

## Impact of Thought as a Cognitive System in Brain on Shaping Language as a Symbolic System in Reality

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### Abstract

A lot of controversial perspectives agree and disagree on the relationship between language and thought and how language functions in the cognitive system in the human brain. Some scholars see that language is something we do without thinking, and others see that we think before we start speaking. So, this study was conducted as an endeavor to shed some lights and investigate about the relationship based on literature review *per se*. Mainly, this study tries to answer the following questions: Is language a reflection of our innate system structure in our brain? How can thought affect on language as a symbolic system of meaning? The researcher of this study endeavored to search thoroughly on how cognitive linguistics theories answer these two main questions. In this study, the researcher based on literature review to present facts and views regarding the relationship between language and thought. The study, however, has reached some conclusions, amongst of which is that language as a symbolic system is embedded within a system of cognition in the brain, which Chomsky refers to as competence and De Saussure refers to as langue. The study, also, concludes that language provides an interesting view for the study of human cognitive abilities, which leads us to the question: Does language influence thought or vice versa?

**Keywords:** Cognitive linguistics; thought; competence; universal grammar; brain.

## Introduction

Generally speaking, possessing a language is considered as one of the vital characteristics that differentiates people from other creatures. It is believed that people use language as a shape of thought. So, the absence of language results in absence of thought (Gleitman and Papafragou, 2004). Evans and Green (2006) emphasize that “one crucial function of language is to express thoughts and ideas. That is, language encodes and externalises our thoughts” (p. 6). Wittgenstein also emphasizes that limit of language as thought leads to a limit of the reality. On the other hand, Pinker (1995) argues that “it is wrong, all wrong. The idea that thought is the same thing as language is an example of what can be called a conventional absurdity” (p. 57).

Talking about language and thought leads us first to talk about what language is and how it works in the brain and starts as an abstract thought. In this regard, cognitive linguists describe language as an interaction with cognition, which together form our thoughts as the first step of language. This indicates that linguistic knowledge involves not just knowledge of the language, but also knowledge of the world as mediated by the language. Therefore, cognitive linguists argue that language is both embodied in the brain as thought and situated as an utterance in a specific environment, which, also, enhances the idea that language is culture. In this vein, Omar (2012a) clarifies that “children obtain their L1 through a continuous process of constructing meaningful thoughts through meaningful situations” (p. 6). Omar (2012b), also, emphasizes that “people use meaningful sounds and symbols in form of words to convey meaning in different cultural contexts” (p. 327).

### Language as a Symbolic System of Meaning;

As a matter of fact, all creatures in some way or another communicate, using language in various forms. If we ask people about the definition of language, the expecting answer is that “language is a speech people use as a way of communication.” Of course, that is true, but sometimes language is used as a way of miscommunication. Also, even animals communicate and use sounds or body movements as a way of communication. So, can

we consider animal sounds or body movements language? The answer to this question is the theme of this part. Let us first highlight some theories or ideas about language, then we will find out how language functions.

Based on Chomsky's Universal Grammar Theory, young children develop language automatically during childhood. It is believed that children are born with special ability to develop language. So, based on "innateness hypothesis", language is genetic acquired from birth. The history, however, tells us that the beginning of language was based on imitation method, which is based on the idea that people naturally use language by repeating the sounds heard around them. So, people imitate the sounds they hear to refer to objects associated and express their needs and desires. Another idea tells us that people use language to express their emotions, such as love, pain, anger, happiness, sadness, and the like. A third idea tells us that the source of our language is based mainly on 'Yo-He-Ho' Theory, which explains that language starts as sounds produced as a physical effort (Yule, 2010).

Either idea, we still have been through a phase where we wonder what language is and how it functions. The answer to these two wonders is a kind of challenging as language is something abstract and works in some way or another in the brain. Though there are several theories regarding how language functions, we have not reached a clear-cut decision to how language functions in the brain. That is because, as Omar and Altaieb (2015) believe "it is not an easy task for people to define something abstract and keeps changing overtime, such as *language*". The phenomenon called *language* has been an ambiguity for scientists and educators for decades" (p. 740), so, they argue that till now there is no clear-cut definition for language. Similarly, Hayakawa and Hayakawa (1990) believe that "of all forms of symbolism, language is the most highly developed, most subtle, and most complicated" (p. 16).

