

Language and cosmogonies: The dynamic interplay between language and tradition.

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Abstract:

Language is a powerful used to communicate meanings in culture. This study focused on the synergy between cosmogonies and language, the intertwining between tradition and language through secondary literature review. The researcher examined facts between tradition and language cosmogonies with the aid of secondary data. A qualitative approach was adopted in the study with a literature-based design. Data was analysed with the aid of content and thematic analysis to identify reoccurring linguistic patterns with themes in cosmogonies. The researcher disagrees with the position that language eases safeguarding of worldviews, a symbolic link and a culturally cryptic to identities. Some linguistic pronouncements x-rayed ceremonial application and cosmological beliefs, thereby reawakening the flow in cultural activities. Secondary sources helped in the understanding of new ideas and compound relationships between cosmogony narratives and language, in dilating theoretical support structures in cultural studies and linguistic anthropology. The findings reveal the power of language and making available backdrop for redefining worldviews using the traditional perspectives..

Keywords: Language; cosmogonies; worldviews; tradition; secondary data; cultural continuity.

INTRODUCTION

Language is universally considered to be a crucial trench for cultural meaning, it shapes and directs activities, especially how communities attach and discern worldviews (Sapir, 1929; Whorf, 1956). Linguistics structures start from syntax to metaphor and are not merely implemented for communication; they are also seen as support systems that encode and explain the etymology and philology of the world, the cultural identities and cosmogony narratives. Despite considerations, previous studies inadequately scout the transference in language and keeps the essential folk tales (Duranti, 1997). This diversity dashes the urge to scientifically examine the reciprocal interrelations between the everlasting linguistic forms and cosmogonies. Cosmogony narratives demonstrate the basic cultural identity, initiating support structures in communities for metaphysics that conceptualise a place in the macrocosm (Eliade, 1959). The views, seldom protected in ritual and oral traditions, shows fellowship in memory and epistemological systems. Nevertheless, the mechanisms employed by the language that sustains these narratives, is still underexamined (Campbell, 1949). Previous studies have focused on mythic content but overlooked the structural interplay between cosmological beliefs and language, thereby limiting insights into continuity in culture..

Structures in linguistics that are inclusive of grammatical patterns and lexical choices, act as concepts and cosmological vessels. Himmelmann (1998) avers that markers of grammar in some languages, perceive animistic global views, highlighting beliefs that translate how humans are interconnected. Mithun (1999) mentioned how verb morphology in indigenous languages, are tied to story creation and can mean sacred temporalities; these features, however, do not necessarily mean that language conveys and reinforces

structural principles of cosmogony. Recent research has focused on existing linguistic relativity influence on cognition and perception of language (Boroditsky, 2001; Lucy, 1992). Nonetheless, these studies seldom avoid the specific role of language in transmitting cosmogony themes and codifying. For instance, Lucy (1992) evaluates how thoughts shape grammatical categories, Lucy did not address the connection to myths creation (p. 45). This scholarly understanding oversight limits how language perpetuates ancestral worldviews across generations.

Language as a cultural and cognitive framework

Language is crucial in a cognitive scaffold and cultural artifact, by way of shaping the conceptual reality of communities. For example, research shows that speakers of languages with grammatical genders, perceive objects differently based on the gender role they play in their language, influencing their interactions and descriptions with those objects (Boroditsky, 2001). These studies support the notion of language as a "symbolic repository" of cultural knowledge and how cultural values are embedded in grammatical structures Duranti, (1997) Yet, significant portion of this work remains within anthropology, reducing its integration into cognitive frameworks. Closing this gap requires interdisciplinary research that puts together, linguistic analysis along cognitive science, thereby permitting a more detailed understanding of how thought across different cultural contexts of language is influenced.

However, empirical proof shows a more nuanced picture. A study comparing low-proficiency and high-proficiency bilinguals revealed that high-proficiency individuals scored higher on divergent thinking and measures of convergence with cognitive flexibility mediating these effects and cognitive inhibition Xia, An, & Guo, (2022).

