

OZEGBE-ADIBUAH DORIS-DEI AMEDE

TOWARDS MULTILITERACY: A FOCUS ON NON-WESTERN CULTURE
FOR RE-EXAMINING THE SCOPE OF MEDIA EDUCATION.

Masters' Thesis

Faculty of Education, Media Education

University of Lapland

Spring, 2019

Title: Towards Multiliteracy: A Focus on Non-Western Culture for Re-examining the Scope of Media Education.

Name of Author: Ozegbe-Adibuah Doris-dei Amede

Faculty: Education.

Degree programme: Media Education.

Subject: Media Education

Type of work: Master's thesis_X_; Licentiate thesis__; Doctoral dissertation__.

Year: Spring, 2019

Number of pages: 66

Summary:

The concept of Multiliteracies is one that has attracted a lot of attention in recent years and deservedly so. Since the report of the New London group on the Pedagogy of Multiliteracies, Scholars and educators all around the world have sought to understand its framework and implications especially as it provides valid discourses in relation to the needs of Education in the 21st century and in our increasingly multi-cultural societies. Meanwhile there is some level of unclarity regarding the difference between Media literacy and Multiliteracy both of which are important projects of Media education.

Media education today however seems preoccupied with digital media technologies and the vibrant world of social media to the exclusion of other less popular forms of media. Paradoxically, the spirit of Multiliteracy which Media education is poised to promote advocates the democratization of meaning making in all its forms: Linguistic, Visual, Audio, Gestural, Spatial and Multimodal.

Non-western culture laden with these forms of meaning making is left behind, along with its potential to enrich and enlarge the scope of Media education.

This study is an attempt to open the pandora's box of Non-western culture, through the lenses of Multiliteracy as prescribed by the New London group and in the process to seek clearer understandings of the overlapping concepts of Media Literacy and Multiliteracy as they relate to Media education. The study conducted against the backdrop of Vygotsky's socio-cultural theory uses conceptual analysis methods to detect the existence of multiliteracies in Non-western (Igbo) culture as depicted in Chinua Achebe's "Things Fall Apart".

Key words: Multiliteracy, Media education, Media literacy, New London group, Informal learning, Formal Education, Non-western Culture. Conceptual Analysis, Contextualized pedagogy.

Permission: I give permission for this pro-gradu thesis to be accessed and read in the library.

TABLE OF CONTENTS

CHAPTER ONE

1.0.	Introduction	1
1.1.	Preliminary discussion	1
1.2.	Research objective and questions	5
1.3.	Examining related concepts	6

CHAPTER TWO

2.0	Theoretical framework	16
2.1.	Epistemology and theories of learning	16
2.2.	Vygotsky's experiential and educational background	18
2.3.	Vygotsky and the roots of his theory	19
2.4.	Major aspects of Vygotsky's theory	21
2.5.	Vygotsky's view on the limitations of cognitivism and behaviourism	23
2.6.	Applications of the Vygotsky's theory	24
2.7.	Vygotsky's theory and Key Concepts of the Research	28

CHAPTER THREE

3.0.	Method of Study	31
3.1.	Goal and context of research	31
3.2.	Source of research data	31
3.3.	Introduction of Research Method	33
3.4.	Epistemic opacity and transparency	34
3.5.	Model of method and research design	35
3.6.	Applicability and justification of research method	37

CHAPTER FOUR

4.0. Addressing research questions	39
4.1. Research question 1	39
4.2. Research question 2	48
4.3. Research question 3	50

CHAPTER FIVE

5.0. Discussion, Conclusion and Recommendation	53
5.1. Discussion	53
5.2. Conclusion	56
5.3. Recommendation	57

BIBLIOGRAPHY	58
---------------------	-----------

APPENDICES

Appendix 1	66
------------	-----------

CHAPTER ONE

1.0 Introduction

1.1. Preliminary discussion

It was a regular lecture day, my colleagues and I sat in class discussing and exchanging thoughts on the issue of media literacy, its importance in society today and the adoption of media education in curricula in our native countries. Essentially, we each had to take turns in describing the state of media education in our home countries and how its adoption is reflected in pedagogy and curriculum in schools or other institutions of learning.

As I waited for my turn to share my experience, I reflected on my educational journey in Africa, Nigeria precisely, and with despair I braced myself to tell my colleagues the situation as I perceived it: Africa is yet to successfully deal with the issues of basic education and there is barely an awareness of media education and its importance hence its non-existence. Almost simultaneously, questions began to flood my mind: What is media literacy really? What are the objectives of media education? How is media literacy reflected in society and is it possible that media education is intertwined with a society's way of living even though it is not recognised as such? These thoughts sparked an interest within me which have culminated in this research.

While it is evident that Africa struggles to raise her basic literacy levels with appalling statistical reports of Africa being home to the largest number of people considered "illiterate"- an illiteracy level of about 40.1% (Statistica, 2016), and out of school children in the world- almost 60% of youth between the ages of 15-17 (UNESCO, 2016), it seems that the rest of the world has advanced to media education and literacy (World Bank, 2018).

The campaign for media literacy is one of the strongest taking place in the sphere of education today, and countries around the world for several decades now have included media education in basic curriculum, teaching and learning with some countries having several years of research and ample information in media education to boast of (Pérez-Tornero & Tayie, 2012).

A look at global curriculum development across Europe, the US, Asia, and Australia discloses an increasing awareness of the importance of media education in that it is included in some form or the other in basic education, and although the subject titles might vary, they have in content and application some aspect of Media education (Kupainen, 2018). In Africa however, the battle to increase levels of basic literacy has persisted (UNESCO, 2016).

A logical line of reasoning flowing from the above is: if basic education has not been achieved in Africa, media literacy which builds on the foundations of basic formal education can only be an enigma, as Africa cannot talk about Media literacy without basic education. This line of reasoning is logical but not necessarily correct as it presupposes that formal education is pre-requisite to media literacy. In other words, a person is not able to analyse information unless they are educated.

Unfortunately, media education and literacy as they are conceptualised today are targeted at formal learning which is characterised by recent technology, centred mainly on how we interpret and make sense of texts and contents which are usually presented via the affordances of digital devices and analysis of the information channels in western culture (Hoechsman & Poyntz, 2011). There is also a concentration on analysing linear text as presented either visually (in writing) or verbally (in speech or audio) to the exclusion and ignorance of other existent forms of meaning making like gestures for instance. This approach is not totally wrong. However, there is a risk of missing out on some very rich expositions and opportunities for the development of the ambit and scope of global media education and literacy if we do not make allowances for the inclusion of other less popular presentations of texts and meanings.

Unless the concept of media literacy as we know it today is to change, Media literacy is useful in all spheres of life within and outside education, and deals with interpreting, analysing and making meaning. In other words, to all media and mediums of communication, whatever way information is created and conveyed, received and construed, and this includes formal, informal, traditional or indigenous modes of communication (Ministry of Education and Culture, 2013; Pérez-Tornero & Tayie, 2012, p.12).

It appears erroneous therefore to exclude Africa in terms of having existing media literacy systems. Although Africa unlike western continents falls short in areas of digital technology and multi-media, its culture is rich in indigenous, multi-modal, forms of expression often put across in sounds, gestures, markings, dances, costumes or combinations of the above which require analysis and shape the understanding of the African society and world.

Nevertheless, because of globalisation and the cultural diversity in society today, the need for more inclusive approaches to meaning making has been recognised and explored by various academics. This has become pertinent in furtherance of democracy, social inclusion and education as a major conduit for the transfer of knowledge in organised society.

The New London Group (NLG) especially, has tackled this challenge for more inclusive approaches from the perspective of overall literacy education- how we teach and learn to read and write. They are a group of 10 scholars of education and diverse backgrounds who met in New London, Hampshire in 1994 to discuss the state of literacy education and to address the broader issues of the global goals of education. Their approach was to examine the disagreements in teaching models, linguistic and cultural diversity and the newly emerged modes of communication and technology as an entrance point into discussing the goals of education society today (New London Group, 1996, p.62).

The group noted that if it were possible to summarise the goal of education it would be to benefit from teaching and learning in such a way as to enable individuals participate fully in economic, social and political life (p.60). In their opinion, how we teach and learn is a very important part of this goal of education. The group in its report presented a new theoretical approach to pedagogy which they coined “Multiliteracies”: an approach to literacy they argued has become necessitated by the growing cultural and linguistic diversity and proliferation of digital communication channels as are existent today (p.63).

Multiliteracies according to the NLG advocates a broader and more inclusive notion of literacy that goes beyond the traditional language-based views and will better equip students to benefit from education in tandem with the needs of their society.

They in their report also agreed on a fundamental problem- that there were disparities in learning needs and outcomes across the globe and that the traditional approach to literacy was contributing to a further widening of this disparity. This they discussed on the premises that literacy should be dynamic, considering social and cultural contexts. They considered for instance that in their various English-speaking countries of origin, the literacy needs of students were changing and there was no specific or agreed form of English language that “could or should” be taught anymore (p.63). It is therefore limiting to insist on a strict form of meaning making especially when there are several forms acceptable in various social and cultural contexts.

In Aboriginal communities for instance, the group argued that visual representations of meanings might be more powerful tools of literacy than language and this will mean that these representations must remain fluid and malleable within that context as a tool in the hands of the community in achieving their specific goals (p.64).

Similarly, in Africa, long before the advent of western education, there existed highly developed forms of expression, meaning making and representations that had nothing to do

with linear texts as seen in the alphabets or numbers (Mac Bride et al cited in Osho, 2011,p.9).These forms of expression were rather sounds, gestures, markings, dances, costumes or combinations of the above which were generally accepted as uniform ways of expression and meaning making.(Osho, 2011, p. 9).

Multiliteracy within the contexts of the African society as depicted above is the ability to understand and communicate in the language of these uniformly accepted means of meaning making and this ability is developed in the course of life and growth from infancy to adulthood as a member of that society.

In relation to the work of the New London group, is it then reasonable to declare the Aborigine who is more versed in the comprehension of meaning presented in visual forms or the African who communicates via gestures or facial markings “illiterate”? Even though they are able to conceptualise, transfer and understand meanings via these forms acceptable in their society?

Education and life in general rely on language for the exchange of information from person to person. There is however a confusion as to the relationship between language and literacy. Is language a form of literacy or is it one of many forms of literacy? What exactly does illiteracy mean: incompetency in using a specific form of language or incompetency to express knowledge or information? Until now, literacy has been held hostage to strict adherence to specific language forms and to deliberately erroneous definitions (Keefe & Copeland, 2011 p. 2).

It has however become imperative that a broader and more inclusive approach to literacy be adopted in the wake of the diversity which is evident in society today (Ajayi, 2011,p.398). A better understanding of literacy is important in order to maximise the potential of this new approach.

More-so, is there a connection between the inefficacies of formal education in Africa and the strict adherence to the traditional, “one size-fits-all” approach to literacy and meaning making despite the efforts of global education stakeholders, especially in regions like Africa who are not favoured by the “preferred” traditional approach?

The UNESCO and the World Bank spend billions of dollars annually in capital and other resources in Africa for instance but reports still show that the expected results in terms of the tangible effects of education appear not to be commensurate with the efforts being put in (UNESCO, 2018). It appears in my opinion and from the discussion above that the challenge is that of approach to literacy and pedagogy, i.e. how is literacy approached in the context of

Africa towards the attainment of its educational goals? If education is to serve the needs of the community, is it possible that the educational needs of Africa have so far been ill-addressed as diagnosed by the New London group and that there is now a need to adopt a more inclusive approach?

Again, In the light of diversity within society today, is it unimportant to consider the impacts of socio-cultural differences and backgrounds in the contexts of how they affect what, how and why we learn as foundations for formal education?

Finally, what is the goal of multiliteracies as proposed by the New London group? What do multiliteracies relate to and how are they developed within the contexts of society? How are they important in learning as a response to the challenges of diversity which faces society today?

There is a lot of confusion regarding the definitions of important concepts which are related to Media Literacy and Media Education (Wenner, 2016). These confusions arise from a limited interpretation of the scope of media education and its importance in achieving global educational objectives. These confusions can result in restrictive applications, lack of appreciation and dismissal of media education as an overly ambitious sphere of knowledge.

Media education is however a steadily evolving sphere of knowledge and therefore attempts at defining related concepts should be as inclusive as possible. It is therefore an objective of this research to examine some of the contemporary definitions of these concepts and to provide more inclusive definitions where necessary.

1.2. Research Objective and Questions

The overall objective of this research is to advocate the broadening of the contemporary view of Media literacy today so as to make provision for and include non-western (indigenous) forms of expression which are present in culture and informal learning. Hopefully, these forms of expression can be harnessed as multiliteracies for use as foundations for formal education and for life in general.

The task therefore is to establish the existence of multiliteracies within culture and informal learning, to examine how they are developed within the contexts mentioned above and to determine their applicability to formal education and civic life. It is intended that the discussions of these concepts will provide a stable entrance and “pre-understanding” to the examination of the research questions.

Research Question: How is Media literacy encouraged and developed within non-western culture(s) and (their)informal learning environment(s)in different socio-cultural contexts?

- (a) How are multiliteracies latent in Non-western culture(s) and (their)informal learning environment(s)?
- (b) What kind of multiliteracies are developed in Non-western culture(s) and (their) informal learning(environments) and how are they comparable to those developed in formal learning environments
- (c) How do the differences in socio-cultural contexts affect individuals in relation to media literacy?

It is my intention to investigate the existence or otherwise of multiliteracies in the context of non-western culture and everyday life using Nigeria and specifically the Igbo culture as a case study. Methodologically, the research questions will be addressed as following:

Using a conceptual analysis, contents of carefully chosen literature portraying Igbo culture will be examined. Chinua Achebe's "Things Fall Apart" has been selected for this purpose and it will serve as source of data on the Igbo culture which will be compared with the perspectives and design elements of multiliteracy as presented by the NLG. Existing and related literature will also be reviewed to evaluate the socio-cultural theory which grounds this research. The goal here is to explore existing research in relation to informal and formal learning and the socio-cultural theory in view of the analysis of non-western culture.