Having this definition "language is a way of communication" in grant indicates that human beings live in a world dominated and directed by language. Whereas, Omar (2018) believes that language is a shared system, emphasizing that "language is a

system of symbols arranged and ordered in various syntactic structures, constructed arbitrarily from vocal symbols. People later use language communicatively with others who live and share the same cultural values and symbolic representations” (p. 379). This goes with what Halliday (1978) believes in that “language is one of the semiotic systems that constitute a culture; one that is distinctive in that it also serves as an encoding system for many (though not all) of the others” (p. 2).

Language, however, for some philosophies and myths represents power and spirit to people. Language is an identity to its users. To some tribes in Africa, for example, a newborn is called kintu, which means “thing” in the African language. The child becomes a muntu, which means “person” in the African language only when the child starts using a language (Fromkin, Rodman, and Hyams, 2009). Thus, Mahboob and Szenes (2010) see language as “a social semiotic system—a resource that people use to accomplish their purposes and to construe and represent meaning in context” (pp. 584-585).

This, also, resembles with what Sapir (1956) believes in seeing language as “a guide to social reality and that human beings are at the mercy of the language that has become the medium of expression for their society” (p. 69), and with Stiner (Cited in Lake, 2013), who sees language as “a bridge between individuals who wish to overcome divisions born of the diversity of human experience. It is also a bridge between inner thought and shared understanding” (p. 60). Whereas, Pinker (1995) sees language as “so tightly woven into human experience that it is scarcely possible to imagine life without it” (p. 17).

On the other hand, Sapir (Cited in Lyons, 1981) sees language as “a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols” (p. 3). This, also, indicates that when someone is familiar with a language, he produces sounds understood by others who can decode these sounds into meaningful utterances. Of course, users of a language give meanings of words uttered “based on how they think and believe, which means that people understand the superficial meaning of words. In fact, people

understand meaning of a word only when they understand how the sender of the word thinks and believes” (Omar, 2019, p. 26).

Accordingly, language is not only a means people use to convey meaning about situations in the reality, but it is also a means they use to express their thoughts in the brain (Rothenberg and Fisher, 2007). Yet, Barnes (1992) believes that “language is not the same as thought, but it allows us to reflect upon our thoughts” (pp. 19-20). Hence, Omar (2012b) argues that “people use words to clarify and explain their ideas and expressions through meaningful utterances” (p. 327). For that reason, as Omar (2018) discusses, “language users select the linguistic forms that give meaning to them and convey meaning to others, who use the same language” (p. 380).

Nevertheless, language is much more than sounds uttered by a speaker. Language takes various forms; for instance, deaf people are capable of producing and understanding through signs and body movements. Language is also “the currency of conscious thought. What one cannot put into words is hard even to think about” (Wade, 2000, p. 1). This, of course, shows the interrelationship between language and thought in a way that language becomes “a vehicle for the growth of new concepts – those that were not therefore in the mind, and perhaps could not have been there without the intercession of linguistic experience” (Gleitman and Papafragou, 2004, p. 634).

As we all know, in people life and relationships, speech is regarded as vital for survival. It is believed that sound without thought would have no meaning, and thought without sound would have no shape. In other words, human speech requires two interrelated aspects: personal (thought) and social (sound) in addition to a system full of grammatical rules. Omar (2014) clarifies it as “language is both a social and individual activity, and this activity enables people to communicate and share ideas and thoughts. Language is a reflection of the culture of the users of that language” (p. 44).

Language represents both the social production of faculty of human speech and the collection of sounds that a social body adopts to enable people to use the faculty of speech. In this regard,

language is classified into categories, starting from the speech production (De Saussure, 1915). Chomsky, on the other hand, emphasizes that language starts with hearing a combination of sounds in forms of words. The brain, then, labels these sounds into meaningful utterances and structures and understands them based on their use in their cultural contexts (Pinker, 1995). In this regard, Lutz (1989) sees language as “a kind of conceptual blueprint used to organize our thoughts. In this sense, language becomes the means by which we shape reality and the means by which we communicate our perceptions of reality to others” (p. 2).