WEIRD bias and limitations methodology

An important limitation in acknowledging neuroscience research is the consistent reliance on WEIRD (Western, Educated, Industrialised, Rich, Democratic) populations. These results suggest that deeply embedded in cultural contexts, subsistence practices, can influence cognitive methods; it also challenges the universality of cognition theories based predominantly on WEIRD samples (Talhelm *et al.*, 2014). More so, studies of neuroimaging seldom overlook cultural variations in neural processing. Cultural neuroscience studies have provided glaring proof that the brain is shaped by culture in providing different sets of experiences in a systematic way, affecting neural structures and influencing even patterns of neural activation (Park & Huang, 2010). For instance, research has shown that Westerners tend to focus attending to individual features and more on focal objects, whereas East Asians are more attuned to reflecting a holistic processing style and contextual scenes (Masuda & Nisbett, 2001). These dichotomy in culture and in visual processing are linked with highlighting the influence of cultural experiences on brain function and distinct neural activation patterns (Gutchess *et al.*, 2006).

Moreover, cultural practices can influence neural plasticity, by allowing the reorganisation function from the ability of the brain to forming new neural connections. Further studies have revealed neural structures can also be influenced by cultural experiences, thereby suggesting that the brain is not only shaped by cultural contexts but also by genetic factors (Han & Northoff, 2008). For example, research has shown that taxi drivers in London, who carryout extensive navigation spatial training, show increased grey matter volume in the posterior hippocampus, a region associated with spatial memory normally found in the brain (Maguire *et al.*, 2006).

African cultural identity in cosmogony narratives

African societies cosmogony narratives, encompasses myths creation and origin of stories, which are vital in forming cultural identity. These narratives give notable insights into the values, traditions of various African communities and the worldview. African cosmogony narratives stand as necessary elements in the preservation and construction of cultural identity. They cover the historical consciousness of communities, beliefs and values, reinforcing social cohesion and continuity. For example, in Yoruba culture, the deity Yemoja, is a prominent river goddess, which plays a pivotal role in economic and sociocultural development of Yorubas in Nigeria. The deity- Yemoja, stresses the importance of indigenous belief systems in sustaining cultural distinctiveness despite modernity (Ogunleye, 2015). In a similar way, the Tiv and Yoruba folktales serve as a tool for character development in children and moral instruction. These narratives are perceived as mirrors of society, showing societal values and cultural norms, thereby aiding in the transmission of

cultural identity to generations (Olugbemi-Gabriel & Ukpi, 2023). The emergence and imposition of Western epistemologies historically, has marginalised perspectives of African cosmology, leading to understanding of indigenous knowledge systems in retrospect. This marginalisation has effectively led to cognitive imperialism, where African methods of knowledge are undermined. Systematising and reclaiming African cosmological narratives have become important in affirming resistance of neocolonial hegemony and cultural identity (Adeniyi, 2024).

This process involves challenging the hegemonic authority of Western epistemologies, validation of African ways of knowing and promoting recognition. This kind of decolonisation efforts aim to strengthen African communities, ensure that African perspectives are respected and represented in global intellectual discourses and restore cultural pride (Adeniyi, 2024). Systematising and reclaiming African cosmological narratives is crucial in resisting neocolonial hegemony and affirming cultural identity. These narratives make notable insights into African values, traditions, serving as a foundation for cultural pride, unity and worldviews. Promoting, documenting, preserving these narratives, challenges the dominance of Western epistemologies and asserts intellectual sovereignty, contributing to a more diverse and inclusive global knowledge landscape (Adeniyi, 2024).

The African side of epistemologies of marginalisation has led to the domination of Western-centric curricula in educational institutions, in addition, perpetuating cognition of imperialism. This domination reduces the range of knowledge and prevents the development of diverse intellectual landscape and its inclusion. Referring to this issue, requires additional effort to promote the inclusion of African perspectives and decolonise educational content (Ndlovu-Gatsheni, 2020). In addition, African cosmological narratives incorporated into cultural and educational institutions not only keeps these traditions, but strengthens communities by validating their knowledge and experience systems. Inclusion promotes a high sense of belonging and pride, promoting social cohesion and reinforcing cultural identity. These efforts contribute to the primary and wider goal of epistemic justice, making sure that diverse ways of knowledge are valued and acknowledged (Adeniyi, 2024). Putting away these problems require more efforts to decolonise research and educational institutions, ensuring that diverse ways of knowledge are valued and recognised (Ndlovu-Gatsheni, 2020).

Again, in spite of existing research, there is systematic analyses scarcity that unite cosmogonic narratives across unique variations and different cultures to identify universal themes in Africa.

More so, the impact of globalisation, modernity on the transmission and transformation of these narratives is not fully explored. Putting away this difference becomes very crucial for a holistic understanding of the dynamics between cultural identity in contemporary Africa and cosmogony narratives. This perception synthesises existing empirical research on African cosmogony narratives, bringing a critical evaluation of their role in cultural identity.

