Theory (DIT), propounded by Roger (1962), explain how an idea, an innovation or a product gains momentum with time and diffuses (spreads) through a specific population or social system. Diffusion is only possible when a person or group(s) consider(s) a given idea, behaviour or product as something new or innovative (Robert, 2017). The diffusion of ICT in ELT is necessary and possible because EL teachers have considered ICT as an innovative and a fairly new trend or system that takes the teaching-learning of EL beyond the analogue traditional system. As Katz et al. (1963) note, diffusion is the process of spreading a given idea or practice over time through specific channels, such as through a social structure. The school is a functional social structure with neighbourhoods and multifaceted roles. DIT explains that for a new idea or an innovation to get diffused, there must be stages to follow. These are awareness, interest, evaluation, and trial and adoption stages respectively (Roger, 1962; Katz et al., 1963; Bittner, 1984).

In cultural context, diffusion is said to be occasioned by acculturation besides invention and cultural base. Discovery, invention and innovation are forms and processes of social change. Invention could be by design or accident, while innovation could be by diffusion or invention and cultural base. Innovations could be resisted because of culture, ignorance, economic reason— affecting the indigenous economy/individuals' economic status/potentials, fear of the unknown, moral sentiment, vested interest and vested status interest (Aguene, 2005; Anugwon & Igbo, 2002). Diffusion is the importing of some cultural traits by one country from another. Cultural traits can be an invention in one country and diffusion in another. Anugwon and Igbo (2002) have noted that new ideas, devices and techniques do not get stuck within the innovating society. They spread to other societies through the process of diffusion. The Christian religion, Western education and civilisation and most accompanying technological achievements in Nigeria today are all borrowed from the advanced industrial countries of Western Europe like Britain, France and Germany (Aguene, 2005). Njoku (2005) has noted that culture change is adoptive and had through variation, tentation and cultural borrowing modified old customs and ideas to adjust the old with the new in order to avoid friction and irritation. Cultural variation occurs when an individual acts

slightly differently in modifying existing culture acceptable within the society as innovation. Tentation is the process when accidental discovery results into cultural innovation Njoku (2005).

By implication, English Language (EL) teachers in Nigeria see the dire need for adopting ICT in ELT because they are aware of ICT with its huge prospects. Traditional and new media have continuously created the awareness. As Bittner (1984) has noted, the media create awareness about a new idea or an innovation and thereby rouse public interest in it. That is also the case of Nigerian EL teachers being aware of and interested in ICT. It should be noted that other agents of socialisation have also been involved in creating the awareness. Nevertheless, the desire of Nigerian EL teachers to integrate ICT in ELT remains constrained by the obvious internal and external challenges characterising the contemporary Nigerian education system. Yet, considering the prospects of the ICT, surmounting the challenges and adopting or integrating it in ELT is imperative. Next, with the awareness, the EL teachers in Nigeria have become keenly interested in ICT and thereby seek its integration in ELT. Upon realising their interest in ICT, these teachers had evaluated and continue to evaluate the ICT, as to ensuring that it is really a worthwhile innovation that has to be integrated in their system— English Language Teaching (ELT) in the education sector. From evaluation, the EL teachers have tried using ICT in various contexts and regards in order to prove and realise the prospects of the ICT.

Having proven and realised the prospects of this contemporary innovation in ELT, Nigerian EL teachers now advocate the integration of ICT in ELT in order for them to tap from the huge prospects of ICT, which would exert significant impact on the teaching of EL in Nigeria. This study advocates the integration of ICT in ELT and the use of new media to rouse learners' consciousness to their indigenous cultures so as to deconstruct the popular culture mentality. The rationale behind its advocacy is the fact that since ICT has huge prospects that far outweigh its accompanying problems, integrating it in ELT is a dire necessity. Its integration in ELT is a dire necessity because teachers, students and other actors in the school environment are bound to tap from the huge benefits of ICT. Currently, the EL teachers in Nigeria are still at the trial stage of the diffusion of ICT in ELT. At this stage, only a few of these teachers are (very) conversant with the use of ICT in teaching English Language. Moving on to this diffusion stage would undoubtedly lead to an appreciable increase in the number of EL teachers using ICT and of students benefiting from and using ICT in and beyond EL learning.