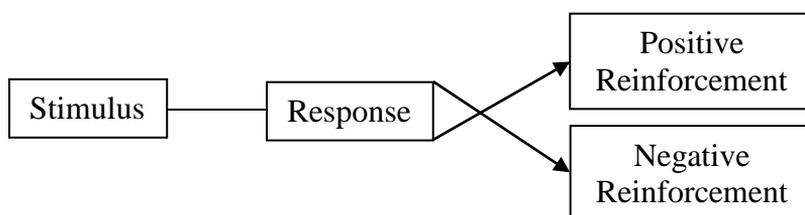
### **How Language Functions in the Brain**

In fact, there is a hot debate about how language functions. We know that language consists of knowledge, which Chomsky calls competence, and the ability to use this knowledge in reality, which Chomsky calls performance. But the debate is that whether language is an innate system built in the brain and people develop this system naturally within time (adopted by Chomsky) or language is a system developed through certain kind of intelligence in a community (adopted by Halliday). Yet, the fact that arises in this context is that all people have the property to use and own at least one language and can learn and acquire other languages. Pinker (1995) explains how language functions in that “each person’s brain contains a lexicon of words and the concepts they stand for (a mental dictionary) and a set of rules that combine the words to convey relationships among concepts (a mental grammar)” (p. 85).

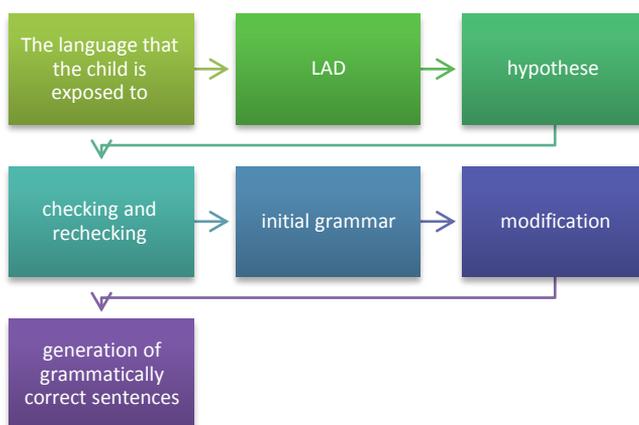
Evans and Green (2006) believe that mainly there are two key functions relevant to language. The first key is the symbolic function, in which symbols that consist of spoken and written forms, are used as a kind of system for shaping thought. The second key is the interactive function, in which words are used in everyday life for communication. But Chomsky (2006) argues that language is used for other purposes, so “it is wrong to think of human use of language as characteristically informative, in fact or in intention. Human language can be used to inform or mislead, to clarify one’s own thoughts or to display one’s cleverness, or simply for play” (p. 61).

## Impact of Thought as a Cognitive System

Behaviorists, more specifically Skinner, believe that language is a matter of habitation. Thus, language, such as any other behavior, is reinforced either positively or negatively through the environment, in which an individual dwells. Skinner used the term “Operant Conditioning” to indicate that behavior with positive reinforcement is most likely repeated until it becomes a habit stuck in the individual’s mind. In contrast, behavior with negative reinforcement is most likely ceased. The behaviorists’ perception of language can be shown in the below diagram:



Innatists, more specifically Chomsky, on the other hand, have a completely different perception about how language functions. They believe that language starts as an abstract thought in the brain. Chomsky inquires if children acquire language as a habit, why do they use utterances they have not heard before? Innatists see that language works innately as children are born with a built-in device, called Language Acquisition Device (LAD), which enables children to acquire language in childhood and use it with others in the community later. The diagram below shows how language functions:



Similar to Chomsky, cognitive linguists emphasize that children use a set of sociocognitive abilities or skills that are domain-general for the process of language acquisition to take place. It is worth noting that these sociocognitive abilities facilitate the process of language acquisition and take two forms: (1) pattern-finding ability; and (2) intention-reading ability. Pattern-finding ability helps children identify patterns and conduct statistical analysis on various perceptual input, such as spoken language (Evans and Green, 2006). For instance, in an experiment per se, an eight-month infant could identify patterns of spoken language used as stimuli basing on pre-linguistic evidence (Saffran, Richard, and Newport, 1996).

