

Linguistic and Cognitive Depth beyond the Surface

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Abstract— Linguistic and cognitive depth are two mysterious phenomena which nevertheless do not seem to be beyond scientific reach. The purpose of this article is to shed light and bring new insights into linguistic and cognitive depth from a post-Chomskian perspective. The idea is to provide an outcome which reveals at least partially some keys to unlock some mysterious aspects of language and the mind, considering spiritual aspects together with the scientific approach we are meant to deal with in research of this kind.

Index Terms— cognition, depth, language, mind, prayer, sentence, words.

1 INTRODUCTION

IT does not seem too awkward to state that, in the current state of affairs, linguistic and cognitive depth are still a mystery for science. That may be because they involve human life in the deepest possible and thinkable way. This leads us to believe science may be on the right path when theory is not just theory but borders the thoughts and probably communication of everyday. The approach used in this research may let us find more than scientific answers.

2 LITERATURE REVIEW

2.1 Linguistic depth

Linguistic depth, from the perspective of semantics, is the impact of a semantic construction on mental processes within certain operations taking place in terms of the idealization of a cognitive model (Ahmed, 2009). It involves a lexical component that cannot be ignored (Alvarez, 2018).

2.2 Cognitive depth

Cognitive depth is the kind of thinking required to answer questions (Murray & Nhlapo, 2001). It has not been fully defined beyond that but this definition allows us to speculate that part of the answer to what cognitive depth is, could be a different conception of language taking words the common way they are used (Alvarez, 2018).

2.3 Lexical units

Lexical units are those having both a unitary meaning and a referential unit (Cifuentes *et. al.*, 2011). They can be considered to have more depth than we have thought to this point (Alvarez, 2018).

3 DISCUSSION

There is no doubt lexical units are semantically deep, and this depth allows them to behave in different ways depending on the multiple contexts in which they can occur. So far, the nature of lexical depth has focused mainly on cognitive aspects

within the inner processes domain. However, beyond that domain, little or nothing has been explored.

The word “prayer” is a representation of a vision of words deeper than we have thought to this point (Alvarez, 2018). However, it only tells about lexical units depth. What if we could derive the concept of prayer (or “prayer”, given it is a lexical unit) into a sentence, to see how it works in interaction with other concepts, other lexical units?

However, to fit the sentence we have in mind it is necessary to modify the precise form of the word “prayer” and turn it into an action. For this purpose we need a verb, and the most suitable in this case is “pray”. The sentence we have in mind for further explanation is

Flavorless salty ideas pray unconsciously

, which could be considered as a derivation from the well-known Chomskian sentence “colorless green ideas sleep furiously” (Chomsky, 1957) but in spirit they are different which needs no further discussion. We can see the sentence we are explaining is not to be initially analyzed in terms of meaning because it does not have content from a semantic perspective. It is, however, correct in its structure and there is no doubt it could be perfectly understood by a speaker listening to it for the first time.

So far, there is no difference to the Chomskian sentence previously mentioned. However if we focus only on the final part –“pray unconsciously”, and apply a minimal and intuitive semantic analysis to it, we can guess there is something more than thoughts in the mind. Maybe the mind is in a cloud or fuzzy state, connected to the apparently unconnected, in communication with the world and whatever guides it.

We can propose then that the mind may have some kind of spiritual dimension, which allows some activities that on the surface are cognitive. However, deep down they may be within what has been called “the ghost”, the inner core of everyone.

Maybe memory, whether lost or not, is related in a way to this dimension. Maybe diseases like Alzheimer’s have a spiritual dimension in which individuals try to and may get at “praying unconsciously”. Beyond that it is a mystery that only time will tell.

4 CONCLUSION

In this article we explored some new insights to linguistic and cognitive depth considering spiritual aspects in the overall picture. It was found some aspects of cognition may be under the scope of revision together with some linguistic considerations. We believe it is possible to consider some aspects of a spiritual view of language in the study of linguistic and cognitive depth.

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