Innovative learning would be attained by the students, as they tap from the innovations of their teachers, whose switch to and use of ICT as well as new media would exert great impact on them. The impacts of ICT on the teachers are shared by the students as well as other persons in contact with the EL teachers in and outside the classroom. As Roger (1962) has noted, the adoption of an innovative or new system or practice is not simultaneous in every social system. That has also been the case with the integration of ICT (new media) in ELT in contemporary Nigeria. While some persons consider the adoption cum integration as being worthwhile, others do not. Roger (1962) has identified five groups of adopters of an innovation or a new idea: 'innovators, early adopters, early majority, late majority and laggards' (p. 150). By virtue of the semantic meanings of these terms, it is needless engaging in explaining who these categories of adopters are. The names clearly suggest or highlight who they are. It is noted that the change agent in the adoption centres on the conditions that increase the likelihood of adopting a new idea or not (Robert, 2017; Roger, 1962). The agent helps the audience to decide on the best idea to adapt by influencing their option about a particular situation (Robert, 2017; Bittner, 1984; Roger, 1962).

Therefore, given the foregoing realities, to complete the diffusion circle, it is imperative for new media to be fully adopted and integrated in ELT in particular and the Nigerian education system as a whole. It is quite clear from the foregoing analysis that IEPT and DIT aptly suit this study. They both emphasise the dire need to be innovative and adopt viable new systems, such as critical English Language teaching

(CELT) and the new media. Both implicitly and explicitly, the two theories (IEPT and DIT) affirm that CELT and new media are innovative means of deconstructing whatever had been constructed wrongly or characterised with unfavourable practices. Although the two theories do not explain the mental processes of rousing the interest of individuals and groups to innovative systems and practices, they offer valuable insights to them. It is in consideration of the insights that the two theories are adopted to ground the study.

Debating Popular Culture

Contemporary cultural studies pay attention to the notion of popular culture (De Gregorio-Godeo & Ramón-Torrijos, 2017; Barker, 2004; Bennett, 1998). This notion is understood in 'cultural studies as an arena of consent and resistance in the struggle over cultural meaning' (Barker, 2004, p. 42). It embodies other concepts, ideas and concerns, such as articulation, culture, discourse, ideology, identity, power, representation, text. Scholars, such as Fiske (1989a,b), Goodall (1995), Strinati (1995), Storey (2009a,b, 2010 & 2015), and Guins and Cruz (2005) have exemplified the great interest in the field of popular culture from within contemporary cultural studies. The scholastic attention paid to the notion of popular culture has brought to place different theoretical and methodological debates in cultural studies.

The debates are in opposing directions. One direction is the acceptance of the notion, while the other is that of rejection of the idea. While some scholars argue against the notion of popular culture, others argue in support of it. This paper seeks to argue against the idea of popular culture, because it creates dichotomies, discriminations, contempt, ethnic hate, identity contestation and bitter ideological and practical conflicts among peoples of the cultures christened popular and unpopular. Put simply, there is nothing realistically popular and unpopular about cultures, since no culture is superior or inferior to the other (Robert & Dibia, 2015; Robert, Besong & Dibia, 2016). This study agrees with Bennett (1998, p. 1) that the concept of popular culture 'is virtually useless, a melting pot of confused and contradictory meanings capable of misdirecting inquiry up any number of theoretical blind alleys' (p. 1). The study goes on to argue that the term is empty, subjectively constructed, misleading and does represent empty imaginary cultures considered to be superior to others.

In view of the above, this study makes a case for the deconstruction of the so-called popular cultures among peoples of the labelled unpopular cultures using new media and critical English Language Teaching (CELT). The study seeks to rouse consciousness in peoples of the labelled cultures to cultural realities that are largely undermined or covered often times. One of such realities is the objective idea of cultural equality, which upholds all cultures as being equal, with no particular being superior or inferior to another or the others. This study proposes the task of deconstructing the mentality that Western cultures are superior to non-Western ones and that major cultures of a place like Nigeria are superior to others that have no nation status. It also argues that the English, a colonial superimposition, being what had been used overtime to construct Nigerian indigenous languages and cultures in negative light, can also be used to deconstruct the wrong notions about Nigerian cultures that have been indicted or made-inferior. Besides, in this era of digitalisation, the task of deconstruction in the classroom includes the EL teacher, who has to deconstruct and teach learners to deconstruct using critical English Language Teaching (CELT) and the new media.

