

THE ARCHITECTURE OF LANGUAGE - NETWORK MODEL

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For a word to exist in a person, it must first be conceptually encoded in the brain. There can be no output without input. For a concept to form, all the senses are expected to work together to convert data from the outside world into input. This input is processed in the brain through an electro-chemical process. This process is not based solely on chemistry and biology. The laws of physics are also at work. The input is transformed into output through a cognitive and logical process and becomes ready for sharing in the external world. At this point, there is output ready to be transformed into sound. This is where social networks come into play. The recipient of the output is the social environment. However, consensus is required for the output to be understood. We call this a sign.

Signs are not individual but the product of social consensus. They also find meaning and are interpreted within a cultural context. This interpretation is shaped by intention, time, and environmental conditions. Over time, they become symbolic and eventually settle into the collective consciousness of society. This cycle is not one-way. The “meaning” shaped in the collective consciousness through historical processes also shapes the individual in a hierarchical order. Of course, this does not only happen through human language. The entire system of signs is dynamic. It is a flow. It is not static. Language, as well as the signifier and signified that constitute signs, are constantly changing. Some signs change slowly, some quickly. Sometimes old signs take on a new appearance. Humans rely on this system of signs to transcend their biological existence. This is what distinguishes them from species similar to themselves.

Above all the networks that make up this pyramid lies a phenomenological-ontological-emergent field, a metaphysical field. I see this field as something that circulates within all networks, interacting with them, like spirit or energy. Because what we call meaning is not something that can be touched or seen. Language is, in a sense, not the result of examining the networks individually, but rather an emergent phenomenon that arises from their coming together, existing as a whole above the parts. It also reveals itself phenomenologically through experience. Ontologically, it is a self-contained entity.

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