

A Linguistic Relativity Appraisal of an African Drama: *The  
Lion and The Jewel*

by

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2015

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Thesis submitted in fulfilment of the requirements of the degree of Master of Technology: Language Practice in the Department of Media, Language and Communication in the Faculty of Arts and Design at Durban University of Technology.

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## **Abstract**

This research is designed to assess the validity of the Sapir Whorf hypothesis in relation to the linguistic and cultural notions of the Yoruba and Zulu language speakers' via the evaluation of the culture enriched drama text *The Lion and The Jewel* by Wole Soyinka. The study, which uses both questionnaires and interviews to derive responses from participants, engages both the primary and secondary data throughout the chapters. The study queried both the hypothesis' *strong* version, (language governs thought: linguistic classifications restrain and influence mental classifications); and its *weak* version, (linguistic classifications and their use influence thought as well as some other classes of non-linguistic activities) and their possible reliability.

Participants' ages were between 16 and 46 years old who all speak both English and isiZulu (isiZulu-speaking participants) and English and Yoruba (Yoruba-speaking participants).

Questionnaires were used and interviews were conducted, the research questions were answered and the findings provided support for validity of the linguistic relativity hypothesis, that is, languages indeed influence thought. The findings also revealed that linguistic influence on cognition is not limited to different language speakers alone, but also same language speakers per level of exposure to other languages and concepts.

Based on these findings, recommendations have been made. Among which is the soliciting more research on language and culture (acculturation and enculturation) such that societal peace, love, unity and development can be maintained and promoted in any monolingual, bilingual or multilingual society. Also, educators should be aware of the possibility of a psycholinguistic influence on thought and assimilate it into schools' curriculum so that multiculturalism is fully adopted and promoted in the schools.

## Declaration

I Oluwakemi Temitope Adekunle declare that the dissertation entitled “A Linguistic relativity Appraisal of An African Drama: *The Lion and The Jewel*” is a result of my own investigation and research and that it has never been submitted in part or full for any degree at any institution. All sources used have been duly acknowledged.

Signature:  \_\_\_\_\_

Date: 17 August 2015

## **Dedication**

I dedicate this work to God the most high. I also dedicate it to my mum, late Mrs Olufunmilayo Apeke Adekunle whose passionate love for education enabled the craving for this research but sadly passed on before its completion. I miss you every day!

## **Acknowledgements**

I am grateful to the Lord Jesus for the grace granted for the successful completion of this research project.

My unquantifiable gratitude to my father, Mr Adekunle for his patience and love during the course of the research.

Thanks to my wonderful siblings: Tobi, Shade and Bisola for their patience, encouragement and love throughout the duration of this study.

Many thanks to DUT for affording me the opportunity to undertake the project and also offering me a scholarship and other resources which enabled the completion of this project.

Thanks to my hardworking, motherly and caring supervisor, Dr. R.L. Makhubu for her intellectual guidance throughout the research process.

I also want to say a very big thank you to my co-supervisor, Ms. C.N. Ngwane for her untiring, intelligent and loving guidance during the study. Thanks for the encouragement!

I would also like to appreciate Prof B. Pierce as I started working with him as my supervisor.

I would like to express my gratitude to DUT Research Office, most especially Prof S. Moyo for her great passion for research students.

I want to thank the Faculty research Coordinator, Dr. M. Rapeane-Mathonsi for assistance and guidance during the research process.

I will not forget to thank everyone in the department and particularly all the lecturers from Language Practice programme.

Sincere thanks to the participants who engaged with this study despite the time limitations.

Thank you everyone, I am very grateful for all the love, scolding and prodding. God bless you all. Thank you so much!

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# CHAPTER ONE: INTRODUCTION

## 1.1 Introduction

Significant research has been done on culture, language and thought dependently and otherwise and it has proven that one may not stand without the other. Practically, language is used in drama, while drama on the other hand portrays culture. This research attempts to examine how Wole Soyinka's *The Lion and the Jewel* relates to the Sapir-Whorf hypothesis also known as the linguistic relativity hypothesis (both terms are used interchangeably in this study) and how it translates in the context of contemporary isiZulu-speaking and Yoruba-speaking societies. A comprehensive study of the use of language and cultural tenets in the book will be studied to ascertain the level of understanding of the context, culture and language of the drama text. This is in order to enable discussions on the likely validity of the hypothesis and to explore different views which might not fully communicate the author's intended cultural nuances to participants. The participants will comprise the native language speakers of the language community portrayed in the drama text (Yoruba) and another language community other than that portrayed in the text, which in this case is the isiZulu language. In doing this, the researcher will take a critical look at how effective and/or contrastive Sapir's (1921) and Whorf's (1956) thesis is, in the debate of language as influenced by thought and its role on culture and vice versa, in the drama text to be studied. This will be done from a sociolinguistic perspective to demonstrate the factors affecting language use, as well as cultural or societal restrictions on language use, as language is known to be the carrier of people's identity.

In this research, emphasis will, therefore, be placed on examining the theory, while discussing relevant literature and how it applies to the drama text. Various English language translations of Yoruba words, as used in the drama text, will be analysed in order to detect any formation of effects on the thought patterns of both speakers of the Yoruba and the isiZulu languages. Different views of the participants will be compared

and contrasted afterwards with focus on the drama text and the culture portrayed therein. As a result of this analysis, a conclusion will be reached and recommendations were made.

## **1.2 Background**

According to Sapir (1921:209) and Whorf (1956:221), culture, language and personality cannot be separated; hence, the theory of linguistic relativity which is also referred to as the Sapir-Whorf hypothesis. According to Uwajeh (2002:63), the theory of linguistic relativity states that languages have special impact on native speakers, in such a way that they are confined to express their beliefs and concepts by means of certain exclusive and restricted styles that are unlike those exhibited by speakers of other different languages. This study, however, seeks to assess the validity of Sapir-Whorf hypothesis using *The Lion and the Jewel* to determine the level of cultural translatability/untranslatability maintained in the use of language and its effects on human perception and the society. The text can be viewed as a classical play that portrays the cultural standards of the Yoruba people at some point in time and also what standards might have been retained to date.

### **1.2.1 Biographical information about the author**

The play was written by Wole Soyinka, a celebrated Nigerian author. He was awarded the Nobel Prize in 1986, based on his several achievements in the literature domain. The dramatic atmosphere that Soyinka constructs is deepened with multi-colored life-like acts which “depict the existence of Africa accurately in many ways with casts who retain reflections of history and the natural world” (Naveen, 2011:1). This historical reflection is evident in the portrayal of each of the characters that are in *The Lion and the Jewel*. More so, it is via the characters’ various levels of historical opinion that they are able to access the world both individually and as a group of similar language users. Therefore, in Wole Soyinka’s plays, the tradition and divinity of the Yoruba societies are always well exhibited, where he makes it a point of importance to always advise writers to “advertise their cultures and traditions when they write” (Appiah, 2006:543).

Furthermore, he has a strong belief in cultural upliftment via writers' works because of "his consistent sampling of the Shakespearean novels and their impact in that old era" (Appiah, 2006:544). Soyinka, since the post-colonial days, has authored many credible and notable plays, novels, poems and essays. But according to Jeyifo (2009:10) *The Lion and The Jewel* seems to be Soyinka's funniest, as the play appears to be his first play that is loaded with much fun, mockery, irony and wit.

Nonetheless, despite the fact that the playwright usually basis his stories around established facts inherent in his Yoruba culture, "many intellectuals still find his works somewhat difficult to comprehend" (Jeyifo, 2009:12). This could be largely because of the metaphorical stance he maintains starting from the title of the texts up until the end of the story being portrayed. "Some of his plays include: *A Dance of the forests, Opera Wonyosi, Death and the kings horse men, The Lion and The Jewel* and many others which have been performed in many countries in Africa and beyond" (Obiajunwa, 2007:282).

However, critics have suggested that Soyinka's works may be too complex to understand even for the African readers. One of them is Ezeigbo (2008:17) who comments that if a literary work is not read, it will not be viewed as real enough. The literary work must be able to pass across the right kind of message to the readers who may be reading based on curiosity or because they want more insight into the culture or language being narrated. In this way, the readers are able to consciously or unconsciously fathom what influence the literary piece has on them. Also, scholars like Obiajunwa (2007:282) opine that Soyinka's works, though advertising the Yoruba connection, are usually tied to some western roots, thereby making the literary part so confusing to the so called Africans who should be the major audiences. Close to that criticism of Soyinka is that made by Chinweizu (2007:224), who bluntly asserts that writers should be more communicative in their write ups and not be totally obscure like Soyinka and some other African writers.

Charles (2006:7) defends Soyinka's works with regards to the fact that it is not abnormal for plays to be difficult to understand. Charles explains that it is only abnormal if the literary critics keep talking ill about Soyinka's supposed vagueness (especially in titles and rituals portrayed in his works) but rather try to simplify the literary pieces in the little ways that they can. These responses both positive and negative are the main reasons the researcher decided to use one of Soyinka's texts *The Lion and The Jewel* to detect language and cognition interaction between two different African languages' speakers (IsiZulu and Yoruba). This will be done with the intent that they perhaps may exhibit similar cultural and linguistic traits in both their historical and present patterns, not ignoring the fact that they are both in the African countries.

### **1.2.2 Biographical information about *The Lion and The Jewel***

The drama text deals with traditional ideals like marriage, respect for elders, virginity, bride price and the perceptions about the place of men and women in the society. It, however, has an element of sarcasm. The story explains a historic war that exists between tradition and Westernisation and this is well expressed by the author's full usage of plays within play, flashbacks, wrestling, dance, song and mime. It also gives an accurate narration of the basic requirements for marriage in contrast to that of the western world.

The story revolves around *Bale Baroka* (who is the village chief and is used to depicting nobility and corruption, as well as the Lion in the text), *Lakunle* (the village school teacher) and *Sidi* (the village belle). The *Bale* is represented as a polygamous man who is never tired of getting new wives and also as a man that has gathered lots of luxury and authority. His cleverness is unveiled by his interactions with and about *Lakunle*, the school teacher, as well as other casts in the play. *Lakunle*, however, portrays a brainwashed African, who seems to be the first person (from the village) to attend a school in the city, comes back to the village advertising civilization. He falls in love with *Sidi*, the village belle and works unstoppably to convert this village girl into a city girl. He expresses his love in somewhat strange ways, including the speaking of confusing English words to her. This confuses her most of the time even though she

secretly loves him and his funny ways. She, however, has problems with his persistent refusal to pay her bride price if truly he is serious about marrying her. This disagreement about the significance of bride price becomes a big challenge to them, “to which advantage the Bale seizes to eventually marry *Sidi*” (Naveen, 2011:2).

The text demonstrates Wole Soyinka’s profound expertise and knowledge of the African culture with a view at the several ways in which the African mind is controlled or guided by the modern world. “*The Lion and the Jewel* is the simplest of all Soyinka’s texts, this is exhibited by means of abstract signs and symbols” (Naveen, 2011:1). The story shows the conflict that exists between the western and traditional culture, both of which are related to language and its speakers.

If language is, thus, proven to be related to culture, is it also dependent on it and vice versa? As mentioned earlier, the two African languages and cultures that are being studied in relation to language and cognition are the Yoruba language and the isiZulu of the West and South Africa respectively.

### **1.2.3 The Yoruba-speaking people**

Though the drama text, *The Lion and The Jewel* is set in Yoruba land and in a fictional village specifically named Illujinle. The Yoruba language has different dialects; they are the Oyo, Osun, Ijebu, Ekiti, Akure, Ondo, Osi dialects among many others. However, the dialect that was used in the drama text is similar to that of the people of the ancient Ibadan city of Oyo state in Nigeria, as reflected in the following map. These Yoruba people mainly reside in the western part of Nigeria and they speak the Yoruba language which is also known as the *Ede Yoruba*. According to Adamolekun (2014:55), the Yoruba people make up a very large part of the Nigeria and the Yoruba people have various ethnic groups, all of which depend on the recital of songs, folklores and various customs as a laid down foundation for a stable, progressive and peaceful community. Abimbola (2005:26) asserts that it this is as a result of learnt morals and as well as the preservation of these histories for the sake of posterity.

Figure 1: Map showing the location of Ibadan and its environs (<http://w0.fast-meteo.com/locationmaps/lbadan.10.gif>)

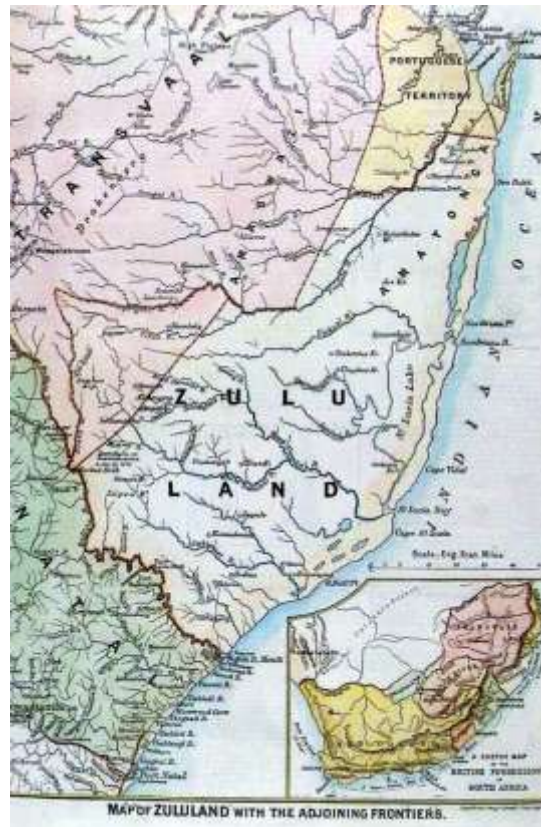


### 1.2.4 The isiZulu-speaking people

The map titled Figure 2 shows the location of the famous and historic Zulu land in South Africa. The Zulu speakers of South Africa are known to speak the Zulu language which is also known as isiZulu, a major language in the KwaZulu-Natal province with over nine million speakers all over South Africa (African Holocaust Society, 2007). Zulu mythology is similar to that of the Yoruba people as stories, poems and adages are integral parts of the Zulu culture. Based on language categorisation, Whitelaw (2008:49) asserts that the people who speak isiZulu have been classified as the Ngunis who migrated from various countries so many years ago into other parts of Africa. In addition, Buthelezi (2008:25) states that it was during the Shaka's (a powerful warrior in his time) regime that the Zulus got their fame which then influenced "the labelling of all Zulu language speakers as Amazulu" (Wright, 2008:71). Zulu people are known to be deeply cultural and religious as constantly shown in the laid down norms and cultural activities that have been continuously passed on from generation to generation. They

are majorly found in the KwaZulu-Natal province of South Africa as highlighted in the following map.

Figure 2: Map showing the location of Zululand and its environs (<http://www.roomsforafrica.com/accommodation-images/maps/south-africa/kwazulu-natal/regions/zululand.gif>)



### 1.3 Significance of the study

The significance of the study is to determine if the hypothesis' *strong* version (language governs thought: linguistic classifications restrain and influence mental classifications) and its *weak* version (linguistic classifications and their use influence thought as well as some other classes of non-linguistic activities) are entirely reliable. This was done using a drama text that is culturally different from that of the non-Yoruba-speaking participants, who in this case are the isiZulu speakers. It was envisaged that the findings would contribute to the body of linguistic knowledge, non-linguistic knowledge,

as well as to studies in inter-culturation and interrelationship between thinking, language and culture.

It is paramount, therefore, to list the research aims, objectives and problems in order to have a clearer view of the methodology that was followed in this study and how it was instrumental in achieving the aims and objectives while also answering the research questions.

#### **1.4 General aim**

The aim of the study is to assess the validity of the linguistic relativity hypothesis using *The Lion and the Jewel* in a sociocultural context different from that of the author, that is, isiZulu in order to examine the likely potency of linguistic versus cultural differences on cognition.

#### **1.5 Specific Objectives**

- To identify the culture bound components in the text
- To compare the participants' reaction to the culture portrayed in the text
- To determine to what extent linguistic and cultural differences can influence cognition

#### **1.6 Research questions**

- What are the culture bound components of the text, *The Lion and The Jewel*?
- How do participants react to the cultural tenets portrayed in the text?
- To what extent can linguistic and cultural differences influence cognition?

#### **1.7 Problem statement**

In this study, the researcher intends to examine the validity of the linguistic relativity hypothesis through relevant literature on the hypothesis as well as their application to the drama text; hence, the interest in participants' views with regards to the portrayed cultural tenet in the text. It is then within this context that this research is situated. While



several research have opposed and supported the hypothesis as a result of results derived from investigations, the researcher opines that if the linguistic and cultural differences can indeed influence participants' opinion (in this study), the linguistic relativity hypothesis may have been unduly opposed.

### **1.8 Research Assumption**

It is assumed that this study will help in the assessment of the possibility of the Sapir-Whorf hypothesis in relation to the inherent differences in languages and cultures as well as the users of those languages.

### **1.9 Hypothesis**

Linguistic and cultural differences can influence thought distinctively to different language speakers.

### **1.10 Structure of the study**

Chapter one is the introduction of the entire thesis. Chapter two deals with discussions on reviewed works on language, the theory of linguistic relativity, the drama text being studied, as well as the Yoruba and isiZulu cultures. Also, chapter three explains the research methodology that was followed in this research, while chapter four deals with data analysis and recommendations and conclusion are discussed in the last chapter of this thesis, which is chapter five.

### **1.11 Conclusion**

As explained in the previous section, the first chapter of this thesis is the introductory chapter which is followed by the chapter two where the researcher explains the literature review in detail. The reviews of the languages and cultures of the Yoruba people and those of the isiZulu speakers of South Africa are also discussed in order to compare and compare their cultural traits (if any) since they are the subjects of this study's focus in relation to the hypothesis. The next chapter then discusses theories that explain the phenomenon under study better. It clarifies all the procedures that were

followed to ensure reliability and validity of results gotten from data collection process. After which the researcher in chapter four highlights in full details, the data analysis and presentation. Finally, chapter five explains research results and findings, discussion, recommendations and conclusions.

The next chapter focuses on reviewed works on the linguistic relativity theory, the text: *The Lion and The Jewel*, as well as isiZulu and Yoruba language and cultures.

## CHAPTER TWO: LITERATURE REVIEW

### 2.1 Introduction

This study investigates the three main subjects of the research questions: identifying the culture bound components in the text, comparing the participants' reaction to the culture portrayed in the text and determining to what extent linguistic and cultural differences can influence cognition. This was to ensure a complete understanding of a culturally enriched drama text by different language speakers in order to assess the validity of the linguistic relativity hypothesis using *The Lion and the Jewel* in a socio-cultural context different from that of the author. This other culture for the purpose of this study is the Zulu culture, one of the cultures of South Africa. Details on the issues surrounding the linguistic relativity hypothesis, drama, as well as languages and cultures of the peoples of the Yoruba and Zulu are discussed in this section.

### 2.2 Language

According to Anderson (2012:107), language is over 60,000 years old. Language has been defined as a means of communication which is used by human in expressing moods, feelings and expressions; while it has been argued that “animals only have the ability to use a limited inherent quantity of words” (Tomasello, 2008:57). Lightbrown and Spada (2011:2) state that language is an interactive instrument that is used by human beings after a few months of birth, while Boroditsky (2010:64) sees it as an exceptional tool that is used by human beings to understand reality even more than we could have if there were no language.

Scholars like Carruthers (2011:382) and Spelke and Tsvikin (2001:15) assert that with the use of language, human beings are able to reason and interact with each other in a more solid way than observed in other beings that don't make use of language, as animals are only said to use signs and mostly non-verbal symbols for communication. Concerning language meanings through intellectual actions, “humans have the ability to

exclusively discuss mental concepts, fictional, as well as past and future occurrences” (Tomasello, 2008:58). That is, all humans are enabled by the use of language to express emotions, feelings, ideas and concepts as they want. Then, we can as well say that language allows a free expression of culture in any place where it is applied as a medium of communication; ‘place’ meaning a human language-oriented society.

### **2.3 Language, culture and society**

According to Spencer (2008:3) culture is an agreed and vague group of norms and standards that are abided by the people living in a particular society. These standards and norms may influence the way these people live as well as their interaction with other people that have different cultures and ways of viewing situations. That is, it is only “when a culture is practiced by a group of people in a community that they are said to be in a cultural group” (Žegarac, 2007:39). Amponsah (2010:597) also asserts that culture is a shared title for every kind of manners, politics, music and entertainment that are maintained by a group of people in a language speaking society. Therefore, we can say that culture is a group of people’s reasoning process, all of which processes depend on each other and may guide the operation of the community and people by which it is applied.

If it is difficult for people to apply their culture without the use of language which makes them human, then the relationship between language and culture cannot be overemphasized. It is on this note that Williams (2008: 62) posits that language raises the value of a society’s set standards, norms and beliefs as it permits a successful transmission of meanings between two or more linguistically and culturally enabled people. In circumstances of second language and new cultural learning in schools, Gee (2008:100) avows that new societal standards always relate with the first cultures of the students. Thus, we may conclude that culture exists in a society which comprises a group of people with similar linguistic patterns, ideas and ways of thinking. What relationship then exists between language, culture and society? Further studies on language and its nature introduced the study of linguistics, which is also called the ‘linguistic theory’.

## **2.4 Linguistics**

Linguistics studies language scientifically. Therefore, this study's main concern is Socio-linguistics, which deals with the relation between linguistic variation and social structures. Socio-linguistics, according to Gumperz (2008:532) has a historic relationship with linguistic anthropology, which instantly eliminates queries as to the interest of many anthropologists in issues that have to do with language and the society. Language and the society have been so well researched and found to be inexhaustible and this is because of the impact of language on the society as well as the people in the society who also need to communicate with each other using agreed means. This explains why Deckert, Sharon and Vickers (2011:59) stress that before a person is accepted in a linguistic society, he needs to have acquired an expansive knowledge of the language use in that society and this language ability is largely dependent on a person's family and associations.

It is understandable that world languages are numerous and along with each language is a culture which guides language speakers' behaviors, morals, beliefs and attitudes in each society. Language is not only studied in linguistics and other language related fields only, but also in a wide expanse of fields like medicine, law, as well as literature; upon which this study gains some leverage. While many studies have been conducted on aspects like number, naming and so forth, little or nothing remains to be explored in view of the relationship that may occur between language, drama, culture, cognition and the society. How can literature be studied using language and what is the relationship between these elements?

## **2.5 Literature**

It is sometimes very difficult to define the word literature, mostly because of the fact that its styles, "models and theories tend to be altered as years go by" (Simon & Delyse, 2014:9). There is the modern and classical literature. However, literature is gotten from a Latin word which means to acquire or compose words. It is subdivided into poetry (a system of fiction skills where beauty, music, are appreciated as linguistic tools for the main purpose of meaning expression), prose (Use of language and well-arranged

grammatical sentences to make meaning) and Novel (a lengthy style of account description that is more stretched than ordinary prose and has very near similarities to non-fictional events), etc. The shorter form of the novel is known as the novella (Taylor, 2010:3) and then the short story, “which is the shortest event description” (William, 2014:8).

## **2.6 African literature in English**

Although the drama text being studied is a play that has a very short story due to its nature of preciseness in length, it falls under the classical category which is inclusive of the Shakespearean novels and all other types of drama texts that contain historic stories and settings. Besides western literature, African drama has taken its roots deeply in Africa such that it became the only means through which writers expressed their feelings and opinion, especially during the colonial era. The two cultures being worked with are the Yoruba and Zulu cultures, they are discussed in the following sections.

### **2.6.1 The Yoruba people and culture**

The Yoruba people are one of the three majority groups of Nigeria with others like Ibo and Hausa as their counterparts. The language they speak is called *Ede Yoruba* also known as the Yoruba language; this makes the Yoruba language one of the three major languages spoken in Nigeria. Culture is the manner with which the people of a community live, “this manner of living which ranges from behaviours, linguistic patterns, housing and entertainment make them who they are” (Zimmerman, 2012:4). According to Sesan (2013:3) verbal folklore was the original basis for the formation of African and Yoruba, “although English has been generally spoken as Nigeria’s second language” (Akere, 2009:4). This fact has constantly enabled the English language to be in the way of all the other indigenous Nigerian languages such as the Yoruba language which is the researcher’s present language under study. As a result, “the Yoruba language is constantly dominated by the English language at some point especially in the important areas of communication by speakers” (Odejobi, 2014:7). Also, it has been observed

that one of these two languages may be endangered and placed in the superiority and inferiority positions. It is, thus paramount that there is adequate use of terms, growth and development as well as preservation of all aspects of such language and culture. “This is so that language death can be prevented altogether” (Sesan, 2013:6). Sesan further argues that there appears to be a relationship between language and literature, in the sense that “literature can only be successfully done with the use of linguistic devices and so if one of them dies, the other will also follow suit” (Sesan, 2013:7). Here, he emphasises the interwoven bond that lies between these two elements that are passed on from one culturally gifted background to another. That is language and literature bring out the beauty in each other and they are used to enhance each other’s meanings recurrently. Thus, without language literature may not stand, but the same may not be said about the former.

The Yoruba culture covers several aspects of daily living which ranges from ancestral worship, of an *Olodumare* (God), whom they believe is always looking after them and should be feared and not angered. “They also believe that this God has other smaller gods at his mercy that they also see as messengers of the big God” (Ogunade, 2010:14). Ogunade explains further that this resulted into the religion of the Yoruba people which demonstrates the complete reliance on these God and gods.

However, during and after the colonial era, the western culture was imbibed in the aspect of clothing and language by the Yoruba people, which led to the “adaptation of the colonial master’s beliefs and culture by these people” (Oyeniyi, 2012:16). Some people, however, refused to be forced into worshipping and dressing in the western ways and, therefore, decided “to establish their own practices” (NigerianMuse, 2012:5). But then, “ex-slaves introduced the western clothing and language” (Oyeniyi, 2012:10) as official dresses on their return back home. Subsequently, its usage got expanded into all sectors and whoever did not fit into the new trend would not meet up to the others that did socially.

Beside clothing and religion, the Yoruba people love singing and dancing and “they exhibit this love at every slight opportunity that they see” (Awólàlú & Dòpámú, 2005:31). That is, without dance and music, the culture of the Yoruba people may not be complete. Lateju and Oladosu (2012:5) also discuss the traditional leadership of the Yoruba community. Where there is always a well-respected head that rules over the people in that community and they do as he says because they believe that the wisdom of the gods lies in him. Such a leader also dresses differently in the society and he may be compared to the traditional mayor or governor of a state. Along with these, is the concept of polygamy and it is traditionally accepted in the Yoruba community. A man is allowed to marry more than a wife as long as he can take care of them. Lateju and Oladosu (2012:5) explain further that the Yoruba people’s way of polygamy is very different from how people perceive it in these times. This is because men who were polygamous were usually traditional rulers, wealthy people and men whose brothers died and had to take on his wife as one of their wives. But these customs and traditions have recently been turned upside down by “the emergence of the Western culture which promoted monogamy and faithfulness to only one wife” (Ejenobo, n. d.).