Mazrui (2006) attributes the poor developmental progress and mediocrity on the African continent to the relegation of African values, the inability of elites to harness the potentials of Western education and African values for optimal performance. In the same vein, Nwauzor (2014) notes, 'African elites failed to match their Western education with their African values in both their intellectual development and continent's progress' (105). Mazrui (2006) blames the African university for being a vehicle of Western influence on African culture. Lack of progress in Africa is linked to the influence of Western values (Robert et al., 2016). Mazrui (2006) uses Japan's technological progress as a parameter for measuring the African continent. Nigeria, and the like in Africa, must learn and relate with nations that have 'dewesternised' and are making meaningful progress, returning to their good deserted heritage for a

better nation and continent (Robert et al., 2016; Nwauzor, 2014; Mazrui, 2006). Therefore, it is high time we deconstructed negative cultural constructs in society and reconstructed them positively in ways that allow for *dewesternising*, equal conception and treatment of all cultures, and have positive and selective borrowing and diffusion of the cultural traits of other cultures.

Deconstructing Popular Culture Mentality Using ICT New Media

New media are integral parts of the whole information and communication technology. The ICT offers open access to the wide range of information, keeping them abreast of educative information in particular and other kinds of information (i.e. information for other purposes). Computers and other technologies making up ICT enable EL teachers to render more efficient, innovative, up-to-date academic and non-academic services to students and other individuals they serve. The benefit of open public access to EL teachers and students makes it imperative for new media to be used for deconstructing the mentality about Nigerian indigenous cultures. Teachers and students need a wide range of information sources in the course of and for teaching and learning. The point of emphasis on the foregoing is that effective use of the new media would make the envisaged deconstruction possible. The mentality can be deconstructed through critical English Language teaching (CELT).

With ICT, EL teachers do better in all the services they render. With it, they make use of audio-visual teaching aids in addition to the usual print materials used in the manual system of the traditional (analogue) teaching and learning. With ICT, EL teachers access and produce a wide range of information for innovative, standard, creative and critical teaching that offers learners a lot of opportunities and build them with different aspects of knowledge and life, including linguistic as well as socio-cultural diversity.

EL teachers in Nigeria could also produce and disseminate digital resources and audio-visual materials once ICT is duly integrated in ELT in their country. Integrating ICT in ELT is essential because teachers and students of English Language subject/course would easily produce and circulate information concerning English Language and Literature and language as a general phenomenon. Also, integrating ICT in ELT would allow for comparative studies on English Language and indigenous languages of non-native speakers and users of the English Language and other related subject matters. Upon the integration, these would certainly become widespread. The knowledge exchange and gain constitute another prospect of integrating ICT in ELT.

ICT is a viable means of creating public awareness about the nitty-gritty of EL in Nigeria; the Nigerian English teachers' roles, contributions and challenges; and the performance and constraints of Nigerian students in EL as well as their attitude towards EL, as their second language. Different orientation programmes are bound to be made online by EL teachers to students and the public through webinars, e-lectures, workshops, conferences and seminars, e-mails and other new media platforms, etc. Messages and information for various purposes could be produced, sent and received across distance. The ELT profession benefits from computer mediated language and services. These make up another set of the prospects of integrating ICT in ELT.

EL Teachers and the Task of Deconstruction

Ajayi (1997) states that teachers are the ones to make it possible for a child to be grounded in their mother-tongue, acquire one or more Nigerian languages, plus English and one or more foreign languages. They are the ones to ensure a proper foundation of scientific education for the child. As such, it is impossible to think of education without the contributions of teachers. The points made by Ajayi (1997) reiterate the role of the EL teacher in the task of deconstruction.

As Omolewa (2009) observes, it must be cleared in our minds from the outset that the teacher is at the centre in the pursuit and attainment of educational and socialisation goals and vision. This is because it cannot be disputed that the teacher basically determines the relevance, quality and sustainability of

education (Omolewa, 2009). Sharing the standpoint of the above scholars and their like fellows, Owolabi et al. (2013) note thus: 'Indeed, the world has always been a teacher's world, whether this is appreciated or not.' Obviously, Omolewa (2009) and Owolabi et al. (2013) stress the importance of teachers, inclusive of EL teachers. It follows that the relevance of popular culture is determined by teachers. Since EL teachers have determined the popular culture notion to be what lacks relevance, quality and sustainability of education, deconstructing it is imperative. Teachers, as primary agents of socialisation, are capable of deconstructing the subjective and misleading idea of popular culture for betterment. EL teachers are not left out.