On the other hand, intention-reading ability helps children transfer linguistic stimuli from their shape as a statistical pattern of sound to the shape of the linguistic symbol in a way to connect form to meaning. This ability enhances form-meaning pairing which helps in raising our knowledge about language and use it in communicative situations with others (Evans and Green, 2006). Tomasello (2003) classifies intention-reading ability into three interrelated faculties as:

(1) Joint Attention Frames: These frames are the basis for facilitating cognition of communicative intention established as a series of a specific goal-directed ability. For example, when an infant and an adult play with a toy, the attention here is on the infant, the adult, and the toy only. Other surrounding factors are completely disregarded.

(2) Understanding of Communicative Intentions: These intentions take place when children notice that the surroundings are involved in the intention of the communication to take place. For example, the adult changes the attention of the infant from the toy as a joint attention frame to communicative attention by saying “teddy bear”.

(3) Role Reversal Imitation: In this faculty, children acquire language through imitation of others in a cultural context. For example, the infant imitates the adult and calls any toy “teddy bear”.

Chomsky emphasizes the role of universal grammar in language functions and argues that there are principles in language, which are unrestricted universals, and parameters, which are implicational universals. Based on the idea of principles and parameters of language, Croft (2000) discusses that:

- 1- All languages have oral vowels. This is a good example of principles of language, as there is no language without vowels. But the implicational universal reveal that the vowel system in different languages is different.
- 2- All languages have nouns, verbs, and adjectives. This indicates that all languages all over the world have parts of speech. Yet, the parameters of language indicate that each language has its property for the location of these parts of speech. For example, adjectives come before nouns in English; whereas, adjectives come after nouns in Arabic.

Chomsky (2002a) has doubts about our ability to come to a logical understanding of how language functions in the brain. We most often fail to express our thoughts into utterance to express what we feel to reality. Language might be seen as a reflection of what is called 'the human essences,' which mainly indicates that language is rooted within our brain system. Of course, this brain system enables children to acquire and use language simultaneously, which is one of the features that distinguishes people from any other species. Chomsky (1975), hence, believes that language is "a mirror of mind in a deep and significant sense. It is a product of human intelligence" (p. 4).

This might indicate that cognition is embodied within us and structured in our brains. So, we might see the reality we perceive as a part of this embodied cognition. The role of language in this process, based on semantists, is to describe the states of affairs in the reality to the brain. Of course, this process bases mainly on the idea of existing an objective world, called experiential realism. The innatists, on the other hand, argue that it seems impossible for language to describe an objective reality as reality structured and deeply embodied within our brain (Evans and Green, 2006).

**Similarly, Pinker (1995) clarifies that**

Sometimes it is not easy to find any words that properly convey a thought. When we hear or read, we usually remember the gist, not the exact words, so there has to be such a thing as a gist that is not the same as a bunch of words. And if thoughts depended on words, how could a new word ever be coined? How could a child learn a word to begin with? How could translation from one language to another be possible? (p. 58)

**Thought as a Cognitive System in the Brain**

Boas (1966) claims that “the use of language is automatic that the opportunity never arises for the fundamental notions to emerge into consciousness” (p. 64). This, somehow, indicates that we use language without even thinking of what we are doing. Language, in other words, is stored in our brains as thought, which is defined by Wittgenstein (2001) as “a proposition with a sense” (p. 22). This is, also, emphasized by Chomsky (2006), who claims that “the person who knows the language has no consciousness of having mastered these rules or of putting them to use, nor is there any reason to suppose that this knowledge of the rules of language can be brought to consciousness” (p. 91).