In the final analysis, discussions will draw from a synthesis of the analysis and the review, to clarify the overall research question: How is Media literacy encouraged and developed within non-western culture(s) and (their)informal learning environment(s)in different socio-cultural contexts?

It is however crucial at this point, for clarity, to examine the concepts which are used in this research.

1.3 Examining Related Concepts

Media Literacy

Literacy has been used traditionally to mean the ability to read and write. In recent times however, it is better known to mean the possession of an ability, confidence or competency to

interact in a specific sphere of knowledge or life (Keefe & Copeland, 2011, p. 93). To be literate, an individual is more likely to have been engaged with that sphere of knowledge with the result that he gains that confidence or competency.

I have keenly observed the confusions emanating from the debates between scholars in an attempt to reach a consensus on the definition of Media literacy (Palsa & Ruokamo, 2015, p.102), some of these definitions restrict their meanings to the specific applications of media literacy and these have equally attracted criticisms from other scholars some of who argue that these definitions exclude some important concerns of media literacy (Hobbs, 2011, p. 420).

The search according to Potter (2013), is for a definition which is “broad enough to apply to all media and all cultures but also detailed enough to be useful to researchers and instructors” (p. 429–30). Moreover, a clear definition is imperative as it affects the conceptual understanding, practical application and development of media education (Mihailidis & Diggs, 2010).

Aufderheide (1993) defined media literacy as “the ability to access, analyze, evaluate and communicate messages in a variety of forms” This is one of the most cited definitions of the concept, nevertheless it has been criticised for omitting some of the major themes of media literacy (Potter, 2013). In addition, the definition is more suited to multiliteracy rather than media literacy because it refers to multimodality in my opinion.

Hoechsman and Poyntz (2011) also defines media literacy as “a set of competencies that enable us to interpret media texts and institutions, to make media of our own and to recognise and engage with the social and political influences of media in everyday life” (p.1). I am however inclined to think that the definition above is somewhat misleading because it portrays media literacy as a “set of competencies” (a collective noun) rather than as a “state or ability” or “capability” (adjective).A clarification is evident when one considers for example that the possession of a set of writing tools does not expressly convey the ability to write. In this clarification, literacy speaks more to the ability to use the writing tools rather than a mere possession of them. The importance of this clarification in defining media literacy becomes evident when differentiating it from multiliteracies. This will be discussed in the next section.

Media literacy therefore, is more suited to mean the ability to use those sets of competencies to do or perform all or more of the tasks listed in the defining texts. In the subsequent paragraph of the book however, Hoechsman and Poyntz, (2011) provides additional

information which comes closer to my view by stating that Media literacy “suggests a capacity to do something with media”.

The consistent use also of the word “media” in describing media literacy as seen in the definition by Hoechsman and Poyntz also mentally subjects the reader to an unconscious restriction in understanding media literacy. This restriction tends to limit the notion of Media literacy to Media institutions or mainstream media (Newspapers and broadcasting networks), while excluding day to day conversations for example: in the classroom between a teacher and students, among peers, on a piece of art, a melodrama or pantomime.

Like the above, there are numerous definitions of Media literacy which evoke confusions regarding the subject matter and therefore make it difficult to clearly understand the concept. (Wenner, 2016, p. 3). Nevertheless, to understand media literacy one must put together the meanings of literacy and media.

Having discussed the meaning of literacy above, Media refers to information channels, carriers of information or conduits for information. This explains the many definitions of media which list forms of media as a way to define it. However, we must bear in mind that forms of media continue to develop and evolve and there is a need to define media in ways that accommodate all possible channels.

I therefore suggest the adoption of a more inclusive definition of Media Literacy thus:

*Media Literacy is the ability to understand **information** which we give, receive or produce, the **channels** through which this information is passed, **our relationship** with these (information and channels) and the **dynamics** involved in this relationship for use in life and learning.*

(The words in italics represent the focus points of media literacy and accommodates the aspects of Media Education).

Multiliteracy

Understanding multiliteracy requires an understanding of the factors which necessitated its coining. The term multiliteracy is a recent concept which was first mentioned by the New London group in 1996 as a response to the demands of communicating in an increasingly multicultural society (New London Group, 1996). The term “multiliteracies” encapsulates a wider view of literacy, taking into account the impact of the increase

in communication channels and the prominence of cultural and linguistic diversity in the world (p.1).

The concept highlights two major aspects of literacy-linguistic diversity, and multimodal forms of linguistic expression and representation. In other words, it has become important today to possess more diverse forms of meaning making and expression to aid education and human interpersonal relations in the multicultural world.

In search of a clear definition, it became clear that the term “multiliteracy” is often erroneously used interchangeably with media literacy. There is a consensus among scholars that both concepts can overlap in meaning but must be distinguished to avoid confusions in practice and research, (Palsa & Ruokamo, 2015 p.102).

It is my opinion that the concept of multiliteracy can be viewed from three perspectives all of which can be gleaned from the report of the New London group: an approach to pedagogy, a set of competencies and a desired learning outcome.

As an approach to pedagogy, multiliteracy seeks to broaden the scope of literacy pedagogy to allow for the negotiation of forms of meaning making other than the conventional methods and to accommodate the proliferation of diverse technologies and culture which are present today. Related thereto is the need to develop, acknowledge and admit diverse sets of competencies which allow individuals to participate and engage with everyday life in a multilinguistic, multimodal and multicultural society. It is therefore an important goal and learning outcome of education in the 21st century.

Multiliteracy advocates the possession of an increasing variety of competencies or tools which equips an individual with the ability to make meaning and act upon a wider variety of knowledge forms. In the analogy of a possession of writing tools used earlier, media literacy is the ability to use the tools while Multiliteracy is the possession of a diverse set of tools itself (in this case, pens, pencils, markers, erasers). Multiliteracy therefore reflects higher quality media literacy and not the same as media literacy as erroneously believed. Again, in the analogy above, the more diverse writing tools a person has, the more diverse writing tasks they are able to handle.

According to the report of the New London group, while language is a vital form of meaning making and representation, other forms which are diverse and increasingly evolving must be taken seriously today. These include Audio, linguistic, visual, spatial, gestural and

multimodal forms of meaning making, and literacy pedagogy today must be designed to accommodate these as much as practicable towards the attainment of global educational goals.

*Multiliteracy therefore can be said to mean possession of a wide range of competencies which confer the ability to interpret and act on information as presented in increasingly diverse forms, **multiliteracies** are themselves a set of tools or competencies that give us the ability to interpret and act on information as presented in increasingly diverse forms. While a **pedagogy of multiliteracies** speaks of an approach to teaching and learning which allows for a wide range of meaning making forms.*

Media Education

Definitions of media education have equally been problematic so far. Various notable scholars attempting to define media education as clearly as possible prefer to list its components and the subject's areas of interest (Grunwald dec.cited in Buckingham, 2001,p.2). It is probably safer to outline the objectives of this very important sphere of knowledge than to attempt a clear- cut definition. The danger however in adopting this safe tactic is that there is never a list which is exhaustive- including all the objectives of media education - as each writer defines the subject matter through the lenses of their backgrounds. Again, these definitions are not wrong, but tend to throw a cloak of formlessness and ambiguity on the understanding, applicability and scope of Media education.

I would rather suggest that Media education can be understood in the light of the preceding concepts - Media literacy and Multiliteracies as defined and therefore, Media Education is a process that attempts to facilitate Media Literacy and Multiliteracy (Palsa & Ruokamo, 2015;Kupiainen & Sintonen, 2009).

Formal, Non-formal and Informal Learning

The argument relating to formal, non-formal and informal learning has become topical since the realisation of the importance of informal or non-formal learning in enhancing learning outcomes, improving social and cultural inclusion and impacting economic productivity. (Malcolm, Hodkinson, & Colley, 2003,p.1). This debate is more as it relates to reaching a

consensus as to what is meant by formal, non-formal or informal learning respectively, along with resolving the confusions that have arisen by implication.

Paradoxically, while there is a traditional tendency to formalize informal learning as seen in the attempt to formulate curriculum structures and improve uniformity across curricula, there are growing pressures to informalize formal learning evident in the adoption of less rigid and more flexible blended learning methods. (Malcolm, Hodkinson, & Colley, 2003,p.1). A very good example is the adoption of playful learning methods in schools to inspire academic achievement alongside creativity, activity (Kangas, 2010)

Perhaps connected to this debate is the argument: Learning vs Education. There has been a noticeable tendency to use both concepts interchangeably (Jarvis, 1990,p. 203), do they however mean the same thing? According to Alan Rogers (2014, p.7), all education involves learning but not all learning involves education and it is misleading to use both words as such. Education is planned learning.

Formal learning occurs in an institutionalized environment while informal learning happens outside these environments and changes depending on the individual. Informal learning is self-directed, not planned and takes place in everyday life. (Rogers, 2014,p.8).

In 2001, the European commission described formal, non-formal and informal learning in terms of environment, objectivity and intentionality. Accordingly, formal learning was described as learning which occurs as a result of experiences in an educational institution. These experiences entail structured learning objectives and the intention of the teacher and the learner towards a certification. Non-formal learning on the other hand occurs outside institutions and entails structured objectives and outcomes with the learners' intention to gain knowledge while informal learning occurs as a result of unstructured everyday activities which are often accidental. (UNESCO, 2009 p. 27).

The boundaries between these forms of learning are however becoming more and more difficult to establish as it has become obvious that there are hardly any learning processes nowadays that do not incorporate ingredients of both forms of learning (Colley, Hodkinson, & Malcom, 2003 p.1).

Nevertheless, it has been noted that most of human learning occurs outside formal structured learning processes and accounts for over two thirds of a human adults cumulative

learning (Livingstone, 2001 p. 6). It is for this reason that informal learning is receiving due attention as being more extensive than formal learning negating the erroneous view that people learn only in schools. A large portion of learning is unconscious, unintended, and informal (Belanger, 2011 p. 79).

Having established the undeniable amount of learning which occurs informally, it is important to examine what is being learned informally and how it occurs in order to measure and understand its importance to formal learning and to the entire framework of education. Since informal learning occurs through life it usually begins at birth and is often punctuated so to say by periods of formal learning and learners bring “back-packs” of knowledge to new learning experiences (Thomson cited in Peters et al 2009,p.6.) What are the contents of these back-packs and how are they gathered?

According to Alan Rogers, there are specifically four representations of pre-existing knowledge that are gathered chiefly informally which can be leveraged on by formal learning: These can show up as funds of knowledge, frames of reference and imaginaries and discourses (Rogers, 2014 pg13).

The concept of pre-understanding or “foreknowledge” first became known in theological and historical studies in Germany from the works of Martin Heidegger – a notable 20th century philosopher and seminal thinker in continental tradition and hermeneutics (Rogers, 2014 pg13).It is used to portray the philosophy that no one approaches a new learning experience without a pre-existing knowledge of the subject matter, whether or not they are aware of it.This preknowledge consists of the tradition in which this learner stands, their prejudices,assumptions of normalty and abnormalty and their conceptions about the world as relates to the subject matter (Turner, 1975, p. 232).

At the point of new learning experience learners already have questions, insights and values which formulate their expectations from the experience (Bleicher, 1980, p. 121). These values consist of a “conceptual matrix” – a number of concepts which are already understood and used by the learner which determine what they learn from the new experience and “cognitive interests” -practical interest which shape our continuing interests. Cognitive interests are like an inner compass that lead us to matters of interest and shut us off to some others, hence our interest in some forms of knowledge and not the other (Turner 1975 p. 238).

Pre-understanding speaks not only to how we perceive reality but to that inner compass or seemingly reflex ability or tendency to notice or disregard certain realities, why an individual sees lines, the other sees spots and the third both (Bortnowska cited by Parr, 1989 p. 25). Also linked is the concept of “tacit assumptions” in creating interpretative schemes through everyday language. (Habermas, 1972 p. 196).

Another way in which pre-existing knowledge that has been garnered informally is represented especially in workplace environments are through “funds of knowledge” or “bank of skills”. These skills which can be motor or mental are gathered through the “invisible work of everyday living” and although we gather them unconsciously and might not know the theoretical explanations at play, over time we know that these skills are effective. For instance, one need not have attained formal engineering training to know that a nail usually has a pointed end and that the direct application of weight to the nail head drives it into wood. If however, he goes on to receive formal engineering training he might further understand the theories underscoring this process which he might have performed severally in the past.

Frames of references simply refer to the usefulness of our past experiences for understanding new ones. In this way we refer to previously held knowledge to understand new ones. Learning usually occurs when new experience causes a disequilibrium with our previous knowledge and instigates an attempt at reconciliation (Rogers, 2014 pg 18). This is mostly evident in literacy or new language learning, learners usually unconsciously seek to find synchronicities between their first language and the new language since it helps in the assimilations of the new language’s structure. This in fact points to the importance of considering mother tongue in teaching new languages and provides a perspective for addressing language interference issues.

Imaginarities and discourses gathered informally refer to a sense of widely accepted patterns of behavior and life, usually gathered within the social and cultural contexts of an individual’s life of how things should normally be but are sometimes not. These include our perceptions of fairness, legitimacy, justice usually transmitted in forms of images, doctrines, stories, legends, metaphors and unquestioned assumptions which guide our behavioral preferences and judgements (Taylor, 2004 p.23). These imaginaries of commonly accepted ways of being are usually expressed in forms of discourses and language which affect the way we speak or cannot speak of, what we think or should not think, what sort of discourse is

appropriate or not for certain environments, etc. (Gasper & Apthorpe, 1996, p. 4), (Grillo & Stirrat, 1997, p.13).

All these forms of knowledge which have been discussed above are some of the forms of knowledge which accompany learners to formal learning environments and are gathered through culture and the ways the learner grew up. Although these forms of learning can also occur within formal learning environments, studies have shown that they are predominant in individuals who have not been formally educated (Rogers, 2014, p. 18).

In literacy studies, it has come to light that most children and adults are not illiterate when they come to school but have already been leading literate lives in the homes and communities because of the existence of these pre-existing forms of knowledge which can be leverage upon for formal literacy development (Ivanič, 2009, p. 100).

Interestingly, these bearers of “hidden literacies” are unaware that they exist therefore do not understand the possibility of leveraging on them even in their pursuit of formal literacy education- which for them is the only form of literacy. (Rogers, 2014, p. 16).