Teaching and learning the English Language, as a second or foreign language in the 21st century, has economic and political benefits, among others (Brainbridge, 2002; Akabogu & Mbah, 2013). It is also considered a factor for adjudging one's literacy and intellectual disposition in contemporary time. Proficiency in English is required in various facets of life in the 21st century (Brainbridge, 2002; Akabogu & Mbah, 2013). As Taiwo (1993) has argued, by virtue of the political power of its native speakers, English has become the world's international language per excellence. To him, it is the world's predominant language of information, dissemination, diplomacy, trade, and so on. The foregoing points affirm the place of the EL teachers in intellectual tasks, such as that of deconstructing the minds of their learners and other individuals from erstwhile constructed falsehoods about some cultures.

Asouzu (2017) makes clarification on the mental ego that conceals against others in the mind of the individual, which causes conflict and broken relationship between the popular and the unpopular. This study uses the popular to refer to both the popular or prominent phenomena and the people having them as their own. It uses the unpopular in that same regard. For example, Western culture along with its Westerners belongs to the popular, just as Hausa, Yoruba and Igbo have been constructed to be popular and other Nigerian cultures unpopular. The negative ideas and the falsehoods about the so-called unpopular cultures, which had been concretised in the minds, have to be erased from the mind and the mental faculty of every individual. Doing so is possible with the deconstruction of the mentality of popular culture. All that had been constructed about unpopular cultures in negative light has to be deconstructed right in the mind and the mental faculty of every individual. To do so and affect positive change, we have to deconstruct the mind individually and collectively.

The mental faculty involves the brain, the heart and inter-wired nervous system in the body, from which the mind derives and connects. What we conceive others to be begins in the mind. What we err out to and about others is what we conceive in our minds about them. The idea of popular culture is rooted in such subjective mental conception of others from the polarised or bifurcated mindset of otherness. The ways we think about or perceive others determine how we treat, what we say about, give and do for them. Thus, the individual human mind has to be re-oriented, retrained and repositioned on the perception of otherness, cultures, cultural diversity and other cultural matters. The training of the mind to free it from negative thoughts and recondition it for change is what Professor Innocent Asouzu calls Noetic Propaedeutic. Noetic Propaedeutic is described as a systematic pre-education of the mind and human reason, which aims at overcoming the broken unity in human consciousness (Asouzu, 2007, p. 139; Asouzu, 2013, p. 74; Bisong and Apologun, 2014, p. 38).

Conclusion

The study also reveals that using CELT and new media keeps the masses abreast and conscious of the fact that no culture is superior or inferior to another. It is also proven that the extent to which certain cultures are explored and harnessed and the (mis)deeds of bourgeois/elitist members of the so-called popular cultures are what make them seem superior to, or more prestigious and popular than others. The study

concludes that since critical literacy and new media have far-reaching impact on the audience, they can serve as viable means of deconstructing popular culture mentality and entrenching a new world order in perception and consideration of cultures.

On the whole, the popular culture versus unpopular culture dichotomy is misleading, discriminatory and polemic. The deconstruction exercise begins with the agents of socialisation. These are schools, families, peer and pressure groups, mass media, and religious organisations. These agents must be supported by government of tiers, NGOs and every meaningful individual. No matter how procedural and seemingly difficult the mental deconstruction of all the negations of the cultures labelled unpopular and/or inferior might seem to be, the truth remains that it is possible to deconstruct the ill-constructs. The possibility rests on willingness and concerted and sustained efforts by all and sundry.

Recommendations

In view of the onerous task of deconstruction, the following recommendations are made:

(i) The new media have to be used for mass sensitisation, constructive and positive posts, articles, reports, empirical research findings, reorientation, innovations, etc. The EL teachers have to do same in the classroom at all times.

(ii) Schools, the media and all agents of socialisation, governments, NGOs and meaningful individuals should take up the thankless task of deconstructing the internalised subjective tales and constructions (i.e. falsehoods and misconceptions) constructed many centuries ago about and against some cultures, which make them seem inferior to the so-called popular ones.

(iii) Recreating, redefining, re-depicting and representing all cultures in good light and new ways would bring about the envisaged new world order arising from the rethinking and reconstruction of cultures among nations.

(iv) Conferences, seminars, public speeches and debates, public awareness campaign, webinars and so on should be organised and sustained in order for the project of deconstructing the popular culture mentality to be a realised.

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