**Sapir (1949) defines thought as**

the highest latent or potential content of speech, the content that is obtained by interpreting each of the elements in the flow of language as possessed of its very fullest conceptual value ... It is, indeed, in the highest degree likely that language is an instrument originally put to uses lower than the conceptual plane and that thought arises as a refined interpretation of its content. (pp. 14-15)

It is worth mentioning that thought starts as an abstract idea in the brain. The brain physically is split into two divisions, each functions in different range for doing different mental activities. In their study, Sperry and Ornstein reach the fact that the right division of the brain is concerned with ‘alpha wave’ activities,

such as parallel processing, pattern or map recognition, rhythm, music, daydreaming, images and imagination, color, and face recognition. The left division of the brain is concerned with 'academic' activities, such as analysis, language, logic, reasoning, linearity, and number. The brain activities include, also, absorption, visual aspects, recognition of alphabetic symbols, intra-integration for information received, and memory. The brain works to construct thought to be used as language in communication (Buzan, 1984).

The left division of the brain is the one that is concerned with language. The time for language acquisition starts immediately when the left division of the brain is ready to get information. This process, of course, happens in early childhood and continues to a specific age, which is called the critical period. Studies and research in this field confirm that brain and language complement one another. Chomsky (2002a), for instance, argues that "a thought cannot be expressed without language, and a word is worthless without thinking ... It is believed that language and thought interact in many significant ways. There is a great agreement that each specific language has its own impact on the thought and action of its speakers" (p. 104).

However, studies and research reveal that there is an area in the left hemisphere at the front of the brain called 'Broca's area' responsible for speaking and another area in the left hemisphere at the back of the brain called 'Wernicke's area' responsible for comprehension. The question that might arise in this context is: How does the human brain store words? Nassaji (2007) clarifies that when words are associated with other linguistic units, it becomes easier for the brain to store and retain the word. So, when an individual has little or no background about a word, it becomes hard to store and retain this word when needed. Richard and Schmidt (2002) call this process schemata, which "serve as a reference store from which a person can retrieve relevant existing knowledge and into which new information is assimilated" (p. 469).

De Saussure presented his concepts 'langue' as thought and 'parole' as speech, claiming that langue is the system that enhances parole. Chomsky, in his universal grammar theory,

presented his concepts ‘competence’ and ‘performance’. Competence indicates the abstract knowledge in the brain, and performance indicates the actual use of that knowledge in reality. Vygotsky believes that language, which he calls ‘external speech’, and thought, which he calls ‘inner speech’, are strongly interrelated as one shapes the other. Whereas, Piaget sees that language, which he calls ‘egocentric speech’, precedes thought, which he calls ‘egocentric thought’, as thought is what shapes expressions and utterances.

The structure of thought, in fact, relies mainly on the organization of sensory motor schemes, which are formed when a child reaches a specific level of mental abilities. Language, then, offers opportunities to the child to bring into reality an absent object or event. It is worth mentioning that it is important that we distinguish between the information passed through language and the processes not influenced by language. In this regard, Evans and Green (2006) emphasize that “language offers a window into cognitive function, providing insights into the nature, structure and organization of thoughts and ideas” (p. 5).

Piaget (1990), however, identified four stages in development of thought as a cognitive system as:

1. **Sensorimotor Stage:** This stage takes place in infancy and is based mainly on five assumptions: Intelligence is led by motor activity with no use of symbols; experiences about the world is limited because of the physical interactions; children start acquiring knowledge when they are seven months old; physical developments enable children to develop new mental abilities; and children develop their language abilities at the end of this stage.
2. **Pre-Operational Stage:** this stage takes place in early childhood. This stage is based on mainly two assumptions as: Intelligence is led by the use of symbols and language use; and memory and imagination develop through time, but thought develops in an illogical way.
3. **Concrete Operational Stage:** This stage takes place in elementary and early adolescence. This stage is based

mainly on two assumptions: Intelligence is led by systematic and logical treatment of symbols that are relevant to concrete objects, and operational thought develops mentally, but egocentric thought disappears.

4. Formal Operational Stage: This stage takes place in adolescence and adulthood. This stage is based mainly on two assumptions: Intelligence is led by logical use of the symbols that are relevant to abstract concepts; and egocentric thought appears in the early period of this stage.