Culture

Raymond Williams’ assertion that culture is ‘a whole way of life’ is adopted in this research. His definition of culture was in response to a conservative attempt in his time to create restrictions regarding the provision of education to all children. His primary objective was to negate the interpretation of culture at that time as being an “exclusive preserve” of some class of society and not the other (San Juan, 1999).

Williams’ argues that culture has two components and interpretations; firstly, as a way of life and secondly, as in Art and Learning. As a way of life, culture refers to ways of meaning making and living which are accepted and recognised by a group of people. On the other hand, in art and learning, culture refers to representations of meanings which are taught and learned. In his opinion it is therefore gravely misleading to exclude either of these two components in defining culture as they are inseparable. It is impossible to conceptualise culture in art and learning without its existence as a way of living, however, a way of living is preserved and becomes acceptable through art and learning (Williams,) cited in (Brewer & Porter, 2013, p.16).

This approach to the interpretation of culture challenged the erstwhile opinion that culture only referred to arts – theatre, literature, painting as only accessible via education -an

approach which had served the upper class in society for excluding the less privileged in society from education and artistic training (Higgins, 1999, p.11).

Williams in effect argued that everyone has culture and it is learned as the very essence and prerequisite for living -a result of an individual's personal and social experience within his community and therefore culture is ordinary. (Williams, 1989, p.3).

The usefulness of culture in preserving and passing knowledge and information through time provides culture with a connectedness to the field of media education which cannot be ignored. Culture is depicted in the ways of living among a group of people as a way of meaning making, recognition and preservation. Culture is looked upon to prescribe the ways of being and of relating with one another within society and this is reflected in homes and in teaching and learning.

Raymond Williams' approach to defining culture is therefore most appropriate in this research because it provides an inclusive perspective of culture in relation to media education which not only refers to the Arts but also as concerns the intangible and acceptable ways of living among a group of people. Consequently, in this work, it is my intention that culture is construed from this broad perspective.

The next chapter introduces the theoretical framework of this research, understanding the framework enables a holistic appreciation of the perspective of the research and ensures its grounding.

CHAPTER TWO

2.0. Theoretical Framework

2.1. Epistemology and Theories of Learning

Simply put, epistemology is a branch of philosophy concerned with studying the nature and justification of knowledge. Why should we believe a certain body of knowledge or a theory for instance? What is its origin? Who are the major proponents of the theory in question? How much relative experience do they have with respect to the body of knowledge in question?

Justifications for these beliefs are crucial because they influence the development of other bodies of knowledge which are reliant or connected to the current belief or theory (Hofer & Pintrich, 1997, p.1), as naturally nothing can stand on nothing and expect to stand.

Epistemological beliefs are important in the sphere of education as they equip learners and teachers with a deeper and more practical understanding of educational strategies and theories and they are usually deeply rooted in psychology due to the connections between the mind and knowledge integration (Green & Hood, 2013,p.1) .It is also worthy of mention that epistemology does not only relate to formal learning, but also crucial to lifelong learning,through-out life (Lising & Elby, 2004, p.372). The research on epistemology helps us resolve conflicts in knowledge, examine new information, situate knowledge and decide consciously or otherwise what resonates with our experiences or suits our research purposes.

Epistemological beliefs are not always to be viewed from the larger educational community perspective as they can impact directly on learners' interests and performance in specific subjects. For this reason, teaching materials, techniques and curriculum could be made more effective by paying attention to learner's individual epistemologies (Lising & Elby, 2004, p.373).

It is important to mention the argument about the relatedness or otherwise of the sociocultural theory and socio-constructivism. Some authors argue that they are slightly different while others maintain that they are essentially the same. I tend towards the belief that both concepts are interwoven and cannot be separated without dire conceptual erosions. The socio-cultural theory relates to the impacts and contexts of learners' environment on learners, while socioconstructivism speaks to the role of the learner as an active agent in construing his environment and learning. Vygotsky's body of work references both aspects with the result that it is a hollistic approach which is a true representation of the complexities in human cognition processes. This hollistic view is therefore adopted for this work.

The foregoing is to explain the importance of grounding a research in epistemology and the positive effects of a proper understanding of theories in research.

This research is grounded in the sociocultural constructivism theory according to Lev Vygotsky, in simple terms the theory supposes that learning occurs as a product of interactions with and in society.

Learning is an important life process that ensures the survival of societal structures, the development of individuals and sustenance of knowledge. Man is constantly on a quest to know himself and to understand the happenings in his environment. However, the processes, causes and dynamics involved in learning remain subjects of academic discourses and debates (Schunk, 2012, p. 4). These debates surround the questions: Why do we learn? How do we learn? What affects the way we learn and how can we learn better?

Several theorists have lent their academic voices to these debates in a bid to provide explanations for these seemingly complex processes, apparently, because an understanding of these processes will greatly impact the planning of educational curriculum, teaching and learning (Suppes, 1974, p. 3).

Generally, these theories of learning have been classified into three broad groups: behaviourism, cognitivism and constructivism (Alzaghoul, 2012, p. 1).

Theorists of behaviourism like B.F. Skinner, Ivan Pavlov, Edward Thorndike and John B. Watson observe the outward activities in the process of learning and basically suggest that learning occurs only because of conditionings which take place in the learning environment - especially by the teacher - whose duty it is to create the conducive environment for learning to occur. These conditionings can be effected via tools of negative or positive reinforcements like reward and punishment or response and stimuli (think carrot and stick in conditioning a mule). Behaviourism therefore, concentrated on the outward conditioning while acknowledging the possibility for deeper research in relation to internal brain processes and learning which occurs naturally-without stimulation, (Skinner, 1968, p.15).

The cognitivists however, improved on the work of behaviourists to explore the internal brain processes which aid teaching and learning (Ertmer & Newby, 1993, p.58).

Cognitive learning theories therefore propose that an understanding of the human brain and how information is processed, stored and retrieved for future use is the key to optimal learning. This information they argue are stored in structures described as 'schemas' to which new or subsequent information is compared, adapted or modified (Ertmer & Newby, 1993,p.59). Cognitive theorists like Jean Piaget and Robert Gagne however agree that there are

certain extrinsic and intrinsic factors that may affect these schemas and therefore affect the functioning of the human brain and learning. These factors often interplay to deliver the overall quality of information which is stored in the human brain. (Alzaghoul, 2012, p.28).

Lev Vygotsky's learning theory however has developed on the previously mentioned theories especially the cognitive learning theory to provide a more profound, widely applicable understanding of learning processes which considers all the variables that affect learning in general. Vygotsky's approach to learning was mostly affected by his own learning experiences which afforded him a broader perspective in this regard (Bednar et al cited in Ertmer & Newby, 1993, p.62).

2.2. Vygotsky's Experiential and Educational Background

A brief look into Vygotsky's background is necessary to provide an understanding of the versatile uniqueness of his theories and beliefs on learning (Verenikina, 2010, p. 2). Born Lev Semonovich Vygotsky on the 5th of November 1896 in a small Russian town called Orsche, his family relocated early in his life to a city about 400 miles to the west of Moscow called Gomel. His parents were of Russian Jewish descent and were very educated within the contexts of their time, while his father was a highly regarded banker his mother was trained as a teacher. His parents were multilingual, speaking several languages and it was family tradition to discuss matters of literature, theatre arts, culture and history with each other mostly after dinner and these discussions stirred a wide variety of interests in Vygotsky (Yasnitsky, 2018, p.1-4).

Vygotsky received private tutoring from a Mathematician named Solomon Ashpiz, who besides his knowledge of mathematics was versed in socio-political dialogues and had spent some time in exile in Siberia because of his involvement in revolutionary views and activities. Naturally therefore, Solomon Asphiz had a teaching technique which predominantly included philosophical and critical dialoguing with his students on matters of interest. (Yasnitsky, 2018, p. 6).

Vygotsky himself intended to train as a teacher but this was not an option for Jews in Russia at that time because government sponsored schools did not admit Jewish teachers. As an alternative therefore, he enrolled in medicine since he was permitted to practice even as a Jew in some selected settlements. Jewish students at that time were accepted in the Moscow University via a balloting system that measured up to 5% of all study places and he luckily gained a spot. He however, soon became dissatisfied with Medicine and decided to transfer to the study of Law while enrolling also in Shavyavsky Public University to study Philosophy

and history. He graduated with a law degree from the university of Moscow in 1917, the year of the Russian revolution and returned to his home town Gomel amidst famine and the after effects of the civil war (Blanck, 1990) (Yasnitsky, 2018, p, 3-6).

Vygotsky's perspective on life and issues can generally be linked to the socio-cultural contexts in which he grew up and his skills of observation and knowledge integration, supported by his experience of living in Russia before and immediately after the revolution. Equipped therefore with a wide variety of experiences, subjects and the ability for critical thinking and extended social dialogue, while psychologists developed simple explanations of human behaviour at that time, Vygotsky thought up rich, multi-layered theories which presented unique perspectives for the study of learning in the fields of art psychology, language and thought, learning and development, and the education of students with special needs (Steiner & Mahn, 1996, p.192).

Vygotsky was a notable writer and collaborated with Alexander Luria and Alexi N Leont'ev in creating an approach to psychology which highlights the importance of social interaction in human development. This approach did not become popular until 1958 and was not published until 1962. He died of tuberculosis in 1934, at the age of 37 while dictating the last chapter of his book 'Thought and language' and by this time, had completed 270 scientific articles, given innumerable lectures and completed 10 books based on a wide range of psychological and teaching theories applicable in the fields of pedagogy, art, aesthetics and sociology.

2.3. Vygotsky and the roots of his theory

Vygotsky's views were also chiefly affected by the views of John Piaget - of the cognitive school - and his work on the Child as an Active learner (Piaget, 1959). In this work, Piaget examined the stages of child development and individual construction of knowledge and this was the bedrock for the sociocultural theory (Ertmer & Newby, 1993, p.59).

Due to his immersion in philosophy and critical thinking, Vygotsky regarded the views of cognitivism from a broader, socio-cultural context. In Piaget's opinion, individual knowledge construction happens when new information is actively synthesized with existing knowledge while Vygotsky emphasises the social environment as the key facilitator of development and learning (Tudge & Scrimsher, 2003, p. 211), (Jones & Brader-Araje, 2002, p. 3)

The sociocultural theory supposes that learning occurs because of interactions within society and therefore the space of potential development is the space at which learning occurs, this space comprises cognitive structures that continually mature, under the guidance of or in collaboration with others. Socio-constructivism is an extension of cognitivism that emphasizes the collaborative nature of much learning.

Vygotsky was essentially a cognitivist like John Piaget and Robert Gagne but denounced the assumption by cognitivists that it was possible to separate learning from the surrounding social context and maintains that learning does not simply happen with the synthesis of new knowledge but is the process by which learners are integrated into a knowledge community (Ertmer & Newby, 1993,p.64). He argued that all cognitive abilities begin in social interactions and must therefore be explained as products of social interactions. According to (Vygotsky, 1978, p.57)

“Every function in the child’s cultural development appears twice: first, on the social level and, later, on the individual level; first, between people (interpsychological) and then inside the child (intrapsychological). This applies equally to voluntary attention, to logical memory, and to the formation of concepts”

In his opinion, the human mind is constructed through the interactions of a subject with the world and is an attribute of the relationship between subject and object, (Verenikina, 2010, p.3) and therefore there is a link between an individual’s construction of their society and an understanding of themselves and regards language and culture as ‘tools’ which enable this construction. (Turuk, 2008 p.245).

In addition, Vygotsky argues that humans are not capable of construing their physical world without the help of these tools which can be artefacts, whether symbolic or signs, visual or verbal created by humans under specific cultural and historical conditions and having attributes of the culture in question (Turuk, 2008, p.245).

Furthermore, Vygotsky opines that cognitive abilities can only be exercised in construing the world through the understanding of the tools or signs that mediate them (Verenikina, 2010,p.4).A child is therefore completely dependent on other people during the initial stages because in this sociocultural environment the child is exposed to a variety of tasks and demands, which demand an exercise of these tools thereby engaging the child in his world (Turuk, 2008,p.245).

He suggests that the adults who surround the child at this precarious stage have a role to play in this regard, for instance as parents or older relatives instruct the child on what to do,

how to do it, as well as what not to do, they serve unconsciously as agents of culture and the vehicle through which the culture is passed into the child who internalises these instructions mostly through language. In analysis he explains that children appropriate these cultural and social structures by learning new things through interactions with his environment and other people at first (interpsychological plane), and then later as he matures, synthesises this new knowledge with his own values (intrapsychological plane) (Turuk, 2008, p.246).

Vygotsky insists that this appropriation of knowledge from social property to personal property should not be considered as merely copying but an active synthesis of new knowledge retrieved through social interaction into personal knowledge, which can be applied to several other contexts in an individual lifetime.

In schools therefore, students are ideally not copying the teachers' abilities passively but creating personal knowledge forms through the teacher's guidance (Turuk, 2008, p.248). The theory emphasizes the importance of what the learners and teachers jointly bring to any learning situation as potent agents in the development of the knowledge co-construction (Cole & Cole, 2001, p.6). In the case of the teacher and learner situation, the quality of interaction between both agents is of vital importance (Tharp & Gallimore, 1989, p.2). Interaction is therefore not merely a vehicle for learning but also the space in where learning occurs.

2.4. Major Aspects of Vygotsky's Theory.

Vygotsky identified two major tenets in the application of his theory as follows:

Zone of Proximal Development (ZPD)

The "Zone" or space of proximal development is an aspect of Vygotsky's theory that refers to the distance between the learner's assisted capabilities and their unassisted capabilities (Vygotsky L, 1978, p. 38). The ZPD is important according to Vygotsky because the potential for an individual's cognitive development is related to their zone of proximal development (ZPD). This space allows the learner to explore and to synthesise knowledge received with the assistance of the knowledgeable others -who can range from teachers, adults or peers or machines - with the individual learner's values, this space therefore feeds off social interactions to develop maximally (Briner cited in Edosomwan, 2016, p.117).

