Olena Kresan, Svitlana Shchur

The mental-psychonetic complex as an integral conceptual model

1. Research problem statement

The concept of a mental and conceptual model began to be widely used in linguistic fields (onomasiology, semasiology, semiotics) with the emergence and development of cognitive linguistics, which focuses on the study of processes in the human mind that provide cognition – knowledge of the external world. Cognitive linguistics considers the functioning of language as a type of cognitive activity which enables the study of cognitive mechanisms. One of the areas of their study is frame semantics, which operates with cognitive models that structure mental spaces. These models include lingual networks, frames, schemes, prototypes and gestalts, through which experience is schematized at the level of a concept represented verbally (Fillmore, 1985; Fillmore–Atkins, 1992; Zhabotynska, 2019a, 2019b).

In general, the use of the terms 'mental model' or 'conceptual model' in science goes beyond linguistics into a wide range of humanitarian disciplines (logic, philosophy, anthropology, ethnology), information theory, programming, UI design, interaction design, etc. (Pennington, 2016, p. 300). According to the forecasts of Japanese futurologists, the informational society is rapidly approaching a new technological shift, and after the year 2025 psychonetics will appear – an innovative super-paradigm that will become the basis of a special conceptual and technological complex and develop technologies based on the exceptional capabilities of human consciousness (Yamada, 2022). The main principles that will form the would-be autonomous society are independence (standing on one's own), connectivity (engaging with others) and creativity (producing new things) (Yamada, 2022). The transition to such a type of society is possible through special psycho-physical technologies. Thus, the term 'psychonetics' can be as well used in the meaning of a technological discipline that includes into its conceptual apparatus the construing of psychical mechanisms of non-verbal illogical nature. In its turn, the term 'psychonetics' is associated with a broader view of cognition and concept manipulation. The psychonetic approach that

takes into consideration the ousted forms of consciousness when it comes to linguistic analysis, required a new type of conceptual models, and such model (of the mental-psychonetic complex) was proposed in cognitive onomasiology by the Ukrainian professor Olena Selivanova (2006, pp. 322–323; 2008, p. 403).

The article attempts to explain the specificity of this model by focusing on its constituting parts, comparing it with other conceptual models and pondering on its possible use in linguistic analysis or other spheres.

The goal of this article is to highlight the characteristic features of MPC as a total conceptual model that is able to encompass various aspects of the analysed concept as a product of verbal and non-verbal (background, illogical, figurative, associative) thinking.

2. A demand for a dynamic model that reflects verbal and non-verbal mental processes

Psychonetics is a term that is not often used in modern science, be it contemporary linguistics or psychology, though half a century ago futurists prognosticated the advent of the psychonetic era, and this time has finally come. The first usage was fixed in 1970 at the international conference in Kyoto where one of the leading businessmen of Japan, Kazuma Tateishi mentioned psychonetics as the paradigm to which the post-informational technologies will shift soon after the year of 2025. In this paradigm human psychology and cybernetics intersect. The term was used in the close meaning and was popularised by William Irwin Thompson in his book "Pacific Shift" (Thompson, 1986) where he describes the changes in society brought about by the complexities of the post-informational technologies. According to Thompson, psychonetics is a trend in studying how individuals adapt to these changes. It focuses on the psychological impact of the abundance of information and technological advancements on human behaviour, cognition, and social structures. A post-informational society can be defined as one where information is no longer seen as a primary resource. People, having easy access to facts and data, do not see the accumulation of information as a highly valued accomplishment. The focus is on the efficient choice, rapid acquisition and procession, structuring, synthesis, display and application of the obtained knowledge. Consequently, such qualities as good memory, attention focusing, concentrating on the problem, spatial intelligence, critical thinking, creativity, emotional intelligence, and high ability for social connections are emphasised.

On the whole, psychonetics is viewed as an interdisciplinary approach because it integrates biological principles into the development of technologies. It studies the behaviour and functioning of humans as living organisms in technological systems and describes the nuances of the adaptability of the human mind to new challenges. Still, the term is mostly used in the contexts of psychology and cognitive science.