### Cognition Based on Universal Grammar Theory

Chomsky's theory regarding how the first language acquired was the first cognitive theory that studied the relationship between language and thought. In this theory, Chomsky presented his famous concepts of 'competence' and 'performance'. In this theory, Chomsky endeavored to find out the psychological aspects of human language and how to integrate these aspects to theories of the human mind, the science called psycholinguistics, which studies the relationship between language and mind. Chomsky's ideas on children's biological (innate) ability to acquire their first language led to what is known later as universal grammar theory.

Based on Chomsky, the term 'universal' reflects the underlying values of the linguistic organization inside the human brain. Whereas, the term 'universal grammar' is defined by Chomsky as "a set of innate universal principles that equip all humans to acquire their native language and is also held to account for the pattern of cross-linguistics similarity" (Evans and Green, 2006, p. 56). Chomsky (1998) argues that universal grammar "is what we may suppose to be biologically given, a genetically determined property of the species: the child does not learn this theory, but rather applies it in developing knowledge of language" (p. 140). These principles are vital in language and thought as they provide "the framework for thought and language, and are common to human languages as systems that enter into various aspects of human life" (Chomsky, 2002b, p. 62).

In this theory, Chomsky paid attention to two main facts regarding language and thought. The first fact claims that every single sentence uttered or understood by an individual is a new combination of words that appears for the first time. This indicates that the brain is capable to create an unlimited number of sentences that have not heard or used before. This program in the brain is called a mental grammar. The second fact claims that this mental grammar helps children develop complicated grammatical rules to use new sentence constructions have not been heard or used before; therefore, “children must innately be equipped with a plan common to the grammars of all languages, a Universal Grammar, that tells them how to distill the syntactic patterns out of the speech of their parents” (Pinker, 1995, p. 22).

Chomsky challenges the behaviorists to find an answer to the question: How can children produce utterances they have not heard or known before? Chomsky presented his universal grammar theory in late 1950s as an attempt to clarify how children acquire their first language, basing on the hypothesis that language is innate and acquired from birth. Similarly, Piaget clarifies that children are born with operating schemas, called ‘reflexes’. In contrast to animals, in which these reflexes dominate over behavior throughout life, these reflexes help people adapt with the community, in which they accommodate.

The Linguistic Relativity Hypothesis, known as the Sapir-Whorf Hypothesis, states that human language reflects on how we recognize and imagine the world. In other words, everyone in the world outlines consciousness about the reality and becomes aware of the cross-cultural understanding. In this vein, Evans and Green (2006) confirm that “our cognitive abilities integrate raw perceptual information into a coherent and well defined mental image. The meanings encoded by linguistic symbols then, refer to our projected reality: a mental representation of reality, as construed by the human mind, mediated by our unique perceptual and conceptual systems” (p. 7).

Boas (Cited in Lucy, 1996) clarifies how language plays a great role in shaping thought. First, language categorizes thought. Second, the diversity of languages labels thoughts in various ways.

Third, language is unconscious; thus, it offers opportunities for reasoning. On the other hand, Evans and Green (2006) see that “language represents a limited and indeed limiting system for the expression of thought; we’ve all experienced the frustration of being unable to ‘put an idea into words’” (pp. 7-8).

### **Relationship between Language and Thought**

There are two questions of how and when language affects our mind, since, as shown above, language and thought are strongly interrelated. The debate here is whether thought has an impact on language or vice versa. Kozulin (1986) emphasizes that “the study of thought and language is one of the areas of psychology in which a clear understanding of interfunctional relations is particularly important. As long as we do not understand the interrelation of thought and word, we cannot answer, or even correctly pose, any of the more specific questions in this area” (p. 1).

The relationship between language and thought is, in fact, still problematic and subject only to empirical tests. Language, however, is “always more or less vague, so that what we assert is never quite precise” (Wittgenstein, 2001, p. x). Wittgenstein (2001) summarizes the problems relating to language into two as: “First, there is the problem what actually occurs in our minds when we use language with the intention of meaning something by it ... Secondly, there is the problem as to what is the relation subsisting between thoughts, words, or sentences, and that which they refer to or mean” (p. x). Lucy (1996), also, emphasizes the fact that “speakers lack awareness of the influence of their language on their thought” (p. 115).