“Despite the fact that the Yoruba culture is richly endowed, its preservation is vulnerable as a result of the interference of westernisation” (Sesan, 2014:11). It is due to this knowledge that Nigerian writers try to always advertise the cultures and their richness in their literary works in order to prevent language endangerment via a complete overshadowing of the western languages over the Yoruba language and other languages of Nigeria. It is also with this will that Soyinka’s *The Lion and the jewel* is well enriched with the cultural traits of the Yoruba people despite all odds of intervention from the western culture and language which in this case is the English language. It is believed that when this is continually abided by all African authors, African cultures and languages will be duly defended and protected from the interference of the western cultures and languages. This, however, does not put the western languages in a disadvantaged position, it only prevents them from a position of dominance over the Yoruba languages. It also gives them an added advantage and not a prior necessity in the Yoruba communities. In order to preserve the Yoruba culture and languages,



therefore, Sesan (2011:8) has suggested that folktales should be taken with much more seriousness, improved upon and hence, appreciated by the readers or audiences. This is because of the saying that whatever is not constantly practiced and appreciated will be automatically lost. Sesan (2011:8) defends this assertion by saying that it has been investigated that most of the literary works of the old times were well appreciated and writers as well as performers well esteemed by people. But now, the reverse is nearly the case. People only believe in what is written in western books, as against the proverbs, idioms, folktales and so forth that used to be the Yoruba people's guide of conscience and way of life.

All these have been attributed to the influence of the presence of westernisation among the Yoruba people. Sesan (2011:10) maintains that this connotes that the Yoruba culture and languages have not been carefully protected against outside influences. And if enough care is not taken, more harm may be done in some aspects of words, dance and so forth as practiced by speakers of the Yoruba language. More so, Layiwola (2010:17) asserts that since the world grows more and more every day, languages should also grow with it to avoid the emergence of terminology limitations. As such limitations compel language users to borrow other words that are not available in that language from another language which they consequently see as perfect. That is, if the Yoruba terms are fully formed and used by its speakers, it will fit the everyday usage prestige that the English language has attained. It wouldn't be seen as a must-use language and then, be considered as more prestigious than the Yoruba language. Sesan (2014:11) also places some blames on the fact that the design that has been set for the learning of literature in Nigeria is not good enough. He explains that more emphasis is always placed on literary works that are not written by Africans. And that literary texts like those written by Shakespeare are mostly treated with much more focus than that written by African writers which talk about Africans, their trials, challenges, triumphs and their cultures. These and many more linguistic and cultural related issues reflect in almost all African countries, including that of the Zulu speakers of the Southern Africa.

## 2.6.2 The Zulu people and culture

According to Washington (2010:10), Zulu connotes people that came from heaven. Thus, the Zulus have a very strong belief in the existence of someone in the clouds that oversees the affairs of men which is also similar to the Yoruba people who have the belief that the Supreme Being knows what other humans do not know. The Yoruba people refer to this Supreme Being as *Olodumare* who they also believe creates people for a purpose. On the other hand, the Zulus call this Supreme Being *Nkulunkulu, umvelinqangi or umdali*.

The Zulu language speakers are one out of the major indigenous groups of language speakers that reside in South Africa. The Zulu people speak the IsiZulu, also translated as the Zulu language. They love to sing, dance and they believe so much in Ubuntu which they see as unity that exists among fellow human beings especially in the same culture. This understanding makes them promote peace and understanding with each other as well as it grooms the sense of nationalism among them.

The Zulus have a way with which they arrange their families (Armstrong, 2002:8). He further explains that all the families are majorly headed by a man who is the husband and who can either decide to take more wives than one if he has the financial wherewithal. Therefore, the practice of a polygamous alongside the monogamous family relations is not uncommon among the Zulu people. However, regardless of the number of wives the family head decides to have, he is under some duties to provide for and protect his entire household. This also promotes respect and peace in the family since all of the members are treated with love and equally. Yet, it is not allowed that a family member marries an extended family member.

In addition, Armstrong (2002:9) clarifies further that the Zulus believe in the tradition of a god who passes messages through a medium which they usually refer to as the diviner (*Sangoma*). There is a rulership over the Zulu people, who is known as the King. The literature reveals that the king is advised on daily basis by his council of chiefs and he cannot make a decision without the full consent of these chiefs. However, Biyela

(2013:1) regrets that the traditions of the Zulu people have changed since the emergence of colonization. Several religions had been introduced and many people have had a second alternative and views to the way that they understand the world. This is evident in the introduction of western religion which almost all ramifications negates the principles of the traditional religion.

Both cultural and linguistic mishaps are particular with many African countries, but this study is only restricted to the IsiZulu and Yoruba language due to some of the notable similarities and differences which have been previously discussed. It is understandable that other African indigenous groups may have some similarities with these two, but to delimit the study, only these were chosen.

## **2.7 Theoretical Framework**

The theoretical background of this research is Sapir-Whorf's hypothesis that started being argued since the early 90s. This hypothesis literally states that the way we view or think is influenced by the languages that we speak Sapir (1921:209). Lots of controversies have risen based on this hypothesis and quite various research have been done to either prove or disprove the hypothesis. It is from these studies that other scholars (i.e. Chomsky and Pinker, 2007:12) have speculated the notion of language universality. They argue that all languages have many similarities, so, different language speakers have the same thought patterns. Some of those studies have been mainly based on color, numbers and spatial notions.

However, not much as yet has been done in relation to full cultural and linguistic studies of different language speakers with the analysis of a literary work. It is with this intent that the researcher decided to use a culturally enriched African drama text whose cultural tenets may not really have experienced so much dynamicity since the time it was written till these present times. This theory and the drama text are both appropriate for the evaluation of human language, culture and thought in the society; which are all the basis of the data collection and analysis processes.

## 2.8 The principle of linguistic relativity

Debates about the Linguistic relativity hypotheses started in the 1920s when Sapir (1921:209) and Whorf (1956:212) asserted that our languages affect our perception of the world. That is, the language we speak influences the way that we view the world. 'Viewing the world' in this sense, connotes the way we comprehend our culture as against those different from ours. The Sapir-Whorf hypothesis was initially propounded by Sapir and then made more famous by Whorf, who explicitly propounded that languages have special impact on native speakers in such a way that they are confined to express their beliefs and concepts by means of "certain exclusive and restricted styles that are unlike those exhibited by speakers of other languages" (Uwajeh, 2002:63).

Many linguists like the Universalists (who believe in language similarity) persistently negate the hypotheses as being false and not generalizable. Some notable opponents of the hypothesis are Chomsky and Pinker (2007:12). They rather proposed a theory of language universalism with the basic assertion that languages and thoughts across the world have a similar pattern and cannot influence or be said to be entirely dependent on one another. Hence, their results basically rejected the hypothesis and they succeeded in making it unfavorable for a long time. It was after other linguists started doing several research in relation to the Sapir-Whorf hypothesis (Alford, 2002:23), that more relativity positive results started trooping in.

According to Fiedler (2008:39) the language-cognition argument started from the periods of Plato and Aristotle who usually maintained that the cores of ideas are always exhibited in names; on the other hand, they don't rely on their meanings. However, in most of Fielder's expressions and statements about the hypothesis, it is somewhat easy to detect that he agrees to the linguistic relativity hypothesis, even though at some points in his research, he termed it as pathetic. Another researcher is Casasanto (2008:75), who advises that if the Sapir-Whorf hypothesis is properly studied, it will help in a general understanding of the various conceptual dissimilarities that exist in cultures. He conducted a study that showed that people think as recommended by the linguistic

symbols available to them. And then he concludes that people's cultures must first be examined before the theory of language universality can stand (Casasanto, 2008:76). Similarly, a research was carried out in order to determine the influence, if any, on emotions. The researchers affirm that "the meanings of each emotional term is differently and better understood by people who are exposed to the words in their languages" (Lindquist et al, 2009:125) than for others who are not. This finding poses as a huge backing for the linguistic relativity hypothesis.

In addition, Sapir-Whorf's hypothesis has more opponents than supporters. This is evident in the study carried out by Chi-Shing and Altarriba (2009:354). In their comparison of spatial relationships between the speakers of English and Chinese state they found no special difference in the speakers' understanding and perception of symbols. That is, the different language speakers had a similar understanding as regards spatial identification despite the "linguistic and cultural differences inherent in both languages" (Fiedler, 2008:44).

Notwithstanding, the hypothesis continues to have significant influences on research. It is on this note that "relativist's supporters blame the proponents of universalism to have falsely read Whorf's opinions" (Casasanto, 2008:79). Casasanto is able to make this statement because of the more recent studies that support the hypotheses that cultures can indeed be dependent on language. An example of such findings is that of Sidnell and Enfield (2012:310), where they gave an example of a sentence such as: *The man is sick*, (which In Kwakiutl connotes: *definite man near him invisible sick near him invisible*). Sidnell and Enfield (2012:310) explain that while the tense and certainty are required in English language, speakers of Kwak'wala need to most importantly, indicate the position of the man in question and then his relation to the other speakers involved in the discussion.

However, this mode of description varies per language, culture and people. Apart from the display of connections between linguistic structures and cognitive system, some basic mediation demonstrates that "the perfect understanding of a language is able to

contribute to the modelling of non-verbal conceptual signs” (Dolscheid et al, 2013:7). Another example of the Sapir-Whorf validity is seen in Tohidian’s (2009:72) and Yule’s (2010:225) investigations of one of the expressions (*mokita*) in a language of New Guinea, known as Kiriwana; and *lagom* a term in Swedish. Here, words are not as used in the Kiriwana and Swedish languages as they are used in English language especially during the interpretation process. This observation may thus generate a deliberation on the idea that there are linguistic effects on cognition.

Gilbert, Aubrey, Regier, Kay and Ivry (2008:91) assert that when Kay conducted his study on color naming, he maintains that the relativity hypothesis is valid, “but more especially in the right visual field, not the left”. This finding indicates some form of inconsistency in the pattern of the linguistic relativity hypotheses. It also tallies with Everett’s (2005:819) study of the Pirahã language where he argues that there is some uniqueness in the culture of the Pirahã. Everett (2005:819) thus emphasises that this discovery can be linked to unusual characteristics of languages, such as phrase and Figure absence and color terminologies. Then, he resolved that language probably impacts thought but not mostly governs it.

However, Everett's view of the extraordinary significance of the Pirahã has been critiqued by opponents of relativity like Nevins, Pesetsky & Rodrigues (2009:353). They contend that “the absence of terms for numbers and perception of color are the reasons for the absence of color terms and inability to count up” (Nevins, Pesetsky & Rodrigues, 2009:353). This clearly explains that if some languages lack some terms for number and some others have those terms, it doesn’t mean that they are evidences of language relativity. In contrast also, the researcher opines that this may not be adequate enough in amply disproving the argument that languages and cultures vary and their speakers, due to that variety, may have some different views and opinions with regards to and then the world.

On the other hand, Hammarström (2010:11) states that just a few languages have all interpretations for numbers. He affirms that Xilixana, a language spoken in South

America does not have words for certain numbers. It is thus relevant to ask that if it is not all languages that have the terms for words and concepts, why then should they have the same world view and also have a similar way of thinking? The principle of universality may thus be said to be flawless on this basis. Accordingly, Frank, Everett, Fedorenko and Gibson (2008:819) conducted a test to investigate Pirahã. They affirm that the three words noted in Pirahã are not really number terms and so they can't mean exact numbers. These meaning variances per language and culture go a long way to support the linguistic relativity hypothesis, which does not really go well with De Cruz & Pica (2008:437). De Cruz and Pica (2008:437) affirm that any research that is connected to perception of numbers and the theory of relativity concentrate more on languages that lack terms for numbers and are uncertain about these terms that the languages have. He admonishes that number terms should not be the basis of determining the validity (or not) of the Sapir-Whorf hypothesis and thus, argues that results derived from such studies cannot be fully trusted to be reliable.

Wolff and Holmes (2010:1) claim that although they have not yet seen any evidence of language having the power to influence thought, it is proven that language can indeed create some peculiarities. They state that language can also enhance some aspects of thought, based on a very cogent aspect of language, like numeric terms which operate as basic instruments of perception. Facts derived from their study show that language speakers find it difficult to identify numeric terms because they do not have such terms in their jargon. And the numeric terms enhance the speakers' idea of numbers, which of course is expected to lead to differences in views per language and speakers.

Sidnell and Enfield (2012:321) thus resolve that the linguistic system that humans use automatically causes distinctions in how they function. They emphasize that activities that are language dependent are gradually reformed based on some obtainable structures. They further explain that when a particular communication-conveying medium declines, its users are made to produce other structures that relate to it. In that way, these users establish certain properties that are based on language constraints for event interpretation through discourse. In summary, variances in linguistic patterns are

not related to variances of cognition or cultural tenets, but the variances in linguistic forms cause connectedness between languages as well as variances in human choice of societal activities. Likewise, Bross and Pfaller (2012:19) remark that investigational inquiries have proposed that language's impact on cognition is not permanent as it weakens slowly with time once language groups merge and one of the languages begins to dominate the other. In such a way that it gradually absorbs it. If language absorption is permitted, the idea of culture influencing language and vice versa may not be realistic anymore; as some aspects of language or culture could be lost in the process of that absorption.

The Sapir-Whorf hypothesis has been linked to cultural relativism and Pinker argues that it is mainly a major waste of intellectual time to believe in this hypothesis. The linguistic relativity hypothesis has very severe consequences because it posits that initial thought categories are culturally enacted and not independently inherent in reality (Pinker, 2007:12). On this note, Boas, a renowned scholar, affirms that linguistic relativity as a notion that only works in an interactive linguistically enabled society (Yamamoto, 2006:6). That is, only language speaking societies may be affected when it concerns issues that deliberate on language, thought and culture.

A bit more explicitly, Boroditsky (2010:7) defines language as an exclusive man-made instrument which is constantly refined for the fulfillment of human desires. With a view at the various not very successful theories of language by other researchers, Boroditsky insists that human thought is truly language dependent. She clarifies that if language and thought are well investigated, many other aspects of human existence can be invented, monitored and preserved. She buttresses her point by saying that the fact that there are different language speakers doesn't necessarily mean that there should be different thought processes. Each language has a way of ensuring some differences in world view. Hence, Boroditsky (2010:7) suggests that before we can actually determine some underlying facts about language, we must first examine language influence and thought patterns. It is possible for different language speakers to have different thoughts because "they are only exposed to different cultures and linguistic



worlds” (Boroditsky, 2010:8). Similarly, Deutscher (2010:23) examined gender, time, spatial and color with focus on the Sapir-Whorf hypothesis. His results connote an influence of language on cognition. However, Deutscher opines that more geographic explorations should be done with enquiries on the topographical locations of some Australian clans as suggested by Boroditsky (2010:8) in order to study the Sapir-Whorf hypothesis.

Still, Pinker (2007:12) categorically posits that when one learns a language that is different from the one you speak, one will be able to comprehend the linguistic standards of that language. Then, one does not need a different reasoning from the original speakers of that language. Although some of these studies have seen the Sapir-Whorf hypothesis as flawed, they still in some way include its impossibilities in their claims.

De Cruz (2009:327) further asserts that even though language, thought and culture seem to have a tight knit relationship, a possibility of the validity of the Sapir-Whorf hypothesis is still not conclusive. Hence, Casasanto (2008:63) asks which depends on which, thought or language? But he certifies that language can indeed influence thought because different language speakers usually change in their patterns of thinking as time passes. Also, Regier and Kay (2009:439) state that when observing reality, it is always different from an innate perspective than from the view of a person who is totally strange to the knowledge of a language or a culture. That is, every native speaker of language seemingly has the same way of understanding their cultural notion which is going to be the reverse for someone who doesn't speak that language. It will also be different for someone who is not exposed to the new cultural traits. This gives some relevance to the possibility of a validity of the Sapir-Whorf hypothesis.

Some studies also support the color category of the Sapir-Whorf hypothesis. Some of these studies are those of Roberson, Hanley and Pak (2009:482) who claim that speakers of the Korean and English languages have different notions of some colors. If they really have different notions of colors, they must have been led to those differences

because of linguistic and cultural differences. Similarly, Kousta, Vinson and Vigliocco (2008:843) note some support for the Sapir-Whorf hypothesis, where they observe that Italian and English bilinguals have different terms, expressions and meanings for similar items. Most of the expressions that they are able to note are either not in English but in Italian or vice versa. In the same light, Pae, Schanding and Kwon (2011:15) conducted a study on Korean grammar and detected that the occurrence of passive objects is not generalizable. Thus, they argue that it can only exist in some languages and be completely unrecognizable in others. Wolff and Holmes (2010:13) also state that their results do not reflect the possibility of a linguistic influence on thought, but to some extent, language can enhance cognition in some cases. Therefore, they will not discard the possibility of language-cognition interdependence. In Hammarström's (2010:11) research also, he states that "not all languages have number terms just like the Pirahã language of the South Amazonia" (Everett, 2005:17). Here, a term like "*hói* may mean a lesser *quantity*; *hoí* may mean a *fairly bigger quantity*" (and so forth); just as Frank, Everett, Fedorenko and Gibson (2008:819) demonstrate. Leavitt (2011:22) and Bross and Pfaller (2012:19) also assert that when language speakers merge together, language's influence on thought may be brief. If brief, then there is bound to be a linguistic relativity occurrence.

In further corroborating the hypothesis, Roberson and Hanley (2010:482) in their studies assert that there was a difference in people's remembrance and understanding of colors that their languages had no term for. On this basis, Pyers and Senghas (2009:805) concur that this difficulty is mainly due to the fact that these people have different linguistic patterns. Regier, Terry and Kay (2009:439) also worked on color patterns and they affirm that both cultural and language differences cause color misjudgment between speakers of different languages. Likewise, Barner, Shunji and Peggy (2009:329) claim that even though the English and Japanese speakers have different word and sentence formation systems, they have the same meanings for symbols and nouns. "It is only while learning these formations online that people tend to have different theoretical notions" (Barner, Shunji & Peggy 2009:329). Similarly, Dessalegn and Barbara (2008:189) conducted a study on 4 year old children in order to identify

their color perception abilities. They affirm that there was an aid from the children's linguistic abilities in the detection of pictures. That is, if the children shared a similar language, they would have been able to identify those color patterns at an equal rate and the colors would not have been strange to them.

## **2.9 Conclusion**

This chapter discussed reviewed works regarding the Sapir-Whorf hypothesis, literature, language, culture and the drama text being used. It gave a detailed review of the cultures and languages of the Yoruba and Zulu people. The next chapter deliberates on the research methodology of the study, instruments and strategies that were used to collect data, ethical considerations and steps taken to improve validity of the results, as well as the research design and methods used in this study.

# CHAPTER THREE: RESEARCH METHODOLOGY

## 3.1 Introduction

The previous chapter discussed reviewed works on the linguistic relativity hypothesis, the Yoruba and isiZulu-speaking people and the text *The Lion and The Jewel*. This chapter outlines in detail the methodology employed in order to achieve the outlined aim, objectives and significance that were discussed in chapter one. Here, focus is placed on the issues that were involved in designing the study and developing a strategy to guide the research process. Then, it presents a detailed account of the techniques employed and the procedure with which the research was carried out. The steps that were utilized, the data collection techniques, the instruments and the procedures followed in the administration and coordination of the research are also outlined.

## 3.2 Rationale of the study

The motivation for this study was as a result of the diverse controversies that exist between different speakers of languages and cultures all over the world. Almost every living human is prone to having some unfounded feelings about a foreign language and culture. This makes studying languages and cultures go a long way in promoting fairness between human beings of diverse linguistic and cultural jurisdictions. Language has been described as something that indicates a person's uniqueness and it is on this ground that there exist certain cultural conflicts in the world. People have different beliefs and views per language and culture. The notion of minor or major languages also does not help in waving out these conflicts; instead, it creates some form of oppression and stereotypes between two different language speakers.

The researcher then came to the realization that knowing the biases that are predominant in individual languages may indeed aid the prevention of Interlingua and intercultural misunderstanding, conflicts and oppression. The researcher, as a result of

this, made a move towards an understanding that intercultural respect paves a way to societal peace and growth. This enlightenment can spread from learning other people's cultures, to understanding the reasons behind people's actions, religions, beliefs, opinions, thoughts, food, dressing, speech and so forth. All of which are usually culture dependent. Thus, researching language and culture helps to be less judgmental of foreign languages and cultures. The researcher then decided to employ the theoretical framework behind the Sapir-Whorf hypothesis on language and thought alongside the languages and cultures of the Yoruba and Zulu people. The fact that multilingualism is the trend in countries these days makes it an issue to look into. Language and culture symbolising the identity of a group of people needs to be researched in order to ensure the proper preservation on cultures and beliefs. While doing this, it should also be known that such research into the diverseness of cultural traits and patterns will promote a healthy interaction between different people who have different linguistic and cultural backgrounds. Thus, encouraging enculturation, peace and mutual intelligibility among speakers of different languages.

### **3.3 Research paradigm**

Paradigms are a process of thought that are followed by researchers in the cause of understanding concepts and the construing of the data collection (Morgan, 2007:49). Taylor, Kermode and Roberts (2007:5) also define a paradigm as an extensive assessment of opinions about a phenomenon. There are many types of research paradigms, some of them are: positivist, post positivist, interpretive and the critical realism paradigm, etc. Thus, in order to explain the various choices of methodological approaches that were used for this study, it is paramount to discuss the paradigm that was chosen for the study. Using the mixed methods which combines both the qualitative and quantitative approaches enabled the capturing of both the theory being studied and the text that is being used for the study. Therefore, the researcher used both the critical realism paradigm. According to Pratt (2007:29), Critical realism is a multifaceted idea that is based in the field of social sciences but not well explored by studies in literacy, but Pratt explains that it however is being looked at by linguistics researchers recently. Bhaskar (2008:35) founded the term critical realism on the premise that human

knowledge is conditioned by the society which then confines understanding to the occurring events that make up societal dynamics. Hence, Dobson (2001:10) asserts that realists target the achievement of a more advanced understanding of these social dynamics. This emphasis on understanding of human dynamics is closely knitted with the use of voice recording via interviews and focus groups as the researcher is able to derive real life data from participants and he is also able to make some deductions from those close interactions with the study participants. Carlsson (2003:15) also explains that critical realism helps in understanding reality by helping to ascertain occurrences and the various pragmatic uses of conversations. Therefore, critical realism aids in the generation of new concepts and philosophies because reality is open and always replicating notions (Pratt 2007:29). Thence, the following section clarifies the study's methodology more.

### **3.4 Research Methodology**

McMillan and Schumacer (2006:24) defines methodology as the plan that researchers use to gather and analyse evidence in the cause of the research. They explain that this plan is always dependent upon the type of data (oral or statistical data) that is needed for the research and the problem that it intends to solve. McMillan and Schumacer (2006:24) thus claim that the use of an oral form of data collection makes the research qualitative and when the statistical form is used, the research can be said to be quantitative. Methodology refers to the theoretical structure and central traditions that are followed in research. Methodology has been said to be an umbrella term for methods and the other aspects of a research process. Thus, Kumar (2008:1) defines methods as the procedure with which the data in a study was collected and analysed. The major three types of methods that a research can follow are the qualitative, quantitative and the mixed methods. According to Smith and Albaum (2012:2) the choice of the methodology depends on the research problems and research objectives. "If a research uses both the quantitative and qualitative approaches, it is called a mixed methods design" (Leech, 2009:267).

### 3.4.1 Mixed methods approach

“A mixed methods approach endeavours to study several ideas and opinions in order to develop a well-balanced research” (Johnson, Onweugbuzi & Turner, 2007:112). Using the mixed methods approach enables a full comprehension of phenomena under study and “a reliable scheme of triangulation” (Anaf & Shepherd 2007:184). According to Johnson et al (2007:112), using the mixed methods approach has five tenacities, they are:

- To ensure the use of triangulation and research a thing via different processes
- To ensure result interpretation and amplification (Johnson et al, 2007:112)
- To ensure that one approach is working hand in hand with another and yielding a good outcome as opposed to only one approach being used
- To detect when research problems are restructured based on inconsistencies and flaws (Johnson et al, 2007:112)
- To increase the choice of question via the means of diverse approaches.

Tashakkori (2009:287) asserts that the mixed methods approach is a new way of conducting research and its usage started in the late 80s and “it enhances the usage of two approaches in order to cover up the integral flaws in both” (Greene, 2007:13). The use of mixed methods thereby gives each participant the room to express themselves in the way that they can. This meaning that this method respects the fact that people are allowed to have different opinions based on the grounds of individual uniqueness (Wheeldon, 2010:88). Therefore, in order to arrive at an accurate result in this study the researcher decided to use the mixed methods research. The mixed method approach is a combination of the quantitative and the qualitative methods in the collection of data. Similarly, Johnson et al (2007:113) state that “a mixed methods research is usually a combination of some aspects of the quantitative and the qualitative methods of research in order to make more explicit the scope of the study”. The researcher, however, focused on soliciting data from the Durban University of Technology in order to assess the opinions and thoughts of the selected different language speakers. The methodology then had to be mixed methods so as to wholly derive an understanding of these participants regarding their languages and cultures as opposed to that of other

peoples' languages and cultures. According to Creswell et al (2003) mixed methods can be both concurrent and sequential. In this study the research observes the concurrent mixed methods. When data are gathered concurrently, they are aimed at result comparison in order to arrive at consistency in findings (Creswell 2003:217). In this study therefore, the concurrent mixed methods helped in guiding the use of instruments in a way such it ensures accuracy of research findings.

### **3.4.2 Qualitative approach**

Talking about the qualitative method, Polit and Beck (2008:17) state that qualitative research is more of a scientific enquiry which is aimed at ensuring a clear comprehension and view of things. Therefore a qualitative research has to have an in depth description of phenomenon. It also has been able to categorize and understand actions that arise from societal, cultural and ethnic values. Qualitative methods usually attempts to construe and detect real life occurrences from their natural settings and so "the method does not need calculations and digits measurement" (Bryman & Bell 2007:35). This explains why Sekaran and Bougie (2013:147) further asserts that quantitative research is more efficient when compared to the qualitative research which takes times and doesn't always have results that can be generalizable. The researcher used the combination of both methods (mixed methods) as it enabled the appropriate statistical analysis of validity and reliability to be conducted. This mixed method also helped to identify, analyze and describe factors affecting language use, reception, conception and perception of reality through language by participants and "the two methods seem the best" (UK Geocities) at getting various opinions of people objectively.

### **3.4.3 Quantitative approach**

According to Bryman and Bell (2007:35), the quantitative methodology deals with calculating and measurement of data by means of Figures and digits measurement. A research that incorporates the quantitative method is usually a field or experimental research which investigates connections and similarities of results. Quantitative researchers tend to start by "formulating a hypothesis to be tested and to collect data



and analyze it so as to see if the original hypothesis is supported or not” (Kasim, Alexander & Hudson, 2010:38). In addition, Given (2008:13) states that in quantitative research, the use of statistics is followed and they enable the researcher to compare lots of connections that exist between collected data. “Quantitative methods usually have a set of classifications that employs consistent processes in order to make a generally comprehensive evaluation” (Cohen, Manion, & Morrison 2009:27) and such a method usually is unbiased and valid. According to Creswell (2009:12), quantitative research is the mathematical illustration that helps to relate and explain a replicated reality. “In a quantitative research there is ample use of research instruments which aids in the gathering of data” (Malhotra, 2010:103). “When analysing data in a quantitative research, there is ample use of thorough procedures of calculations like “arithmetical, numerical and sometimes, geographical illustrations” (Cohen, Manion & Morrison, 2010:26). When doing a quantitative research, “the researcher saves a lot of time as he is able to contact the research participants more quickly and easily” (Fleisch, 2008:14); and the researcher is usually not able to influence the opinions of his participants. Having discussed the research methods employed in this study, it is paramount to describe the design that was used as well.