It is predictable that one of the probable linguistic spheres to assimilate the notion of psychonetics is cognitive linguistics. The latter is known to be an interdisciplinary branch based on the knowledge of psychology, neuropsychology, cognitive science and linguistics, and regarding the human language to be one of the cognitive abilities (perception, attention, memory, motor skills, visual and spatial processing) of a human being (Selivanova, 2006, pp. 213–214). The research domain of cognitive semantics, in particular, focuses on the problems of meaning (concept) and those of its contexts in speech (Selivanova, 2006, pp. 216–217). The vectors of research are determined by two oppositely directed processes, one of which can be associated with speech production (the concepts are "packed" into definite language units) while the other correlates with speech perception (the linguistic units are converted into meanings). The first, onomasiological, approach was integrated into the cognitive paradigm through the intermediate stage of functionalism which makes an emphasis on the significance of personal experience such as cognition, anthropocentrism, intersubjectivity, strategicity and effectiveness in speech activity (Selivanova, 1999, p. 88). In contrast, cognitive linguistics aims at structuring and representing knowledge which primarily means conceptual modelling. Such models as frames represent the conceptual plane as well as the process of its verbalization into speech structures. Still, conceptual analysis is incomplete without the consideration of nonverbal thinking, memorising and memory – the factors that are not reflected in existing cognitive models.

The model that could be potentially ampler than frames as it is not restricted to logical or associative operations was suggested by Olena Selivanova, one of the leading Ukrainian cognitive onomasiologists (Selivanova, 2006, pp. 322–323; 2008, p. 155, pp. 471–472). The principle that enables the emergence of such a model is taking into account the interactions between conscious and unconscious mental processes, as well as the role of emotions, instincts, and social factors in shaping an individual's speech behaviour. The structure of MPC is predetermined by (Selivanova, 2008, p. 136): a) the connectionist nature of knowledge organization with the major principle of a neuron zone activation in cognitive processes; b) the refusal from the absolutization of verbal thinking; c) the engram nature of memory and quantum-wave character of information coding in the brain.

This model is based on the ideas of the famous psychologist Carl Gustav Jung, who believed that the understanding of the psyche required an exploration of both the individual's personal experiences and the collective unconscious shared by all human beings (Jung, 1981, pp. 67–68). The model suggests that our mental processes are not only influenced by our individual experiences but also by universal symbols and archetypes that are inherent in the human psyche. Through the integration of these various elements, individuals can achieve a greater sense of self-awareness and wholeness which also means a deeper level of information

procession and a general upgrade of the cognitive effectiveness of the human mind. Taking into consideration the fact that the model aims at reflecting a concept as a dynamic structure, a conglomerate of multiple layers and planes, spheres that overlap and interact, it requires an adequate term. The term coined by Olena Selivanova is the 'mental-psychonetic complex' (MPC) and it is primarily a psychological concept that describes the totality of mental and psychological processes and properties of an individual's personality (Selivanova, 2006, p. 323). Various aspects of intelligence, emotions, perception, memory and other cognitive functions can be combined into a complexity, determining the characteristics of human behaviour and thinking.

This rather general understanding of the notion was adapted to the tasks of onomasiology studies, for which MPC was defined as an organised multi-substrate unit of knowledge, included in the individual's consciousness and his collective unconscious and highlighted in the concept system to describe the motivational basis of the internal programming of names (Selivanova, 2006, p. 264). MPC was applied by the author and her school representatives in the analysis of various classes of linguistic units in the Ukrainian, English, French and Polish languages. The use of MPC as a model enabled a new approach to the problem of motivation, facilitated the formation of its new typology as well as the construing of non-linear syntactic positional schemes, the nature of which is metaphorical or mixed. The explanatory potential of MPC as a mode of analysis is high (Selivanova, 2008, p. 322).

