

The Sufficiency of Good thought and Good Deed: A Philosophical, Psychological, and Literary Phenomenological Research

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Abstract: This essay provides a conceptual model Thought Deed Word (TDW) to address the right position of word from a new phenomenological aspect. The sole of the paper is based on this fact that word may be deemed a subcategory of deeds committed by the individual, albeit unique. In this way, the process of thinking is analysed and demonstrated from a new points of view and concluded that good thought alone will suffice for achieving good word and good deed. This is a scientific, legal, philosophical, psychological, and literary phenomenological research on improving the popular ancient motto “good thought, good word, and good deed” from Avesta. An empirical study is performed to validate the proposed model and the results showed the strong support of the model.

1 INTRODUCTION

There are several researches on thought, word and deed from many aspects dotting past five decades (Tschorne, 2020; Taraba, 2020; Moyal-Sharrock, 2019; Baranova, 2015; Leak, 2012; Card, 2006; Kofta, 1994; Bambrough and Holland, 1980; Muller, 1945).

What accounts for the elimination of the expression “word” from the ancient motto in the title of the paper, i.e. “good thought, good word, and good deed,” which is attributed to Avesta, is the fact that this essay claims that the word is a deed and the popular and ancient quote should be reduced and improved. This important issue is mentioned implicitly in some researches (Zhang, 2019; Moore, 2019; Rasmussen, 2019).

Another important issue is that any deed in general, or any word as its particular, supreme type, may impact future thoughts in an intentional or unintentional relationship (Johns, 2020; Ziafar, 2109; Corcoran and Graham, 2002). That is to say, a bilateral cause-and-effect relationship with a lag exists between thought and deed, where thought is, of course, the origin (Blomberg, 2020). The thought being deemed the origin reduces the possibility of a vicious circle coming into being, while facilitating the search for perfection (Karamercan, 2019; Topper, 2011).

According to Apraksina (2017), “right deeds are the consequence of correct construction of thoughts and speech”. The claim of a cause-and-effect relationship existing between thought and deed with the independency dimension of thought can lead to this conclusion that the single means of achieving good word and good deed is through good thought (Kent, 2019; Mills, et al., 2018).

Hence, from the viewpoint of this paper, the three realms of thought, word, and deed are neither independent nor do they overlap; rather, they are in a hierarchical model, where deeds are considered to be the meta class of word and the immediate effect of thought. In other words, the word may be deemed a subcategory of deeds committed by the individual, albeit unique.

2 RESEARCH METHODS

The research method used in this research is a mix of qualitative and quantitative approaches. After a brief and deep review of the literature in the research domain, a conceptual model for the sufficiency of the thought and deed, despite word, are performed. The research question in this research is “How could the Avesta quote (Good Thought, Good Deed and Good Word) be improved?”

A new conceptual model is developed. The details decryption(s) on the model from several aspects

would be presented. A survey as an analytical tool to find the validity of research statement is designed. The related data is gathered and a quantitative analysis is performed.

2.1 Literature Review

According to Ziafar (2019) there cannot be language without thought, but there can be thought without language. Word, as the existent unit of living speech, is described as a succession of utterances and expressions built for conveying a previously deliberated fact or one that is being pondered (Muller, 1945).

Davies (1998) stated that knowledge about thought can be had without going via knowledge about language. An organized thought transforms into a chain of utterances to represent a meaning or a non-structured thought transforms into utterances that suggests no meaning for the audience or even the speaker and it is construed as senseless expressions, will basically exert no impact upon the identity of the occurrence that has taken place, i.e. the physical translation of the contemplated thought (Rasmussen, 2020).

Whereas legal topics usually overshadow a proper analysis in liberal arts, and philosophy in particular, this paper will cast a glance at the legal dimension of word at the outset. According to Jang (2020), “Form” is the knowledge of the correspondent graphic and phonological representations of a word, while “Meaning” is the representation of the connection between form and meaning and is the essence of word knowledge.