According to Vygotsky, "the distance between the actual developmental level as determined by independent problem solving and the level of potential development is

determined through problem solving under adult guidance, or in collaboration with more capable peers. (Vygotsky, 1978 p.39). More so, these knowledgeable others were previously erroneously thought to always mean teachers and adults of higher ability, however, learning can occur amongst learners of similar skills and with inanimate objects like computers and robots if there is an intention or capacity to activate learning.

The ZPD stands outside the learner or child's sphere of actual knowledge or development and continually expands in relation to exposure to varied interactions within society which can be favourable or non-favourable. In Vygotsky's view it is within this zone or space that actual learning occurs. (See appendix 1 for an illustration of ZPD). Overall, the learning process therefore, is an attempt to expand the zone of actual knowledge, which in turn increases the potential for more knowledge and expands the zone of proximal development. (see appendix 1).

Scaffolding

Scaffolding is another very important concept in Vygotsky's work. In ordinary parlance and according to the Cambridge English Dictionary, a scaffold refers to "a structure of metal poles and wooden boards put against a building for workers to stand on when they want to reach the higher parts of the building". In social constructivism, it is used in a similar way to refer to technique of incremental change in information or knowledge to which a learner is exposed that encourages the learner to strive to reach higher levels of actual knowledge (Turuk, 2008,p.252).

The concept of scaffolding is connected to ZPD above and is a process through which a teacher or more competent peer aids the learner within their ZPD, by providing aid and systematically removing these aids as the learner becomes more capable and independent. Aided learning via scaffolding can be represented in the exposure of a learner to questions and interactions or activities which instigate learning. (Balaban, 1995, p.52).

Vygotsky advocates that the role of education is to expose learners to experiences which encourage meaningful learning, (Berk & Winsler, 1995, p.46). Examples of scaffolding techniques include collaborative discourses and modelling which facilitate intentional learning and increase skills of learners. A deep understanding and blending of the concepts of the ZPD and scaffolding has the potential to impact positively on teaching and learning outcomes.

2.5. Vygotsky's View on the Limitations of Cognitivism and Behaviourism.

As cited earlier Vygotsky was essentially a cognitivist who delved deeper into more complex explanations of the process of learning, he therefore held opinions common to those of Piaget while differing on several levels.

Cognitivists generally understand knowledge as learners' constructions in reaction to environmental stimuli and tried to analyse this reaction from the view point of the brain's activities towards cognition. Vygotsky however went further to examine the role of language and culture in making these environmental constructions (John-Steiner & Mahn, 1996,p.193). He noted the importance of the tools of language and culture in human intellectual development and in understanding the world. Human language equips them with tools for going beyond mere cognition (brain activities) to a level of experiential and expressive, communication of their understanding of reality (Vygotsky, 1962, p.25).

Vygotsky adopted the views of the cognitivists that learners are not passive but active reactors to stimuli which can be intrinsic or extrinsic. He however accuses cognitivists of ignoring the role of language as it affects the stimuli, and the nature of learning as a social phenomenon which cannot be construed outside the contexts of society and culture. He had a more complex and realistic idea of the processes of learning as a collaborative process within society (John-Steiner & Mahn, 1996).

Behaviourism focuses mainly on behaviours that are overtly observable in the process of learning outside the independent brain or mind activities. Theorists aligned with behaviourism see learning simply as the acquisition of new behaviour based on environmental conditioning. In their opinion, learning is directly connected to motivation (generally extrinsic) which evoke direct responses to positive and negative stimuli. Vygotsky however argues that motivation can either be intrinsic or extrinsic or a combination and that the effectiveness of conditioning relates to several other factors which might or might not be as simply presented by the behaviourists (Vygotsky L, 1981, p.145).

Learning being an essentially social phenomenon, learners are motivated or demotivated by a mix of rewards or punishments which are applicable in the individual learners' knowledge community. Nevertheless, a significant determinant of the effectiveness or otherwise of stimuli depends on the combination of the learner's internal drive as an active agent in learning, and an understanding of these dynamic relationships is vital to understanding the learning process (John-Steiner & Mahn, 1996, p.197).

Vygotsky regards the behaviourist approach to learning as overly simplistic and not a true representation of the complex nature of learning because it does not account for all kinds of learning and disregards the activities of the mind. More-so, in behaviourist parlances, conditioning is universally applicable and effective, applying even to animals. Scientific research however observes that even animals adapt their behavioural patterns to new information and as such can change their response for instance, in response to a change in the previously effective re-enforcement in their environment. (Schapiro, Bloomsmith, & Laule, 2003, p.183).

Another major limitation of behaviourism is its failure to explain diverse kinds of learning which occur naturally in society. An example is the gradual adoption and recognition of language patterns by young children just by exposing them to an environment of users of the language in the absence of reinforcements.

These limitations nevertheless, the positive and negative reinforcement techniques of the behaviourist approach is effective in the corrective disciplines and in the treatment of human disorders like autism and anxiety. (Phillips & Soltis, 2004)and in animal science (Schapiro, Bloomsmith, & Laule, 2003)

2.6. Application of Vygotsky's Theory

Vygotsky's ideas have been adopted in educational parlances all over the world in various ways, (Karpov & Haywood, 1998; Moll, 2014). Many other researchers and theorists have held Vygotsky's work as applicable and reliable for use in practical terms and his body of work has inspired and become foundations for most of the practical teaching and learning strategies of today. Some of the most popular of these are reciprocal teaching, peer collaboration, personalised and meaningful learning, curriculum planning and development, teacher training, performance management and assessment, early childhood education and informal learning to mention a few.

Reciprocal Learning

Annemarie Sullivan Palincsar and Ann L. Brown are credited as the first proponents of Reciprocal Teaching. In 1984, they introduced reciprocal teaching as a contemporary application of Vygotsky's work where students and teachers collaborate in learning by practicing the skills of summarizing, questioning, clarifying, and predicting.

In this teaching method, the role of the teacher becomes more supportive than instructional gradually, while emphasizing the important relationship between thought, oral language and cognition. The teacher presents the learning material and incrementally withdraws his or her input until the learners can independently create their own space of understanding within the learning material. It also involves elements of Vygotsky's ZPD and scaffolding because the teacher or more knowledgeable peer helps to arrange a task in such a way as to support the novice and removes the aid as the novice becomes more capable. (Vygotsky, 1978, p.86).

The assistance provided the learner is a good example of scaffolding in that both temporary and adjusted support is given, according to the needs of the participants. As a teaching method, it encourages the teacher to assume their roles as guides and as learners. At first, the teacher models the activities and afterwards, students take turns being teachers (McAllum, 2014, p.26).

The reciprocal teaching model has been used for over two decades and is a major tool for curriculum planning in countries like the United States and Canada. It has been especially useful in learning for students with special needs. (U.S.D.E , 2013).

Peer Collaboration

Peer collaboration is another area where Vygotsky's ideas have been applied. Kenneth Bruffe, is one of the major scholars who have explored and attested to the benefits of collaboration in learning and his body of work has been inspired by constructivism (Bruffee, 1984).He lauded the importance of discourse to peer to peer learning by saying that it has the "purpose of "[justifying] belief to the satisfaction of other people within the author's community of knowledgeable peers" , therefore we " justify belief collaboratively by challenging and negotiating with one another" (Bruffee,1984,p.643)

Socio-constructivist theory encourages collective activity. According to Vygotsky, learning is a result of social interactions within a society and there can be beneficial reinforcements which emanate within the contexts of the given environment which encourage learning. The overall idea of peer collaboration is to harness the potential positive reinforcements that arise from situating learning in an environment with people of similar goals or interests. The shared social interactions when peers work on tasks together serve an important function. This method aids the adoption of collaborative skills which become useful

outside the learning environment and this attests to the fact that learning and social interactions are inseparable (Hogan & Tudge, 1999, p. 39-40).

Personalised and Meaningful Learning

The ideas of personalised and meaningful learning have also drawn from Vygotsky's ideas, Vygotsky's theory emphasised the importance of taking social contexts into account in learning (Jones & Brader-Araje, 2002,p.4),thereby instigating the evaluation of individual learning processes. The versatility of the theory is evident because although Vygotsky views learning as occurring in a social context he does not disregard the uniqueness of the individual learner and their own contexts and experiences in their own development.

Vygotsky proposed that zone of proximal development (ZOD) is helpful in identify an individual's learning stage by the ideas they have mastered at a given point in time and progressing beyond this point is achieved through careful coaching and scaffolding (Novak, 2011,p.3). David Ausubel is quoted to say:

“If I had to reduce all of educational psychology to just one principle, the most important single factor influencing learning is what the learner already knows. Ascertain this and teach him accordingly” (Ausubel cited in Novak, 2011,p.3).

Curriculum and Instruction Planning in the 21st Century

Vygotsky's theory has impacted majorly on instruction and curriculum design because it is easily adaptable to recent educational approaches. The most important global changes which have demanded a responsive shift in curriculum and instruction in the 21st century have been occasioned by the advancement of technology and the need for globalisation. These major shifts ultimately require a collective and inclusive approach to learning in other to equip learners with the tools for engaging in all spheres of life in the 21st century. Despite Vygotsky's interpretation of human cognition being proposed about a century ago, scientific and technological advances have continued to support his core ideas and consider them in educational planning (Ardila, 2016, p. 5).

The Finnish educational system for instance for thirty years, early childhood education and preschool planning has been traced to Bronfenbrenner's ecological approach, Vygotsky's developmental theory and constructivist theory of learning (Härkönen, 2003, p.3). Coincidentally, Bronfenbrenner's ecological theory resonates with Vygotsky's especially in

relation to the impact of the significant persons and the immediate environment to development (Härkönen, 2003, p.4).

Vygotsky teaches that the environment and exposure a child experiences early in life influences their mental processes. According to (Vygotsky, 1978), the more important foundations of a child's early development happen through social interactions with adults, in the family, society etc, these adults provide behaviour models, instructions and scaffolding. They are also the major conduits of culture and language adoption all of which are necessary tools for the child in making meaning of their world. Vygotsky also opines that play is an essential part of learning which encourages the child to interact with themselves and the world around them. These ideas are the bedrock of most pedagogical models for child education and parenting today.

In the U.S, especially in Mathematics curriculum planning, Vygotsky's theory has been explored for several years. This move has been accessed through the work of V. V. Davydov who was inspired by Vygotsky's historical psychology, a different approach to the genesis of number and fundamental actions like multiplication and subtraction. Here, number is familiarised with from the action of measurement rather than counting (Schmittau, 2003, p.229).

Overall, knowledge of the theory enables proper planning of curriculum to integrate activities that support learning favourably. Scaffolding for example is used in curriculum to move students progressively towards greater independence in the learning process. Teachers often use this technique to bridge learning gaps and reduce the negative emotions and self-perceptions that might arise within students who might need more support than their peers. Here the teacher provides support until the learner becomes more independent Social constructivism has impacted majorly on instruction and curriculum design because it is easily adaptable to recent educational approaches.

Performance Management and Assessment

Performance management and assessment according to Vygotsky must consider the zone of proximal development. Learners might be at the same level regarding actual knowledge, but with different zones in Proximal development and with more help from a knowledgeable other, one might be able to solve many more problems than the other. To achieve a prime measurement of the development of learners, assessment methods must target both the level of actual development and the level of potential development. (Vygotsky L. , 1981).

The most visible way this has been implemented in education today is regarding Dynamic assessment models. This refers to a flexible and non traditional way of approaching assessment which has been adopted by prominent scholars like Buddoff Milton, (Budoff, 1987) and Joseph Campione. (Lidz, 1995, p.6). Simply put, it focuses on learning processes rather than the “learned outcomes”, in order to connect the dots between the potential to learn and actual learning which occurs. (Lidz, 1991, p.4).

This model of assessment has been infused into assessment structures in diverse learning institutions and Vygotsky is credited as its founding father (Poehner, 2008, p.34).

Informal Learning

Vygotsky also presented in his theories one of the major perspectives into the significance of informal learning, in his many teachings of social interactions, he alluded to the fact that learning need not always happen within the four walls of institutions, his consistent reference to meaning making and construing of the world around us is not limited to formal education.

According to Coombs & Ahmed, (1974), informal learning is the lifelong process by which every individual acquires and accumulates knowledge, skills, attitudes and insights from daily experiences and exposure to the environment – at home, at work, at play: from the example and attitude of families and friends; from travel, reading newspapers and books; or by listening to the radio or viewing films or television. Generally informal education is unorganized, unsystematic and even unintentional at times, yet accounts for the great bulk of any person’s total lifetime learning — including that of a highly ‘schooled’ person. (Coombs and Ahmed 1974, p.8).

2.7. Vygotsky’s theory and Key Concepts of the Research.

While the applicability of Vygotsky’s theory in diverse spheres of knowledge has been established in the foregoing subsections, the researcher considers it important to establish the theory’s connection to the key concepts of this research. This is to avail the reader an initial understanding of the contexts in which these concepts are used in relation to the theory. Some of these concepts are: Media Literacy, Multiliteracy, Media education.

Media Literacy

The theories of socio-constructivism are founded on the human need for meaning making , it is in the process of social interaction that we make meaning of our world and

develop mentally from childhood to adulthood, the child learns to construe the instructions or information handed down by adults in various forms, behavioural or verbal or with the uses of artefacts, signs, symbols or sounds (Turuk, 2008).

Media literacy therefore operates in the sphere of socio-constructivism in the sense that it is concerned with construing communication and information and the factors incidental thereto and analysing the dynamic relationships within society.

Multiliteracy

The term “Multiliteracy” is a recent concept which was first mentioned by the New London group in 1996 as a response to the demands of communicating in an increasingly multicultural society (New London Group, 1996). Multiliteracies encapsulate a wider view of literacy, taking into account the impact of the increase in communication channels and the prominence of cultural and linguistic diversity in the world. The concept highlights two major aspects of literacy-linguistic diversity, and multimodal forms of linguistic expression and representation. In other words, it has become important in today’s society possess more diverse forms of meaning making and expression to aid education and human interpersonal relations in the multicultural world. Humans should therefore, aim at the possession of more diverse competencies for social construction.