### **3.5 Research strategy/design**

According to Pillay (2008:46) research always impacts on the ways we think and opine about the systems that are observed when doing a scholarly work in education. This is because research is majorly done in different categories. While some researchers try to understand why certain things happen in the environment, “others attempt to change and empower the environment” (Bryman, 2007:3). According to Saunders, Lewis and Thornhill (2009:600) research strategy is a researcher’s idea of the possible means of providing answers to the problems that the research aims to solve. Similarly, Bryman (2008:698) suggests that a research strategy has to do with the overall co-ordination of a study. Nonetheless, Saunders et al (2009:600) explain that the types of strategies that a research may undertake are ethnographical, experimental, participative, survey, case study, action research and so forth. Similarly, Burns and Bush (2010:143) define research design as an assumed expectation that causes a connection between

theoretical framework and the methods that are being used to achieve the study's objectives and aims. Of all these types, however, the researcher decided to choose the survey and case study strategies which appear to be the most suitable for this study since both qualitative and quantitative approaches were observed. Also, the study being an exploratory and descriptive in nature was targeted at determining in-depth fundamental issues; for which the case study design is best used.

In addition, Yin (2005:364) asserts that case study design allows for investigation of real life context of the research environment which in this case is DUT and students (Yoruba and IsiZulu speakers). Cohen, Manion & Morrison (2005:364) also claim that the use of case study paves way for readers to have a basic knowledge of certain notions and concepts. Hence, the use of case study design in this research enabled the researcher to determine the different vigorous situations that guide social interactions between diverse language speakers in school. Rule & John (2011:4) explain that case study is a systematic and in-depth study of one particular case in its context. Also, descriptive survey was carried out by the researcher so as to ensure accurate account and explanation of phenomena (Leedy & Ormrod 2004). Both open ended and closed ended questions were used in the survey and this ensured that answers were reliable, uniform and coherent enough (Cresswell, 2003). Thus, the case study for this research was set in Durban University of Technology and survey was also conducted among the students in the same university.

### **3.5.1 Surveys**

The major goal of a research that undertakes survey is to evaluate diverse ideas and beliefs. It usually contains fixed questions which the researcher is supposed to have arranged well and tested with a small number of participants before the actual research process commences. This is to ensure a possible generalization of results derived from that small group (Shaughnessy, Zechmeister & Jeanne, 2011:161). The text *The Lion and the Jewel* was given out to a selected number of forty participants, however, thirty eight students eventually participated in the research; out of which were three interviewees and the remaining thirty five participants were given questionnaires.

Thereafter, interview sessions and questionnaire administration were dependent upon the fixed time and place in order to ensure participants' convenience.

### **3.5.2 Case Study**

According to Yin (2009) a case study inquiry basically explores practical themes through the means of laid down techniques. He explains further that this inquiry approach affect human understanding of each other's views and opinions about certain events or occurrences. Similarly, Flyvberg (2006) states that the case study approach does not fit into all research styles because its usage relies solely on the research problem or question being investigated. Best and Kahn (2003) state that in a case study research, a certain number of entities are considered; which in this case connotes individuals in a university and the researcher made an attempt to determine their peculiarities and distinctiveness in details. As a result of Anderson's (1993:163) comment that case studies may not necessarily generate reliable results, the researcher decided against the use of only one research instrument. Thereby, the use of both survey and semi structured interview.

Participants were selected from Durban University of Technology (DUT), Durban. DUT is a very significant part of this study as it is the place where this research is set. It is located in the heart of KwaZulu-Natal and this province happens to be populated with speakers of IsiZulu. In addition, it is a university that accommodates international students from all over the world and this fact is the sufficient ground on which the researcher based the choice of participants' selection. Therefore in this study, the context and method of research makes case study the appropriate design to use as it does places emphasis on the exploration of participants' views on cultural stance and dynamisms.

### **3.6 Data collection process**

The data collection used for this study is under the categories of primary and secondary data collection. According to Bryman and Bell (2007:37) if a researcher collects data by

the means of interview, experiments and questionnaires, he has observed the primary data collection process. But if he collects any data from past works of academics, both published and unpublished books, articles and internet sources, he has observed the secondary data collection process. Similarly, in this study, the researcher used four sources of data. They are: the native Yoruba language speakers, IsiZulu speakers, literature reviews on the Whorfian hypothesis and independent analyses of the language and culture portrayed in the drama text. All these were observed in order to derive a more explicit methodology and research as a whole. The researcher administered the questionnaires and conducted interview sessions with all the participants. Some of the participants under the study are the Yoruba and isiZulu-speaking students and lecturers of the Durban University of Technology. Questionnaires and interview procedures were also observed in the settings that were convenient for the participants for ease of data collection and participation and such settings included the school environment, offices, classes, as well as home settings.

### **3.7 Research instrument**

According to Tashakkori and Teddlie (2010:4) both questionnaires and interviews are appropriate for the data collection process in the mixed methods approach. The researcher for the explicitness of this study used the drama text, interviews and questionnaires. Since there was a need to interview participants, a recording tape was used for recording purposes. As soon as questionnaire results were collated, there was a demographic representation of data in order to establish accuracy and objectivity. In addition, the interview questions and questionnaires were pilot tested before the actual research began in order to ensure the construct validity of the data collection instruments. It was also needed in order to make corrections in case any important step had been taken for granted by the researcher.

#### **3.7.1 The questionnaire**

Bradley (2010:189) defines a questionnaire as an instrument with which data is collected from people via probing. He explains further that all questionnaires must have

cover letters which would introduce the participants to the nature of the research. According to Shaughnessy et al (2011:168) using questionnaires to gather people's ideas and opinions in a survey is the best way of reaching so many people at a time. Shaughnessy et al. (2011:168) explain that questionnaires are used so that there is a valid and consistent set of information from diverse people. It is with the instrument of survey that the researcher is able to weigh all the participants' ideas and opinions in the magnitude of their differences and similarities.

Thus, if there is regularity in measurement, the results of the research can be said to be valid and reliable. They then conclude by saying that if the questionnaire is able to achieve what it promised to achieve before the commencement of the research, then the results it produces can be said to be valid. "Questionnaires are usually developed by the use of past works and reviews" (McCoy, 2008:143). So, Schumacher and McMillan (2006:32) explain that if a questionnaire is structured properly, the reliability and validity of evidence is enhanced. However, the structure of a questionnaire is solely dependent upon several other factors that are tied to a successful research, they are: "the research topic, objectives, sampling size, data gathering and analysis approaches" (Creswell, 2007:20). They all influence what kinds of questions should be formed for a research; that is, research instruments might be entirely non-productive if questions are not well constructed. Likert scale questionnaires were used in the study due to the fact that they are easily used to analyse, assess, count and record results. The questionnaire comprised questions that had been ordered from the range of agree, disagree and unsure and it also helps the participants to give clear and accurate answers.

Since the literature used in this study discussed in details the various challenges of the relationship between languages and thought in sync with cultures, the questionnaires were also reflective of questions that would enable the participants to bear their thoughts towards the topic being researched. The questionnaires that were used comprised both open and closed ended questions because according to Bryman (2004:8) such questions are more explicit for the participants than when the open ended

questions are used. Also, there is always ease of response-comparison if closed questions are used. Similarly, Onwuegbuzie, Bustamante and Nelson (2010:46) argue that when both open and close ended questions are used, there is but a slight chance of having problems with the easy understanding of questions. Rather, there is bound to be more advantages in getting accurate answers. Most importantly, the questionnaire consisted questions that are related to the drama text, the Sapir-Whorf hypothesis and the participants' views about language, culture and basic concepts imbibed in both. All of which are in relation to that portrayed in the drama text. The questionnaire was gathered and deliberated upon by the researcher's supervisors and a statistician. This gave way to the validity of the questionnaires as it was further amended based on the views derived from them regarding phrasing and sequencing of the questions. It was also with regards to maintaining the suitability of the language and the questionnaire content. Afterwards, the questionnaires were typed in English language since the drama text and theory being studied is in English language. More importantly, the participants are just as proficient in Yoruba language and isiZulu as they are in English language, which definitely settles the question of lack of appropriate understanding of their language and cultures.

### **3.7.2 Questionnaire construction**

Mason (2006:9) asserts that questionnaires must be properly designed and tested before they are administered. Hence, the researcher ensured that all the questions were very simple, clear and unambiguous (Hlongwana, 2008:39). When administering questionnaires by one self as a researcher Zikmund and Babin (2013:280) suggest that the questionnaires should be well organized. A good questionnaire usually comes in the form of close-ended and questions with various options to pick from. The questionnaires were organized into several sections in order to enable ease and clarity of each of the questions for the participants:

**Section A:** Biographical information: a brief statement of personal details of the participants, like names, years, sex, age and so forth. This section was used by the researcher during the analysis to determine if any of these might have influenced participants' decisions.

**Section B:** Contained questions which were about the text and the linguistic relativity hypothesis. It also comprised questions that had to do with the participants' opinions about the topic being discussed as well as their reactions which were also used by the researcher to weigh any linguistic, cultural influences that they might have exhibited.

**Section C:** The mini interview section of the questionnaire, where participants first had to tick answers to two questions (by ticking agree, disagree or unsure). They then moved on to the next ones that enabled them to give more explanatory answers about the text, the hypothesis, their languages, cultures and their thoughts.

These structures were effectively arranged in order to get participants' opinions and thoughts as to the culture and language used in the text while reflecting on individual linguistic backgrounds. The answer titles were divided into three segments (agree, disagree and unsure) and they had options to pick which would enable them to give their options and go on to the next part without any waste of time. All the interview sessions were carried out in English and the questions were piloted; after which corrections were made to the questions and then, the questionnaire administration process began. In this study, the issues of poor returns or lack of clarification did not apply. This is because concepts were well explained to the participants. Also, each of them had a copy of the drama text which the researcher gave them some days back to read and digest well before going there again to ask them to fill the questionnaires. In addition, the drama texts were distributed to participants after obtaining the ethical clearance. As soon as the participants had read the text, the researcher was notified and questionnaires were administered immediately. Since the researcher resides in Durban, there was no need to leave the questionnaires with the participants. The participants' opinions as to the culture and language portrayed in the book are the dependent variables while their demographic information like gender, age, level of study and so forth are the independent variables.

### **3.7.3 Open ended questions**

According to Cooper and Schindler (2008:23) open ended questions usually are questions where participants are allowed to answer in spaces that have been provided

on the questionnaire. They explain further that the open ended questions have advantages like:

- Helping the researcher to be informed of things that he previously might not have included in the questionnaire (Cooper and Schindler, 2008:23).
- Helping the researcher to reframe the questions asked in some other way and in some other studies.
- Giving way to the participants to give their honest responses in the ways that they deem fit (Cooper and Schindler, 2008:23).
- Helping the researcher to obtain more evidence and comprehend collected data.

### **3.7.4 Advantages of the questionnaire**

The use of questionnaire makes it possible to organize a data collection process with fewer expenses and it enables the researcher to be in contact with lots of people at the same time (Shaughnessy et al, 2011:169); that is, it is both time and cost effective.

### **3.7.5 Disadvantages of the questionnaire**

The numbers of returns are usually low and this is expected to affect the research process or even delay it for long. Also participants are usually unable to ask as many questions as they would have loved to ask (Shaughnessy et al, 2011:172) especially in cases where they didn't understand the questions asked.

### **3.7.6 The questionnaire items**

The items contained in the questionnaire comprised both close ended and a few open ended questions in order to ensure clarity of answers and investigate the interrelationship between languages, culture and thought per participant.

### **3.7.7 Administration of questionnaires**

“Questionnaires are the best tools for a survey research, if it is distributed appropriately” (Kennedy, 2007:23). Questionnaires were administered to thirty five participants and three interviews were conducted. The researcher approached Yoruba and isiZulu



speakers in the Durban University of Technology (DUT), Durban to participate in the study. Every speaker who was willing to participate received a letter with information about the study, a consent form and a questionnaire. The researcher, assisted by a few friends, handed out the questionnaires on the specified days in August. The researcher explained some terms that the participants needed to know and so they were also informed of their right to ask for more clarity whenever they were unclear about anything. The participants were asked to reflect on their personal views towards the Yoruba language and the IsiZulu independent of and dependent on any Western intrusion as well as the Yoruba language as portrayed in the text. Literature review on the Sapir-Whorf hypothesis and independent analyses of the drama text was revised with them. This kept them informed of scholarly works on such concepts as time, space, color and so forth, as relating to the Yoruba culture as portrayed in the drama text.

### **3.7.8 Collection of questionnaires**

All thirty five questionnaires were administered in controlled environments at different agreed dates, which were convenient for each of the participants. As soon as the participants had completed the questionnaires, they handed them to the researcher who in turn proceeded with the analysis stage. The data gathering was thus, based on responses derived from the questionnaires filled by the participants.

### **3.7.9 Interviews**

Interviews may be structured, semi-structured, informal conversations, closed quantitative, etc. (Cohen, et al 2007). Of all these types, the researcher used semi structured interviews because of its suitability for case study design, they are usually open and direct and they enable the researcher to gain credible insights into participants' sentiments and insights (De Vos, Strydom, Fouche & Delport, 2002). The use of semi-structured interviews also ensured that all interviewed participants well duly queried (Creswell, 2003:89) and this prevented the researcher from doing an information error or omission. "Interviews can be personally handled by a researcher or his/her assistant and they can hold it anywhere in as much as it is convenient for the

participants” (Shaughnessy et al; 2011:170). Therefore, the researcher single-handedly conducted the interviews at the agreed dates and places of convenience of the participants. The first time the researcher met with the interviewees was to give notification of the interview and then fix the dates that would be convenient for them and the second time was to wholly observe the interview process. Nevertheless, from the 5 participants that were previously selected for the interview process, the researcher only interviewed 3 participants who mainly comprised elderly people (the other two participants opted out of the research process due to unavailability). After all permissions had been granted by the Institutional Research Committee of DUT to proceed with the study, the researcher went on with the process and conducted it at places that were convenient for the participants. This was to ensure participants’ comfort and prevent a possible change of mind which might lead to withdrawal from research by the participants based on the reasons of inconvenience.

### **3.8 Target population**

“A population has to do with the sum total of things” (Angel, 2009:25). Sapsford and Jupp (2006:27) elucidate that before a sampling can be done, the target population of a research must have been clarified. According to Zikmund and Babin (2013:312) a population is the number of all the participants that fit into a research’s required conditions and reflect the wholeness of the people that the researcher reasons will yield appropriate and generalizable results. The population that was used for this study were all DUT students from which findings were generalised while the target groups were the Yoruba and IsiZulu speakers who are also students in Durban University of Technology.

### **3.9 Sampling**

A sample means a subgroup of the targeted participants but not every one of them usually makes up the study sample (Sekaran, 2006:33). This is majorly as a result of some participants opting out before and during research processes, which is also seen in this study as the anticipated 40 participants were reduced to 38. Sampling helps in obtaining more definite and less rowdy information from a subgroup of people (Chamaz,

2006:18). There are two major types of sampling: probability (random) and non-probability, under which there are several other types like: simple random (probability) and purposive, quota, etc (Non probability). Due to the fact that this research used the mixed methods, both the purposive and simple random techniques were employed. Chamaz (2006:18) explains further that when a research observes the purposive sampling, what it connotes is that those chosen participants have a certain attribute that is suitable of the research. As against the random sampling which always gives everybody that is a member of the population an opportunity to be part of the research process (Sekaran, 2006:33). One of the reasons that the purposive sampling techniques was used for the selection of students in Durban University of Technology is that all the participants were deemed appropriate for the study based on their biographical data. Also, there was need for cost reduction and the avoidance of participant shortage which may have led to sourcing for Zulu speakers in other places. This initially discouraged the usage of other sampling techniques like the random sampling because according to Burns & Grove (2007) it is uneconomical to do a random sampling. Hence, there was little or no reason to travel all the time, except in the few cases that the interviewed participants asked to be interviewed at home and in other places outside the institution's premises.

A sample is usually selected from the group of participants to be used for a study and having a proper sample choice enables research generalization which is one very important essence of the use of survey in a research (Shaughnessy et al; 2011:162). According to Tashakkori and Teddlie (2010:3) for a mixed methods research, both the probability and non-probability sampling are the best sampling methods that are suitable for participants sourcing. However, Yin (2005:262) asserts that the selection of in-depth data is achieved by doing a purposeful sampling. Since the research specifically needs a number of people who speak the different languages, the researcher decided it would be best if the participants were specifically chosen.

Nonetheless, going by Tashakkori and Teddie (2010:3), the researcher employed the use of both the purposive and simple random sampling techniques as they both derive

qualitative and the quantitative data. Since this study uses the mixed research methods, both sampling techniques were used. However, in order to acquire a more focused inquiry and choice of research instruments, the researcher used the concurrent or parallel mixed method sampling which produces different sets of data for qualitative as well as quantitative phases of a research. The concurrent mixed methods sampling takes place when participants are selected with the use of both purposive and simple random sampling especially when a hypothesis is being examined (Teddlie & Tashakkori; 2009: 45); which in this case is the linguistic relativity hypothesis (qualitative) while the research questions are answered by means of the quantitative method. This was done in order to achieve balance in the collection and analysis of the views and opinions of the language speakers that would be suitable for the nature of the research. Using both purposive and simple random sampling methods enabled the researcher to be equipped with the appropriate data for linguistic and cultural assessment per participant's responses.

Burns and Grove (2003:257) state that the qualitative approach focuses mainly on the data collected rather than the number of study participants since it does not aim at generalizing findings. Forty DUT students were selected for the study. This was to accommodate the possibility of the fact that not all forty participants might eventually participate in the research process. It was also because a particular group of participants are being targeted for the questionnaire and interview administering for the main purpose of getting appropriate findings for the research. Just as anticipated, 2 interview participants were not available to partake in the interview sessions, thereby reducing the number of interview participants to three. Therefore, the research participants of this study comprised 38 speakers of Yoruba and isiZulu who were students of Durban University of Technology who aged 16 years and over.

Hemrica and Heyting (2004:458) note that when a child is 12 years old, he should have attained basic knowledge about issues which thus enable him to make decisions. It was on this note that the research comprised people from the ages of 16 to 96, of which only participants from the ages of 16-46 took part in the survey. The participants were

informed about the dissertation in a formal manner, they were presented the ethics clearance letter, given a letter of request and information that explained the study and then asked to fill a consent form. Thereafter, the text was distributed to them.

### **3.10 Pilot study**

According to McMillan and Schumacher (2006:35) pilot test improves research trustworthiness. A pilot study was conducted with five Yoruba and five IsiZulu DUT students. These ten participants did not participate in the actual study. The researcher personally met with them one by one and discussed the issue at hand with them. When it became obvious that they were going to participate in the study, they signed the consent form and were assured there of their safety as a result of their involvement in the research. All ten understood the questions and managed to complete the questionnaires in less than thirty minutes. None of the selected participants encountered any problem during the completion of the questionnaires as they were all familiar with their individual cultures and traditions (Yoruba and Zulu). No question was changed after the process of the pilot testing, though the process gave the researcher an ease of familiarity into the real questionnaire administration process as a whole.

### **3.11 Research process**

The drama text was distributed to the selected participants as soon as permission was granted by ethics to commence with research. Participants, as agreed, notified the researcher when they had read the text and they were given the questionnaires to fill. Of the selected thirty five participants, only two participants sent their responses in through emails, while the other thirty three handed them in.

Once the filled questionnaires were collected, the researcher commenced with the quantitative part of the study. Five Yoruba participants were supposed to be interviewed, however, only three participants were interviewed out of the selected five as the other two participants could not make the interview sessions as a result of time restraints and availability of the participants. For documentation purposes, a tape recorder was used to record the information that was given by these three participants.

During these interview sessions, questions were asked in diverse ways in order to obtain information from these participants who appeared to be conversant with the culture and history of the Yoruba people.

### 3.11.1 Inclusion Criteria

There was a sampling of 38 participants, who were speakers of isiZulu and Yoruba language. Therefore, only the speakers of both languages (English and IsiZulu, English and Yoruba) were picked. More so, for them to be included in this study they had to be able to understand and speak the English language since the questionnaires and interviews were drafted and conducted in the English language respectively. The Yoruba participants comprised both the elderly people of about 36 years to 56 years old and the young people were from 16 to 35 years old in order to ensure a fair judgment of the generational gaps. It also helped to acknowledge the dynamic nature of culture over the years. Out of the forty participants, 3 (Yoruba-speaking) elderly people were selected (for interviews) while giving the remaining 15 spaces to the younger speaking participants. This was because the researcher wanted to give the young participants more opportunity to express the different ideas they might have concerning the questions that they were going to be asked. All these participants comprised students Durban University of Technology (DUT) who were all selected as the researcher saw that they were appropriate for the study.

Table 1: Inclusion criteria

Language speakers under study	Number of participants
Yoruba speakers(old)	3
Yoruba speakers(young)	15
IsiZulu speakers	20
Total	40

### **3.11.2 Exclusion criteria**

People who were younger than 16 years were not included in the study, based on the fact that they probably might still be in the secondary school. So, reading a text and having time to fill questionnaires could have been a challenge for them and it would have delayed the research process. It was also assumed that they might not have enough experience with the Yoruba and Zulu cultures so well to be able to arrive at the genuinely accurate responses to the questionnaires.

### **3.12 Data analysis**

Best and Kahn (2003:28) assert that data analysis is systematic in analyzing data derived from a case study design. As soon as the data collection was accomplished, the data analysis began. In analyzing data gotten from the semi structured interviews, the researcher transcribed data, reviewed transcriptions thoroughly, detected emerging themes, encoded them and categorized data under either major or minor themes (Terre, Blanche, Durrheim & Painter, 2006:252). All the questionnaires were counted in order to enhance the acceleration of the labelling of data. Data acquired from questionnaires were coded and analysed by the use of SPSS (version 22). The open-ended data were analysed by means of data reduction and elucidation (Marshall & Rossman, 1989:113). That is, all responses were thoroughly condensed as themes were searched for and interpreted. This was to ensure that the verbally answered questions were properly studied. All open ended data were initially transcribed in relation to the research questions being followed in this study, after which, the questions were read in order to attain the usefulness and significations of derived data (Creswell, 2003:89). The researcher then arranged each response per theme which was subsequently classified based on recurrent emergence during the course of data analysis. When these classifications and reductions had been categorized, they were revised and charted. The researcher restricted the numerical data analysis to the research questions that were being worked with by using SPSS to analyse the quantitative data and for the qualitative data, the researcher basically worked towards classifying detected themes and then recorded the data that had support for the classifications. Thereafter, graphs

and Tables were used to make distinctions between the responses given by the different language speakers and the elderly students. Subsequently, there was an “evaluation of both the quantitative and qualitative data analysis by the use of coding and large quantities of data were structured into clear groups” (Chamaz, 2006:15) in order to ensure valid analyses and deductions. “The data was then triangulated so that the hypothesis being examined would be wholly revised and examined” (Hong & Espelage, 2012) by means of the multiple triangulations because it enables an assurance of reliable data analysis which thus, ensures result validity (Halcomb & Andrew 2005). Therefore, data and methodological triangulations were observed in this study. All these were followed as protocols that are due to a critical realist paradigm in order to ensure the derivation of knowledge from collective societal structures.

### **3.13 Reliability and Validity**

Reliability and validity enhance reliable and valid research findings. In order to maintain astute fairness in a research, the researcher must be very conscious of the aspects of the research dependability, reliability, strength and validity. According to Bryman and Bell (2007:42) reliability and validity are vital parts of a research that can determine its trustworthy nature as well as the researcher’s ability to have maintained objectivity all through the research process. They explain further that the research results and findings may have been said to be valid and reliable if they are able to be transferable to other studies and other issues and still maintain the same result. That is one reason why the researcher ensured that the results of the questionnaire and interview analysis were reviewed overly so as to confirm the objectivity of the research and the validity of results.

Using both the quantitative and qualitative research methods, the process of triangulation is usually observed and as affirmed by Greene (2007:13), it is the best when conducting a survey. According to Taylor, Kermode and Roberts (2007:54) the use of triangulation deals with mixing a number of methods of inquiries in a research. This is because triangulation is very useful in a study as it helps to maintain research validity and reliability and it helps to study the research topic with a broader perspective,



as well as it enables trustworthiness (Teddlie & Tashakkori, 2009:35). It also enhances more explicitness when responses are viewed in different ways (Moss, Phillips, Erickson, Floden, Lather, & Schneider, 2009:501). Triangulation can be used in various ways, for instance data, theory, methodological and investigator triangulations. This study engaged the multiple triangulations because it enables an assurance of reliable data analysis which thus, ensures result validity (Halcomb & Andrew, 2005:32). This study used the data and methodological triangulations. Data triangulation has been defined as using several bases to derive information, which in this case is the selection of different language speakers (Taylor, et al; 2007:54). Furthermore, Taylor et al; (2007:54) define methodological triangulations as the use of multiple research approaches in a study which in this case is the use of questionnaires and interviews whose possible findings may facilitate the offering of recommendations for present and future studies.

### **3.13.1 Reliability**

“Reliability is the level to which the research instruments maintain regularity with the measurement that the researcher aimed to achieve even when used in a different context” (Malhotra, 2010:318). In this study, results derived may be said to be reliable when there is a major coherence between responses gotten from both the survey and the interviews; especially in the cases where similar questions were being answered by participants. Both instruments produced more than 70% similarity in responses and this depicts that results derived from both instruments are independently accurate and reliable.

### **3.13.2 Validity**

Validity, on the other hand, ensures the consistency of the research instruments with the aim of the research, “it also certifies if a survey was conducted in a fair way that defeats deception or prejudice” (Bearden, Netemeyer & Haws, 2011:67). To ensure validity of research, the researcher administered the questionnaires and conducted the interview sessions personally. There was utmost assurance that the questions asked were explicit which also ensured participants’ comprehension. Great care was also

taken so that the participants did not have to take the questionnaires home in order to get help that might influence their views about the questions being asked as this might have prevented accuracy of results, but they were able to complete the questionnaires while the researcher was with them.

### **3.14 Ethical considerations**

The researcher was permitted by Institutional Research Committee of Durban University of Technology to proceed with the data collection process. Also, a letter that requested permission of research conduction in DUT was sent to the Research Office of the Durban University of Technology to inform them of the commencement of the research. Finally, the researcher sent out consent forms to participants who filled those forms and demonstrated agreement to participate in the research.

### **3.15 Informed consent**

Ethics in every research study according to Creswell (2009:22) is supposed to abide by some ethical principles which are autonomy, non-maleficence and beneficence. Alongside the observance of these principles are anonymity and confidentiality of all participants, which were duly abided to in this research. So, each participant was given a questionnaire which had a brief research introduction letter and a consent letter attached to it after which interview sessions were held. After this, the participants were given adequate information about the research and they were each given consent forms in order to ask for their participation with regards to the research data collection process.

In addition, the participants were assured of their rights to withdraw from the research at any time when they felt disinterested with the research process and that their names were not necessarily needed on the questionnaires. In order to make them feel even more at ease, the participants were also informed of a privilege of asking the researcher any question or complaints that they might have in the cause of the research. According to Norman (2008:48) participants have rights to be respected by a researcher; this respect factor, as appropriately used in this study, enabled honest answers from each of

the people that were questioned. They were also informed that if needed, they could request for the result or findings of research as soon as the research was completed. All these were done to ensure that all ethical considerations that surround academic research were achieved.

### **3.16 Study Limitations**

This research was majorly restricted to Durban University of Technology, thereby focusing the study only on Yoruba and isiZulu speakers that reside in a school in KwaZulu-Natal. It did not give any allowance for the inclusion of other language speakers. This was done in order to concentrate on the issue being researched. In addition, the anticipated number of participants could not be attained as only 38 took part in the research instead of 40, thereby reducing the number of Yoruba participants to 18 instead of 20.

However, this does not negatively affect result findings because according to Creswell (1998:89) 5-25 participants are sufficient for phenomenological studies while 20-30 participants are also sufficient for grounded theory studies. Also Creswell (2002:45) asserts that 3-5 participants can be selected for a case study research. Furthermore, Creswell (2007:57) affirms that when collecting samples for a purposive sampling technique, 22-30 participants are appropriate in the least. This however justifies the choice of forty participants which were later cut down to thirty eight in this study. Therefore, using thirty eight participants for this study subsequently is justifiable and has no negative impact on the results derived in the research.