According to Tschorne (2020) law has an ‘institutional nature’ due to the fact that its norms have come to be largely created and applied by ‘institutions’. The presentation of the legal discussion about word, independent of the theories relating to its definition and generation, will contribute to dividing scientific, technical, and legal aspects of word. The process of thinking and thought will then be briefly explained in simple terms. Afterward, the cause-and-effect relationship of thought with word and deed and the way the latter two are codified in the former are investigated (Moore, 2018).

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2.2 Word Thought and Deed (TDW) Conceptual Model

When discussing the precedence and recency of thought Figure 1 is a pictorial view of the relationship of word thought and deed (TDW) presented in this paper. The detail of the proposed conceptual model is discussed in this section. Even though scholars of the field of logic, especially classical philosophers, consider any utterance as implying a meaning and any script as implying an utterance (Grant, 2001). It should, however, be noted that thought may form on account of mental images from phenomena. Script can constitute, even without utterance, a set of signs signifying subjective existence and direct representation of a thought. This discussion is out of the scope of this paper. The details of the model are explained in the next sections.

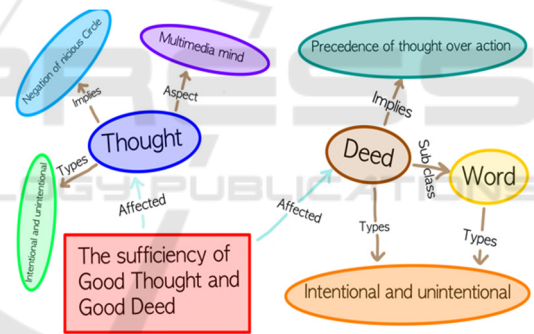


Figure 1: TDW the conceptual model of word and thought.

2.3 Empirical Study

To examine the validation of the theoretical statements in this research, a survey is designed, distributed, gathered and the answers are analysed. The participants were 320 instructors and lecturers (174 males and 146 females) at IAU University holding PhD degree, PhD candidates and Master students.

3 RESULTS

From the qualitative phenomenological aspects, the answers to questions about the sufficiency of thought and deed neglecting the word, are categorized in several extracted themes. The analytical analysis based on the main synonyms and antonyms are performed to validate the classification of themes.

The reasons of eliminating of word in the ancient moto are discussed by participants in a wide range from the unintentional body language to intentional telepathy between the minds.

In the latter sections of this research, the most frequent extracted themes about the relations of word, deed and thought and the reason of sufficiency of thought and deed are discussed.

The quantitative analysis was done based on the abstract schema. The comparison between the number of participants who were agree to eliminating the word from the moto and the experts who were disagree, figures out the significant meaning of the research problem statement.

Figure 2 is a pictorial view of the brief data analysis. The main question was the sufficiency of thought and word vs, thought, word and deed.

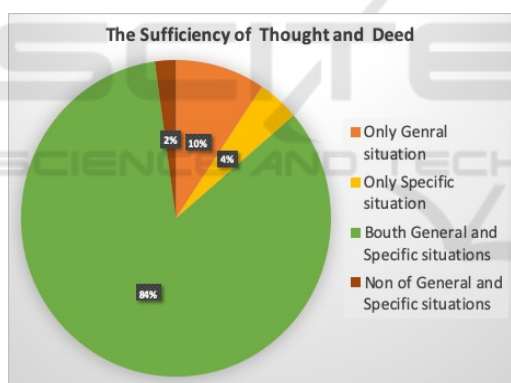


Figure 2: The analytical result pictorial view.

The quantitative analysis shows that most of participants about 84% believed that the thought and deed are sufficient in both general and specific situations. About 10% stated that thought and deed only in the specific situations are sufficient. This group stated that in specific situations the deed, body language and activities are not enough and the dialogue is important to complete the axiom. On the contrary, 4% of participant stated that in General situation. The word is essential and is not match with the deed even with a same thought. Finally, only 2% believed that the thought and deed is neither sufficient in general neither in specific situation.

4 DISCUSSION

The participants answer could be discussed from many aspects. This section clarified the school of value behind the opinions and the though accounts bases on the theoretical frameworks developed in related academic researches.