The MPCs constitute the human mind in an integrated way which means that they are connected with one another and may be included into an ampler complex. The processes taking place in an MPC have not been by now described and represented to the fullest, therefore the model has zero positions that will wait for the researchers of the future to fill in.

According to Johnson-Laird (1984, pp. 91–93), the structures of knowledge representation comprise visual images, mental models as the world's abstractions and symbolic (including verbal) propositional structures. The MPC model incorporates the three major groups of constituents (Selivanova, 2008, p. 155): a) verbalised or lingual knowledge, b) non-verbalised knowledge, and c) gestalts having either verbal or non-verbal character. Verbalised knowledge provides world descriptions encoded in primary (natural language) and secondary (symbolic language) semiotic systems. This knowledge comes via texts, comprising knowledge about language and the rules of its use. The non-verbalised MPC constituent is exemplified with spatial reasoning, pattern recognition, visual imagery, and mental manipulation of objects or shapes (Selivanova, 2008, p. 155). As for gestalts, their procession and conceptualization inevitably involves verbalisation operations which makes their non-verbal status transient and unstable.

Non-verbal mental operations play a crucial role in problem-solving, decision-making, and overall cognitive functioning. Research in cognitive psychology has shown that non-verbal mental operations can have a significant impact on how we perceive and interact with the physical world and simultaneously with the verbal network of memory (Selivanova, 2008, p. 369). For example, visualising a complex problem or situation in your mind can help you come up with creative solutions and make better decisions. Similarly, spatial reasoning skills are essential for tasks such as navigation, puzzle-solving, and design. Furthermore, studies have also suggested that our thoughts and mental processes can influence our physical actions and behaviours. For instance, athletes often use mental imagery and visualisation techniques to improve their performance on the field. By mentally rehearsing a specific movement or skill, they can enhance their muscle memory and coordination when actually performing the task.

On the periphery of the sphere of thinking, mental functions (feeling, sensation, intuition, all kinds of transcendence experience) are realised; they correlate with verbal and non-verbal thinking. Below or behind them the structures of the unconscious known as archetypes can be found. Archetypes, after Jung (1981), make the foundation of human culture. They reveal themselves through mental functions and take the form of visual or other images which enable their further verbalisation. The latter is the core operation in MPC as it gives a description to phenomena that the human consciousness can perceive.

The connection of MPC with other complexes or their components is represented in the terminal associative sector of the frame model. The conceptual plane of the MPC is known as *modus* (Lat. 'way, method, order') which means that concepts are organised in a certain way, not every time hierarchically, yet always forming an associative chain or network.

The verbalised constituent of a concept is modelled as a frame of propositional-associative type, the aspect of which is reflected in the designation structure of a verbal sign. In other words, the sign's structure can be seen as a folded proposition. The structure of words, free word-combinations, idioms, sentences and texts is highlighted as dictum in the propositional sector of the frame model, but simultaneously it may fix multiple relations of the concept with other concepts. In practice the ultimate phase of designation is based on the linguistic knowledge (Selivanova, 2008, p. 403) which comprises rules of word-formation and syntax, lexicological competence, free orientation in narratives and discourses that are circulating in a certain culture, etc. The propositional structures produced within human languages are linear and consist of discrete verbal signs, whereas the structure of a concept is multidimensional.

The idea that a sign can be of different "size" and complexity enables us to regard a text as a macro sign which particularly means that a huge amount of information was folded into a very compact unit. The archived unit may be verbal or non-verbal.

The second case involves manipulation of stereometric images. For example, an individual imagines some concept as a sphere or cube, and then compresses the image to a dot. Then the question arises how efficiently another individual can decode the dot, unpacking it first to the form of the cube/sphere, and then – to the concept that correlates with the 3D form. The reverse procedure could be possible due to a hypothetical dictionary of codes and the algorithm of the whole process of data archiving, but another question is if it is the only way to unpack information.