Vygotsky expressed the idea that tools for transmission and making of meaning are essential to development. He argues that language affords humans the ability to transcend the natural limitations of perceptual cognition to expression and transmission in relation to the cultural contexts of the individual. The New London group echoes the ideas of Vygotsky in the contexts of this century because the need for integration of multiliteracies are to aid the expression and transmission of meaning making beyond the restrictions of linear text and alphabets (Cope & Kalantzis, 1997), to include visuals, graphics, sounds and multimodal forms of expression. Further clarification of this concept will be provided later in this work.

Media Education

This process defined above need not only occur in within the structures of learning institutions but is applicable to informal settings as well, in society, among peers, social media, in the family etc. Media education and indeed all forms of learning more so, are to be construed as a continuum of normal life to be effective. According to (Hobbs, 2010 ,pg 15):

“Much of present education fails because it neglects this fundamental principle of the school as a form of community life. It conceives the schools as a place where certain information is to be given, where certain lessons are to be learned, or where certain habits are to be formed. The value of these is conceived as lying largely in the remote future; the child must do these things for the sake of something else he is to do; they are mere preparations. As a result, they do not become a part of life experience of the child and so are not truly educative”

Social constructivism promotes the idea that learning is a lifelong process beginning in early childhood and which cannot be construed aside from the social contexts. Vygotsky’s ideas provide foundational theories in use in diverse spheres of education and learning, most of these theories are applicable in formal and informal media education training as in other spheres of education.

Having discussed the theory which grounds the research and its connections with the key concepts in the research, the next chapter will be devoted to introducing the method of study which will be adopted in the research and to examining its applicability in relation to the research objectives and questions discussed in Chapter 1.

CHAPTER THREE

3.0. Method of Study

3.1 Goal and context of research

This research is geared towards evaluating how media literacy is encouraged and developed within Non-western culture(s) and their informal learning environment(s). Multiliteracy has been identified as being closely connected with Media literacy (Palsa & Ruokamo, 2015, p.102) and for addressing disparities in learning outcomes in different socio-cultural contexts (New London Group, 1996). It is crucial therefore to this research to investigate the existence or otherwise of multiliteracies in Non-western culture(s) and everyday living.

If it were possible to state the essence of Vygotsky's theory in very simple terms, it will be that an individual is a sum of their experiences - both intentional and non-intentional. Clarifying this statement, one can say that individuals are moulded by their socio-cultural interactions and within this matrix create their own blueprint for construing the world. This personal blueprint however can neither be totally different nor an exact copy of their interactions but is directly impacted by the experiences which are made available to an individual within the specific social-cultural context.

My experiences in my context growing up within the Nigerian society and immersed in the Igbo culture provide the grounding for my understanding of my environment and for constructing knowledge. It is for this reason that I have chosen to explore the research objective within my context of the Igbo culture, one that I am instinctively familiar with. Nevertheless, I do not intend that this approach limits the applicability of the outcome of the research to the Nigerian society but that it instigates a contextual "cultural introspection" in relation to multiliteracy.

3.2. Source of research data

The work of Raymond Williams on culture entails that culture is preserved and represented in Art and literature as well as in the everyday living systems among a people (Williams.R cited in Brewer & Porter, 2013,p.16). Therefore, in addition to my knowledge of

everyday living systems among the Igbo people, Chinua Achebe's "Things fall apart" will be examined as a source of reliable data in relation to the culture in review.

"Things fall Apart" is fictional novel published in 1958 and set in the precolonial era among the Igbo people which has been lauded globally as "the alpha of English African literature" one in which "scenes from the life of Nigeria's Igbo society are painted with an assured, uplifting clarity and they resonate brightly - and long". It was first published in English and has been translated into over 50 languages and serves as a material for teaching all over the world for its true representation of African culture. (The New Times, 2010).

"Things Fall Apart" has received consistent global accolades. (Whittaker & Msiska, 2007, p.1). In 2018, a poll organised by the BBC returned "Things fall Apart" as the 5th on the list of 100 stories that shaped the world amongst other literary classics like Shakespeare's "Hamlet" and "Romeo and Juliet" and. George Orwell's "Animal Farm". (BBC, 2018). This book has been chosen for its timelessness and world acclaim as an authentic representation and portrayal of the Igbo culture.

The Igbo culture sometimes referred to as the "Ibo" culture is native to the south eastern and southcentral part of Nigeria, geographically the "Igboland" is located on the eastern side of the River Niger. The language spoken by the Igbo people is the "Asusu Igbo" and it is characterised by the use of metaphors and proverbs. Statistically, the Igbos according to the CIA report on Nigeria's population in 2018, constitute about 14.1% of the entire Nigerian population, ranking the Igbos as the second largest ethnic group in Nigeria next to the Hausa-Fulani. (Central Intelligence Agency, 2018).

Igbos are mostly farmers, traders and craftsmen and Agriculture is a very predominant activity in the Igbo culture. The Igbos originally lived in small autonomous villages before the advent of British colonisation in the 1870's and were at that time governed by a council of lineage heads who collectively presided over the communities (Encyclopaedia Britannica, 2019). It was the happenings in this period that inspired the book Things fall apart.

Things Fall apart chronicles the life of Okonkwo: A Prominent figure in a cluster of Nine villages called Umuofia, before and shortly after the inception of the British colonial rule in Nigeria. It tells the story of Okonkwo's coming into great stature within his traditional Igbo community despite the failings of his father Unoka and ends with his tragic death. The book depicts the structure and organisation of the Igbo society, their customs and traditions and the chaotic interruption brought about by the British which led to the death of Okonkwo. Things

fall apart is made of 25 chapters in which important aspects of the Igbo culture are depicted with clarity and resonance.

3.3 Research Method

The research will be approached using a conceptual analysis and a review of existing literature to determine the existence or otherwise of multiliteracy in the Igbo culture as a sample Non-western culture and to compare them with the concept of multiliteracy as presented by the New London group.

Conceptual Analysis (CA) has been traditionally used for decades in Philosophy to make meaning of concepts. Concepts themselves are complex ideas expressed linguistically which can be abstract and imprecise, and to understand them, one must identify their essential attributes. (Chinn & Jacobs, 1978). Walker & Avant (1995, p.3) define C.A as a formal, linguistic exercise used to examine the essential attributes of a concept. Furthermore, Morse, Hupcey, & Cerdas, (1996, p.386) define C.A as a process of inquiry that explores concepts for their level of development as latent in their internal structure, variants, use and relations to other concepts. There are several C.A methods among which are the Reductive, Constructive and Detection methods and they all used in relation to the concepts depending on the goal of the analysis being conducted.

The common thread in CA methods is that they proceed from the baseline arguments that a concept is usually known in two ways - by its definition and as a combination of two or more components. Demonstrating an understanding therefore of a concept not only lies in being able to recite its definition but also in the understanding of the prerequisites which form the definition. For instance, the concept of a woman - an adult, female, human being, requires the knowledge of the three prerequisites mentioned above to clearly identify “woman”. Therefore, CA examines our conceptual understanding of our linguistic representation of concepts. (Kipper, 2012, p.251). C.A is very useful in properly defining concepts and identifying the explicit and implicit components thereby expanding or reducing the applicability of concepts. Another way to refer to the explicit and implicit nature of concepts is Epistemic Opacity and transparency, and this will be discussed shortly in the next subsection.

The Constructive method of C.A is used to broaden or make visible other parts of a concept which are not known, it is also applicable when constructing definitions of concepts which are related to the concept of interest, but which hitherto were not explicitly connected.

In this case, both concepts do not mean the same thing, but they are related to one another, or one entails the other (Kosterec, 2016,p.222). Reductive methods of C.A attempts to answer questions as to whether a theory or concept is “reducible” to another either in terms of language or use. Usually used to compare synonymic concepts in different languages, it asks if one language is equal to another or if we can say one thing in another way without missing the essence of the initial theory being reduced. Here the question is do these concepts essentially mean the same thing? (Kosterec, 2016,p.226).

The Detection Methods of C.A are used to pair components of concepts and therefrom to examine the relationship between the concepts of theories, the detection method is concerned with pairing existing explicit knowledge about concepts rather than constructing new meanings as in the Constructive method. The difference between the Detection and Constructive methods therefore is in the goal of the analysis. In Detection methods one does not seek to change or broaden the meanings of either of the concept being examined ab initio but compares the components as they are. In constructive methods, the relationship is established from the broadening of the meanings of the concepts to find a relationship. Usually however, a positive detection analysis leads to a constructive result in that the knowledge of the original concept is broadened. (Kosterec, 2016,p.224).

The Detection Analysis (D.A) will be used to address RQ1. It is a method of (C.A) which is popular in philosophy and mathematics and often entails an attempt to understand the relationship between concepts where one of those concepts is fully or partially understood. In mathematics it is used as substitutions for instance in simple equations like: if $x = y$ and $y = z + o$, then $x = z + o$. Usually in this case, information about their components or some parts of it are at our disposal which is then used to solve the problem at hand (Eagle, 2008). The role of intuition in D.A is substantial in that it invokes the suspicion that a relationship holds amongst the two variants, but as a scientific method, a model has been laid down to prove or disprove the suspicion (Kosterec, 2016, p.225).

The D.A has been used by several notable researchers. One of the most popular applications of this method was seen in Gettier (1966) and is the source of the model which is deployed in this research (Kosterec, 2016, p.225).

3.4 Epistemic opacity and transparency

Epistemic Opacity and transparency refer to the natural tendency for words or definitions to have implicit and explicit components and meanings (Kipper, 2012, p.170). In

this sense, words when put together in a sentence can have obvious and implied or implicit meanings. Epistemically Opaque concepts are those laden with implied or implicit meanings which are not obvious on the surface and require a breaking down of the components of the concept to understand, while epistemically transparent concepts are those whose implied or implicit meanings are obvious. It is important to mention this because the usefulness of C.A is hinged on this attribute of definitions or concepts. C.A provides a systematic tool for the breaking down and examining of the components of concepts to uncover their implied meanings. Going further, it avails the opportunity to synthesize the implied and obvious meanings and ensure that extraneous components are removed, and important ones retained.

3.5. Model of method and research design

According to (Bielik et al cited in Kosterec, 2016), any set of instructions which when adhered to leads to a specific goal is a method and methods are inspired by problems and modelled to serve the specific problem or question which has inspired it. Due to the mixed nature of the research questions and the overall theoretical nature of this work, I will be approaching the research questions using the Detection method of C.A and a review of related literature.

Approach to research questions.

The research questions will be addressed in three stages:

- 1 Applying the D.A model drawn up in Kosterec, (2016, p.225) to RQ1 1.
- 2 Conducting a literature review of RQ2 and synthesizing review with result of RQ1.
- 3 Conducting a literature review of RQ3 and synthesizing with result of RQ1 and RQ2.

In the final discussion, all three research questions will be explored to provide a hollistic perspective to the research which then informs the recommedation.

Understanding the D.A Model in use in stage 1.

Step 1- State the known concept

- In this research, the concept of multiliteracy is the known concept and it will be broken down into the perspectives in which the NLG and scholars have construed it since its introduction. These perspectives are multiliteracy as an approach to pedagogy, multiliteracies as a diverse set of competencies and multiliteracy as a desired learning

outcome /ability to use diverse set of competencies. These have been labelled P1, P2 and P3 respectively for clarity.

Step 2- State the question

This step presents the question: How are multiliteracies latent in non-western culture(s) and in their informal learning environment(s)? In other words, are there multiliteracies in Non-western culture? In this research, sample culture is Igbo culture as depicted in Chinua Achebe's "Things fall Apart" and it will be examined to find the known concept in step 1.

Step 3- State applicable constraints from the known concept

In this step constraints refers to the six design elements of multiliteracy according to the NLG: linguistic, audio, visual, gestural, spatial and multimodal forms of meaning. These are the forms of meaning making which are as yet known to man .In this model, constraints serve as guides or pointers to the elements which are consistent with the concept of Multiliteracy according to the NLG. Here, they serve to ensure that inconsistent or extraneous elements are not admitted in the analysis. In addition, the perspectives in step 1 also guide the evaluations.

Step 4- Observing the constraints (step 3) evaluate the question (step 2)

At this point, analysis is conducted adhering to the constraints in steps 1 and 3. Firstly, the data source: Things fall apart is examined in search of paragraphs which contain the design elements(constraints). Secondly, these design elements are then presented singly and as a pair with other design elements. Thirdly they are examined for conformity with any of the three perspectives in step 1. Fourthly, for visual clarity the overall evaluation in presented in a tabular form and finally a short description of the evaluation follows.

Step 5- Repeat 4 in relation to each of the constraints

In the case of this research, step 4 above is repeated six times with the purpose of ensuring that all six design elements are evaluated for validation or otherwise. Each evaluation is presented in a tabular form, labelled and described accordingly

Step 6- If any of the constraints are not validated return a negative result

A detection analysis can return a positive or negative result and step 6 provides the avenue to report the result if negative, in this case if all elements are not successfully matched in the evaluations.

Step7- If all the constraints are validated return a positive result.

Step 7 provides the avenue to report the result if positive, in this case if all elements are successfully matched in the evaluations.

It is worthy of mention that the model according to Kosterec(2016,p.225) in step 5 uses the phrase “for an undetermined number of times”. This lack of specificity was necessary to allow for the adaptation of the model to different research contexts. For validity of this research therefore, I will be implementing step 5 for all the perspectives and design elements as laid down in steps 1 and 3.

3.6. Applicability and Justification for Method of Study

This is a qualitative study and therefore it requires qualitative methods. C.A however has been used in both qualitative and quantitative studies in Philosophy, Psychology, Nursing as well as Mathematics and Statistics (Petocz & Newbery, 2010). Critical and analytical thinking are at the core of all human studies, whether theoretical or numerical. Concepts are essentially expressions of meaning which can be represented linguistically as alphabets or numbers. C.A analyses concepts, terms, variables, definitions, assertions, and theories and involves examining these for clarity and coherence (Petocz & Newbery, 2010, p.126).

The primary task in this research is to examine the concept of multiliteracy as defined by the NLG on the one hand and to scrutinize sample Non-western culture from the data source in other to uncover logical relations between them. The detection method of C. A is therefore most suitable for the task above because it provides the tool and framework for the execution of this task. The nature and objectives of the research mostly account for the choice of method used. The combination of conceptual analysis and review of existing literature makes for triangulation in the sense that the results from RQ1 are tested for consistency with RQ2 and RQ3.