4.1 Legal Dimension of Word

The legal discussion on word differs in essence from a scientific or technical discussion about the same topic. From a legal perspective, the effects of a remark are investigated rather than the remark or thought itself (Kavanagh, 2015). In certain instances, compelling a person to express their thought is even categorized as inquisition (Walsh, 1941). In other words, a remark is not worth discussing nor examining unless another person is made aware of it because it is inaccessible by that time. Therefore, a remark that is not registered, recorded or, in other words, documented, lacks any legal value. That a remark is registered in another person’s memory or in media exterior to people’s minds makes no substantial difference; rather, the way it is retrieved makes the difference. That is, what matters regarding the retrieval of a remark is that if it is recorded in media, it will be retrieved via an impartial device and there will be consensus that these remarks are the same as those a certain person has uttered. However, in light of state-of-the-art technology, the validity or intactness of remarks may fall under suspicion. This is a technical discussion, rather than a philosophical one.

That a comment is made and recorded by a person or persons or the recorded remarks of a person are played via an electronic device both serve to prove that the aforementioned comment was made. What is notable is the fact that if the person makes the comments in presence of others, the only way for retrieval would be the testimony of those people. Although the aforesaid testimony is valid in legal terms, there would be no guarantee as to the matching of what is being observed with what was previously stated in logical and philosophical terms. On the other hand, no remark reflects the factuality of the contemplated thought; rather, it will merely express the thought in physical constraints that may diverge from or even contradict with the initial pure, original thought (Clapp, 2010). An example for this is perjury about a real occurrence. For a more tangible instance, suppose that a person does not have a pleasant feeling and thinks of being faced with an undesirable phenomenon; however, owing to certain

considerations which have also been processed through, the person speaks well of that phenomenon or vice versa. In either case, neither the cogitated impression nor the cogitated considerations lead to an utterance, expression, or remark and different observations are made as the total product of thoughts about that certain topic. Please bear in mind that Galileo said in the court that the Earth is motionless, whereas his comments prior to and after that confession reveal that something contradictory has been going on in his mind (Taylor, 1876). In such circumstances, even if the person oneself claims the words to be representing what they have thought about, it will only express the thought built in the mind in order to convey what they have intended to say, not what was thought.

The result of a word inflicting damage on others or the speaker may be mentioned as another legal aspect of word Taraba (2020). If a comment or remark somehow violates the right of a person or persons, for instance the physical comfort and peace of mind of a person or group is disturbed, legal consequences will ensue (Allister, 2015). The violation of right may be direct or indirect. Offensive, untrue words or even expressing a fact that shatters the peace of mind of innocent people are considered to be a direct violation of right and commanding a person to harass another is deemed as playing a role in violation of right in an indirect manner.

4.2 Precedence of Thought over Action and Negation of Vicious Circle

When discussing the precedence and recency of thought and action, thought evidently precedes action since a bilateral cause-and-effect relationship with a lag exists between these two. It is senseless to express a thought before it is formed. The noteworthy fact here is that thought, itself, is formed via words. Notwithstanding the fact that there is a mapping of phenomena in the visual memory and it is possible to investigate, validate, match, calculate, conclude, etc., all these components at most constitute an environment and develop a foundation and may be considered to be instruments for thinking (Nawar, 2020).

A question which may be raised is that do not the need for the physical existence of memory and brain for thinking and the need for thought for employing the aforesaid tools establish a vicious circle? The answer is negative because the microprograms set in the brain and memory may be deemed as an embedded system whose hardware and software are concurrently designed, providing the required

foundation for thinking. In other words, the commencement of an action begins with the termination or, at least, the initiation of a thought – with a lag – and this lag suggest that thought is the origin in this circle, annulling its being vicious. That is to say, thought may be considered to be the creator of action (Tallon, 1950). This very action can, later on, impact the thought that gave rise to it, which may still be incomplete. For example, if a thought is translated to a shout and it is actualized, the physical arrangement of the muscles and nerves can not only influence the orientation and formation of future thoughts, but also the thought that is being contemplated. The reason is the bilateral cause-and-effect relationship between thought and action.