Theoretical framework

The study of Linguistic anthropology can be traced to early times between 19th and 20th centuries respectively; researchers had uncompromised quest to the understanding of the complications between the language and culture interrelations. Franz Boas, often regarded as the founding father of American anthropology, was also instrumental in establishing linguistics anthropology. In his works, Boas intellectually disabled views of cultural supremacy and emphasised the importance of cultural relativism—the notion that cultures must be comprehended based on their personal conditions rather than drawing conclusions against Western standards. Boas maintained that language is a necessary area of culture and comprehending the language of the community is essential in the understanding of culture (Boas, 1911).

Moving on with Boas's research, his adherent and student, Edward Sapir, in addition, launched - linguistic relativity. Sapir declared that the structure of language controls the phrenic of speakers and the worldview, he continued that different speakers of languages think and discern contrastively concerning the world (Sapir, 1921). This view was accepted by Benjamin Lee Whorf, with a touch of modification, to Whorf, linguistic dichotomies, such as the shape procedures of mental and timing in Hopi language (Whorf, 1956). The mid-20th century brought intellects into structuralism, such as Claude Lévi-Strauss adopted the propositions of structuralists in Anthropology. The idea was that Structuralism maintained that culture is adjusted by mentality, that shows a demonstration and social practices in language (Lévi-Strauss, 1963). Nevertheless, in 1980s, Structuralism was highly criticised for its lack of attention to human agency and perceived determinism, leading to practice-based approaches that emphasised the role of individual action, cultural context and the emergence of post-structuralists (Ortner, 1984).

Linguistic anthropology avers that language reflects perhaps, more than an ordinary tool for communication; it is an essential cultural instrument that shapes and is shaped by social practices. This view states that language is grossly enshrined in cultural contexts, influencing and reflecting values and societal norms. Again, linguistic anthropology works based on the principle of cultural relativism, declaring that culture or no language is superior to another. Each should be understood within its own specific context, possesses unique value and promoting a non-ethnocentric approach to cultural analysis. Perhaps, the area acknowledges the intricate interconnection between thought and language, agreeing that language influences processes in cognition, cultural and cognitive patterns influence language use conversely. This teamwork structures how individuals attach meanings and perceive the world. More so, linguistic declarations depend solely on context, carrying diverse meanings with myriads social and cultural settings. This assumption highlights the importance of analysing language by using situational reasons. To this end, linguistic anthropology acknowledges dynamic and varying nature of languages, since the differences are swayed by social, historical, cultural and geographical reasons. These differences highlight the turn up nature of human societies and composite histories.

A comprehensive model is the main and central power of linguistic anthropology; it gives a holistic perception about language operations in cultural and social contexts. The approach avails meaningful insights into the identity formations into societal structures and dynamics of power, promoting invaluable understanding of human behaviour and social institutions. In addition, in accentuating cultural relativism, linguistic anthropology appreciates cultural differences and precipitate compassion. This perception throws opposing ethnocentric views and enhance inclusion in comprehending different practices and cultural beliefs. This area of study gives a heavy analytical support structure of evaluating the teamwork between culture, language and thought. These tools of analysis facilitate wider anthropological and linguistic approaches in fostering understanding of mental and social interaction. Nonetheless, linguistic anthropology is faced with different problems, prominent challenges in estimating the power of language and culture on thought. Measuring this effect is composite, thus, heading to unavoidable debates about indicators that come in between these interrelations and the height of linguistic relativity. In the same vein, overgeneralisation risk is a major weakness, particularly the hysteria on linguistic determinism. It appears like the whole language configures thought thereby, ignoring other mental and social indices, that lead to a reductionist view of a human behaviour. Scholars believe cultural biases can affect meanings, in spite of the impact of cultural relativism. These prejudices lead to marking the necessity for instinctive, cultural recognition in anthropological studies and falsifications of research communities.