The accepted notion that the definition of a concept and understanding of its components is the primal step towards the proper grasping of the concept itself and all others related to it is the backbone of the C.A. The concepts of multiliteracy and media literacy are

subjects of scholarly debates and there is still a cloak of uncertainty surrounding them (Palsa & Ruokamo, 2015,p.102). It is my opinion that conceptual analysis serves the purpose of this clarification, hence its suitability.

The field of media education is dynamic and continues to evolve in relation to societal and technological advancement, it is important that flexible, yet scientific methods of research are adopted which allow for contextual interpretations and extensions of theories, while ensuring their validity and reliability. C.A is largely adaptable and ensures logical and scientific consistency.

Limitations of Method of Study

C.A is a rigorous process requiring critical and analytical thinking, deep and unflinching interest, and thorough research on the concept of interest. This can cause a lot of anxiety, burn-out and stress and I experienced these in substantial amounts.

In Conducting a C.A it is very easy to fall prey to verbosity and to erroneously believe that one is engaged in productive dialogue. Organisation and logical arrangement of thoughts is key to C.A and therefore giving room for criticism and proof reading cannot be avoided. I often had to rewrite, rethink and re-evaluate and this makes the process time consuming.

The following chapter will be devoted to implementing the methods as outlined in the current chapter to address the research questions.

CHAPTER FOUR

4.0. ADDRESSING RESEARCH QUESTIONS

4.1. Research Question 1(RQ1)

How are multiliteracies latent in non-western culture(s) and (their) informal learning environment(s)?

Step 1- State the known concept

Step 2- State the question

Step 3- State applicable constraints from the known concept

Step 4- Observing the constraints (3) evaluate the question (2)

Step 5- Repeat 4 in relation to each of the constraints

Step 6- If any of the constraints are not validated return a negative result

Step7- If all the constraints are validated return a positive result.

Application of the model

Step 1- State the known concept

Known concept: Multiliteracy/Multiliteracies.

The concept of interest in this research has been viewed from three perspectives (P)as follows:

- As an approach to pedagogy (New London Group, 1996; Tan & Guo, 2014, p. 31) P1
- As a diverse set of competencies (Ajayi cited in Palsa & Ruokamo, 2015,p.110)P2
- As a desired learning outcome /ability to use diverse set of competencies (Westby ,2010, p.64) P3

Step 2- State the question

Are there multiliteracies latent in non-western culture(s) and informal learning environment(s)?

The sample non-western culture chosen is Chinua Achebe's *Things fall apart*, it is selected for containing clear depictions of non-western culture in their informal learning environments and therefore step 2 can be represented thus: *Are there multiliteracies in Chinua Achebe's Things fall apart?*

Step 3- State applicable constraints from the known concept.

According to (Kostelec, 2016) constraints in C.A are used to ensure consistency with the essence of the concept, they prescribe a limit to the broadening of the concept under review, (p.225). The constraints applicable in relation to multiliteracy are the 6 design elements listed by the NLG as the forms of meaning making. They are:

Linguistic, Visual, Audio, Gestural, Spatial and multimodal forms of meaning making.

In addition to the 6 design elements above, the 3 perspectives of Multiliteracy in step 1 will be considered in applying steps 4 and 5.

Step 4- Observing the constraints (3) evaluate the question (2) and **Step 5-** Repeat (4) in relation to each of the constraints.

To apply step 4, portions of the data source-*Things Fall Apart* -will be evaluated to identify each of the 6 design elements paired with at least one of the other design elements and used in one of the 3 perspectives of Multiliteracy. Overall there will be six evaluations and for visual convenience will be presented in a tabular form.

Evaluation 1: Visual Meaning Making

Source in Things fall Apart	Design element combination(s) in use	Description	Multiliteracy perspective in use
(a) Chapter 1: p.4-5	Visual and linguistic	Unoka speaking to Okoye/debt recording	P1; P2; P3
(b) Chapter 12: p.51 Chapter 5: p.17 Chapter 18: p.66	Visual	Depiction of societal status and class	P2; P3

Extract:

a) *"Look at that wall," he said, pointing at the far wall of his hut... "Look at those **lines of chalk**," There were five groups, and the smallest group had ten lines. "Each group there represents a debt to someone, and each stroke is one hundred cowries. You see, I owe that man a thousand cowries... Okoye rolled his goatskin and departed.*

b) *"... married **women** wore their best cloths and the **girls** wore red and black waist-beads and anklets of brass.*

*"... **children** were also decorated, especially their hair, which was **shaved** in beautiful patterns..."*

*"Wherever he (**an osu**) went he bore the mark of his caste — **long, tangled and dirty hair**. A razor was taboo to him.... he could not attend an assembly of the **free-born**"*

Description: In Igbo culture ,chalk marks are used to keep records ,usually made on walls ,grounds or trees or yam tubers, they can be used to record debt, signify ownership or time, in this case it was used to record debts owed a number of people and amounts owed, there is a

uniform way of making these marks such that anyone who sees them understands the information being recorded. In this case it was used alongside verbal expressions to communicate the order in which the debtor intended to pay his creditors.

Attires are also used to depict marital status, societal class, nativity, occasion among other things. The way the hair is kempt also differentiates between certain societal classes and knowledge of these differences is learned from being a part of the society.

Evaluation 2: Linguistic Meaning Making

Source in Things fall Apart	Design element combination(s) in use	Description	Multiliteracy perspective in use
(a) Chapter 2: p.6 Chapter 24: p.83	Linguistic and gestural	Communal way of greeting	P2; P3
(b) Chapter 1: p.5 Chapter 2: p.6	Linguistic	Use of proverbs in conversation	P1; P2; P3

Extract:

a) *"Umuofia kwenu," and on each occasion (ogbuefi ezeugo) faced a different direction and seemed to **push the air** with a clenched fist. And (they)... answered "Yaa!" each time.*

*"Umuofia kwenu!" (okika) bellowed, raising his left arm and **pushing the air** with his open hand. "Yaa!" roared Umuofia.*

b) *"Our elders say that the sun will shine on those who stand before it shines on those who kneel under them".*

"As the elders said, if a child washed his hands he could eat with kings"

Description: In the Igbo culture, there are specific acceptable ways of greeting depending on the parties involved and the occasion. In this case a gesture of” pushing apart air or space” with the arms along with a call (Umuofia kwenu) and a response (yaa) is used to salute a whole community before an address. Anyone who grows in this society learns these calls and responses and understands their purposes.

Igbos are also known for the use of metaphors (proverbs) in conversing, these metaphors are usually actively weaved around stories, legends and ancestors peculiar to the community where they are used. The fluent use of these metaphors sometimes makes plain language unnecessary and in fact understanding them is accepted as signifying proper upbringing among the Igbos.

Evaluation 3: Audio Meaning Making

Source in Things fall Apart	Design element combination(s) in use	Description	Multiliteracy perspective in use
(a)Chapter 5: p.19	Audio and spatial	Call for a community wrestling spectacle	P2; P3
(b) Chapter13: p.52	Audio	Announcing the death of a prominent figure in the community.	P1; P2; P3

(a) **Extract:** *“Just then the distant beating of drums began to reach them.... from the direction of the ilo, (the village playground) ...which was as old as the village. and where all the great ceremonies and dances took place.*

***The drums beat the unmistakable wrestling dance - quick, light and gay...**”*

(b) *“Go-di-di-go-go-di-go. Di-go-go-di-go. It was the ekwe talking to the clan. One of the things every man learned was the language of the hollowed-out wooden instrument.*

*Dum! Dum! Dum! boomed the **cannon** at intervals...when the ekwe began to talk somebody was dead. The esoteric language of the ekwe carried the news to all the nine villages and even beyond. It began by naming the clan: Umuofia obodo dike! "... It said this over and over ...Then it went nearer and named the village: "Iguedo of the yellow grinding-stone! At last the man was named and people sighed "E-u-u, Ezeudu is dead."*

Description: The Ilo is a cleared portion of land, usually positioned in the middle of the village or its entrance. Among the Igbos this space holds a lot of meaning. In this sense anything done in the “ilo” becomes binding and is deemed sanctioned by the ancestors of the community. Sounds therefore which emanate from the “ilo” are recognised as important and demanding attention. In this case drumbeats coming from the “ilo” is recognised as the call to the village wrestling match. Knowledge of such revered spaces and understanding the source and direction of sounds are developed within the community.

The “ekwe” is a hollowed out wooden instrument, beating the “ekwe” with sticks produces sounds whose combination conveys meaning with linguistic clarity. These sounds are used to communicate important happenings like the death of prominent figures in the community especially when accompanied by several cannon sounds. Learning to translate the “word-like” sounds of the “ekwe” is an art learned in this culture.

Evaluation 4: Spatial Meaning Making

Source in Things fall Apart	Design element combination(s) in use	Description	Multiliteracy Perspective in use
(a) Chapter 2: p.7	Spatial and Visual	The setting of Okonkwo’s compound	P2; P3
(b) Chapter 17: p.63	Spatial	The Evil forest	P1; P2; P3

Extract:

a) *Okonkwo's prosperity was visible in his household. He had a **large compound** enclosed by a thick wall of red earth. His hut or obi stood behind the only gate. Each of his three wives had her own hut, which together formed a **half moon behind the obi**. The barn was built against one end of the red walls, and **long stacks of yam** stood out prosperously in it. At the opposite end of the compound was a **shed for the goats**, and each wife built a small attachment to her **hut for the hens**. Near the barn was a small house, the "**medicine house**" or shrine where he worshipped (his gods) with sacrifices and offered prayers (for his family)*

b) *An evil forest was where the clan buried all those who died of the really evil diseases, like leprosy and smallpox. It was also the dumping ground for highly potent fetishes of great medicine men when they died. An evil forest was, therefore, alive with sinister forces and powers of darkness.*

"... If a man dies (mysteriously) he is not buried but cast into the Evil Forest ... (therefore) their clan is full of the evil spirits of these unburied dead, hungry to do harm to the living."

Description: The placements of huts and fixtures in a compound in the Igbo culture tells of the affluence of the head of the household. Information like, the number of wives, occupation, achievements and the character of the head and members of the household can be gleaned therefrom also. The width of the wall, the state of the roofs of the huts and the size of the yam barns symbolise manliness and responsibility because these require seasonal and persistent hard work to keep in good condition. The positioning of the (Okonkwo's) hut behind the only gate and those of his wives behind symbolises protectiveness over his household and strength. These placements visually communicate these attributes with clarity.

In the Igbo culture, the evil forest is a portion of the forest that is abandoned to sinister forces and used as a place for disposing of things and corpses which are considered harmful or taboo to the community. As a tool for communicating meaning, this space is actively used in folktales as deterrents to teach morality and obedience to the norms of the community. Non-members of the community are not usually privy to the location of the evil forest because it is normally an extension of farmlands.

Evaluation 5: Gestural Meaning Making

Source in Things Fall Apart	Design Element combination(s) in use	Scene Description	Multiliteracy Perspective in use
(a). Chapter 8: p.32	Gestural and linguistic	Akueke's Bride-price bargaining.	P2; P3
(b). Chapter1: p.4	Gestural	Showing customary hospitality and goodwill	P2; P3

Extract:

(a) *“Obierika presented Ukegbu with... a small bundle of short broomsticks. "They are thirty?" he asked. Obierika nodded in agreement. "We are at last getting somewhere," Ukegbu said...: "Let us go out and whisper together." ...When they returned Ukegbu handed the bundle of sticks back to Obierika. He counted them, - instead of thirty there were now only fifteen. ..."We had not thought to go below thirty. But as the dog said, 'If I fall down for you and you fall down for me... "so we are falling down again, He then added ten sticks to the fifteen and gave the bundle to Ukegbu. In this way Akueke's bride-price was finally settled at twenty bags of cowries”*

(b) *“Unoka went into an inner room and... returned with a small wooden disc containing a kola-nut, some alligator pepper and a lump of white chalk..... Okoye, took the lump of chalk, drew some lines on the floor, and then painted his big toe.*

Description: Bride price bargaining can be a time consuming and tedious process the purpose of which is to agree on the material consideration to be given in exchange for a bride. Among the Igbos as depicted in the extract, tools have been developed which are used to simplify the

process and reduce the tendency for the process to appear to denigrate the woman who is being bargained for. One of such tools is the passing back and forth of symbolic objects like broomsticks in this case, to communicate offer and acceptance. This form of communication is used to eradicate or reduce verbal expressions, in this case a few words were used in addition to the gestures.

The gesture of serving kola-nuts in Igbo culture is used to welcome guests and to signal the customary commencement of a meeting. It shows warm hospitality and is usually accompanied by prayers for the prosperity of the people. In response to the presentation of the kola nut, the guest being welcomed uses the native white chalk to paint their big toe to communicate goodwill and to show that their visit is of noble intentions. These gestures are laden with meaning and communicate beyond spoken words.

Evaluation 6: Multi-modal Meaning Making

Source in Things Fall Apart	Design element combination(s) in use	Description	Multi-literacy Perspective in Use
(a). Chapter 3: p.10	Gestural, linguistic, visual	Signalling warm hospitality, goodwill family hierarchy, respect and orderliness	P1; P2; P3

Extract

(a) *The younger of his sons... youngest...in the group, moved to the centre, **raised the pot on his left knee** and began to pour out the wine. The first cup went to Okonkwo, who must taste his wine before anyone else. Then the group drank, beginning with the eldest man. When everyone had drunk ...Nwakibie sent for his wives. “where is Anasi? Anasi was the first wife and the others could not drink before her, and so they stood waiting. She (Anasi) had authority ...and she wore the **anklet of her husband's titles**, which the first wife alone could wear. She walked up to her husband and accepted the horn from*

him. She then went down on one knee, drank a little and handed back the horn. She rose, called him by his name and went back to her hut. The other wives drank in the same way, in their proper order, and went away.

Description: Within the family structure in Igbo culture, there are duties and privileges assigned due to gender, age and placement in the family tree. These hierarchies are emphasized in the carrying out of everyday activities like welcoming of guests to the home and they are an avenue for the assessment of the family bond and orderliness. This structure determines for instance who and how to serve wine in a gathering, who drinks first, how to drink.