4.3 Multimedia Mind

Suppose that the invitation of a person for company is recorded as a memory in the mind, whether it has actually existed in the past, or it is an imaginary visualization from an event that has never occurred, or the person is thinking about that happening. In any case, whether the image of a hand gesture for invitation, or the sentence “come with me” or “accompany me” is formed in the fantasy or thought of the thinking person, each case is a type of representation from the subject being thought about. According to the requirements – assume an imaginary scenario – each case will form in different ways; however, they all share the same foundation, i.e. the multimedia environment of the mind that makes possible retrievability in various forms.

4.4 Word: Dynamic Translation of Thought and a Subcategory of Deed

An important statement that may be inferred from previous discussions is that word is a subcategory of deed. In simpler terms, it may be claimed that word is a special sort of deed that is actualized using such tools as the muscles, nerves, and speech system in general (Tallon, 1950). Hence, thought and word share a boundary and have an overlapping where thought takes shape in the framework of utterances and it is not yet transferred to the vocal system in order to become physical (dynamic). In such a state, thought and word coexist. Therefore, the conversation of a person with oneself may be considered to be a kind of structured thought with the apparent features of word. It is, however, not actualized before it is expressed and is not regarded as word.

When a person is willing to share one's thought with others, one solution is to offer it in a physical format, which can be static or dynamic. A person can relay a message by standing in a place and remaining still. At the same time, making dynamic motions can transmit the same message or another one. In either case, whether static or dynamic, certain body parts are tasked with translating thought. Alongside with body language that allows the transmission of message to be quite visible physically, another media selected for sharing a thought may be the speech system. In this case, muscles of larynx and mouth, the nervous system, and the lingual system generates specific vibrations with a special physical arrangement, certain dynamic motions, and using previously-defined inherited programs and the acquisitions of the respective language. These vibrations and quivers produce sounds in an environment of transference (air) that will be retrievable and comprehensible according to the protocols known to the people of the same language, and the same accent at certain instances, who are familiar with the words, expressions, and even sounds. What matters is the fact that even if a remark is unintelligible to everyone, it is still a thought that has entered the physical realm (Dunning, 2013; Bell and Maddieson, 1986).

In consideration of all that was explained, word can also be deemed as a deed. To call a person, you can touch them, say their name, or point at them using your finger and even eye motions. All three actions are one type of translation actualized from a thought that was or is being contemplated. In cases where the words expressed by a person is incomprehensible to others or they are inaudible, it can be stated that thought is actualized but has failed to achieve the main purpose, i.e. transmission of thought. In this event, its having been actualized still holds. Even if a person utters something as a murmur or soliloquy and not for communication and sharing mentalities, thought has again transformed into vibrations and quivers; therefore, it has been actualized although the purpose of this actualization is different.

In cases where the actualization of a thought aims at its transference to another person but the words uttered and the sounds made are not heard by a person or persons or are not recorded by media, thought has been actualized; however, it is not retrievable using present-day knowledge. What is of consequence is the fact that even though no other person except from the speaker hears or comprehends a comment, the reflection of that comment still exists at least for the speaker; it is a thought that has entered the physical realm of dynamic type. The last considerable point in this discussion is the fact that the actualization of a

thought, regardless of why it was conducted, can be utilized with different intentions. A person may make a comment, but the audience may infer something else. This also produces no effect on the actualization of thought as the main topic of this paper. This may be further investigated in another very important topic, namely the matching between "will and inference." (Morreau 1998).

4.5 Intentional and Unintentional Thought

Motives abound for the creation of a thought. Data and information received by the five senses, past experiences, inherited data received from the genetic characteristics of other people, and of course the acquisitions made, which are also categorized as experiences, impact the mentality of a person in general and the formation of a thought in particular (Feest, 2014). However, if a person employs all factors consciously and builds thoughts using evident principles and recognized authentication procedures of thought, it may be said that the person has had intentional thought. If a person comes to a thought accidentally under the influence of certain factors or if a person merely reflects a source identically without having perceived it, it may be stated that this is an unintentional thought.