Language and thought or thought and language is still a debate about which leads to which or which reflects on which, yet they are two interrelated aspects. Most linguists agree upon the fact that language and thought interact in many significant ways, and each specific language has its own impact on the thought and action of its speakers. For instance, Andrews (1993) argues that “language has traditionally been viewed as a vehicle of thought, a means of shaping thoughts and ideas so that they may be made both clearer and more communicable. Language is also sometimes thought of as the content as well as the vehicle of thought” (p. 7). Also,

Goodman (1986) makes it clear that “cognitive and linguistic development are totally interdependent: thought depends on language and language depends on thought” (p. 26).

Language and thought are strongly interrelated. People think in language, and the absence of language leads to the absence of unlimited thoughts, which refers that language reflects on thought conveyed from one mind to another (Papafragou and Gleitman, 2005). In this vein, Bowerman and Levinson (2001) state that:

languages are essentially ‘socially shared symbolic systems’, which have developed in children over the time to serve two functions: sharing experiences and enhancing cognition. This definition states that thought is possible without language and that it is possible to treat the two phenomena as distinct, e.g., ‘Language invades our thinking because languages are good to think with’.  
(p. 584)

It is a matter of fact that in everyday life and human beings relationships, language is considered the most significant aspect. People use language to share ideas in mind into utterance in reality. It is, then, a process of transferring something abstract into something concrete, and one complements the other. In other words, sound without thought would have no meaning, and thought without sound would have no shape. This indicates that human speech normally requires two interrelated sides: personal (thought) and social (sound) in addition to a system full of grammatical rules. Language, as Evans and Green (2006) believe “allows quick and effective expression, and provides a well-developed means of encoding and transmitting complex and subtle ideas” (p. 6).

Accordingly, language and thought are two aspects that have been investigated by many linguists. Some say they are strongly related, and some say they are not. The question raised in this context is that: Can people think of things that they do not have words for? There is no clear answer to this question, but what we know is that language is the bridge for our thoughts. The development of thought has gradually become a conceptual

domain, as well as the development of the social environment. Language, based on Evans and Green (2006), “offers a window into cognitive function, providing insights into the nature, structure and organisation of thoughts and ideas ... language is assumed to reflect certain fundamental properties and design features of the human mind” (p. 5).

### **Conclusion;**

The discussion above reveals that language represents an effective way for people to communicate with each other and express their thoughts openly in various communicative situations. It is a general fact that all creatures communicate through language to interact with one another and say what they feel and need. Language reflects thought and thought reflects language in one way or another to constitute our system of meaning in life. Though linguists, for instance, Pinker (1995) believes that “there is no scientific evidence that languages dramatically shape their speakers' ways of thinking” (p. 58), others, for instance, Lee (1938) believes that “language is an organ for the expression of thought, of concepts and principles of classification” (p. 89).

Language provides people with tools to interact with one another. Yet, the meaning of language is kept vague because it is stored in one's brain. Language and thought are strongly interrelated in that the language we speak represents a bridge to our cognitive thoughts. Chomsky claims that this cognitive thought represents a system of abstract knowledge existing in that cognitive thought naturally and helps children acquire and develop their first language. Based on this view, “children are born with a universal set of formal categories, called universal grammar that helps them acquire their first language innately” (Omar, 2018, p. 379).

As we have already discussed earlier, the early beginning of language was based on a very simple idea of ‘imitation’, which simply argues that people repeat the sounds they hear. The fact that people acquire language naturally still encounters debates and theories about how this process is taking place. Of course, there are several theories and studies regarding seeing language as a genetic case acquired innately from birth. Other linguists believe

that language is a large field to determine people intelligence and acquired in a community.

Either case, no one can deny the fact that language plays a significant role in our lives in that we can reflect certain actions that appear in our brain through language. This is what is known as shifting the abstract system in the brain into meaningful sounds in reality, and this is what distinguishes human being language from any other creatures' sounds. Language, particularly, starts as thought in brain, and this thought is the first step in a series of mental steps to cause sound. This indicates that language is “the vehicle of nonmodular, nondomain-specific, conceptual of modular thinking” (Holyoak and Morrison, 2013, p. 595)

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