Also, the study was delimited to people of 16 years of age and over, in order to derive mature, knowledgeable and non-delayed responses. Due to this selection of participants, it may be expected that the results that may be derived might not be generalizable as the number of participants that were worked with was thirty eight. The research methodology and the choice of sampling method employed in this study may not pave way for results generalization; however, theoretical generalizations may be attained.

### **3.17 Eliminations of Bias**

The researcher made sure that bias was reduced by all means, as the participants were allowed to freely express their views without fear or favor.

### **3.18 Conclusion**

This chapter discussed the research methodology of the study, as well as the research paradigm, methods and design used in this study as well as the setting of the study, target population and how the samples were selected. It also provided a description of the instruments and strategies that were used to collect data, why and how they were used, ethical considerations and steps taken to ensure validity and reliability of the results obtained via the use of the research instruments. The next chapter explains the processes with which the researcher analysed the data that was used for the study. Consequently, results presentation, discussions and recommendations were developed with the use of all independent analysis that had been done to derive a clear assessment of the linguistic relativity hypothesis. The following chapter details how the research questions were answered via an analysis of all collected data. It is believed that the methods used in this study enabled the research to achieve the research objectives and answer the research questions that prompted this study.

# **CHAPTER FOUR: DATA ANALYSIS AND PRESENTATION**

## **4.1 Introduction**

The previous chapter explained the methodology used in this study. This chapter highlights the collected data and gives details about how it was analysed and the results derived from the data analysis. As soon as the data collection process was over, transcription of interviews and data analysis commenced. The researcher used the SPSS to analyse quantitative data (questionnaire) and the researcher basically worked classified detected themes and recorded the data that had support for the classifications in the case of the analysis of the qualitative data. The collected data was analysed based on the research questions, objectives and problems highlighted in chapter one. There were three essential objectives in this study, they are: identifying the culture bound components in the text, comparing the participants' reaction to the culture portrayed in the text and determining to what extent linguistic and cultural differences can influence cognition. Since thirty five participants' views were assessed through the use of questionnaires which had options like agree, disagree and unsure, three participants expressed their views during interviews. This was aimed at providing adequate answers to the issues that surround language, cultures and thought.

## **4.2 Response rate**

The questionnaires that were used for this study summed up to thirty five (15 Yoruba and 20 isiZulu) speakers who comprised DUT students. Also, participants who were interviewed were reduced from the anticipated five to three (the two others could not make the interview schedules) as they were also deliberately picked by the researcher to represent the Yoruba population in the verbal explanation of their opinions of language, thought and culture. All participants were given consent forms and they were able to get more insight into the nature of the study by virtue of the fact that covering letters were attached to each questionnaire and before the interview sessions commenced. While some of the questionnaires were handed personally, others were

sent via emails to the participants who were not at close reach. Thus, the researcher ensured that all questionnaires were returned (some were personally collected by the researcher while a few were returned via email). Thus, the results that were derived are presented in this chapter and they show the need for further inquiry on language and cognition. The next section discusses the process that was followed to analyse data via questionnaires and interviews.

### 4.3 Biographical information

For the purpose of data analyses, participants' data was assessed based on their biographical information and their knowledge of the text. The next section discusses the sample distribution in the order that was indicated in the survey questions and answers. The first question had to do with participants' names which is not mentioned in this research or linked to any responses for ethical reasons. The second question is based on participants' gender, as seen in Table 4.1.

#### 4.3.1 Gender information of survey participants

In this study, the number of female participants that took part in the survey summed up to over a half of the general population of participants (see Table 4.1).

Table 4.1: Gender distribution of population of survey participants

Gender					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	14	40.0	40.0	40.0
	Female	21	60.0	60.0	100.0
	Total	35	100.0	100.0	

Figure 4.1: Gender distribution of population of survey participants

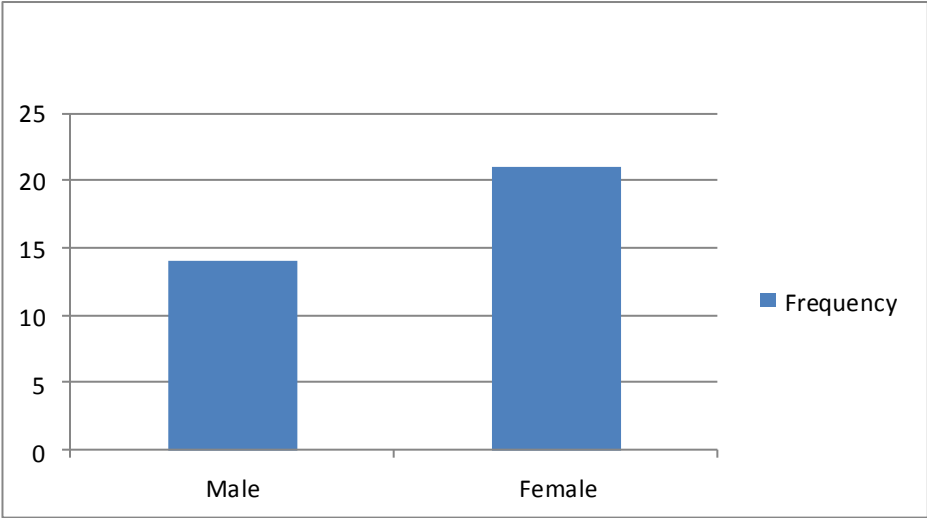
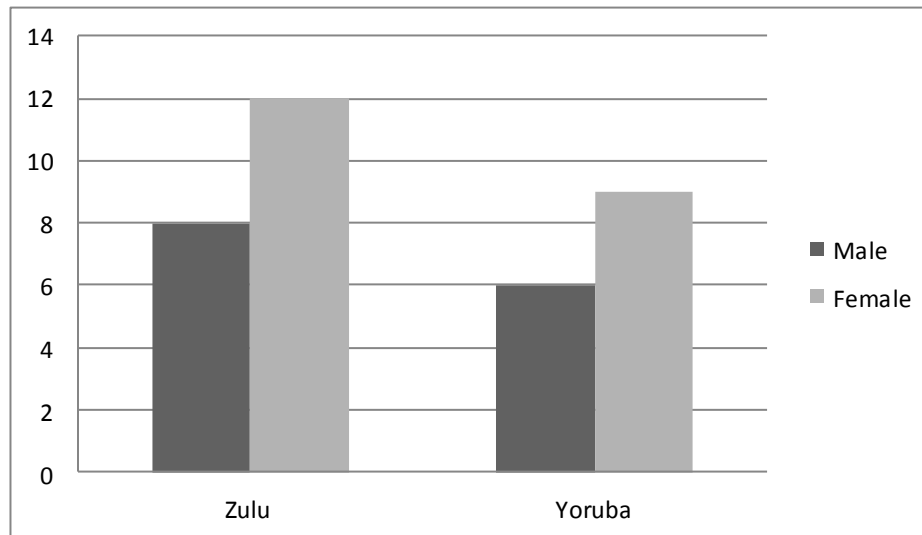


Table 4.1 depicts that of all thirty five survey participants comprised 60% females and 40% males, adding to the research percentage off 100%. Table 4.2 is a further break down of participants' gender by both ethnic groups and gender and it also shows that more females were involved in the survey (60%) than males (40%).

Table 4.2: Gender distribution of survey population per ethnicity

Gender	Zulu	Yoruba	(Z) Percent	(Y) percent
Male	8	6	40	40
Female	12	9	60	60
Total	20	15	100	100

Figure 4.2: Gender distribution of survey population per ethnicity



#### 4.3.2 Education/occupation

Majority of the participants were students who mainly fall under the undergraduate category while the postgraduates were of a lesser percentage (see Table 4.3).

Table 4.3: Academic Distribution of Survey Sample

Level of study	Frequency(Z)	Percent	Frequency(Y)	Percent
1 <sup>st</sup> Year	4	11.4	4	11.4
2 <sup>nd</sup> Year	3	8.6	3	8.6
3 <sup>rd</sup> Year	4	11.4	2	5.7
BTech	5	14.2	3	8.6
Postgraduate degree	4	11.4	3	8.6
Total	20	57.1	15	42.6



Figure 4.4: Academic Distribution of Survey Sample

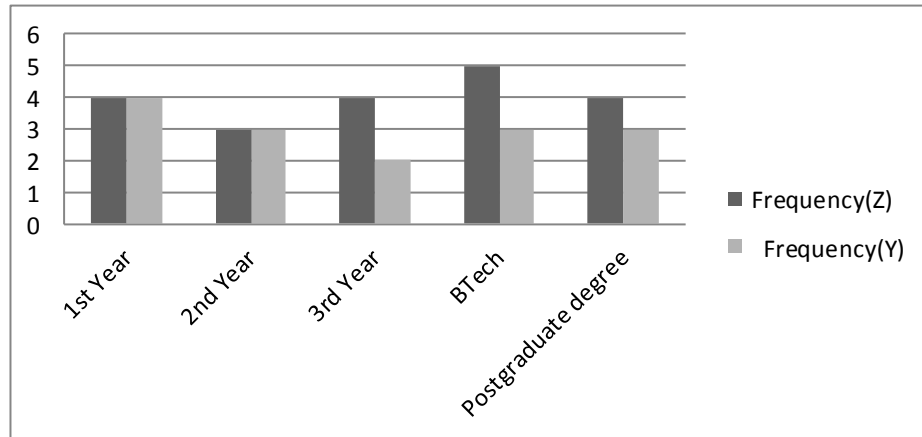


Table 4.3 shows how thirty five participants were picked from diverse University levels, where the highest number of participants are from the BTech class (five isiZulu-speaking participants), followed by four 1<sup>st</sup>, four 3<sup>rd</sup> years and four post-graduate degrees for isiZulu-speaking participants and three participants were in their 2<sup>nd</sup> year. As for the Yoruba-speaking group, four 1<sup>st</sup> year students, three 2<sup>nd</sup> year, three BTech, three post-graduate students and two 3<sup>rd</sup> year students took part in the study. It was discovered that none of the survey participants was employed, they were all students. Furthermore, question five of the questionnaire asked the participants to select what racial group they belonged to and they were asked to specify their ethnic group, where they indicated whether they were isiZulu or Yoruba-speaking people (see Table 4.4).

### 4.3.3 Nationality and ethnicity

As discussed in the third chapter, thirty eight participants took part in the research process and 52.6% percent of the population comprised isiZulu speakers and 47.4% comprised Yoruba speakers, respectively. As a result, twenty isiZulu speakers and twenty Yoruba speakers were initially selected. Nevertheless, only fifteen Yoruba participants were given questionnaires, the three others comprised the elderly group

who were also selected in order to ensure a fair judgment of the generational gaps and to enable the acknowledgement of the dynamic nature of culture, as well as to give the young participants more opportunity to express the different ideas they might have concerning the issue being investigated (see Table 4.4). This age diversity, thus, portrays different thought levels of all participants whether they speak the same language or not and this echoes certain inferences in the results of data gathered in this thesis.

Table 4.4: Study Sample

Language speakers under study	Number of participants
Yoruba speakers(elderly)	3
Yoruba speakers(young)	15
IsiZulu speakers	20
Total	38

#### 4.3.4 Age of the participants

Table 4.5 shows that the participants were between the ages of 16 and 46. Table 4.5 also shows that the participants who were between the ages of 16 and 26 were 51.4% of the general population, followed by ages 26-36 (40%) and 8.6% of the participants were between the ages of 36 and 46.

Table 4.5: Age distribution of population

Age		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	16-26	18	51.4	51.4	51.4
	26-36	14	40.0	40.0	91.4
	36-46	3	8.6	8.6	100.0
Total		35	100.0	100.0	

Figure 4.5: Age distribution of population

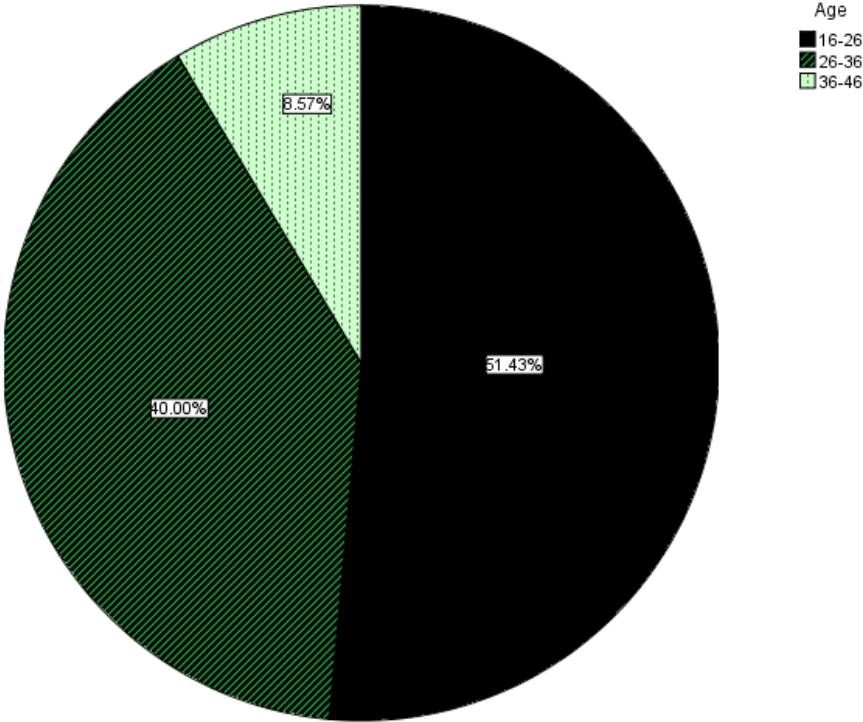
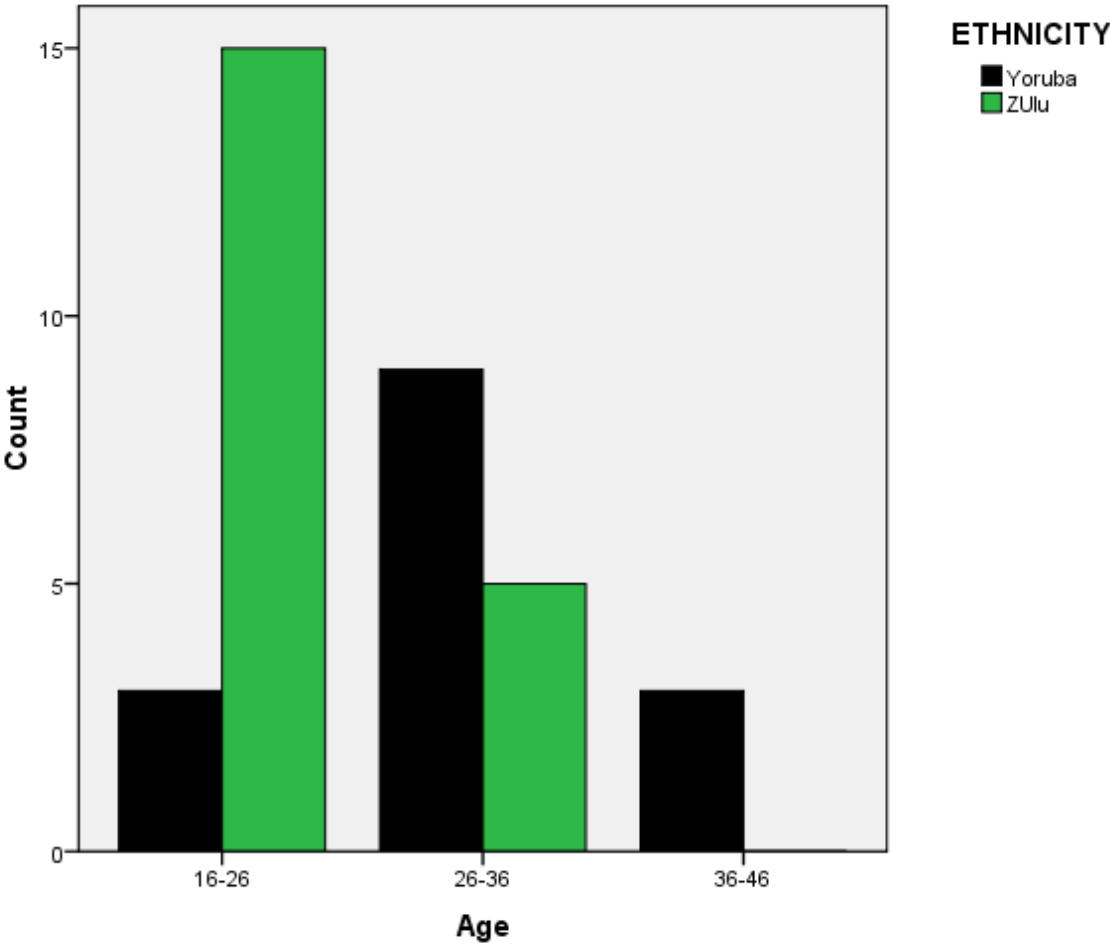


Table 4.6: Age Distribution of population per ethnicity

Age group	Frequency (Z)	Percent	Frequency (Y)	Percent
16-26	15	42.8	3	8.7
26-36	5	14.2	9	25.7
36-46	-	-	3	8.7
Total	20	57.1	15	42.9

Figure 4.6: Age distribution of population per ethnicity



The participants who were between the ages 16 and 26 had a higher percentage (42.8) for speakers of isiZulu while Yoruba speakers were lower (8.7%) as per Table 4.6. However, more percentage is seen in the ages between 26 and 36 for the Yoruba participants (25.7%) than for the speakers of isiZulu (14.2%) which allowed responses that may be age or experience based.

Furthermore, participants were asked to choose the languages they use in communication; they were given the options of English, isiZulu and Yoruba and their responses are illustrated on Table 4.7.

Table 4.7: Language used in communicating

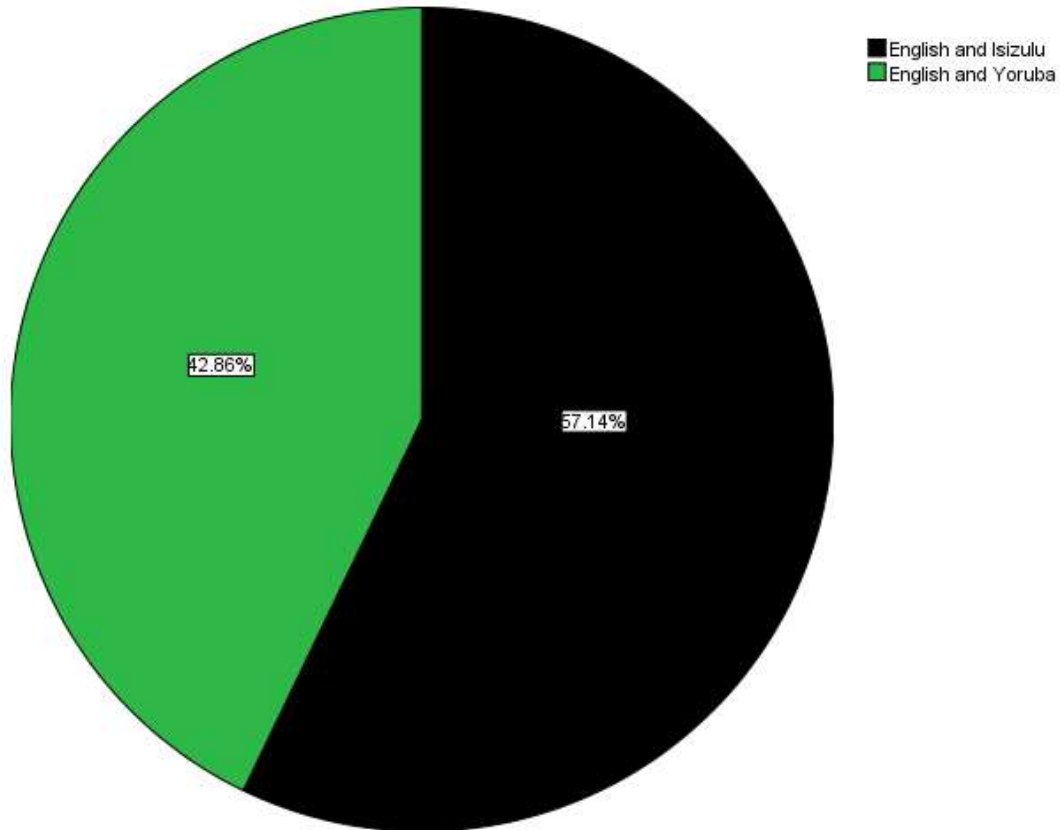
**Language used in Communication**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid English and Isizulu	20	57.1	57.1	57.1
English and Yoruba	15	42.9	42.9	100.0
Total	35	100.0	100.0	

Table 4.7 shows that all thirty-five survey participants agreed to using both English and isiZulu (isiZulu-speaking participants) and English and Yoruba (Yoruba-speaking participants) in communication.

The last question on section A was to inquire if participants had read the text *The Lion and The Jewel* and all thirty five participants also answered to the affirmative.

Figure 4.7: Language used in communicating



#### 4.3.5 Discussion of results derived from section A

It can be said of the result derived from section A, that both the isiZulu-speaking and Yoruba-speaking participants portray a higher percentage of female participants in comparison to the male participants. All participants also indicated that they use their home languages (IsiZulu and Yoruba) alongside English for communication purposes and this was aimed at ensuring that they understood the questions as the survey was completely done in the English language. The majority of the participants were between the ages of 16-26 for isiZulu-speaking participants and 26-36 for the Yoruba-speaking participants. The oldest group 36-46 (postgraduate students) was seen in the Yoruba-speaking participants and they summed up to three participants. The results also show

that all thirty five participants are students, which marks off the option where they were asked to specify their occupation and most importantly they had all read the text *The Lion and The Jewel*, which is the basis on which the theory of linguistic relativity is being assessed.

#### **4.4 Section B**

In this section, details about significant responses pertaining to the text and participants' views about the event portrayed in the text are examined. Here, questions from number one to fourteen which require responses such as agree, disagree and unsure, are asked by the researcher for the purpose of detecting the participants' understanding and perception of the depicted language and culture in the text, in comparison or in accordance with the cultures and languages to which they are exposed. Table 4.8 highlights the responses derived by participants on each of the questions from 1-14. The main objective of this particular section was to draw out relevant thoughts and reactions from participants regarding the culture and language in the text. The section has 14 questions, but the researcher has, for the clarity of this analysis, summarized them into 4 sub-units. Thus, the following issues were focused on:

1. The suitability of the title of the text
2. Language use in the text
3. Cultural influences on characters' languages and vice versa
4. Thoughts on foreign and familiar cultural patterns

Inquiring about participants' views on the title of the text was deliberately done to detect participants' perception of the text from the title and then further into its relatedness with the texts' themes.

**QUESTION 1: TEXT SUITABILITY**

Table 4.8: The suitability of the text’s title

**Title Suitability**

	Frequency	Percent	Valid Percent	Cumulative Percent
Agree	33	94.3	94.3	94.3
Unsure	2	5.7	5.7	100.0
Total	35	100.0	100.0	100.0

Figure 4.8: The suitability of the text’s title

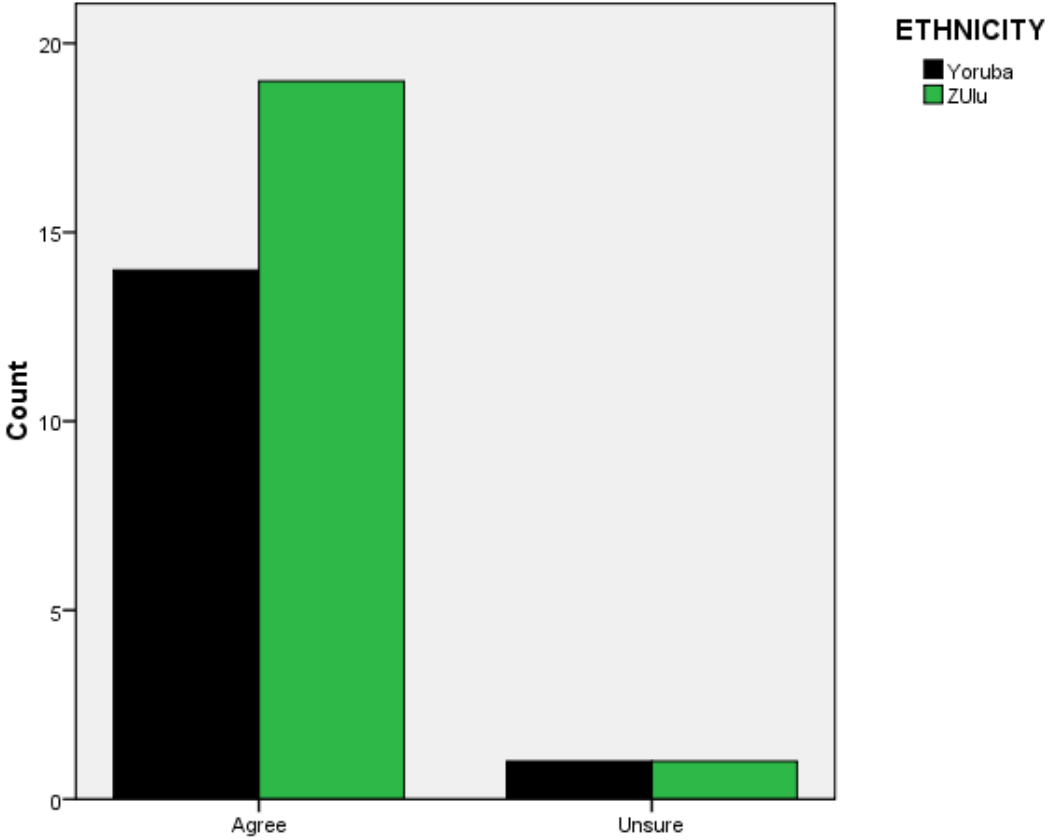




Table 4.9: Descriptive statistics on readers' responses on section B

	Agree		Unsure		Disagree	
	Z	Y	Z	Y	Z	Y
1. The title of the text is suitable.	19	14	1	1	-	-
2. The language used in the text is clearly understandable.	20	15	-	-	-	-
3. The head wife's (Sadiku) culture influences her thoughts about the place of the woman in a society.	19	15	-	-	1	-
4. The school headmaster's (Lakunle) newly acquired language (English language) makes his thoughts about the village's tradition different from that of the villagers.	16	15	2	-	2	-
5. The difference in the language of the people of Illujinle (the setting of the text) and the newly acquired language of the school teacher (Lakunle) leads each to have different perceptions of the world.	15	14	3	-	2	1
6. Does men lying flat on the floor with their chests and women going on their knees at the sight of a traditional ruler depict fear and respect?	7	15	-	-	13	-
7. The last wife of a late king becoming the head wife of the new king is right.	8	9	-	3	12	3
8. The payment of bride price signifies that a woman is a virgin	6	-	-	1	14	14
9. The rhythm and dances are very different from what you are familiar with.	12	4	-	1	8	10
10. In your culture virginity is regarded as important	15	14	5	1	-	-
11. It is strange that a woman makes a man woo her for a long time before she consents to be his wife.	10	1	2	-	8	14
12. It is strange that a woman woos other women for her husband.	16	6	2	2	2	7
13. It is strange that the last wife of a late king becomes the head wife of the new king.	16	4	-	-	4	11
14. Lakunle's new language affects his home culture.	15	11	3	2	2	2
KEY: Z indicates isiZulu speakers and Y indicates Yoruba speakers.						