4.6 Intentional and Unintentional Word

Just as people's thought and deed may be intentional or unintentional, word is also not excluded from displaying intentional and unintentional characteristics as a subcategory of people's deeds (Wasserman, 2011). Just as when a feeling of pain is experienced upon facing a threat, the source of that pain is unconsciously evaded, certain previously built and adopted models and sentences or sounds and words are unintentionally uttered when they are required (Carter, 2019). As a response to a hello, the word hello is unconsciously expressed. When running into people, apologies are made unconsciously. When being distressed due to a remark, a cliché is articulated without paying attention to its meaning and purpose and only to avoid the situation and the conversation at hand. These unintentional comments may be categorized in the subclass of unintentional deeds.

4.7 Thought: A Fully Interactive Phenomenon

For the process of thinking, sensors and tools attached to body as well as information from the external environment are usually required (Rasmussen, 2020). For example, to analyze an image, regardless of the fact that it will be sent to the brain, the environment around that image is also taken into consideration in a bilateral relationship or certain points are focused on more than others. In general, the eyes provide as much assistance as they possibly can in the process of thinking (Laughery, 1974; Massey, 1983).

It is sometimes necessary for a thought that body parts search for an external object, such as a book, and transfer its information, or obtain information while speaking with another person and contribute to the process of thinking, or share the mentalities of another person so that thought sharing would be somehow established (Miller, 2001). The process of thinking may not basically be considered without information entering into the system of thought and merely through inspiration and microprograms inherited from the puberty process.

4.8 Intentional and Unintentional Thought

In view of the previous discussions, if thought and deed are accepted to have a bilateral cause-and-effect relationship with a lag and thought as the origin, good thought will lead to good deed and bad thought to bad deed. As a subclass of deed, word can also be of the same type as thought. The exception to this cause-and-effect relationship is unintentional deed that may arise as a result of unintentional thought or even other factors. The stimulation of the nervous system can lead to harmonic or non-harmonic motions of body (Fukshansky, 2006). In either case, i.e. the deed stemming from an unintentional thought or the stimulation of the nervous system, no value may be attributed to the deed and the person's thought may not be evaluated from the person's deed. In other words, a deed may be determined as good or bad through evaluating it using previously defined values. However, considering that deed to be the result of a good thought or bad thought is a negative proposition with the empty subject because no will played a role in the formation of that deed. The challenging point here is how to distinguish intentional thought from unintentional thought that can lead to intentional deed being differentiated from unintentional deed.

The aforesaid evaluation is typically done inversely, i.e. people's thought is judged and

conclusions are made by assessing their deeds (Smith, 2008). The reason why deed is the starting point and thought comes next, i.e. beginning from the effect and arriving at the cause, is the fact that deed is of physical, dynamic type and may be evaluated using the tools at hand, whereas there is no guarantee that the reverse path is correct and reliable (Massey, 1983). The effect under study may be the result of a cause other than thought or, at least, an unintentional thought.

5 CONCLUSIONS

Word is the physical reflection of a thought as a static arrangement or a dynamic motion. Word is considered to be a special class of deed meta class. Given a normal cause-and-effect relationship where unintentional motives are negligible or controllable, good thought can lead to good deed and bad thought to bad deed. With stronger reason and the previously mentioned conditions and provided that other motives exert no or little impact, good thought will result in good word, and bad thought to bad word. Hence, efforts made to foster thought and its evolution before it is actualized as words, sounds, or any other deed that may bring about unintentional effects on the same thought or other thoughts can lead to a remarkable growth in various aspects of life, particularly ethics.

In light of the discussions put forward in this paper, and by revisiting the eternal motto of good thought, good word, and good deed, it may be claimed that the positive, good actualization of thoughts and the intended or unintended influence on future thoughts can be controlled by controlling word and deed from an external perspective. However, from philosophical and logical perspective and from an internal aspect, good thought alone will suffice for achieving good word and good deed. In short, the motto of good thought, good word, and good deed may be codified as good thought from an intentional, imperative aspect.

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