In examining language and cosmogonies/worldviews, linguistic anthropology offers meaningful insights into a better comprehension of these endowed cultural pronouncements. These stories are prominently captured in languages and cultural practices in Africa, comprehending the linguistic modulations offers opportunity for detailed and precise expounding of activities and meanings within African societies. In accounting for the language expressed in these narratives, scholars can fortify cultural identities, mention how they manifest and global views. The scan discloses how the stories communicate indigenous knowledge and cosmological beliefs systems, providing avenues into the values and beliefs of communities in African societies. Again, by cherishing African linguistic and cultural elucidations, linguistic anthropology encourages opposition to mental hegemony. This method facilitates detailed examination, bringing together practical contact with meanings that members of the community attribute to cultural sensitivity and stories. For example, studies have evaluated Western dominance in ambivalence and its effects on cosmology in Africa, identifying the necessity for original identity in Africa that is engrossed in the knowledge of indigenous systems. The research emphasises vital linguistic anthropology in by mentioning necessary cosmogonic stories in Africa and the role played in cultural identity formation. Linguistic anthropology avails to some extent, a wide support system for undergoing studies in the interrelations between culture, society and language. Its mark on the frame of nature with cultural relativism to meaning, agrees with the aims of examining African cosmogonic stories, making available tools in evaluating and appreciating these stories in the backdrop of culture.

Research methodology

The research restyled a qualitative study design, secondary data was used in analysing and investigating the teamwork between language and cosmogonies in different cultural situations. The main objective is to pass on cultural stories to a wider audience and offer explanations on what linguistic elucidations enclose, form and indicate worldviews in society. Collection of secondary data was done methodologically, drawing from different sources, like, religious texts, linguistic research articles,

ethnographic studies and comparative mythology analyses. The selection method focused on studies that provided in-depth examination of cosmogonic stories and characteristics of the linguistics. Highlights of sources were considered based on influence of cultural representation, importance to the major aims of the study and academic stringency. The analysis integrated comparative mythos, story inquiry to examine selected texts and ethno linguistics forms. The procedure of the function of language operations in the worldviews, its cultural categorisation and survey, were ways carried out by comparative examination that permitted structural equidistance in cosmogonies from various cultures and for the thematic identification while story findings avail understanding in the narrative capabilities and emblematic components used in these stories.

Embracing ethnicity and linguistics, contrastive approaches and story query, helped the researcher to contrast thematic components and dismember in different cosmogonies, such as heavenly interposing, forming from disarray and initiating celestial sequence. This method triggered the examination of how language is disseminated and put together cultural cosmological terms and meanings within these stories. More so, surveying the style in narratives — such as- narrative structures, metaphors and symbolism — provides wider understanding in the transmission of cultural cosmogonic mythos. Adapting to choosing these methods was calculated, considering the efficiency in uncovering interrelations between language, culture and cognition. The concept of ethno linguistics, offers a support system on how language is used to code cultural knowledge, perhaps, a contrastive method permitted the unique cultural identification and elucidation of universal themes in different societies. Story query, as a study approach, entails analysing narratives, it uncovers much about the construction of stories and communication of composite cosmological proposition and permits for a wider elucidation of narrative areas. The merging of methods maintained a clear examination of the multiple duties of language in mental support systems and cultural formation.

Findings and discussion

The findings of this study reveals that language is a figurative form of cultural identity. Language is a “symbolic repository” and aligns with the Sapir-Whorf hypothesis, that contradicts that the structure of language sways global view of speakers and mental of support systems. This theorem maintains the linguistic implement obtainable within a specific world and form what speakers interpret. For instance, indigenous languages in Austronesian and Native American communities, seldom include assembling grammatical indicators that demonstrate psychic hallowed impermanence and worldviews, highlighting interrelations that are very clear between humans and natural habitat. Himmelmann (1998) examined spiritualistic categories, and Mithun (1999) in her investigation in the morphology of verb, found that characteristics of linguistics code are tough policies of cosmology, such as interconnectedness and cyclical time. These directions, enshrined in language, are pivotal to the cultural identity of communities, and show understanding of the world that values continuity, interdependence within nature and balance.

In addition,, in Ogunleye’s (2015) research, Yoruba proverbs are linguistic devices and vehicles for cultural knowledge, that encapsulates historical narratives, spiritual beliefs and life lessons. This reinforces Duranti’s (1997) observation that language serves as a dynamic vessel for transmission of cultural knowledge and preservation. Therefore, language is sustaining cultural identity and an active participant in shaping, as it holds the ethical and metaphysical framework of a society, it is not a neutral medium.

Again, support for this factor is derived from anthropological research which acknowledges the role of language in the transmission of ecological knowledge. The relevance of the findings rests on acknowledging language as an illustrative holder, meaning that loss of a language reflects vanishing as captured in knowledge systems.