About 94.3% participants agreed that the title of the text was suitable while 5.7% of the participants were unsure about the suitability of the title. This, thus, makes it clear, to a

very large extent, that the majority of the participants understood the pun used by the author of the text in capturing the casts' tasks. Nonetheless, the questions from number 1-14 are shown on Table 4.9 and there is a brief presentation of results with the use of Figures in the following section which starts from Question 2.

**Figure 4.9: QUESTION 2- LANGUAGE USE**

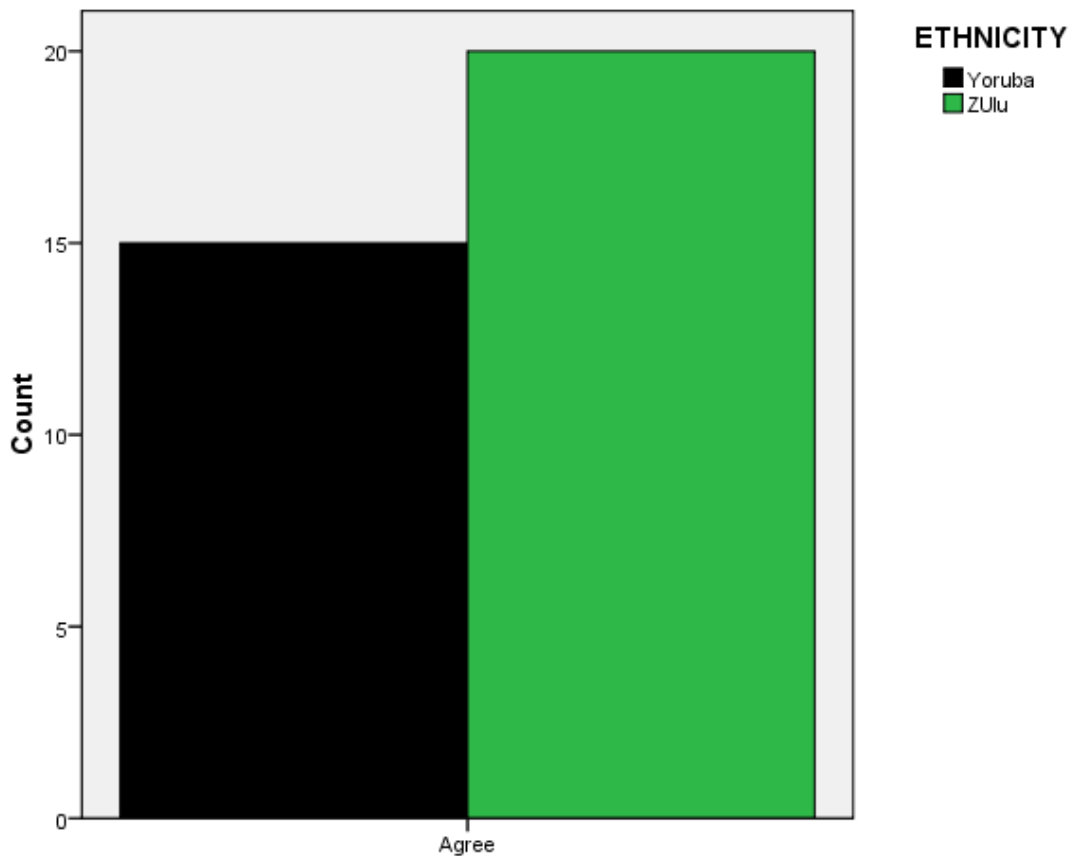


Figure 4.9 shows that all 20 and 15 isiZulu-speaking and Yoruba-speaking participants (respectively) confirmed the clarity of the text. Hence, all the participants had a clear understanding of the language used in the text, therefore, it depicts that none of the responses given by participants could have been influenced by reason of language ambiguity in the text.

**Figure 4.10: QUESTION 3-THOUGHT VERSUS CULTURE**

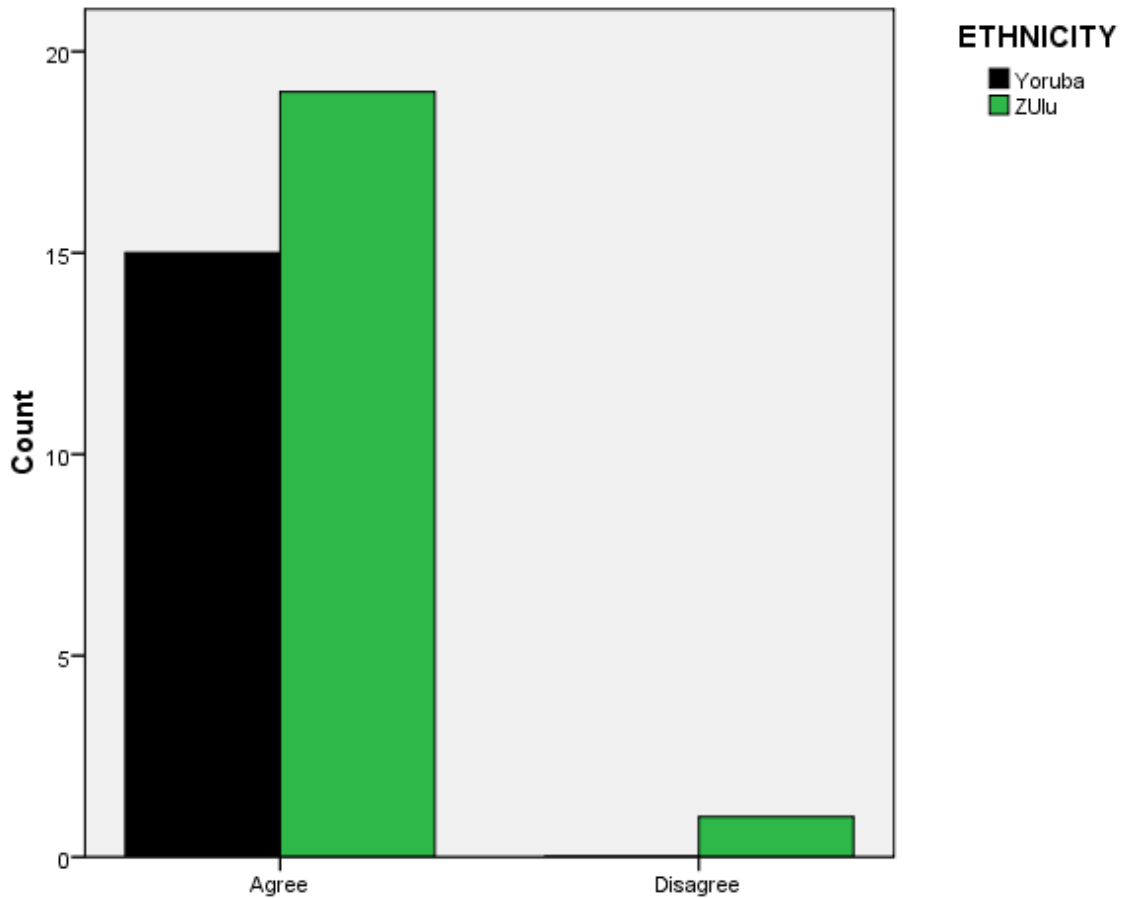


Figure 4.10 shows that all 15 Yoruba-speaking participants agreed that there was an influence of culture on thoughts; while 19 isiZulu-speaking participants agreed and 1 participant disagreed that the head wife’s culture influences her thought pattern. This also shows a fair consensus with cultural expectations among two different language speakers (Yoruba and isiZulu) of the same continent.

Figure 4.11: QUESTION 4-LANGUAGE VERSUS THOUGHT 1

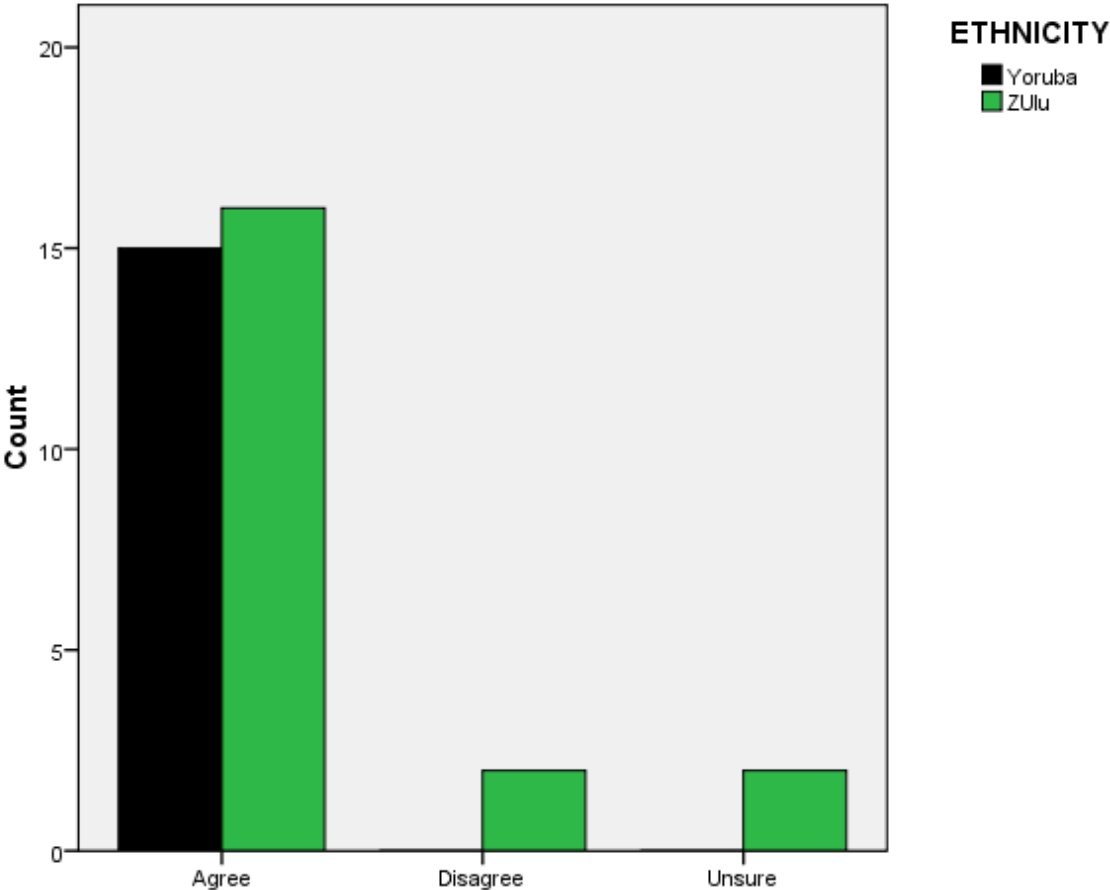


Figure 4.11 also shows that all 15 Yoruba-speaking participants agreed that there was an influence of language on thought on the part of Lakunle (the school teacher) while 16 isiZulu-speaking participants agreed as well that there is some cultural influence on Lakunle’s thought, 2 disagreed and two were unsure. This still depicts a similar line of thought for both speakers of Yoruba language and isiZulu.

Figure 4.12: QUESTION 5-LANGUAGE VERSUS THOUGHT 2

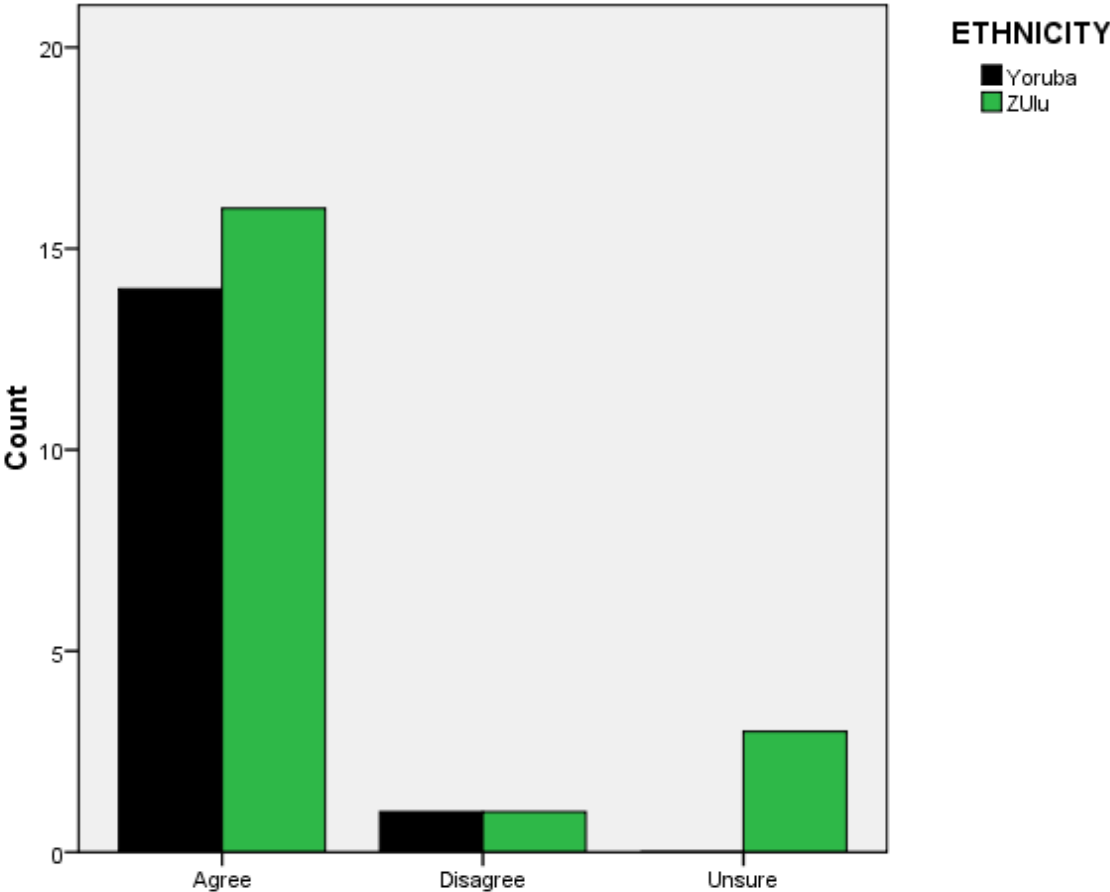


Figure 4.12 shows that 14 Yoruba-speaking participants agreed that language differences could lead people to think differently in the text while one participant disagreed. Fifteen isiZulu-speaking participants agreed that the different languages used in the play gives way for different perceptions, two disagreed and one was unsure.

**Figure 4.13: QUESTION 6-RESPECT**

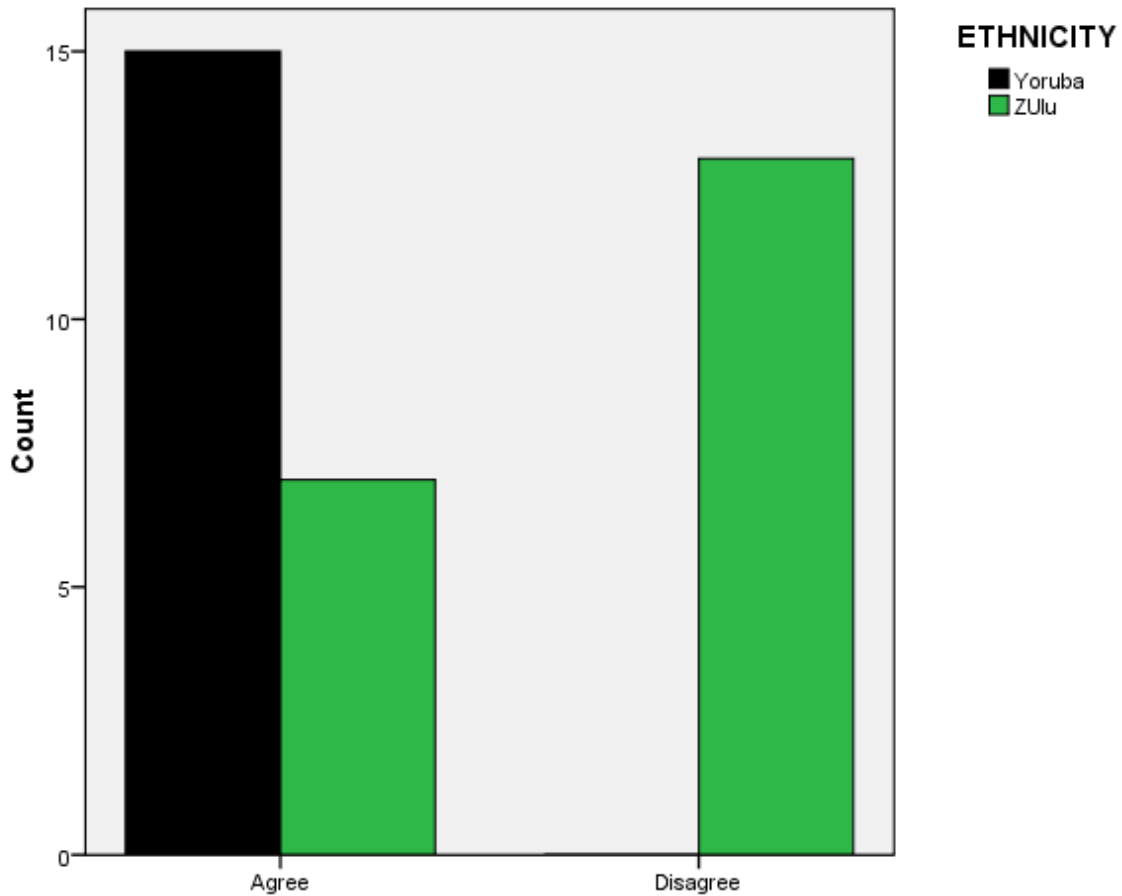


Figure 4.13 shows that all 15 Yoruba-speaking participants agreed that a man prostrating in greeting was the right symbol of respect; while seven isiZulu-speaking participants agreed to the respect sign and 13 disagreed. This indicates a huge contrast to the previous questions where all participants' answers were almost similar, thus cultural differences comes to play here as each language group has its specific way of greeting which is socially accepted in their communities.

**Figure 4.14: QUESTION 7-YORUBA TRADITIONAL NORM**

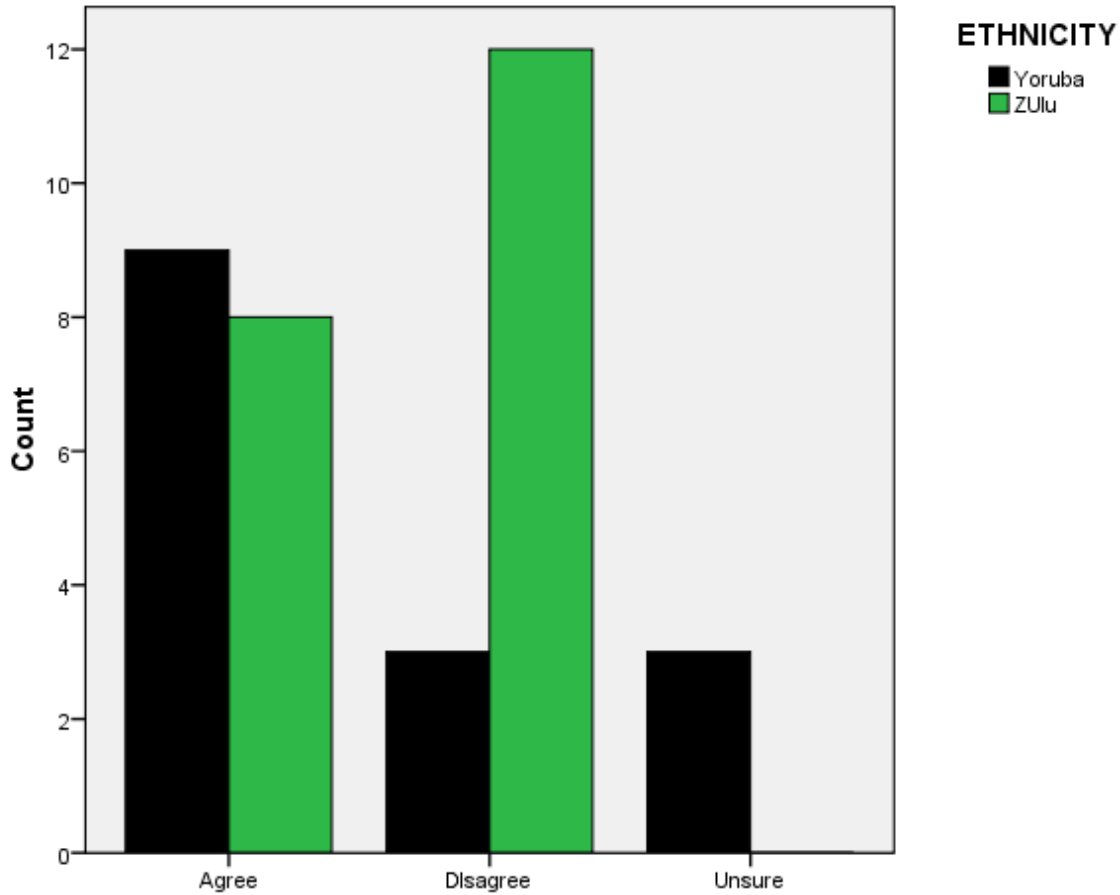


Figure 4.14 indicates participants' responses with regards to the marriage of a previous king's wife as the first wife of the new king. This Figure shows that while eight isiZulu-speaking participants agreed to this traditional norm and 12 disagreed, nine Yoruba-speaking participants agreed, three disagreed and three participants were unsure about traditional practices such as this.

**Figure 4.15: QUESTION 8- BRIDE PRICE PAYMENT**

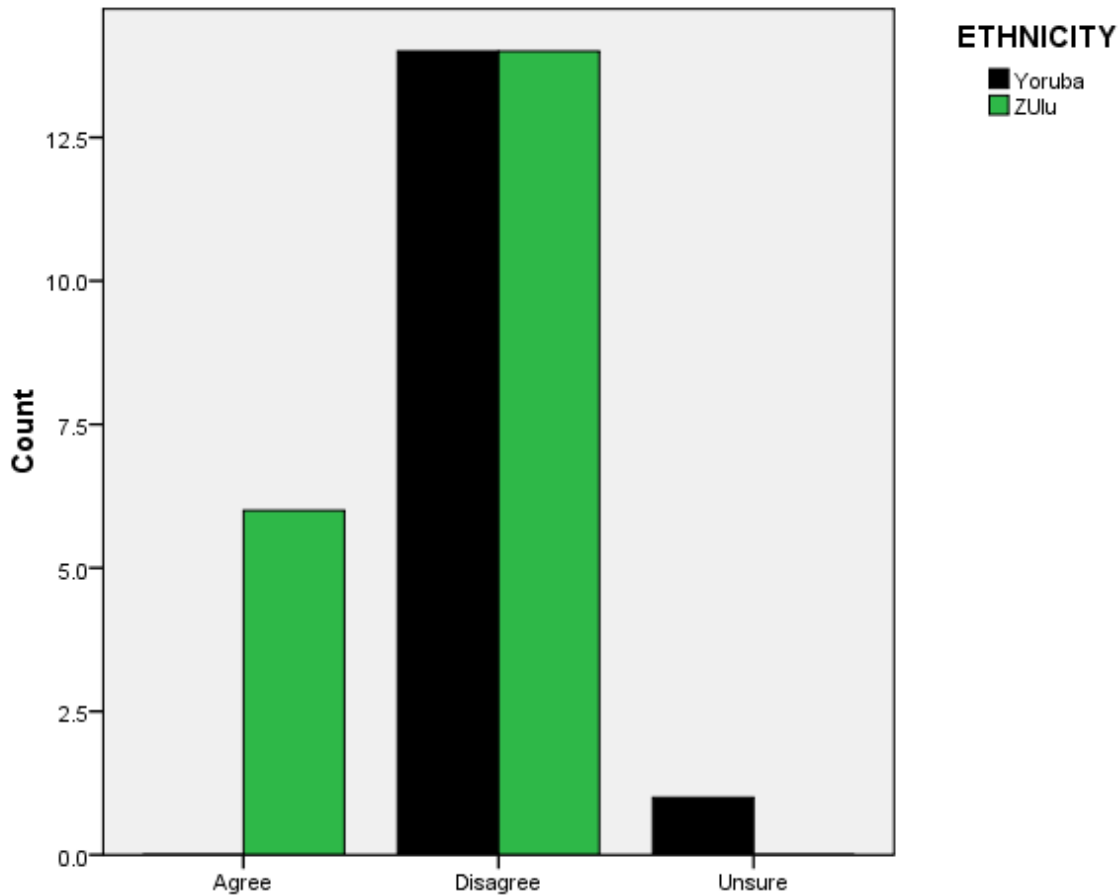


Figure 4.15 shows that while six isiZulu participants agreed to the importance of bride price payment as a result of virginity, 14 disagreed alongside other 14 Yoruba-speaking participants with the exception of 1 participant who was unsure. However, Zulu culture explicitly defines the importance of the payment of bride price which is known as 'lobola' in IsiZulu. Whereby the family of a woman that has not yet conceived prior the wedding charges their in-laws 11 cows, however, the number of cows decreases per number of children that the woman has given birth to. The Zulus believe that the 'lobola' is paid to thank the girl's parents for raising her and not a sign of child-purchase.



**Figure 4.16: QUESTION 9-YORUBA MUSIC**

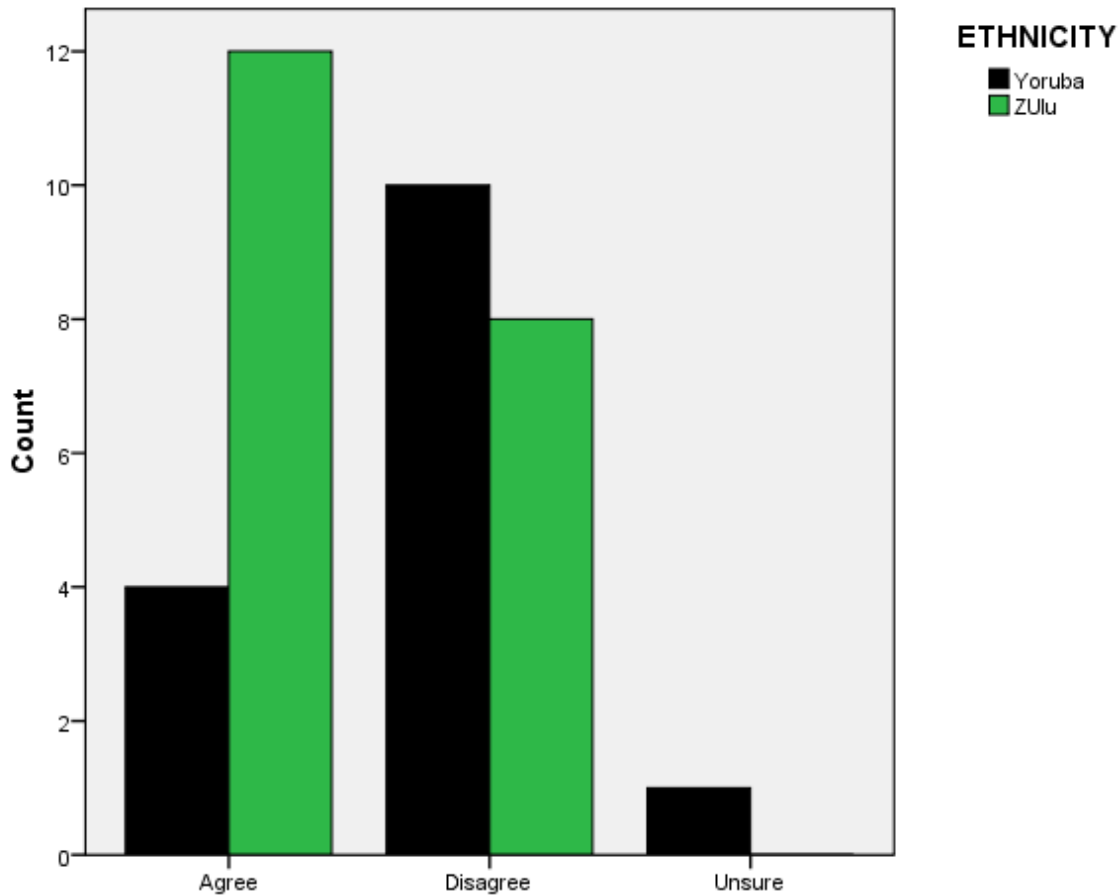


Figure 4.16 reveals participants' answers to the question of rhythm and songs that were used in the text. While 12 isiZulu-speaking participants agreed to be unfamiliar with the rhythm, 8 attested to be familiar with them. Four Yoruba-speaking participants agreed to be familiar with the rhythm while 10 disagreed and one was unsure. These responses show that despite being Yoruba people, some of the songs and beats used in the play were strange to a higher percentage of the Yoruba participants while a much considerate percentage of isiZulu-speaking participants showed some familiarity with them which could have been caused by certain exposures to Nollywood movies and intercultural relationships with Yoruba people.