The psychonetic nature of MPCs allows the treatment of concepts as not only informational, but also energetic phenomena with such characteristics as the wave's length, frequency, etc. At the same time, MPCs can be regarded as quantum objects. In this case, we can assume that conceptual archiving can be made in any point of the space and time of the Universe which probably will be an argument to support realists and disillusion nominalists in their long and tedious dispute. The process of developing a new idea may be depicted as mere unpacking of the information that exists somewhere in space (everywhere, according to the theory of quantum confusion) as an archived/compressed/folded MPC. When considering mental processes within the framework of nominalism and realism, one should remember that nominalism emphasises the subjective and constructed nature of mental complexities, viewing them as mere labels or mental abstractions. Such complexities, according to nominalists (URL1), cannot exist independently of a subject. In contrast, realism would assert that mental complexes have an inherent, objective reality that is not obligatorily rooted in an individual mind, but can exist as transpersonal entities.

3. Conclusion

In summary, while the model of MPC unveils all cognitive functions and processes in their totality, lingual networks and frames widely used in cognitive linguistics pertain to how concepts interact with languages.

In psychology, the concept of the mental-psychonetic complex refers to a network of thoughts and emotions that are interconnected in the mind. This idea suggests that our thoughts and emotions are not isolated events, but rather complex structures that shape our behaviour and perception of the world, and mostly do it chaotically. The process can be taken under control on condition of developed self-observation ability and attention concentration power that is higher than the average level.

In present-day cognitive onomasiology the mental-psychonetic complex is regarded as a model of the informational structure of mind where the latter is seen as a holistic and synergetic continuum uniting five cognitive functions: senses, emotions, thinking, intuition and transcendence, and the collective unconscious (Selivanova, 2006, p. 322).

On the other hand, a model of frame in linguistics refers to the way in which language shapes our perceptions and understanding of the world. Frames are cognitive structures that enable the understanding of speech production as well as speech perception processes, because these models highlight the operations of organising our thoughts into speech by means of a language system. Propositional frames, as well as lingual networks or scripts correlate with the verbal constituent of the mental-psychonetic complex. Its non-verbal constituent cannot be modelled with frames, as the sensorimotor system uses a different scheme. Thus, the mental-psychonetic complex integrates different types of models, even such ones that are not yet invented.

The perspective of the mental-psychonetic complex is far-reaching in linguistics. It has already been applied in cognitive onomasiology for the purposes of motivation analysis of verbal signs, from phraseology to poetic syntax, which enables the construing of non-linear positional schemes of syntactic structures. In other research spheres the concept of the mental-psychonetic complex may seem hypothetical today, however, it could have various practical applications in fields such as psychology, neuroscience, artificial intelligence, and even human–computer interaction.

Overall, the MPC holds the potential for significant advancements in various domains. The concept of the mental-psychonetic complex relates to the idea of storing or archiving information in quantum space. It suggests that there may be the potential to store or transfer knowledge, ideas, and memories interpersonally or through a collective intelligence network.

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The article focuses on the problems of conceptual modelling, which during the last decades was used in cognitive linguistics on the basis of the frame model (a cognitive model that structures mental spaces), linguistic networks, schemes, prototypes and gestalts. In the field of cognitive onomasiology, the Ukrainian researcher Olena Selivanova proposed a new type of conceptual model. It is known as a mental-psychonetic complex (MPC) or, in other words, a multi-substrate unit of knowledge that describes the motivational basis of the internal programming of verbal signs. The model of the mental-psychonetic complex was tested by school representatives on the material of nominative classes of various languages, as well as in the analysis of the nominative and cognitive nature of phraseological units of the Ukrainian language and poetic syntax. Conceptual analysis of signs of various types using the mental-psychonetic complex model enabled a new approach to the problem of motivation, development of its new typology, development of non-linear positional schemes of syntactic structures of a non-propositional (metaphorical) nature. The term "psychonetics" was first used by Japanese futurists to describe a post-information society in which efficient data processing operations are valued more than data accumulation. A psychonetic approach to modelling concepts involves a broader view of the problems of cognition and manipulation of concepts. The model covers the interaction of conscious and unconscious mental processes. MPC aims to represent the concept as a dynamic structure consisting of multiple overlapping and interacting layers and planes. Different aspects of consciousness, such as intelligence, emotions, perception, memory and other cognitive functions are combined into a complex that determines the specifics of human behaviour and thinking. The model takes into account that the course of mental processes is influenced not only by individual experience, but also by universal symbols and archetypes that exist in the collective unconscious, which is shared by all people. Thanks to the integration of various aspects of mental activity, individuals develop a higher degree of self-awareness, which significantly increases the efficiency of cognitive data processing.