Incorporating will keep up the cross-generational transference of strengthen and knowledge to communities to reject forces in loss of cultural understanding and language. In acknowledging language as a cultural and mental support system, this method challenges many narratives of cultural superiority, it also promotes the validity of indigenous knowledge systems. Perhaps, it preaches inclusion of different worldviews in academic curricula, thus enriching experience education and promoting an inclusive comprehension about the world and human existence. Using this procedure, language revitalisation plays a vital role in safeguarding unique ecological practices, continuity of cultural identities, and combating the eradication of knowledge systems enshrined among indigenous languages.

Nevertheless, the analysis of the research shows that linguistic structures reinforce cosmogony narratives. The research proves that structures in linguistics, like Mayan “**poetic parallelism**”, reinforce structurally, the cosmogony themes, such as cyclical time. Tedlock (1983) analysed Mayan’s oral traditions,

which uncover how repetition of rhythmic, mirrors cosmological beliefs as phenomenon. Tedlock also observed ritual speech in Eastern Indonesia where Kuipers (1990) notes enshrined cosmogony symbols in discourses. The findings agree with cultural linguistics frameworks, that schemas and metaphors reflect cosmological narratives, as maintained by Sharifian's (2017) work on Aboriginal English terminology, such as "country". These structures are completely artistic but considered as mechanisms for transmission of culture. For instance, the Hopi language lacks future tenses, thus, it is proved in the worldview that time is a continuous present, thereby challenging Western views. This relativity in linguistics, is pivotal to the Sapir-Whorf hypothesis, which shows how cultural identity and thought processes are shaped by language.

Perhaps, the research revealed that secondary data validates the nexus of language-cosmogonies. Using secondary data, like historical texts, previous linguistic studies and ethnographic accounts, is essential to validate the connection between cosmology and language. Johnston (2017) propagated the integration of secondary sources in cultural research, insisting that their ability to illuminate deeper, seldom ignore elements of culture. This is evident, especially the Yoruba deity narratives, where the motifs in linguistics enshrined within the language, have demonstrated a key role in keeping pre-colonial identities even though there were disruptive forces of colonialism. These motifs are real linguistic elements that are symbolic repositories helping to retain cultural continuity in the face of external pressures and conveying the essence of cosmological beliefs (Johnston, 2017, p. 610).

Hill (1988) consolidated on this idea, by perceiving language as a "dynamic archive." This definition is particularly important in the analysis of myths and oral traditions, that Tedlock (1983) identified in his ethnolinguistic work from Mayan texts, encoding the creation of cosmological narratives and myths through generations, encoding historical events, fundamental cosmological beliefs and act as repositories of cultural memory. The texts disclosed orally, the wider connectivity between language, demonstrating language as a medium of passing information and forming global views.

Using secondary data indicates liberation of choice in studies by supporting the disempowered, particularly those indigenous cultures in Africa neglected from Eurocentric records and tradition. Denzin and Lincoln (2018) postulate that qualitative secondary data helps in spotting original meanings in culture, including insights in comprehending cultural activities and views and furthering shades. Medin *et al.* (2007) examined indigenous ecological knowledge, a place where these stories were orally and traditionally enshrined to narrate practical knowledge of the territory and demonstrate understanding of cosmological interrelations between humans, nature and the divine. Through secondary data, the research highlights that language and cosmogonies are intertwined, but neglected in scientific discussions or in academic environments, but are important in global views, cultural identity and communities.

Secondary data prove the join of language-cosmogonies by disclosing the features of language as vital implements in keeping practices and cosmological beliefs in different cultures. It ensures that the traditions of historically marginalised groups and voices, are listened to, enlightening about their cosmological narratives and rich culture. The persistent use of secondary sources, especially historical and ethnographic texts, is necessary in enabling adequate understanding of a difficult relationship between cosmology, language and culture.

More so, the study rejects language as submissive cultural antiquity but aligns with critiques of linguistic predestination in the post-structuralist era, it summons the reductionist perception about language view. Wertsch's (2002) narrative template theory avers that there is the dynamic interplay between collective memory and language. Wertsch expanded in the study to include cosmological frameworks, such as cyclical time view in Mayan languages (p. 209). This challenges structuralist methods, such as Lévi-Strauss (1963), who emphasises on universal mental structures, by mentioning how linguistic practices adapt to historical and cultural contexts. For instance, Ortner (1984) avers that linguistic norms are shaped actively by human agency, a view evident in Kuipers' (1990) work on Eastern Indonesian ritual speech, where language of cosmogonic symbols evolved and turned into everyday discourse (p. 58). Duranti's (1997) Two-way directional approach to the study of language-culture interaction later destabilises reductionist perceptions. His declaration that language shapes and reflects realities culturally, is a clear example in the study's analysis of African cosmogonies, that Yoruba proverbs adapted to modern ways to keep ancestral wisdom (Ogunleye, 2015). In the same vein, the creolisation of colonial languages in the Caribbean, shows how linguistic agency reclaimed marginalised communities to avert extinction. Hill's (1988) research on language as a "dynamic archive" (p. 132), relies on qualitative secondary data and is in accordance with Denzin and Lincoln's (2018) position for interpretation of frameworks that include the fluidity of language (p. 112). In analysing ethnographic and historical accounts, the research uncovered linguistic structures, similar to those of Mayan