**Figure 4.17: QUESTION 10-VIRGINITY**

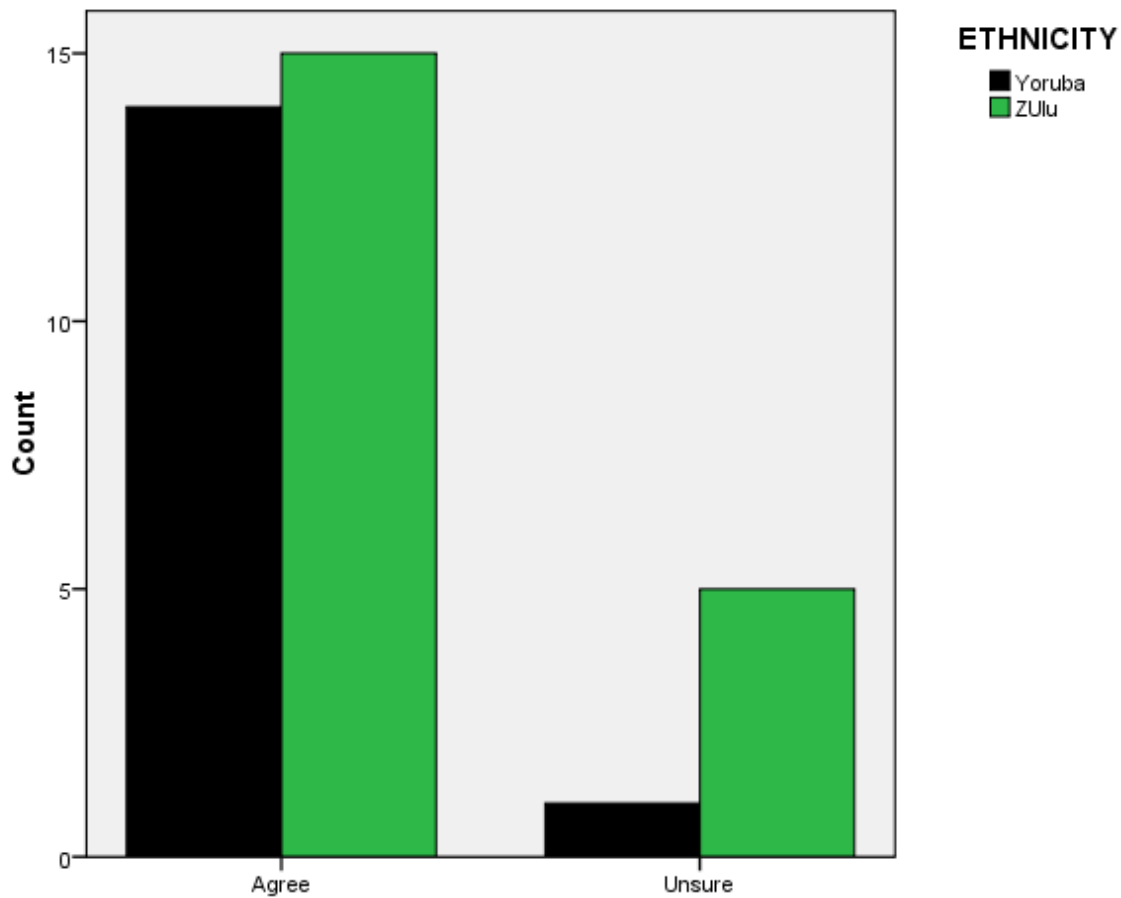


Figure 4.17 shows that 15 isiZulu-speaking participants agreed to the importance of virginity while 5 were unsure; 14 Yoruba-speaking participants agreed and 1 participant was unsure. This indicates an almost general consensus of both cultures to the importance of virginity especially in the case of a woman (with relation to the text) in their societies.

**Figure 4.18: QUESTION 11- CULTURAL WOING TACTICS**

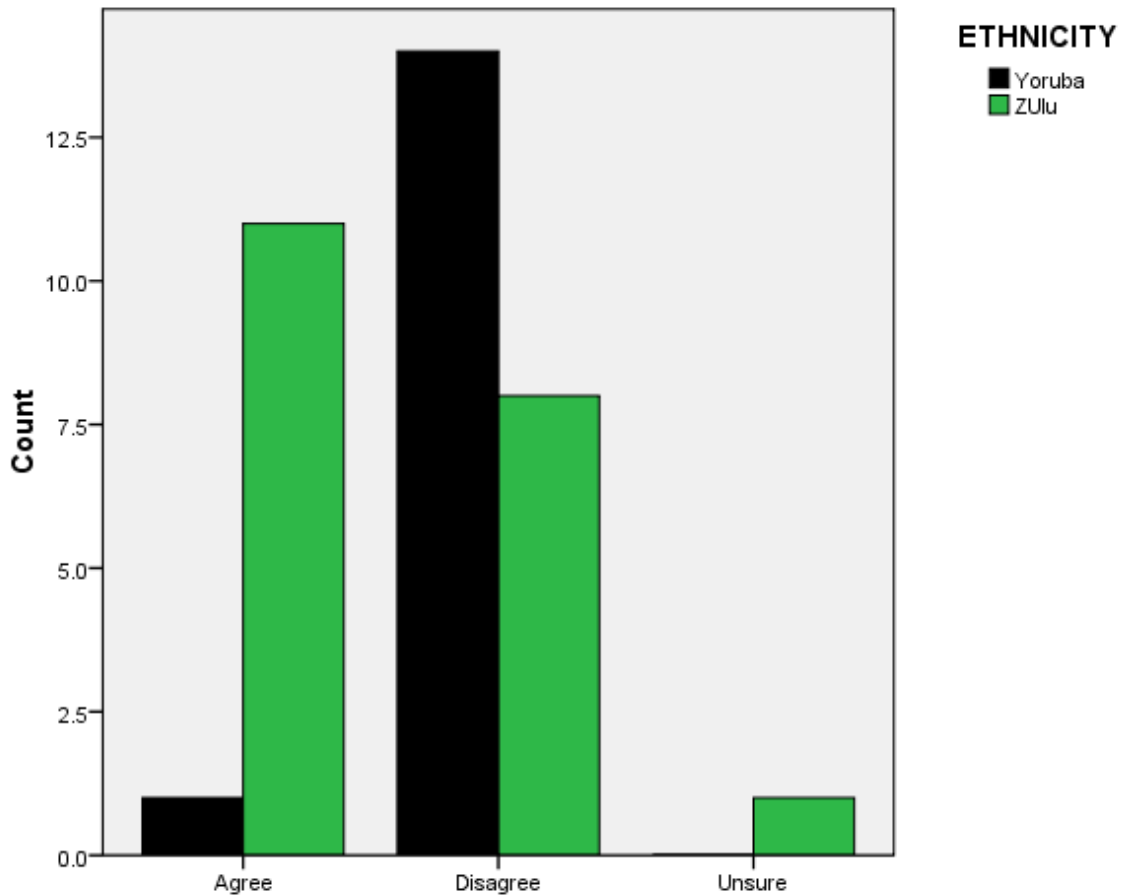


Figure 4.18 shows that 10 isiZulu speakers found it strange that a woman waiting for so long before she gives a courtship response to a man, eight disagreed and two were unsure. However, one Yoruba-speaking participant found this strange while 14 participants did not. This indicates that a higher percentage of the isiZulu-speaking and Yoruba-speaking participants abide by an agreed societal norm that is distinctive to each of the groups.

**Figure 4.19: QUESTION 12- YORUBA CULTURAL WOOING TACTICS**

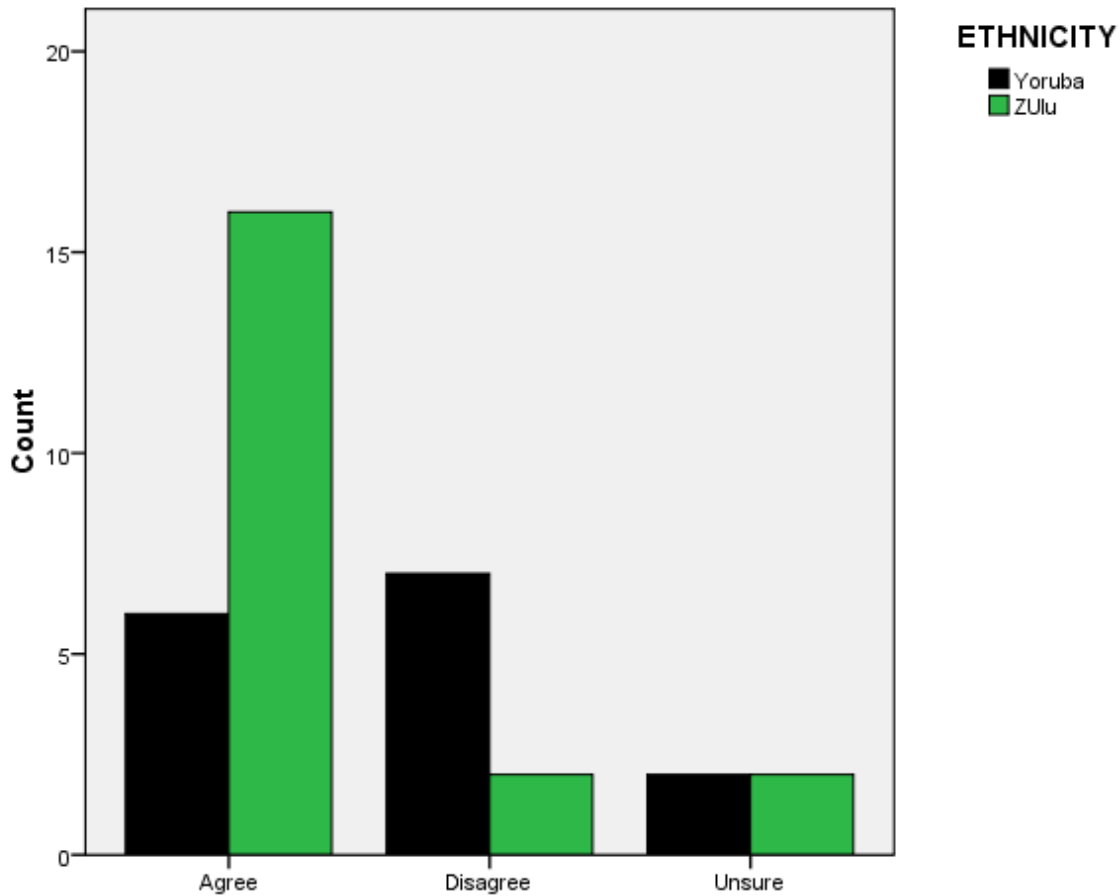


Figure 4.19 shows that 16 isiZulu-speaking participants agreed that if a woman woos other women for her husband it is strange while two disagreed and two were unsure. However, six Yoruba-speaking participants found this strange, seven did not and two were unsure. In traditional Zulu culture, this is a usual custom whereby an older wife woos a girl for her husband as isiZulu speakers are accustomed to polygamy. However, Christians and those who grew up in urban areas do not practice this and are not used to polygamy.

**Figure 4.20: QUESTION 13- YORUBA TRADITIONAL MARRIAGE PATTERN**

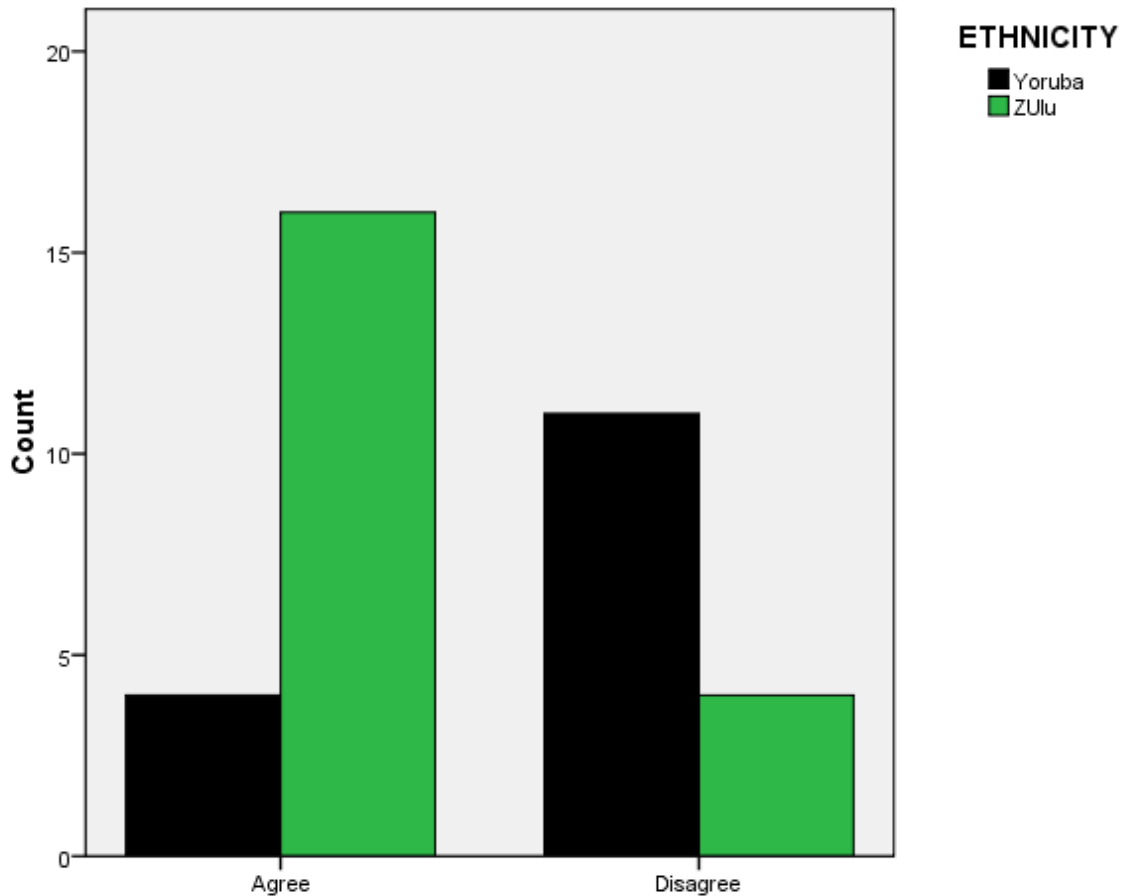


Figure 4.20 shows that 16 isiZulu-speaking participants agreed that the traditional way of marriage as described in the text was strange to them, while four disagreed that it was not, four Yoruba-speaking participants agreed that it was strange and the remaining 11 participants disagreed. This data explains that Zulus do not practice this custom as the participants did not show any familiarity with the marriage belief. The wife of a late brother can become one of the wives of the living brother, provided it is agreed upon and approved.

**Figure 4.21: QUESTION 14- LANGUAGE VERSUS THOUGHT**

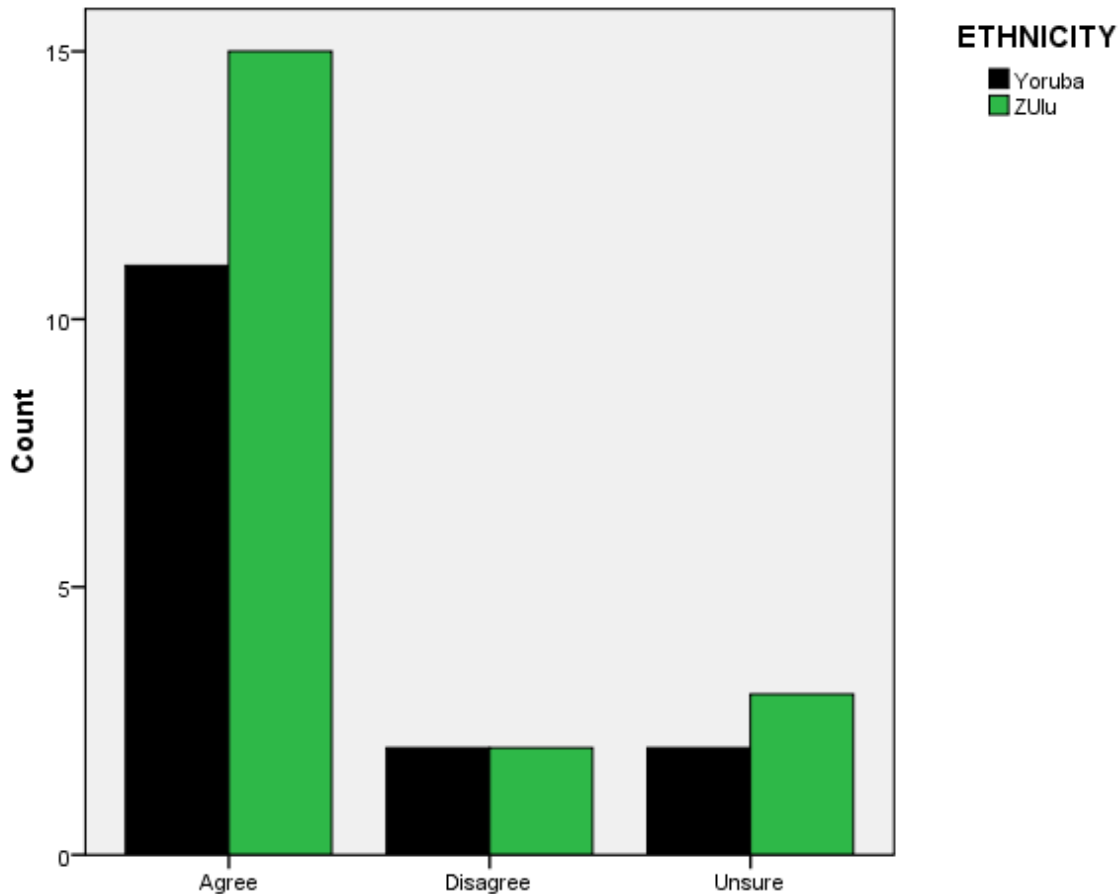


Figure 4.21 shows that 15 isiZulu participants agreed that a character in the drama text thus exhibit a certain level of influence caused by a newly learnt language and culture on his home language, two disagreed and three were unsure; while 11 Yoruba-speaking participants affirmed the language influence on thought, two disagreed and two were unsure.

#### **4.4.1 Presentation of findings derived from section B**

Questions one to three clearly show that majority of the participants (isiZulu and Yoruba speakers) had read the text and were fully aware of its content, which influenced majority of the participants' affirmation to question four. It was only one or two

participants who had different answers and this indicates a unanimous comprehension of the dramatic texts by participants. Questions three and four specifically introduces us to the fact that both the Yoruba-speaking and isiZulu-speaking participants agreed that certain actions and reactions portrayed in the text can be linked to linguistic tendencies. Visible differences are thus seen from question five to fifteen where participants had different opinions as to what they think about the cultural tenets. These different views may have been as a result of their individual and distinctive cultural existences. While majority of the isiZulu-speaking participants disagreed with question seven, the Yoruba majority agreed with the cultural pattern. Similarly, questions six, eight, eleven, twelve, thirteen are also accorded different opinions per language group and this may be because of the cultural patterns that these two groups share.

These reports are linked to one of the objectives of this research (to solicit the participants' opinions on culture and beliefs as narrated in the dramatic text in order to confirm the reliability of the hypothesis) as there was a straight forward giving of views as the participants knew best. These derived results alongside the ones in the following section (Section C) enabled a reliable analysis.

#### **4.5 Section C**

This section comprised two closed ended (to detect any atom of unfamiliarity with the text) and five open ended questions which were all aimed at giving participants more room to express themselves outside the closed boxes of sections A and B. They were asked questions like:

1. What is the name of the defeated character in the text? (if any)
  - a. Sadiku
  - b. Lakunle
  - c. Sidi
  - d. None of the above

2. What is the main issue in the text?
  - a. Fame
  - b. Power
  - c. Bride price
  - d. Virginity
  - e. Education
  - f. Love
  - g. None of the above
3. What do you think of the eventual union of the chief (Baroka) and the Village Belle (Sidi)? (Please explain briefly).
4. What do you think should not have been included in the text or that you somehow do not agree with? (Please explain briefly).
5. Do you think anything was left undone by the author as to proper narration of the story? (please explain briefly)
6. Do you think the text fulfills the requirement of a drama text? (Please explain briefly.)
7. At what percentage will you rate the Yoruba culture and language portrayed in the text in comparison to the other cultures, isiZulu included?



Table 4.10: participants' responses to Questions 1 and 2 in Section C

QUESTIONS	Zulu	Yoruba	Percent
1. What is the name of the defeated character in the text? (if any)			
a. Sadiku			
b. Lakunle	5	-	14.2/-
c. Sidi			
d. None of the above	13	12	37.1/34.2
	2	3	5.7/8.5
	-	-	-/-
2. What is the main issue in the text?			
a. Fame	-	-	-/-
b. Power	1	-	2.8/-
c. Bride price	4	8	11.4/22.8
d. Virginity	2	2	5.7/5.7
e. Education	12	3	34.2/8.5
f. Love	1	2	2.8/5.7
g. None of the above	-	-	-/-

Figure 4.22: Participants' responses to Questions 1 in Section C

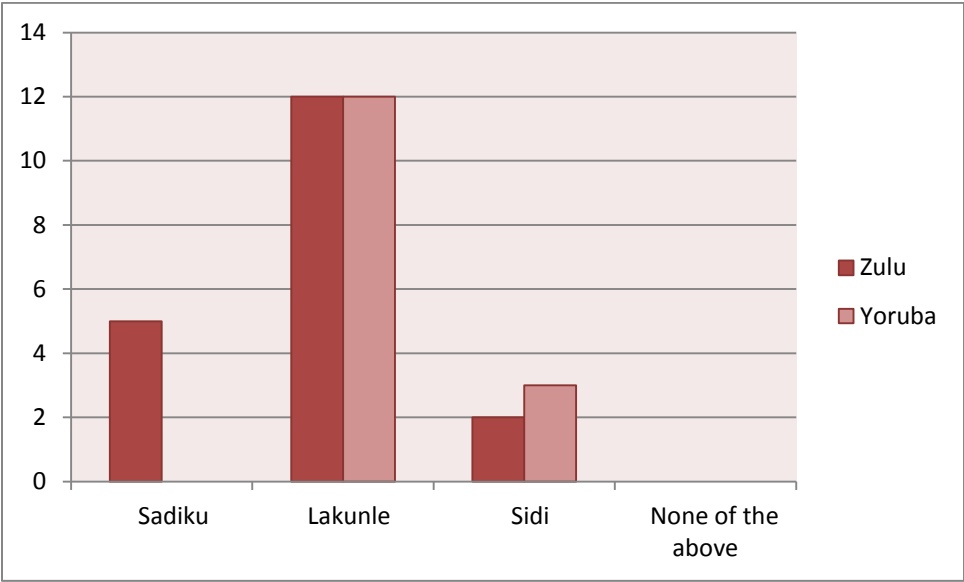


Figure 4.23: Participants' responses to Questions 2 in Section C

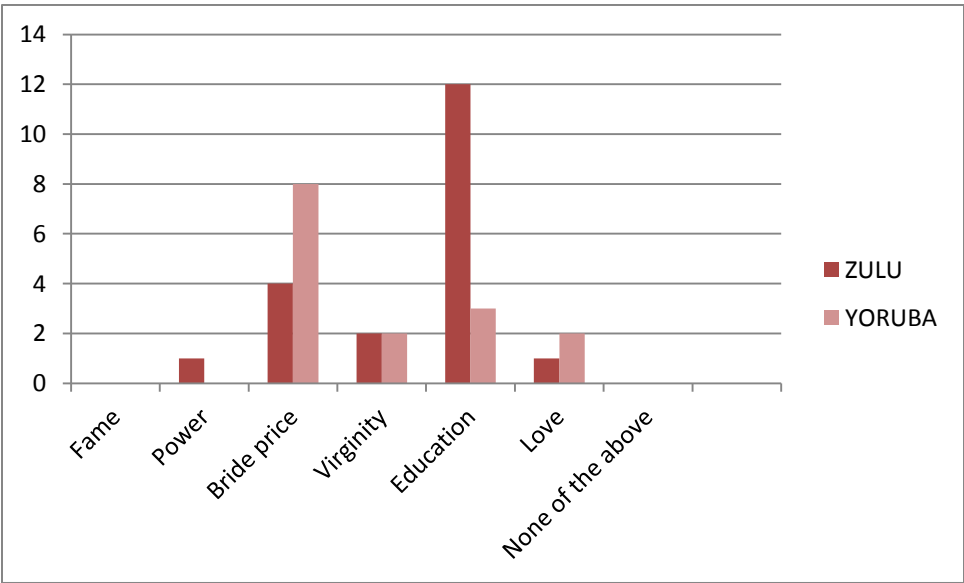


Table 4.10 depicts the responses of all participants to the two closed ended questions in section C. There is almost a similar view on which character the participants think is the defeated character in the text; here, 37.1% and 34.2% of the isiZulu-speaking and Yoruba-speaking participants (respectively) choose option B as against option A where only five Zulu participants choose but no Yoruba participant chooses. Same also applies to question two where over 30% IsiZulu speakers suggest education as the main theme of the text and 22.8% Yoruba participants opt for bride price being the main theme. It should be understood here that these answers are given based on participants' understanding of the text and in a sub-conscious comparison with their immediate cultures.

#### **4.5.1 Interviews**

The researcher conducted semi-structured interviews with three Yoruba-speaking participants which, summed up with the previous 35 survey participants, were 38 participants in all. The recorded interviews were conducted for less than 30 minutes for each participant and they had to do with the perception of participants about the language and culture portrayed in the text as a test on their thought patterns. During the course of the interviews the researcher probed to ensure that the participants were able to clearly express their views by mostly using open ended questions and asking them questions like:

- Can you say a little about your knowledge of language and culture?
- Have you read *The Lion and The Jewel*?
- What do you think of the culture portrayed in the book?

These questions amidst many others provoked discussions that made obvious the participants' state of mind regarding other cultures and theirs, with that, their thought processes could not have been overemphasized. All data collated from the three interviews were then transcribed by the researcher and analysed independently and there was a discovery of about 80% similarity with the results that were collated from the questionnaires. The interviewed participants were elderly Yoruba people who were

perceived to be in possession of more basic knowledge of the Yoruba cultures than the younger ones who were probably born in the computer era.