It is the duty of the youngest male to serve wine, and he must serve the guest if he has presented the wine as a sign of goodwill, otherwise he serves the head of the household or the eldest male. Normally, the women drink after the men, this is a show of dominance as well as protectiveness. The women drink according to their marital position in the household. This emphasizes the authority of the eldest wife-who usually wears anklet as a physical symbol of that authority. She leads by showing respect to the head of the household and ensuring that the other wives are of good conduct also.

Every member of the Igbo culture is inducted into the world of these meanings from childhood and knowledge of these meanings serve as a tool for decoding family structures when in the midst of other families.

Step 5 and 6

All constraints were validated and recorded in the evaluations.

The conclusion to be drawn from the evaluations is that there are multiliteracies in non-western culture as depicted in “Things fall Apart” and so I return a positive result. Further discussions on the applicability of the results of these evaluations will be carried out below.

4.2. Research Question 2 (RQ2):

What kind of multiliteracies are developed in Non-western culture(s) and (their) informal learning(environments) and how are they comparable to those developed in formal learning environments?

To address this question, existing literature on informal and formal learning was evaluated in the light of the results of the analysis in RQ1. Notable articles on the discussions for and against informal learning were also discussed to understand the connection if any between multiliteracies gathered informally in Non-western culture and those gathered in formal learning.

The multiliteracies developed in Non-western culture are informal and as seen in the evaluations in RQ1 are Linguistic, visual, audio, gestural, spatial and multimodal in nature. Like multiliteracies gathered informally in Western culture, they form the basis for formal education. In this sense, the only difference between multiliteracies gathered informally in Non-western cultures and those gathered informally in Western culture is context. These contextual differences will be examined in the RQ3.

Multiliteracies gathered informally form part of the so called “back-packs” which accompany learners from Non-western cultures to formal education (Vygotsky. L, 1978, Thomson cited in Peters et al 2009, p.6). They also provide multi-linguistic and multi-modal forms of expression and often propel in their individual quest for formal education by rousing their curiosities and defining their interests.

Multiliteracies are generally to serve us towards being more capable; having diverse tools at our disposal to master our environment and engage in today’s globalised society. In the conceptual world of multiliteracies, more is better, and every tool serves a purpose. In Media education multiliteracy provides tools in teaching and learning as well as tools for construing information which relate to our psychosocial well-being, and our society.

Rogers (2014) cites the commonly used illustration of the “iceberg of learning” in reference to informal learning’s support to formal education. Usually the larger part of the iceberg which sticks above water is unseen and therefore ignored but it is more influential because it is the foundation for what is seen above water (Rogers, 2014, p.11; Tough, 1979; Livingstone 2001, p.6; Swann, 2012, p.21).

The kinds of multiliteracies gathered informally are those which provide us with the pre -understanding, funds of knowledge, frames of references and imageries and discourses with which to approach formal education and everyday living (Rogers 2014, p.13). These have been discussed in pages 13-15 of this work.

Ollerhead (2018, p.4) discussed the usefulness of “funds of knowledge- cultural knowledge which is developed in learners’ homes or society in learning multiple languages.

The researcher reported that drawing upon these funds of knowledge and incorporating learners' cultures in classroom was helpful in improving difficulty in learning new languages. (Ollerhead, 2018, p.15).

Imageries and discourses and frames of references are vital in education and everyday life in communicating thought. Using and understanding of proverbs or metaphors in discourse is popular in Non-western culture and is often learned informally. Recent research highlights the usefulness of metaphors in formal education as learning enhancers and for explaining and clarifying and comparing processes, boundaries and connections between things (Pramling) cited in (Mouraz, Pereira, & Monteiro, 2013).

A substantial amount of pre-understanding comes from culture and informal learning and they form the basis for new knowledge. As submitted by David Ausubel: Nothing impacts new learning more than what is previously known (Novak, 2011, p.3).

4.3. Research Question 3 (RQ3)

How do differences in socio-cultural contexts affect individuals in relation to media literacy?

This question was addressed by reviewing existing literature which expound on Vygotsky's theory regarding the impact of environments in human development and learning. Results from RQ1 and deductions from RQ2 were also considered in order to understand the dynamism of socio-cultural contexts in relation to media literacy.

Media literacy relates to our ability to construe information, channels and the relational dynamics which are involved, essentially our ability to construe our world. Vygotsky opines that cognitive abilities can only be exercised in construing the world through the understanding of the tools or signs that mediate them (Verenikina, 2010, p.4). These tools according to Vygotsky are either for acting on the world physically(technical) or for construing it(psychological)A child is dependent on his socio-cultural environment in the initial stages because it is there in the child is exposed to a variety of tasks and demands, which demand an exercise of these tools thereby engaging the child in his world (Turuk, 2008, p.245). These tools are crafted in the child's specific environment and are adapted for use therein.

Language for example as the most important cultural tool according to Vygotsky is passed through generations and pertains to the specific culture and carries with it over time

elements of history, art and habits which are peculiar to the specific culture. Hence there are dance, art and attires which despite their acceptance globally are traceable to specific cultures.

The differences in socio-cultural contexts determine the mix of the six design elements of multiliteracy as discussed in RQ1 which are evident in specific cultures and this affects:

- the nature of tools which are(easily) developed
- the nature of interests, prejudices, and curiosities which are carried through life.

The nature of tools which are (easily) developed

The usefulness of a tool or competency becomes visible in an environment where there is a need for it and the structure within that society makes the development of that tool crucial. The NLG in their report noted that the needs of multiliteracy differ according to socio-cultural contexts and therefore with the Aborigines, visual tools become more useful in that context than other forms (New London Group, 1996, p.64).

In the report of the Unesco Institute for Education (2001, p.30),it was discussed that basic life skills are skills for living which individuals need to fulfil their potential. The nature of those skills however differs in relation to contexts, cultures, and timeframe. Furthermore, among countries in the developing world like Africa and Asia, the capacity to understand texts and skills to sense and identify colours, harmonies, and rhythms would still be popular.

The development of tools for construing our environment is dependent on the environment.On an evolutionary level, scientists have suggested that the development of the five major sense organs in humans-eyes,nose,ear, tongue,skin have been neccesitated by our environmental needs for,sight,smell,sound,taste,feeling (Korte, 2017).

In discussing cognitive development and higher mental functions, Vygotsky pointed out that environmental culture determines the kind of memory tools we develop. In western culture for instance memory can be aided by note-taking on paper but in non -western cultures other tools are employed, such as chalk markings on walls, knot tying on strings, pebble counting, use of market days and farming seasons for noting time-span

As noted therefore in RQ2, although the 6 design elements are present in Non-western culture as well as in Western culture,the nature of multiliteracies which are developed in Non-western culture differ from those developed in Western cultures in the sense of context, for instance,in language,gestures,attires,music,modes of communication.These impact the

contents and forms of media available in these cultures and determine the tools which are developed for construing media.

The nature of interests, prejudices, and curiosities which are carried through life.

Curiosities are formed in socio-cultural environments which define our path in the quest for formal education and it is the need to grapple with the realities of living in a media saturated society that necessitates media literacy.

According to Vygotsky, the socio-cultural environment where an individual grows up will affect their thought patterns, how they think and what they think about (Vygotsky, 1978).

Discussing the development of cognitive interests in socio-cultural environments, Rogers (2014), refers to practical interests which determine our contexts in learning and determine our continuing interests, pointing us to things that hold our interest while blocking out those that do not. The tendency for our interactions in our environment to affect the way we judge other things or relate to information due to their connection to our specific backgrounds, the tendency to notice or take one thing personally and not the other (Rogers, 2014, p.14).

Jurgen Habermas and his concept of tacit assumptions recognises a “deep-seated, practical interest” and understanding which emanate from socio-cultural forms of living and language which human societies depend on, along with the interpretive skills that come with it for the mastering of the human environment. (Stanford Encyclopedia of Philosophy, 2014).

In relation to media literacy socio-cultural prejudices and curiosities affect our analysis of media, it informs our interest in specific media contents and underscores our use of media, it is indicative of media culture and responsible for media savviness or critical apathy (Teurlings, 2010).

Having addressed the research questions, the next chapter will be devoted to discussing the implication of these evaluations to media education on a hollistic level. What does the knowledge of or ability to decode family heirachies for instance have to do with media education? Why is it crucial to understand the kinds of multiliteracies developed in Non-western culture and why is it crucial to consider differences in socio-cultural contexts?

CHAPTER FIVE

5.0. Discussion, Conclusion and Recommendation

5.1. Discussion

In advance, it is important to point out that my overall argument is not that culture and informal learning are substitutes for formal learning. The goal is instead to argue a fine balance and synthesis of both forms of learning for better outcomes.

Nevertheless, it has been noted that most of human learning occurs outside formal structured learning processes and accounts for over two thirds of human adults' cumulative learning (Livingstone, 2001 p. 6). Therefore we must pay as much attention to informal learning processes as the lines between them are becoming more blurred than ever.

Malcolm et al (2003) discussing the interrelationships between informal and formal learning categorised the prevailing arguments thus: those who argued that informal learning provides a different kind of knowledge from formal learning and those who believed that they are often intertwined and a continuum of one another. They conducted a research in which they performed literature trawls, detailed investigations, widespread consultations and historical development analyses of formal and informal learning. Reporting their findings they reported the following;

- almost all learning situations contain ingredients of formal and informal learning
- These ingredients are interrelated in different ways depending on the learning context.
- The effectiveness of learning in any situation is dependent on the proper synthesis of these ingredients.
- The interrelationships between informal and formal learning can only be understood if learning is approached from the perspective of context in which it takes place.

The overall goal of education both formally and informally is to avail individuals of tools which make them better positioned and useful to themselves as individuals and as full participants in their society in all facets of life: economic, social, political, cultural. (New London Group, 1996. p.60; Labaree, 1997, p.42; Strauss, 2015).

To be better positioned individuals must be equipped with tools which are potent in their society and which enable them to engage meaningfully in all facets of life, as noted by Peter Senge- an American systems scientist:

“The purpose of education is for me to become me in the contexts of the society that I live so that I can truly contribute to society (Buchanan, 2016)

Significantly, and this is a major opening to the applicability of this study, these tools are learned both formally and informally and undue leaning or disregard of either of these forms of knowledge will create defect in the learning outcomes and result in a mirroring vacuum in filling the needs of society Billett (2002, p. p57). The result can herein be likened figuratively to attempting to fill a round hole with a square peg or vice versa due to the absence of the right kind of peg.

Societies are founded on unique historical, cultural, political and religious pasts and therefore no two societies are the same. Owing to these differences, each society presents peculiar and important differences in terms of needs (Unesco Institute for Education, 2001, p.30). Therefore, although the overall goal of education stays the same across societies, each society presents with a prototype of the overall goal of education. This prototyping necessitates the fashioning of specific tools for addressing the specific needs of societies.

Therefore, education should cater for these differences in the context of specific societies as a matter of design and should be reactionary and proactive in nature. It is important to retain this perspective in other for education to remain effective in tackling current and future needs of society (OECD,2018,p.1). The NLG expressed this line of thought in the title of the work: “Pedagogy of Multiliteracies; Designing Social Futures”.

According to the NLG, students and teachers alike must assume their positions as inheritors of culture, history and conventions and as designers and re- designers in the process of meaning making in the contexts of our societies. (New London Group, 1996.p.65).

How is global education impacted vis a vis disparity in learning outcomes?

Globalisation makes it necessary that some level of uniformity and standardisation is infused in relation to basic education. It is also important that measures are put in place to supervise educational curriculum and budgeting across the world (McNeely & Cha, 1994,p.1). The parameters and strategies however for the implementation of these global projects in

relation to education remain faulty: providing education in ways that do not meet the specific and unique learning needs (Copeland & Keefe, 2007, p.19).

The disparity in learning outcomes as pointed out by the NLG results from the tendency to copy-paste curricula and implementation strategies - a fixing of square pegs in round holes. In the case of Africa, the copying of western strategies without adapting them to the contexts of Africa (Durokifa & Ijeoma,2018,p.356). This has resulted in chaos the sort of which is depicted albeit fictionally in the book: Things fall Apart.

The notion that there is only one way to be literate to the exclusion of others must be done away with, in its place, the pedagogy of multiliteracies -an approach to learning and literacy that admits of and acknowledges diverse modes of meaning making and literacy should be enshrined. This rigid notion of literacy, still prevalent in Africa for instance limits the understanding of literacy solely to the ability to read and write in English language while ignoring the 1500-2000 mother tongue languages native to Africa (One World Nations Online, 2017), with some of them at the risk of extinction.

Another difficulty posed by this notion especially in the case of Africa is the demarcation between the official educational language and the conversational everyday language, where English is spoken in schools and indigenous languages designated “vernacular” are spoken outside schools. This further widens the conceptual gap between formal and informal learning and creates the impression that one is more important than the other.

The learning of meta-languages is then the crux of the issue, for how do societies converge on the global arena for the exchange of ideas, trade and achievement of communal goals if they cannot communicate one to another? Language learning serves as the melting point between societies, the place in which peculiar ideas can be synthesized for the attainment of global objectives (Crozet, Liddicoat, & Lo Bianco, 1999, p.11; Omoniyi,2003)

In this sense, other less popular forms of literacy and meaning making must be taken seriously, adopted and recognised in education. This is very crucial for effective curriculum delivery and implementation in locations where these forms of meaning making are prevalent.

The role of media education

Media education is assigned the role of the umpire in global arena of meaning making, a role which Media education is most deserving of for its applicability to all spheres of knowledge and life in general. Media education is concerned with the development of media literacy and multiliteracies for use in life and learning and must lead the way in advocating the adoption of diverse forms of meaning making.

Media education today however is mostly preoccupied with the Linguistic, audio and visual forms of meaning making and must now also encourage research in gestural, spatial and multimodal forms especially as they are represented in informal learning and non-western cultures. Its scope must therefore, remain flexible to accommodate contextual differences, changes in learning needs and to serve locations where less popular forms of meaning making are prevalent as well as digitally enhanced societies.