poetic parallelism, construct cosmological meanings actively rather than passively transmit them methodologically (Tedlock, 1983, p. 74). This method differs with earlier studies of cognition that kept language away from its cultural milieu, like Lucy's (1992) works on grammatical categories without solving the issue of mythic narratives (p. 45). This fundamental change in approach, encourages thorough collaboration between linguistic anthropologists and mental scientists. For instance, agreeing with Wertsch's stories matrix with neuroimage study, can be responsible to cyclical perception of timing in Mayan languages thereby, effecting neural procedures.

In addition, the study accepts the importance of continuity of culture through transfer in linguistics. The research highlights linguistic themes, such as stories metaphors, resemblance and as crucial implements for continuity of culture. Adeniyi's (2024) support system on liberation motivates the idea of bringing back stories, such as Shona *Ukama* philosophy, which counters mental hegemony of the empire, by modifying on indigenous knowledge theory. Similarly, Olugbemi-Gabriel and Ukpi (2023) cite instances in Yoruba and Tiv folktales of "mirrors of society", permitting moral values through proverbs that have a bearing to creation. The findings align with Sharifian's (2017) cultural linguistics, which maintain that concepts, such as "country" in Aboriginal English, explain kinship knowledge, enabling intergenerational transmission and ecology.

Education s presumes that a vital duty in preserving and maintaining traditions initiating and practising Yoruba proverbs in Nigeria curriculum, encourages cultural identity, thereby provoking Western-centric pedagogies (Adeniyi, 2024).

Conclusion

The study revealed the morass concerning interrelations between language and cosmogonies, highlighting the role of language as a support system for dynamic transfer of cultural knowledge and cosmology. The findings emphasise the idea that language plays the role of "symbolic repository" in cultural beliefs, keeping cultural identities through waves and coding cosmological policies. This study shows that indigenous languages, such as Yoruba, hold strong connections to create mythos, ecological knowledge and cosmological stories and Mayan communities. The characteristics of linguistics indicate a recurrent timing and global view wired to interdependence and serve as vital implements for cultural resilience, specifically in colonialism and globalisation. The research affirmed that secondary data, like historical texts and ethnographic accounts, avails essential understanding in preserving the knowledge of cosmogony. Through these secondary sources, voices of the marginalised, did not seldom include Eurocentric archives, which can be mentioned, ensuring that cosmological views are recognised and richness of indigenous cultures maintained. The research underscored the relevance of transmission of linguistics in sustaining cultural continuity, opining that revitalisation efforts in language are crucial to culturally and ecologically safeguard wisdom enshrined in these languages.

Recommendations

The following recommendations are proposed, based on the findings:

There is need for schools to integrate indigenous cosmogonies into frameworks of education, availing students with a wider understanding of divergent worldviews. This could be done through creation of myths, anthropology, ecological knowledge within social studies, language programmes and integration of oral traditions.

There is need for efforts to revitalise threatened indigenous languages, particularly repositories for relevant ecological and cosmological knowledge. Policies in the educational sector should focus on preserving language programmes, joining indigenous languages into curricula to enhance the transmission of intergenerational cosmological knowledge and culture.

There is also the need to enhance additional ethnographic studies, especially in marginalised communities, to document oral traditions, cultural narratives and myths, before they go into extinction. Such studies can avail invaluable understanding into how language serves as a cultural bridge across generations and how it encodes cosmological beliefs.

There is need to put in place, efforts to synergise anthropologists, linguists, cultural practitioners, and indigenous communities to enhance analysis, preservation of linguistic, cosmological knowledge and documentation. These interdisciplinary methods can trigger understanding of how culture and language are interwoven and support community-led preservation initiatives.

There is also the need for cultural and government establishments to develop principles that support

the revitalisation and preservation of active indigenous languages, treating them as crucial to identity and national heritage. These principles should, in addition, include incentives for local communities to engage in an effort to preserve languages..

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