Initially, the interviews were conducted in order to identify any linguistic influence on thought and then to know if the results derived can be triangulated in a bid to back up the results that were collated from questionnaires. During the course of analysis, all three conversations which had been recorded were transcribed on paper (and labeled: participant A, B and C) so that nothing was taken for granted which could, thus, interfere with the research objectives. The questions that were asked during the recording were written and their answers were written beneath them during transcription, as in: Researcher (question) and then participant (answer). All transcribed data had the details of all participants on it so that during analyses, they could be examined as well to deduce any influence on answers. It was thus, from this analysis, that generalisations were made as to certain themes, views and thoughts that were realised during the interview session and in comparison to the questionnaire process.

#### **4.5.2 Results derived from interviews**

As mentioned earlier, three Yoruba-speaking participants were interviewed to sum up the surveyed 15 participants to 18 participants and thus reach a total of 38 with the 20 selected survey Zulu participants. These three participants comprised of two females and one male. Each of the interview sessions took less than 30 minutes and the participants were asked the questions that were well related to the Yoruba culture (which they were expected to be proficient in) and the text *The Lion and The Jewel* (which they had been given to read prior to the interview sessions).

During the course of the interviews, certain themes were discussed. These themes are marriage (Traditional versus Modern), cultural norms like the issues of bride price, virginity, respect (politeness) and Lakunle (the village school teacher) and his new found interests in western values. After all introductions (questions one to four) had been done at the initial stage of the interview sessions, responses to questions five to twenty one were derived from the participants. (See appendix F). Nonetheless, the

participants expressed that their opinions may be due to unfamiliarity with foreign cultures and this connotes that they view thought patterns as being reliant on exposures to other cultures. After which they were also asked to offer some recommendation which they did (See Appendix F).

Based on this premise, the researcher was able to draw more likely recommendations which are out rightly advantageous to the study of language and culture. As illustrated in the data analysis, participants had almost the same views to share about these norms except in some cases. For instance, while talking about the eventual union of the chief and Sidi, participant A explained that “culture was culture but that things have changed and so people should move with the times”, which was the exact opposite of participants B and C’s notion of cultural preservation regardless of the level and growth of westernisation in societies.

There may have been detections of some interference or contradictions in some of the responses given by participant in the sense that she believed that the Yoruba culture in the text was being adhered to but would not see it as appropriate but as an old school phenomenon that should be moderated to suit the modern day philosophies. Participants B and C, however, had slightly more different ideas about what culture should be and that culture should be preserved no matter the developments that set in the society. In addition, 80% of both the isiZulu and Yoruba-speaking groups agreed that their cultures (no matter how inconvenient they seem now as a result of western interferences) should be adhered to. They also discussed that cultures will not be negatively influenced if there is an agreed consent of all language speakers to prevent the fall of cultural heritage.

Nevertheless, there was a more general consensus at other stages of the interview where all three participants attested to the fact that certain reactions in the text can be linked to the linguistic patterns that were available to the characters in the text. The participants could also easily relate the cultural traits that were observed in the text to their own cultures and societies. Thus, it is observed here that all the findings derived

from the quantitative and qualitative data do consent to the possibility of a linguistic influence on thought as a result of the relationship that exists between culture and language.

## **4.6 Conclusion**

The analysis has presented that the different language speakers (isiZulu and Yoruba) have distinctive views about certain notions (Section B, questions six to fourteen) just as well as they exhibited similar opinions in few cases (Section B, questions one to four). It was not clear if any of the participants' responses was influenced by age or class but what was obvious was the fact that each language group had similar answers that were different from the other language group. It was also noted that for some very interesting responses, even same language users shared different views about what was, what is and what should be as regards to cultural practices. This chapter dealt with the data analysis and presentation aspect of the research; the next chapter focuses on the discussion of findings, conclusion and recommendations as to the study of language, culture and thought.

# CHAPTER FIVE: DISCUSSION OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

## 5.1 Introduction

The previous chapter focused on data analyses procedures and results, this chapter will summarize the entirety of this study. Therefore, there will be a brief appraisal of the aim, research objective, questions, methodology and a brief summary of analysed results. After which recommendations will be made and conclusions will be drawn. Examining the controversial nature of the influence of thought on language led to the use of a dramatic text that is culturally different from that of the non-Yoruba-speaking participants; and this study was designed to assess the validity of the linguistic relativity hypothesis by investigating the cultural views of two language groups on *The Lion and the Jewel*. It was with this in mind that the researcher believed that if after the study, the linguistic and cultural differences prove to have indeed guided participants' opinions; Sapir-Whorf's hypothesis may have been unduly opposed by various researchers. Furthermore, the following research questions were asked (via the use of questionnaires and interviews) and answered by the participants: what are the culture bound components of the text, *The Lion and The Jewel*; how do participants react to the cultural tenets portrayed in the text; to what extent can linguistic and cultural differences influence cognition?

Quantitative data informed the questionnaires, while the qualitative data informed the interviews. The pilot test also enabled a quick research process and data collection because at this point, the participants were already well informed about the nature of the research. All the cultural components expressed in the text were picked on and used via the research methodology to derive participants' opinions. Just as the study's objective guided, participants' reaction to the portrayed cultural tenets was detected and compared. Also, through the analysed data, the extent to which language and culture

can influence thought was determined. All this was made possible because of the extensive use of both questionnaires and interviews.

As explained in the previous chapters, the text, *The Lion and the Jewel*, was distributed to 38 participants (Yoruba and Zulu), 5 (elderly Yoruba participants), 3 out of whom were interviewed. All the participants comprised students from the Durban University of Technology (DUT) as the researcher saw that they were appropriate for the study.

## **5.2 Discussion of findings**

The results derived from this study indicate that thought is language based as language is inherent in the cultures of those people who hold those thoughts. It also proved the validity of the linguistic relativity hypothesis in that people (study participants) gave opinions with regards to the cultural tenets that they are predisposed to. This finding correlates with Williams' (2008:62) assertion that language raises the value of a society's set standards, norms and beliefs as it permits a successful transmission of meanings between two or more linguistically and culturally enabled people. Here, several meanings have been created by the participants via the traditions that were portrayed in the text. However, these findings have contradicted other studies (i.e. Chi-Shing & Altarriba, 2009:354 and others) that have negated the linguistic relativity hypothesis as majority of these researchers based their generalizations on results that were derived from color and number studies.

The participants who took part in this study were students who are aware of their cultures and languages and show pride in their heritage by exhibiting the mentioned preferences and loyalty to their own linguistic backgrounds. Judging from the demographic sampling of participants, the results depicted the views of participants with different classes, ages, gender and languages who also speak the English languages alongside their home languages and may as well have been influenced by the English culture as they all use the English language. Thus, the data is very significant since over 80% of each cultural grouping was in consistent agreement with the stated answers and opinions which enables reliability of results. The isiZulu-speaking participants attested to



the fact that they were able to gain first-hand knowledge of the Yoruba culture through this research by virtue of the portrayed culture in the text and they found it interesting and reflective in the sense that they were able to see other cultures through theirs. Therefore, all the participants in the study showed cultural understanding and this explains that active relativity is basically dependent on thought as a process of language. Hence, the researcher concurs with Sidnell and Enfield (2012:321) that the linguistic system which we use automatically causes distinctions in how we function. It may thence, be valid that the linguistic systems that are available to us can indeed influence the ways that we think and view the world.

Interestingly, some language speakers at some point during the interviews and questionnaire responses showed different views about cultural standing. This justified the researcher's choice of participants of different ages. Hence, generational gap differences were indeed revealed; especially through the survey and interview data of the Yoruba-speaking participants. An instance is seen with the responses that were received from the isiZulu-speaking participants about love marriages and traditional marriages (see Figure 4.20). Similarly, the researcher detected that even in same cultural groups (as seen with a few of the Yoruba-speaking participants), reasons which may be linked to distance from own cultural norms and excessive exposure to foreign cultures have gradually made many of the participants outgrow their cultures in such ways that they subconsciously (if that can be used) debate that the new cultures are more appropriate than what "used to be" their own.

### **5.3 Summary of Results**

The sample of participant selection per ethnic differences is shown on Table 4.6.1. A purposive and simple random sampling of 38 participants in Durban University of Technology was used for this research. All administered questionnaires (both mailed and non-mailed questionnaires) were received in October 2014 after several reminders had been sent to the participants through calls and emails and then analysed.

Table 4.1 depicts the gender categorisation of all participants as 60% females and 40% males while on Table 4.1.1 gender imbalance is further depicted by 60% to 40% as the females appear to be more than the males. This was ensured by the researcher so that surveys would not be delayed. Thus, as discussed in the previous chapter, more bias was extended to the female gender than the males. Many of the Zulu participants fell under the ages of 16-26 (42.8%) while the Yoruba participants mainly fell between the ages of 26-36 (25.7%). While answering questions relating to certain cultural traits in the text, more than 85% of the Yoruba participants confirmed their acceptance to norms while about 90% of the Zulu participants could not disagree more.

There are seven questions in Section One of the questionnaire which basically required participants to disclose their demographic details which included the languages that they used in communication. The results showed that all 35 participants used both English and IsiZulu (South African participants) and English and Yoruba (Nigerian participants) and all three interviewed Yoruba-speaking participants also used both the English and Yoruba languages in communicating.

In section B of the questionnaire, 14 questions about the participants' knowledge of the text in an indirect comparison with their cultural tenets were asked. Thirteen out of 20 isiZulu-speaking participants disagreed with the fact that male prostration as a way of showing respect is right while all 15 Yoruba-speaking participants saw it as entirely the right way that a man can show respect. Also, while 10 isiZulu-speaking participants agreed that women should not wait for long before they accept a man's proposal, 14 Yoruba-speaking participants disagree with the notion. While 16 isiZulu-speaking participants disagreed with a woman wooing another woman for her husband, majority of the Yoruba participants felt there was nothing wrong with it. Through these views we should note that views are relative to a particular ethnic and age group as most expressions are drawn from an inward consciousness of what should be and what should not be.

In Section C, seven further questions about participants' opinions on the Village Belle and the chief were raised and this aroused different reactions from participants. About 80% of the isiZulu-speaking and Yoruba-speaking participants opined that the marriage between the duo was not based on love but on power and fame and which they thought was not good enough. However, 85% Yoruba participants added that the status of such marriage into royalty was as well prestigious and something really worth considering. Another question that got a higher response was question seven where participants had to rate the culture portrayed in the text and each participant did so in loyalty to their cultures by giving the statements like, verbatim:

30%-75% - for Zulu culture because the Zulu culture only encourages marriages that are based on love and not on some beliefs like virginity and so forth.

75%- for Yoruba culture because Yoruba culture is rich and accommodating unlike the Zulu culture

70%- for Yoruba culture because I think Yoruba people have a good and well respectable culture like dressing, respect etc.

80%- for Zulu culture because Zulus do their cultures in the right way.

These, among other responses, were received from the participants as they deemed fit for each question and it showed once again that responses were relative to cultural groups. This, thus, confirms Regier and Kay's (2009:439) assertion that when observing reality, it is always different from an innate perspective than from the view of a person who is totally strange to the knowledge of a language or a culture. It was noted through the results that each Yoruba-speaking and isiZulu-speaking participants observed concepts that made the other culture seem incomplete or bad in comparison to their own cultures; thus leading the research conclusion into leaning towards the question answering stages of the research questions and objectives more.

## **5.4 Conclusions**

Results show participants' complete dependence on their own immediate cultural patterns as a guideline with which another culture can be viewed. With this in view, the

question of what a culture stands to be without a language may cross the mind? That is, languages and cultures are interwoven and none can exist in isolation. Thence, language is culture and culture is language. Many isiZulu-speaking participants (while discussing some Yoruba norms and traditions) perceived more than 70% of the portrayed culture as unnecessary, extreme and barbaric, just as Lakunle, the brainwashed Yoruba village teacher believed as well. Furthermore, about 90% of the isiZulu-speaking participants claimed that the Zulu culture is way better than the portrayed culture, while more than 90% of the Yoruba-speaking participants also argued in favor of their own culture. That is, both language groups showing pride in the norms and values inherent in their cultures. Since the Sapir- Whorf hypothesis expresses that the languages that we speak influence the way we think, the results derived from this study show a more lenient validity of the linguistic relativity hypothesis.

## **5.5 Recommendations**

As a result of this study's objectives (identifying the culture bound components in the text, comparing the participants' reaction to the culture portrayed in the text and determining to what extent linguistic and cultural differences can influence cognition) and collated data, it is evident that language and thought cannot be divorced from each other. It may, thus, be deduced that each language speaker looks at cultural norms from perspectives that are different from someone who does not use that language. The research findings explain Casasanto's (2008:63) question (of which depends on which, thought or language?). It also aligns with his subsequent assertion that language can indeed influence thought because different language speakers usually change in their patterns of thinking as time passes. Likewise, it is accurate (based on these findings) to say that language may indeed influence how we think and view the world around us; of which when we say language, we mean our own individual languages.

However, concluding that language affects thought is not the only paramount goal of this research, knowing the power inherent in that realization is. Language differences lead people into discriminating against other people and carry out xenophobic actions or

stereotypes which only the knowledge of relativity can help make language speakers realise that linguistic and cultural diversity can indeed be a blessing rather than a curse. In order to then address this, more research needs to be done on acculturation and enculturation such that societal peace, love, solidarity, unity and development can be maintained and promoted in any monolingual, bilingual or multilingual society.

Educators should also be aware of this psycholinguistic influence on thought and assimilate it into schools' curriculum in order to enable the full adoption of multiculturalism as well as its promotion in the schools. In addition, some other research may report on matters discussed in this research (for instance using a larger population or a different language setting) to study the possibility of gender influence on relativity as well as media representation of gender and culture in texts and in societies as a whole; all of which are critical angles from which language can be broadly studied.

Other questions like how this concept of relativity can be integrated into the school curriculum as well as the benefit of such integration may also be investigated. Any research into language and culture primarily serves the purpose of linguistic and cultural preservation; this should be fully encouraged in this age. Since the two language groups that were used in this study (Zulu and Yoruba) are African languages, more investigations should be done as to the possible development of these and many other African languages and cultures in order to prevent them from facing a very definite extinction that usually occurs as a result of non-usage and gross abandonment by its own users since severe exposure to new languages and cultures occurs daily.

Using a text such as *The Lion and the Jewel* to examine the theory of linguistic relativity exposed certain facts that were not initially anticipated in the study. It is paramount, therefore, that these facts be concisely summarised, they are:

1. The languages that people speak may influence their views of a foreign language's cultures because all cultures are embedded in languages.

2. Excessive exposure to a foreign language (like the English language) makes people accept and reason in the line of that language's norms and traditions.
3. Since foreign linguistic and cultural patterns are seen as barbaric and unacceptable by people who do not use that pattern and every man reasons in the way their language dictates, there is bound to be an incessant increase of stereotype and xenophobic reactions in societies.

These findings are as a result of the comparisons and contrasts that were made between the two African cultures (Zulu and Yoruba) and they may not have been derived without the use of the chosen study methodology.

## **5.6 Conclusion**

This study proposed to assess the validity of the linguistic relativity hypothesis. Thirty eight students (that comprised 20 isiZulu speakers and 18 Yoruba speakers as against the anticipated 40 of which two participants were eventually unable to make the interview schedules) were selected from Durban University of Technology by means of purposive and simple random sampling and they were given the text *The Lion and The Jewel* to read before the research process began. The mixed methods was employed; both questionnaires and interviews were used for data collection. All the participants were of different ages and classes at the University and they were proficient speakers of Yoruba and English (for the Yoruba participants) and isiZulu and English (for the isiZulu participants). As soon as the data was collected, SPSS (22) was used to analyse the quantitative data and the qualitative data were transcribed, encoded, categorized and compared in order to ascertain the similarities and differences gotten from the different language speakers. Based on this research findings, the linguistic relativity hypothesis may be said to be valid and worthy of further exploration.

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## APPENDIX A: LETTER TO THE AUTHORITY

**Ms OT Adekunle**

Flat 23

212 Berea Centre

Durban

4001

[tpadekunle@yahoo.com](mailto:tpadekunle@yahoo.com)

**Prof S. Moyo**

**Director: Research & Postgrad Support**

Durban University of technology

Box 1334

Durban

4000

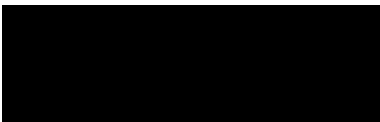
Dear Prof,

My name is **OT Adekunle (21242095)**, currently registered for the **MTech: Language Practice** degree in the department of **Media, Language & Communication** at the **Durban University of Technology**.

I am conducting a research with a topic titled: "A linguistic relativity appraisal of an African drama: *The Lion and the Jewel*". Part of my research requires me to interview and administer questionnaires to the participants at the university in order for me to fulfil the requirements for my studies. I therefore seek permission to conduct research in the university. Note that the research findings are obtainable and should you require any further information regarding my research, you may liaise directly with my supervisor Dr RL Makhubu at [makhubu@dut.ac.za](mailto:makhubu@dut.ac.za) or (031) 373-6718.

Your permission and co-operation would be highly appreciated.

Yours sincerely,



**O.T. Adekunle (Ms)**

**Researcher**

## APPENDIX B: LETTER OF INFORMATION



### LETTER OF INFORMATION

**Title of the Research Study:** A linguistic relativity appraisal of an African drama: *The Lion and the Jewel*

**Principal Investigator/researcher:** Ms O. T. Adegunle, MTech: Language Practice

**Co-Investigator/supervisor:** Dr R.L. Makhubu, DTech: Language Practice

**Brief Introduction and Purpose of the Study:** This research attempts to examine how Wole Soyinka's *The Lion and the Jewel* relates to the Sapir-Whorf hypothesis and how it translates in the context of contemporary isiZulu and Yoruba societies.

Culture, language and personality according to Edward Sapir and Benjamin Whorf cannot be separated. Hence, this theory of linguistic relativity which is also referred to as the Sapir-Whorf hypothesis. It states that languages have special impact on native speakers, in such a way that they are confined to express their beliefs and concepts by means of certain exclusive and restricted styles that are unlike those exhibited by speakers of other different languages (Uwajeh 2002:63). This study, however, seeks to assess the validity of Sapir-Whorf hypothesis using *The Lion and the Jewel* to determine the level of cultural translatability/untranslatability maintained in the use of language and its effects on human perception and hence, society. The text can be viewed as a classical play that portrays the cultural standards of the Yoruba people at some point in time and also what standards might have been retained till date.

A comprehensive study of the use of language and cultural tenets used in the book will be studied to ascertain the level of understanding of the context, culture and language of the dramatic text; this will be determined using questionnaires, so as to arrive at conclusions on the validity of the hypothesis and to make recommendations as to different views which might not fully communicate the author's intended cultural nuances to participants that comprise the native language speakers (both old and young) of the language community portrayed in the dramatic text and another language community other than that portrayed in the text, which in this case is the isiZulu language.

#### **Outline of the Procedures:**

The sampling methods that will be used in this research are the simple random and purposive sampling. This is because a particular group of participants are being targeted for the questionnaire and interview administering for the main purpose of getting appropriate findings for the research. There will be a sampling of 40 participants:

Language speakers under study	Number of participants
Yoruba speakers(old)	5
Yoruba speakers(young)	15
IsiZulu speakers	20
Total	40

Since the procedures that will be used are interviews and questionnaire, a recording tape will be used to record interview sessions and when questionnaire results are collated, there will be a demographic representation in order to establish accuracy and objectivity. However, the interview questions and questionnaires will be pilot tested before the actual research begins in order to ensure the construct validity of the data collection instruments and also in order to make corrections in case any important step has been taken for granted by the researcher. During this pilot testing period, questions might be asked in different ways in order to know whether the participants really have adequate understanding of the subject matter. Similarly, to also ensure reliable responses, the participants will be assured of their rights to withdraw from the research process in case they want to have a change of mind and that their names are not necessarily needed on the questionnaires. The interview session will be divided into two stages. One will be pre-test questionnaire where the interviewees will be given the text to read and then they will be asked to prepare for the session after about a week in the minimum and a week and half maximum. Each participant will get the text at least a week before the questionnaire and interview sessions in order to read and get more familiar with it. Bearing in mind that the dramatic text has a very comic and short story, it is expected that the participants will not find it too bulky and tiring to read. The interviews will be conducted in the homes or offices of the interviewees as they deem suitable in order to enhance that they are comfortable and at ease when answering the questions. However, only participants who understand English and are as well competent users of the English and Yoruba and English languages will be selected for both the interview and the questionnaire sessions. The people who did not read the questionnaire and the dramatic text will be recorded and they will not be allowed to go on with the research process and those who do will be fully concentrated on. Also, only Yoruba and Zulu speakers from the ages of 16-96 years old will be included in the data collection process. The participants will be given the dramatic text as soon as the ethical

clearance of this research is accomplished. They will be required to read it and then after a week, the questionnaire and interview sessions will commence.

**Risks or Discomforts to the Participant:** The study does not involve any physical risk or cause physical discomfort to the participant. However in cases where the participants may experience any emotional trauma as a result of questions that might touch on culture, they will be constantly reminded of their rights to withdraw from the research when they deemed fit. Otherwise, there is no risk at all to the participants in this study.

**Benefits:** The benefit inherent in this research is the publication of an article in an accredited research journal

**Reason/s why the Participant May Be Withdrawn from the Study:** as stated previously, the only reason why participants may be withdrawn from study may arise if they haven't read the dramatic text as there would be nothing to discuss if the interview or questionnaire was to commence.

**Remuneration:** N/A

**Costs of the Study:** N/A

**Confidentiality:** As written in PG 4b page 1- participants will not be asked to divulge their names on the questionnaire except on the consent form. However as per the approved ethical clearance Pg4b number 4 every information gotten from the participants will be treated with strict confidentiality

**Research-related Injury:** N/A

**Persons to Contact in the Event of Any Problems or Queries:**

For further enquiries, complaints and suggestions and Supervisor: Dr RL Makhubu (031 373 6718), the researcher: OT Adekunle (0810893671) or the Institutional Research Ethics administrator on (031 373 2900). Complaints can be reported to the DVC: TIP, Prof F. Otieno on 031 373 2382 or [dvctip@dut.ac.za](mailto:dvctip@dut.ac.za).

**General:**

The information and consent letters are both written in English and will not need to be translated into Yoruba or Zulu languages since the participants will be selected speakers of their individual languages that are also competent in the use of the English language.



# APPENDIX C: CONSENT FORM



## CONSENT

### Statement of Agreement to Participate in the Research Study:

- I hereby confirm that I have been informed by the researcher, \_\_\_\_\_ (name of researcher), about the nature, conduct, benefits and risks of this study - Research Ethics Clearance Number: \_\_\_\_\_,
- I have also received, read and understood the above written information (Participant Letter of Information) regarding the study.
- I am aware that the results of the study, including personal details regarding my sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report.
- In view of the requirements of research, I agree that the data collected during this study can be processed in a computerised system by the researcher.
- I may, at any stage, without prejudice, withdraw my consent and participation in the study.
- I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to participate in the study.
- I understand that significant new findings developed during the course of this research which may relate to my participation will be made available to me.

_____	_____	_____	_____
<b>Full Name of Participant Thumbprint</b>	<b>Date</b>	<b>Time</b>	<b>Signature / Right</b>

I, \_\_\_\_\_ (name of researcher) herewith confirm that the above participant has been fully informed about the nature, conduct and risks of the above study.

\_\_\_\_\_

**Full Name of Researcher**

**Date**

**Signature**

\_\_\_\_\_  
**Full Name of Witness (If applicable)**

\_\_\_\_\_  
**Date**

\_\_\_\_\_  
**Signature**

\_\_\_\_\_  
**Full Name of Legal Guardian (If applicable)**

\_\_\_\_\_  
**Date**

\_\_\_\_\_  
**Signature**

**Please note the following:**

Research details must be provided in a clear, simple and culturally appropriate manner and prospective participants should be helped to arrive at an informed decision by use of appropriate language (grade 10 level - use Flesch Reading Ease Scores on Microsoft Word), selecting of a non-threatening environment for interaction and the availability of peer counseling (Department of Health, 2004)

If the potential participant is unable to read/illiterate, then a right thumb print is required and an impartial witness, who is literate and knows the participant e.g. parent, sibling, friend, pastor, etc. should verify in writing, duly signed that informed verbal consent was obtained (Department of Health, 2004).

If anyone makes a mistake completing this document e.g. wrong date or spelling mistake a new document has to be completed. The incomplete original document has to be kept in the participant file and not thrown away and copies thereof must be issued to the participant.

**References:**

Department of Health: 2004. *Ethics in Health Research: Principles, Structures and Processes*  
<http://www.doh.gov.za/docs/factsheets/guidelines/ethnics/>

Department of Health. 2006. *South African Good Clinical Practice Guidelines*. 2nd Ed. Available at:  
[http://www.nhrec.org.za/?page\\_id=14](http://www.nhrec.org.za/?page_id=14)

## APPENDIX D: QUESTIONNAIRE

TO ALL RESPONDENTS,

I am studying towards a **Masters' degree in Language Practice** at the **Durban University of Technology**. My research is focused on the "**Linguistic Relativity theory of Sapir –Whorf**", which is the effect of language on thought patterns; and I am working on Wole Soyinka's text *The Lion and the Jewel*, to test the validity of the theory.

The purpose of this questionnaire is to procure individual opinions of different language speakers about the use of language and cultural tenets as portrayed in *The Lion and the Jewel*. The responses to this questionnaire will be valuable in getting a dependable result for this research, that is, the success of this research is fully dependent on your responses.

All the answers you provide will be kept confidential and no identifying information will be provided.

Thank you in anticipation for your co-operation.

Adekunle Temitope

MTech: Language Practice

Department of Media, Language & Communication

Durban University of Technology

[tpadekunle@yahoo.com](mailto:tpadekunle@yahoo.com)

## SECTION A: BIOGRAPHICAL INFORMATION

**INSTRUCTION(S):** Please answer all questions and tick an X in the appropriate box.

1. Name	
---------	--

2. Indicate whether you are:	
a. Male	
b. Female	

3. Level of study at university	
a. 1 <sup>st</sup> year	
b. 2 <sup>nd</sup> year	
c. 3 <sup>rd</sup> year	
d. BTech/Honours	
e. Postgraduate degree	
f. Other(please indicate)	

4. Occupation	
---------------	--

5. Race	
a. Black(please indicate)	

6. Age	
a. 16-26	
b. 26-36	
c. 36-46	
d. 46-56	
e. 56-66	
f. 66-76	
g. 86-96	

7. Indicate the languages you use in communicating:	
a. English	
b. IsiZulu	
c. Yoruba	

8. Have you read the text <i>The Lion and the Jewel</i> ?	
a. Yes	
b. No	

## SECTION B

Please indicate your answers by an (X)	Agree	Disagree	Unsure
15. The title of the text is suitable.			
16. The language used in the text is clearly understandable.			
17. The head wife's (Sadiku) culture influences her thoughts about the place of the woman in a society.			
18. The school headmaster's (Lakunle) newly acquired language (English language) makes his thoughts about the village's tradition different from that of the villagers.			
19. The difference in the language of the people of Illujinle (the setting of the text) and the newly acquired language of the school teacher			

(Lakunle) leads each to have different perceptions of the world.			
20. Does men lying flat on the floor with their chests and women going on their knees at the sight of a traditional ruler depict fear and respect?			
21. The last wife of a late king becoming the head wife of the new king is right.			

22. The payment of bride price signifies that a woman is a virgin			
23. The rhythm and dances are very different from what you are familiar with.			
24. In your culture virginity is regarded as important			
25. It is strange that a woman makes a man woo her for a long time before she consents to be his wife.			
26. It is strange that a woman woos other women for her husband.			
27. It is strange that the last wife of a late king becomes the head wife of the new king.			
28. Lakunle's new language affects his home culture.			