It might appear in the light of discussions so far that this study is an ambitious attempt to attract undue attention to Non-western forms of meaning making and a naïve and unrealistic denial of the realities of digital technologies in society today. In response, I would say that neither form of meaning making precludes the other. An authentic synthesis of these forms of meaning making will expand, not contract the scope of media education, broadening and enriching it, not otherwise (Kellner, 1998,p.3). The potential for human advancement is even greater with the synthesis of Western and Non-western forms of meaning making.

It is therefore self-sabotaging for media education to concentrate solely on digital and technologically advanced forms of meaning making while ignoring the indigenous and less popular forms. For this will only result in a continued widening of the learning disparities.

5.2. Conclusion

The purpose of all research and learning endeavours is to find better ways of “doing” and/or “being”. Academic endeavours would be futile if they are not translated from theories to practice as the NLG rightly pointed out in relation to the multiliteracy project, it is pertinent to translate the “what” into “how” (New London Group, 1996, p.89).

In a nutshell, they (NLG) suggested the four components of pedagogy design: Situated practice, overt instruction, critical framing and transformed practice. Situated practice ensures that differences are taken into cognisance in pedagogy planning, overt instruction is to work towards equipping learners with a metalanguage in acknowledgment of the differences. Critical

framing refers to the process of synthesizing the differences with the different cultural purposes and transformed practice ensures redesign and adaptation in different cultural situations. (New London Group, 1996, p.88).

5.3. Recommendation

It is my opinion that the above paragraph can be summarised in the phrase: “contextualised pedagogy” and this is the major import of this study. Contextualised pedagogy is used here to mean the planning and delivery of education considering peculiarities of cultural, social, economic and political contexts and the attendant need to expand the scope of media education research and implementation to encourage the development of less popular forms of meaning making.

Contextualised pedagogy in my opinion will be useful in improving global learning disparities and changing the face of education especially in developing countries around the world. This form of educational planning will be interested in the following:

1. Framing “tailor made” pedagogical frameworks for use in specifically intended locations taking into cognisance the prevalent forms of meaning making and other socio-cultural factors in these locations (Banda,2003)
2. Leveraging the multilingual diversities in indigenous communities for education, towards social inclusion and resolution of ethnic tensions in multicultural societies like Nigeria. (Omoniyi,2003).
3. Adaptation of educational material and strategies adopted from Western countries to suit the needs of Non-western countries and vice versa. (Menke & Paesani,2019).

The need for further research in this area cannot be overemphasized and it is my intention in future research to develop on the ideas from this study.

BIBLIOGRAPHY

- U.S.D.E . (2013, November). *Reciprocal Teaching-Students with disabilities*. Retrieved from Whatworksclearinghouse:https://ies.ed.gov/ncee/wwc/Docs/InterventionReports/wwc_reciprocalteaching_112613.pdf
- Ajayi, L. (2011). A Multiliteracies Pedagogy: Exploring Semiotic Possibilities of a Disney Video in a Third grade Diverse Classroom. *Urban Review*, 43(3), 396–413.
- Alzaghoul, A. (2012). The implication of the Learning Theories on Implementing e-learning. *The Research Bulletin of Jordan ACM*, pp. 2(2), 27-30.
- Ardila.A. (2016). LS Vygotsky in the 21 st century. . *Psychology in Russia: State of the Art* , 9(4), 4-15.
- Aufderheide, P. (1993). *Media Literacy. A Report of the National Leadership Conference on Media Literacy*. Washington, DC: Aspen Institute, Communications and Society Program, .
- Balaban, N. (1995). *Seeing the Child, Knowing the Person*. Balaban, N. (1995). Seeing the Child, Knowing the Person.: In W. Ayers (Ed.).
- Banda, F. (2003). A Survey of Literacy Practices in Black and Coloured Communities in South Africa: Towards a Pedagogy of Multiliteracies. *Language, Culture and Curriculum*, 16(2), 106-129. Retrieved from <https://search-proquest-com.ezproxy.ulapland.fi/docview/61906833?accountid=11989>
- BBC. (2018, May). *100 Stories That Shaped the World*. Retrieved from BBC Culture: <http://www.bbc.com/culture/story/20180521-the-100-stories-that-shaped-the-world>.
- Belanger, P. (2011). *Theories in Adult Learning and Education* . Opladen: Barbara Budrich.
- Berk, L. E., & Winsler, A. (1995). Scaffolding Children's Learning: Vygotsky and Early Childhood Education. *National Association for the Education of Young Children.*, 146.
- Bielik, L., Kosterec, M., & Zouhar, M. (2014). Model metody (1): Metóda a problém. *Filozofia (Philosophy)*, 2(69), 105-118.
- Billett, S. (2002). Critiquing Workplace Learning Discourses: Participation and Continuity at Work. . *Studies in the Education of Adults*, 34 (1) 56-67.
- Blanck, G. (1990). *The Man and his Cause. Vygotsky and Education: Instructional Implications and Applications of Sociohistorical Psychology.*. Blanck, G. (1990).31-58.
- Bleicher, J. (1980). *Contemporary Hermeneutics : Hermeneutics as Method,Philosophy, and Critique* . Routledge and Kegan Paul 1980.
- Brewer, J., & Porter, R. (2013). *Consumption and the World of Goods*. London: Routledge.
- Bruffee, K. (1984). Collaborative Learning and the" Conversation of Mankind". *College English*, 46(7), 635-652.
- Buchanan, A. (2016, July 11). *The Purpose of Education: Becoming Yourself so you Can Contribute to Society*. Retrieved from A Medium corporation: <https://medium.com/benefit->

mindset/the-purpose-of-education-becoming-yourself-so-you-can-contribute-to-society-9b034d9c07e1.

Buckingham, D. (2001). *Media Education: A Global Strategy for Development. Policy Paper Prepared for the UNESCO Sector for Communication and Information*. London: Institute of Education.

Budoff, M. (1987). Measures for Assessing Learning Potential. *Budoff, M. (1987). Measures for Assessing Learning Potential*. In C. S. Lidz (Ed.), *Dynamic Assessment: An Interactional Approach to Evaluating Learning Potential*. New York: PsycINFO Database Record (c) 2016.

Central Intelligence Agency. (2018, July). *The World Factbook*. Retrieved from Central Intelligence Agency: <https://www.cia.gov/library/publications/the-world-factbook/geos/ni.html>

Chinn, P., & Jacobs, M. (1978). A Model for Theory Development in Nursing. *Advances in Nursing Science*, 1(1), 1-12.

Cole, M., & Cole, S. (2001). *The Development of Children*. New York: Worth Publishers.

Colley, Hodkinson, & Malcom. (2003). *Informality and Formality in Learning, a Report for the Learning and Skills Research Centre*. Leeds: University of Leeds.

Coombs, P. H., & Ahmed, M. (1974). *Attacking Rural Poverty: How Nonformal Education can Help*. Baltimore: John Hopkins.

Copeland, S., & Keefe, E. (2007). *Effective Literacy Instruction*. Baltimore: Paul H. Brookes.

Crozet, C., Liddicoat, A., & Lo Bianco, J. (1999). Striving for the Third place: Intercultural Competence Through Language Education. *Striving for the Third Place: Intercultural Competence through Language Education*, 181-190.

Durokifa, A., & C, E. (2018). Neocolonialism and Millennium Development Goals (MDGs) in Africa: A Blend of an Old Wine in a new. *African Journal of Science, Technology, Innovation and Development*.

Eagle, A. (2008). Mathematics and Conceptual Analysis. *Synthese*, 161(1), 67-88.

Edosomwan, S. O. (2016). Childhood Learning vs. Adulthood Learning: The Theory of Pedagogy and Andragogy. *US-China Education Review*, 6(2), 115-123.

Encyclopaedia Britannica. (2019). *Igbo People*. Retrieved from Britannica inc: <https://www.britannica.com/topic/Igbo>

Ertmer, P., & Newby, T. (1993, October). Behaviorism, Cognitivism, Constructivism: Comparing Critical Features from an Instructional Design Perspective. *Performance Improvement Quarterly*, pp. 6(4), 50-72.

Gasper, & Apthorpe. (1996). *Arguing Development Policy: Frames and Discourses*. Frank Cass.

Gettier, E. (1966). Is Justified True Belief Knowledge? *Analysis*, 23 (6), 121-123.

Grillo, & Stirrat. (1997). *Discourses of Development: Anthropological Perspectives*. Oxford: Berg.

- Habermas, J. (1972). *Knowledge and Human Interests*. London: Heinemann .
- Härkönen, U. (2003). Current Theories Related to Early Childhood Education and Preschool as Frames of Reference for Sustainable Education. joensuu, Finland. Retrieved April 15, 2019, from http://www.oppi.uef.fi/wanda/users/uharkone/verkot/article_current_Theories.pdf
- Higgins, J. (1999). *Raymond Williams: Literature, Marxism and Cultural Materialism*. London: Routledge,.
- Hobbs, R. (2011). The State of Media Literacy: A Response to Potter. *Journal of Broadcasting & Electronic Media*, 55(3), 419–430.
- Hoechsman, M., & Poyntz, S. (2011). *Media Literacy-A Critical Introduction*. John Wiley & Sons Incorporated.
- Hofer, B., & Pintrich, P. (1997). The Development of Epistemological Theories: Beliefs about Knowledge and Knowing and their Relation to Learning. *Review of Educational Research*, 67(1), 88-140. Retrieved February 11, 2019, from <http://dx.doi.org/10.2307/1170620>
- Hogan, D., & Tudge, J. (1999). Implications of Vygotsky's Theory for Peer Learning. *psycnet.apa.org*. PsycINFO Database Record (c) 2016. Retrieved April 15, 2019, from <https://pdfs.semanticscholar.org/a125/0ae5d4e42ec080b1f915d0e85933cf878068.pdf>
- Ivanič, R. (2009). Bringing Literacy Studies into Research on Learning across the Curriculum. . *The Future of Literacy Studies* , 100-122.
- Jarvis, P. (1990). *An International Dictionary of Adult and Continuing Education*. London: Routledge.
- John-Steiner, V., & Mahn, H. (1996). Sociocultural Approaches to Learning and Development: A Vygotskian Framework. *Educational psychologist* , 31(3-4), 191-206.
- Jones, M., & Brader-Araje, L. (2002). The Impact of Constructivism on Education: Language, Discourse, and Meaning. *American Communication Journal*, 5(3), 1-10.
- Kangas, M. (2010). Creative and playful learning: Learning through game co-creation and games in a playful learning environment. *Thinking skills and Creativity*, 5(1), 1-15.
- Karpov, Y., & Haywood, H. (1998). Two Ways to Elaborate Vygotsky's Concept of Mediation. *American Psychologist* , 53(1), 27.
- Keefe, E., & Copeland, S. R. (2011). What is Literacy? The Power of a Definition. . *Research and Practice for Persons with Severe Disabilities*, 36(3-4), 92-99.
- Kellner, D. (1998). Media Literacies and Critical Pedagogy in a Multicultural Society. *Education, Technology and Society*.
- Kipper, J. (2012). A Two-Dimensionalist Guide to Conceptual Analysis. 251. Retrieved April 27, 2019, from <https://ebookcentral-proquest-com.ezproxy.ulapland.fi>
- Korte, A. (2017, February 9). *Surroundings and Evolution Shape Human Sight, Smell and Taste*. Retrieved May 5, 2019, from American Association For The Advancement of Science: <https://www.aaas.org/news/surroundings-and-evolution-shape-human-sight-smell-and-taste>

- Kosterec, M. (2016). Methods of Conceptual Analysis. *Filozofia*, 71(3).
- Kupainen, R. (2018, september 11). Past and Future Theories of Media Education and. *Lecture Presented*. Tampere, Finland.
- Kupiainen, R., & Sintonen, S. (2009). *Medialukutaidot, Osallisuus, Mediakasvatus*. . Palmenia : Helsinki University Press.
- Labaree, D. (1997). Public Goods, Private Goods: The American Struggle over Educational Goals. *American Educational Research Journal*, , 34(1), 39-81.
- Lidz, C. (1995). Dynamic Assessment and the Legacy of LS Vygotsky. *School Psychology International*, 16(2), 143-153.
- Lidz, C. S. (1991). *Practitioner's Guide to Dynamic Assessment*. . Guilford Press.
- Lising, L., & Elby, A. (2004, October 21). The Impact of Epistemology on Learning: A Case Study from Introductory. *American Journal of Physics*, 1. Retrieved February 11, 2018, from <https://arxiv.org/ftp/physics/papers/0411/0411007.pdf>
- Livingstone, D. (2001). *Adults' Informal Learning: Definitions, Findings, Gaps and Future Research*. *NALL Working Paper;21*. Toronto: Centre for the Study of Education and Work, OISE/UT.
- MaCBride, S. e. (1981). *Many Voices, One World*. Ibadan: Ibadan University Press.
- Malcolm, Hodgkinson, & Colley. (2003). The Interrelationships between Informal and Formal Learning. *Journal of Workplace Learning*, 15(7/8), 313-318.
- McAllum, R. (2014). Reciprocal Teaching: Critical Reflection on Practice. *Kairaranga*, 15(1), 26-35.
- McNeely, C., & Cha, Y. (1994). Worldwide Educational Convergence. *Education Policy Analysis Archives*.
- Menke, M. R., & Paesani, K. (2019). Analysing Foreign Language Instructional Materials Through the Lens of the Multiliteracies Framework. *Language, Culture and Curriculum*, 32(1), 34-49.
- Mihailidis, P., & Diggs, V. (2010). From Information Reserve to Media Literacy Learning Commons: Revisiting the 21st Century Library as the Home for Media Literacy Education. *Public Library Quarterly*, , pp. 29(4), 279-292.
- Ministry of Education and Culture, F. (2013). Good Media Literacy, National policy guidelines 2013-16. *Publications of the Ministry of Education and Culture, Finland*. Finland. Retrieved April 13, 2019, from <http://julkaisut.valtioneuvosto.fi/bitstream/handle/10024/75280/OKM13.pdf>
- Moll, L. (2014). *L.S. Vygotsky and Education*. New York: Routledge. Retrieved from <https://doi.org/10.4324/9780203156773>
- Morse, J., Hupcey, J., & Cerdas, M. (1996). Criteria for Concept Evaluation. . *Journal of Advanced Nursing*, , 24(2), 385-390.