**SECTION C:** Please tick an (X) in the appropriate box.

1. What is the name of the defeated character in the text? (If any)	
a. Sadiku	
b. Lakunle	
c. Sidi	
d. None of the above	

2. What is the main issue in the text?	
a. Fame	
b. Power	
c. Bride price	
d. Virginity	
e. Education	
f. Love	
g. None of the above	

3. What do you think of the eventual union of the chief (Baroka) and the Village Belle (Sidi)? (Please explain briefly)

4. What do you think shouldn't have been included in the text or that you somehow don't agree with? (Please explain briefly)

5. What do you think anything was left undone by the author as to proper narration of the story? (Please explain briefly)

6. Do you think the text fulfills the requirement of a drama text? (Please explain briefly.)

7. At what percentage will you rate the Yoruba culture and language portrayed in the text in comparison to the other cultures, isiZulu included?

**Thank you for your time and co-operation!**

## APPENDIX E: INTERVIEW QUESTIONS FOR YORUBA PARTICIPANTS

1. Good evening. My name is Tope Adekunle. You are aware of the study at hand and you have been given a copy of the text prior now.
2. What is your name?
3. What language(s) do you use in communicating?
4. Introduction of the topic: as previously mentioned you have read the book and have been given a copy of the questionnaire. You are aware that this study revolves around language and culture and what it does (or not) to you as a language speaker.
5. Do you think culture is important to you?
6. How important is it to you?
7. Can you say a little about your knowledge of language and culture?
8. You have read *The Lion and the Jewel*, right?
9. What do you think about the culture portrayed in the book?
10. Why do you say so?
11. What do you think of Sidi's marriage to the Bale?
12. Do you think that Sidi was raped by the bale?
13. What would you say about the Lakunle (the school teacher) and his sudden change of interests?
14. With your knowledge of both the Zulu and Yoruba cultures, compare both cultures (discuss: paying of respect, bride price, virginity, pride, wooing tactics and longevity).
15. Does anyone have an attitudinal change because of the language they use in the text?
16. What do you think of the role of Favorite and Sadiku becoming the first wife of the new king?
17. Is anyone cheated and why do you say so?
18. What is the bone of contention?
19. What do you think of the eventual union of bale and Sidi?



20. Do you think the text was self-explanatory or that it had some things missing in it?
21. Do you think any part of the culture portrayed was misinterpreted or overanalysed?
22. At what percentage will you rate Yoruba culture as portrayed in the text and that of the Zulus?
23. Thank you for your time and co-operation!

## APPENDIX F: TRANSCRIBED INTERVIEWS

### Linguistic relativity- Participant A

Researcher: Good evening

**Participant A:** Good evening

Researcher: My name is Tope Adekunle, Please can you tell us your name?

**Participant A:** my name is Alabi Oluwadamilola

Researcher: You are aware of the study at hand and you have been given a copy of the questionnaire

**Participant A:** yes

Researcher: okay thank you. Before we go on, can you tell us what age range you fall under?

**Participant A:** 26-36

Researcher: Okay. What languages do you use in communicating?

**Participant A:** Yoruba and English

Researcher: Since you speak Yoruba that means you are from Nigeria right?

**Participant A:** Yes

Researcher: so what part of Nigeria are you from?

**Participant A:** I am from Ibadan

Researcher: So you speak Yoruba and English?

**Participant A:** Yes

Researcher: Okay. Before we go on, I just want to talk briefly about the topic at hand because it has to do with a theory that talks about thought and language, that the

languages that we speak according to Sapir-Whorf influence our thoughts. So this topic I based on that, now refereeing that theory to the text that is culturally based and is written by a Yoruba author about some aspects of the Yoruba culture. So that is why you are involved in this interview. No, you are aware that this study revolves around culture and what language is used for and what it does to you as a language speaker. And you just said now that you are a Yoruba speaker. Now before we go further, I want you to talk about your knowledge of culture. What do you think of culture as a person?

**Participant A:** well I think culture is our foundation, culture is who we are, its something...let me say its an inbuilt thing, what we have been taught since we were babies and it actually shows the kind of people we are

Researcher: also what do you know about language?

**Participant A:** language to me I think is what we have been taught, like the way we speak, there is no much difference between language and culture but to me language is...it shows more about you

Researcher: you said language is about we are and you don't really see much difference in culture and language

**Participant A:** yes but I can say that both language and culture can be borrowed from another place but I don't really see much difference in it.

Researcher: Okay. Do you think culture is important to you?

**Participant A:** Yes it is

Researcher: why do you say so?

**Participant A:** like I said before, it is our foundation, so it is

Researcher: okay, what do you think about the play, *The Lion and The Jewel*?

**Participant A:** well if I can remember very well, I think it talks about a village Bale by name and a village girl, Sidi by name and also a teacher Lakunle by name. Then Lakunle was actually trying to get married to Sidi who I think then was the most beautiful

girl in the village and he was also trying to teach them in their village about a new thing h has actually gained from outside their village and that is like an education. During the process of him trying to actually marry the girl or should I say date new? The girl was always talking about him paying the bride price before they can actually get married and I think which Lakunle does not really understand then and also the chief Baroka was trying to get married to her, I think all because she was so beautiful and he was trying to acquire another lady at that session and during that process, he lied about his health because he knew then that she would try to make fun of him and from therehe got to sleep with her by turning her into a woman and at the end of the whole story Lakunle was unable to get married to Sidi because she decided to stick with the man that turned her into a woman. So she got married to the old man and Lakunle moved on with his life and things changed. So that is the little I can say about the text

Researcher: Okay, thank you. It shows that you have read the book. So what do you think about the culture portrayed in the book?

**Participant A:** in what aspect per say?

Researcher: the culture, everything about the bride price, virginity...

**Participant A:** Okay, concerning bride price, it is something that is important really, even in our own culture, its something you have to pay before you can get married to a lady

Researcher: which culture do you mean by our own culture?

**Participant A:** In Nigeria

Researcher: which of the cultures?

**Participant A:** In Yoruba land

Researcher: Okay

**Participant A:** and I think in other tribes like Hausa and Ibo, they pay bride price also, so its something you have to pay. It shows that you will take care of their daughter very well, so I think bride price is very important in our culture. Virginity too is also important

in our culture, it shows you are a virtus woman per say so the culture was okay apart from in that text. In the storyline where the last wife becomes the first wife of the next king which I don't really know about. I think everything that was said in the text was really okay

Researcher: Okay, what do you think of Sidi's marriage to the chief?

**Participant A:** Okay, to me personally, I don't really think it was right for Sidi to get married to the old man. But I can say during the time the text was written, it was the ideal thing to do, because from the story I have heard from home from grandmas, they said then it was advisable to get married to the person that turned you into a woman because it will be a thing of shame in the society/village if you don't actually marry someone that made you a woman. But to me, as of now, I think it was wrong because there was no sign of love in the whole relationship, then another thing, the girl was tricked and also the man was so old and I believe she could have given consent to Lakunle's marriage to her despite her not being a virgin again. I remember Lakunle too said he wants to marry her even though she was not a virgin again, so I think she should have married Lakunle or another person instead of her getting married to an old man and someone that already has a lot of wives that he could not even remember, so to me I think it was not really that okay

Researcher: Okay. Now do you think Sidi was raped by the chief, Bale Baroka?

**Participant A:** Yes I think Sidi was raped

Researcher: why do you say so?

**Participant A:** One, apart from the fact that she was tricked into coming to Baroka's house, she didn't give consent to sleeping with the chief and as far as you don't agree sleeping with someone it's a rape. It doesn't have to be a forced thing like being abused or beaten as far as you don't agree sleeping with the person it is a rape

Researcher: Okay, what would you say about Lakunle and his sudden change of interests?

**Participant A:** all I can say is that Lakunle decided to move on and that you don't have to stay in the past and dwell on something that doesn't work out for you, so I think he did the right thing by moving on to...because then it really showed that he couldn't marry Sidi again so it was the right thing to do

Researcher: Okay. Try and compare the Zulu and the Yoruba culture looking at the things of interest like bride price, virginity issues, woman pride as to how long does a man wait to get a dating response from a woman and the expression of respect in both cultures.

**Participant A:** with the little I know about the Zulu culture, about how long does a man wait to get a dating response from a woman, I think that will be a personal thing, depending on the person per say who can either say yes now or decide not to say yes, it is personal o me. Then in the aspect of bride price, I think it is the same thing with Nigeria because I heard that they actually pay a lobola here as well. So both Zulu and Yoruba land is the same thing. And in the aspect of virginity, with the way things are now, technology wise and the way the world is moving on I don't think I really have much to say in that aspect because even though we still value virginity in our land, it's not like the major things nowadays. Like the story I heard in the olden days, if you are not a virgin, you are a disgrace to your family, but nowadays even in Yoruba land to be truthful, it's not like the major thing now. Not like if you are not a virgin, you won't get married to someone and I think it is same thing here in Zulu culture based on what I have seen. So the technology has really changed everything because we are actually moving forward

Researcher: so you think the cultures that were portrayed in the text reflected what used to happen in those days?

**Participant A:** yes

Researcher: now did anyone have a change of attitude because of the language they used in the text? Looking at Lakunle's lifestyle and Baroka...

**Participant A:** Yes I can say that they have a change of attitude because Lakunle left his village for another place entirely and he was able to mingle with other... should I say other cultures now?

Researcher: he went to learn...

**Participant A:** to learn another language, yes, western culture thank you. So it actually changed him and he was trying to bring that into his village which they were finding it hard to acquire so there was a change of attitude

Researcher: Okay, thank you. What do you think of the role of Favorite in the text?

**Participant A:** like I said before, I think that is how things used to be since it was a palace thing, so definitely the chief had different wives, so definitely something like that will happen and for a lady to go ahead and get married into that kind of a family she definitely knew that things like that would happen

Researcher: so you feel it's the culture and people used to obey the cultures back then

**Participant A:** yes

Researcher: Now what do you think of Sadiku becoming the first wife of the next king?

**Participant A:** I don't really know about that because definitely, the new king has his own wve and it's someone he cares about, so I don't really know about that

Researcher: Okay, do you think anyone is cheated in the text?

**Participant A:** I don't think anyone is cheated because Sidi that I would have said was cheated got married to the old man so she wasn't

Researcher: so you thought everyone was okay, both Lakunle...

**Participant A:** Yes because Lakunle moved on

Researcher: and Sadiku?

**Participant A:** she was okay with the whole thing

Researcher: so do you think the text was self explanatory?

Participant A: yes

Researcher: do you think anything was missing like something that should have been written and wasn't written?

Participant A: No

Researcher: okay so do you think any part of the text was misinterpreted or overanalysed?

Participant A: I can't really say about that

Researcher: So you don't really know if something was misinterpreted in the text?

Participant A: No

Researcher: Okay at what percentage will you rate Yoruba culture as portrayed in the text and that of the Zulus?

Participant A: I really don't know much about the Zulu culture so I don't have much to say about it so I can't say I will rate it higher than the Zulu culture

Researcher: Okay just give an estimated percentage looking at the things you know about the Zulu and Yoruba cultures.

Participant A: I will say in Yoruba culture, we have respect more than the Zulu culture, so I will say 80% and for the Zulu culture I will say 60%

Researcher: Okay than you so much for taking your time to participate in this research, I hope that next time when you are called upon to participate in another research you will willingly do so

Participant A: yes

Researcher: thank you very much

Participant A: you are welcome



Researcher: have a nice day

Participant A: you too

Researcher: bye

Participant A: bye

### **Linguistic Relativity- Participant B**

Researcher: Good afternoon

Participant B: Good afternoon.

Researcher: My name is Tope Adekunle. You are aware of the study at hand

Participant B: yes

Researcher: Okay before we go on can you tell us what languages you use in communicating

Participant B: English and Yoruba

Researcher: Okay thank you sir. Since you mentioned Yoruba, does that mean you are from Nigeria?

Participant B: Yes I am from Nigeria the giant of Africa

Researcher: Okay. Have you read the book *The Lion and The Jewel*?

Participant B: Yes

Researcher: Now which of the Nigerian states are you from?

Participant B: Am from Oyo state

Researcher: Now we will go on to ask questions about language and culture

Participant B: okay

Researcher: Now what do you know about culture?

**Participant B:** to me culture is about behavioural patterns of people, their belief systems and their principles of life and their living

Researcher: Okay. Do you think culture is important to you?

**Participant B:** culture is very important

Researcher: Why do you think so?

**Participant B:** To me, it is the invisible bond which ties people together

Researcher: okay. Before we go on, I just want to remind you of your rights to either withdraw from the research process at any time you feel uncomfortable as you were also told before we started the interview. Also what do you know about language?

**Participant B:** Language to me is a method of human communication when either spoken or written

Researcher: now you said that you have read *The lion and the Jewel*

**Participant B:** yes

Researcher: what do think about the culture portrayed in the book? For instance the issue of bride price payment, virginity, education, for instance when Lakunle left his village to learn another language and came back to teach the people a new culture entirely; so what do you think about the culture?

**Participant B:** well to me, the culture is right, we can follow it

Researcher: you said its right, why did you say so?

**Participant B:** the reason is right is because it is one of those things embedded in our culture, so to me, the bride price issue is right

Researcher: if you say it is right, do you mean it should be preserved and shouldn't be allowed to die?

**Participant B:** yes

Researcher: Also what do you think of the marriage between Sidi and the chief of the Village?

**Participant B:** it was okay, it was her choice, and 2 in our culture, whoever disvirgins you, you must marry her

Researcher: so you mean that whoever disvirgins someone, the person must marry

**Participant B:** yes

Researcher: is it what used to happen in those days?

**Participant B:** yes, but nowadays, a lot of things are happening now because of ehm....

Researcher: you mean developments?

**Participant B:** yes, but not really development, ehm...

Researcher: you mean westernisation?

**Participant B:** yes westernisation, that's the word.

Researcher: so you mean that westernisation in one way or the other can affect somebody's culture

**Participant B:** yes

Researcher: especially the African cultures?

**Participant B:** yes

Researcher: Okay

**Participant B:** like if you at what is his name? Lakunle, it was the effect of westernisation that...

Researcher: that affected the way he was behaving?

**Participant B:** yes

Researcher: okay so you feel that westernisation affected his decision?

**Participant B:** yes

Researcher: you remember that there was a time in the story that Sidi went to meet the chief, and the chief slept with her, do you think that it was rape, because many scholars and researchers have said she was raped. So do you also think that was a form of rape?

**Participant B:** to me it was not rape. Was it recorded in the book that she screamed while they were making love? No. it was a mutual agreement to me

Researcher: so you think it was an agreed thing, and there was no case of violence

**Participant B:** yes

Researcher: okay, you remember at the end of the play when they were seeing Sidi off to the chief's house and Lakunle saw another girl and went to meet her. What do you think about that, do you think it was okay for him to have changed his mind so suddenly despite the love he proposed to Sidi?

**Participant B:** yes

Researcher: why do you think so?

**Participant B:** Yes you know he had to move on since he saw someone that was readily available and he felt there was no time to waste, so the decision he took there was right

Researcher: Please can you compare between the Yoruba and Zulu culture?

**Participant B:** I don't want to be bias but I will always embrace my culture over others. Virginity is a pride of ladies. My grandma once told me a story, she used herself as an example where she said her husband threw a party when they got married and he met her as a virgin. So you can see that then it was a pride but now a days t is something

else. Even here in South Africa with the little time that I have spent, am not sure they really value virginity. Also respect is valued in my culture

Researcher: how about in the Zulu cultures?

**Participant B:** no, with the little time I have spent here in South Africa, it is not the same thing. Zulu people lack respect, am sorry to say. But maybe it is due to westernisation as we said earlier because they are much more exposed to these effects

Researcher: of westernisation?

**Participant B:** yes

Researcher: now if we look at the society do you think that language can make us think in a way that is different from other people, like you speak Yoruba and someone else speaks another language, do you think it may lead you both to think differently?

**Participant B:** yes it is possible

Researcher: why do you think so?

**Participant B:** yes, culture and language are interwoven so it is possible for them to affect thought.

Researcher: Okay, thank you sir. What percentage will you rate the Yoruba culture in the text and the Zulu culture?

**Participant B:** Like 70% for the Yoruba's and 30% for the Zulus

Researcher: thank you very much for your time sir

**Participant B:** you are welcome

### Linguistic relativity- Participant C

Researcher: Good evening

**Participant C:** Evening

Researcher: My name is Tope Adekunle, You are aware of the study at hand but before we go on, please can you tell us your name ma?

**Participant C:** my name is Mrs. Ajayi Olubunmi

Researcher: thank you for agreeing to participate in this research, and I will like to remind you of the ethical considerations as it is your right to opt out from this research at any time that you feel so.

**Participant C:** okay

Researcher: so what languages do you use in communicating?

**Participant C:** Yoruba and English

Researcher: okay, have you read the text *the Lion and the jewel*?

**Participant C:** yes

Researcher: okay, since you have read the book and you have been well introduced to the topic prior now, I will briefly do an introduction of this study. It is just all about Language thought and culture. There is a theory that states that language and so this study tries to assess the validity of that theory with relation to our society and what happens around us.

**Participant C:** okay

Researcher: you said earlier on that you use both English and Yoruba to communicate. So if you are a Yoruba speaker, does it mean that you are a Nigerian?

**Participant C:** Yes

Researcher: okay, which of the Yoruba dialects do you speak, because I heard that there are so many dialects in the Yoruba land

**Participant C:** Ibadan

Researcher: Okay. Do you think culture is important?

**Participant C:** yes, very important

Researcher: why do you say so?

**Participant C:** Because our culture is what our forefathers have actually made us understand. It is something that shows the kind of person we are, it is something that also help us to, so culture is very important to us. Thank you

Researcher: Thank you. Okay ma, can you also tell us a little about your knowledge of language? What is language?

**Participant C:** language is what we speak like when you asked me now that how did I talk? I told you then that I speak in Yoruba and English. So language is how I speak or what I speak

Researcher: Okay that is your basic knowledge of language and culture. Now you said it before that you have read *the Lion and the Jewel*.

**Participant C:** yes

Researcher: now what do you think about the culture portrayed in the book?

**Participant C:** it was very good because it is what we grew up with so it shows the kind of person we are. So it was very good

Researcher: okay ma. Please can you give a brief summary of what you read in the text just in a few words?

**Participant C:** if I can remember very well, I remember it was about a small lady, I may not remember all their names and a chief of the village and also about our culture. Bride price, virginity and about another boy that went out of the village to another place, learnt another language and was trying to bring it into the village and the villagers did not want to learn the language. Though the boy wanted to marry the girl but he was not ready to do the right thing, which was the bride price, because it matters to us a lot in our culture, if you want to marry the girl you must pay the bride price very well. So at the end of the

day, the girl ended up marrying the chief because in the olden days, the person that turned you into a woman is the person that you will marry, so because it was the chief that turned her into a woman, she ended up marrying the chief. So I think that is all I know about the whole story

Researcher: okay, thank you so much. Now what do you think of Sidi's marriage to the Bale?

**Participant C:** It was a good thing because she did not end up being the laughing stock of the village so it was a good thing

Researcher: so you mean it was good for her to have married the chief despite the fact that he is an old man?

**Participant C:** yes. And fortunately the man will take care of her very well. I can remember in the story, I think she will end up being the chief's favorite that he will like most, so it was good for her

Researcher: okay. Do you think that Sidi was raped by the Bale?

**Participant C:** No I can't really say she was raped even though she used her small childhood wisdom in the sense that she wanted to go and make the chief a laughing stock so she was not raped. To me o. though I can't say it was really what she wanted though at the end of the day she was not raped.

Researcher: but some people would say that because she did not give her consent to the intercourse, she must have been raped, so what do you think about that.

**Participant C:** well, some people might say that, but as I have said, in the olden days the person that turned you into a woman, you must marry the woman, even if the person raped you so you won't end up being the laughing stock of the village so you must marry the person so that is what I can say about that.

Researcher: okay. What can you say about Lakunle the school teacher?



**Participant C:** Lakunle was not that serious even though he said he loved her, he didn't show a sign of seriousness because if he was serious when the girl was telling him to come and pay the bride price, he would have listened very well and paid the bride price. So Lakunle was not that serious. Even if he went out to learn another language that doesn't mean he should forget what he has been taught in his village, so Lakunle was not that serious but he was a good man

Researcher: okay so what do you say about his sudden change of interest when she came back crying that she was no longer a virgin and was going to marry the chief. What do you think when Lakunle quickly found another girl to dance with?

**Participant C:** I can't really blame him, because Yoruba's will say if one did not do, another one will do. Because then it was obvious that he can't get married to Sidi again and as a young man because then our fathers used to tell us that we should get married early so as a young man he has to look into his future, so he was trying to see if he can see another lady to marry sharp because he is a real man so I don't really blame him

Researcher: Okay. Please compare both the Zulu and Yoruba cultures in terms of respect, how long should a wait before giving a proposal response to a man and so forth

**Participant C:** if not because of what the world has turned to today, concerning how long should a woman wait, in the olden days in Yoruba culture, a woman has to wait very long before she can even consider marrying any man, she has to know the man only after the man must have met with her parents before they are allowed to go out, which is not alone, someone has to be there with them when they go out. So in Yoruba culture then the woman has to take her time, and bride price also was...is still very important and virginity too is very important though our children of nowadays have turned in another thing but we still have some virgins around and people still appreciate them so I think our Yoruba culture is more better than any other culture, even Zulu culture. Though with the little that I have heard from the people that know about them o, I think they pay their own bride price also and I think they have virgins too though with the pictures that I have been seeing, they are not really showing that they have virgins but

still they have virgins also but I think Yoruba is more better, my culture is more better. And paying of respect we pay respect in Yoruba land very well, we are a respectful people to elderly people and everybody, we are very respectful, so in that aspect I will say Yoruba people are very, we are the most respectful people; that is what I can say

Researcher: okay thank you ma. Do you think there was any change in someone's attitude because of their language in the text? Looking at Lakunle, Sidi, Baroka, Sadiku and so forth

**Participant C:** yes there were changes. Lakunle left his village to go to another village to learn another new thing, which...

Researcher: what did he learn? Do you mean another language?

**Participant C:** another language

Researcher: which is the English language?

**Participant C:** Yes thank you my daughters, God bless you. So and I think that affected him when Sidi was telling him that he should come and pay the bride price and he was being reluctant so it affected him, and it also affected the chief a little because the chief and everybody were not seeing what he was seeing so it affected everybody, even though he was trying to make them cultivate another thing, learn another language, make them see another language apart from their own so it affected him

Researcher: Okay thank you. What do you think of the role of Favorite in the text?

**Participant C:** That is her role o, that is how it is meant to be. That is how it has always been because our man will always be man no matter what, they will always prove they are man of the house and since she knows she was entering into the palace she married a chief and she was entering into a polygamous house so that s her part so I don't think there was anything bad in it, she knows what she was entering into

Researcher: Okay. How about Sadiku becoming the next wife of the following king?

**Participant C:** (thinks) what can I say about that? I think then that is how they do it, if a husband dies and if they bring in another new king she has to be the first wife because she was the wife of the late king so it is normal, it is part of our culture.

Researcher: Okay, thank you ma. So do you think any one was cheated in the play?

**Participant C:** No body was cheated, nobody at all

Researcher: so everybody got what they deserved

**Participant C:** yes

Researcher: okay what do you think is the bone of contention, as in the main them in the play

**Participant C:** Bride price it is very important, if you don't want to pay a girl's bride price her parents will not even want to give her hand to you in marriage at all so it is very important

Researcher: Okay. But the bride price in Yoruba land, I heard that some people always return it back to the husband, is that true?

**Participant C:** yes it is very true, because we Yoruba people we don't believe in selling our daughters so that is why we return the bride price to the husband and the wife, we are trying to let him understand that our daughter is very important to us and that he should care, he should love and he should make her be the centre of his life at least he can see that we the parents we take care of her before he can say that he wants to marry her if we didn't take care of her he won't say he wants to marry her. So the bride price and the returning of bride price is a thing we are telling the family, the man especially that we are not selling our daughter and that he should take care of her very well

Researcher: Okay. Don't you think that is a cheap way of saying that the daughter should go and get married without collecting anything?

**Participant C:** no, it's not cheap; it's not cheap at all. It's just what has been and what we are still following. It's just a sign of culture that we are talking about and a sign we are telling him that we accept him also as our son, we don't see him as a stranger or outsider, we accept him because he has married our daughter and so he is like a son to us also so that is why, and you know if you have a property, will you sell it to your son? You won't. You will give it to him freely because you believe it's his thing so that is what we are trying to say

Researcher: Okay, thank you ma. So what do you think about the marriage between Sidi and the Bale?

**Participant C:** like I said before, anybody that turned you into a woman if not for things that have changed that is the person you will marry. So to me, Sidi did a good thing even though he cried before she went to the house, but she did a very good thing she married the person that turned her into a woman and I know she will never regret it. Even though Baroka was one chief that likes to get everything he wants, but I think he will learn to care for her being the youngest of his wife that he married so she did a good thing

Researcher: okay do you think that the text was self-explanatory?

**Participant C:** yes

Researcher: Easy to understand?

**Participant C:** yes

Researcher: all the words, you understood everything?

**Participant C:** yes

Researcher: Now do you think anything was misinterpreted in the text?

**Participant C:** I don't think so

Researcher: you think everything was fine

**Participant C:** yes

Researcher: Okay, at what percentage will you rate Yoruba culture?

**Participant C:** Like I said before, our culture is still the best. Yoruba is still the best anywhere, though I can't give them 100% because children of nowadays are changing things but we that we know of everything and that are old already we are still trying to make them see things our way like our forefathers used to do. So I will say will give Yoruba 90% and I will give Zulu 70%

Researcher: Okay

**Participant C:** Our culture is still the best, Yoruba language

Researcher: Okay thank you. But before we go I just want to ask this question, do you think that truly, the language that someone speaks can actually influence the way he thinks?

**Participant C:** yes

Researcher: Looking at everything we have talked about now.

**Participant C:** yes, it can

Researcher: how?

**Participant C:** let's not talk about the story

Researcher: okay

**Participant C:** let's talk about the way the world is changing now and we personally. Like me now, let's say I have the chance to go to another place or country like this Zululand you are talking about I have not been there, this my English that I am speaking like this would have changed and also I would have learnt another thing, I would have known more about other people outside and how to relate with them. Not just my Yoruba alone, so even though I say my Yoruba culture is still the best is because I have not gone out to other countries that's why I am saying that because we have an adage that we say

that if you have not gone to another person's father's farm that is when you will say your own farm is the largest so its because I have not travelled anywhere

Researcher: Okay

**Participant C:** so I think it does influence us

Researcher: Okay. Thank you very much Mrs. Ajayi Olubunmi

**Participant C:** you are welcome

Researcher: it was very nice speaking with you

**Participant C:** Nice speaking with you too

Researcher: Please before we go, do you have any suggestion that you can give concerning this research, anything that you think was not spoken about, any advice about culture and language?

**Participant C:** the only advice I can give is that the youths of nowadays especially the young girls, we should not forget our culture no matter who we be in the future we should always try to show the good upbringing that our parents have given us and we should not be lost like the prodigal son, so we should always stick with our culture. I am not saying we shouldn't learn another thing, we can learn different language, its good, it will make our communication with other people good but we should not forget the son or daughter of whom we are so we should always stick with our culture

Researcher: okay

**Participant C:** because culture is our heritage

Researcher: thank you so much ma

**Participant C:** you are welcome

Researcher: it was very nice talking with you

**Participant C:** nice talking with you too, God bless you

Researcher: Amen, bye

Participant C: bye