Keywords: conceptual model, frame, scheme, prototype, gestalt, psychonetics, mental-psychonetic complex, cognitive onomasiology.

Ментально-психонетичний комплекс як цілісна концептуальна модель

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Стаття зосереджена на проблемах концептуального моделювання, яке протягом останніх десятиліть застосовувалось у когнітивній лінгвістиці на основі фреймової моделі (когнітивної моделі, котра структурує ментальні простори), лінгвальних мереж, а також на основі схем, прототипів і гештальтів. У галузі когнітивної ономасіології українська дослідниця О. Селіванова запропонувала новий тип концептуальної моделі. Він відомий як ментально-психонетичний комплекс чи, іншими словами, мультисубстратна одиниця знання, яка описує мотиваційну базу внутрішнього програмування вербальних знаків. Модель ментально-психонетичного комплексу була апробована представниками школи на матеріалі номінативних класів різних мов, а також при аналізі номінативної й когнітивної природи фразеологізмів української мови та поетичного синтаксису. Концептуальний аналіз знаків різних типів за допомогою моделі ментально-психонетичного комплексу уможливив новий підхід до проблеми мотивації, вироблення її нової типології, розробку нелінійних позиційних схем синтаксичних структур непропозиційної (метафоричної) природи. Термін «психонетика» вперше використали японські футурологи для опису постінформаційного суспільства, в якому ефективні операції обробки даних цінуються вище, ніж накопичення даних. Психонетичний підхід до моделювання понять передбачає більш широкий погляд на проблеми когніції та маніпулювання поняттями. Модель охоплює взаємодію свідомих і позасвідомих психічних процесів. МРС має на меті відобразити концепт як динамічну структуру, що складається з кількох шарів і площин, які перекриваються та взаємодіють. Різні аспекти свідомості, як-то інтелект, емоції, сприйняття, пам'ять та інші когнітивні функції об'єднані в комплекс, який визначає специфіку людської поведінки та мислення. Модель враховує, що на перебіг психічних процесів впливає не лише індивідуальний досвід, а й універсальні символи та архетипи, які існують у колективному несвідомому, котре поділяють усі люди. Завдяки інтеграції різних аспектів розумової діяльності індивіди розвивають вищий ступінь самосвідомості, що суттєво підвищує ефективність когнітивної обробки даних.

Ключові слова: *концептуальна модель, фрейм, схема, прототип, гештальт, психонетика, ментально-психонетичний комплекс, когнітивна ономасіологія.*

A mentális-pszichonetikai komplexum, mint integrált fogalmi modell

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A tanulmány a kognitív nyelvészetben az elmúlt évtizedekben a keretmodell (a mentális tereket strukturáló kognitív modell), a nyelvi hálózatok, sémák, prototípusok és gestaltok alapján használt fogalmi modellezés problémáira fókuszál. A kognitív névtan területén Olena Selivanova ukrán kutató egy új típusú fogalmi modellt javasolt, ami mentális-pszichonetikai komplexumként (MPC) vagy más szóval több szubsztrátumból álló tudásegységként ismert, amely a verbális jelek belső programozásának motivációs alapját írja le. A mentális-pszichonetikai komplexum modelljét különböző iskolák képviselői tesztelték eltérő nyelvek alanyeseti osztályain, valamint az ukrán nyelv és az irodalmi szintaxis frazeológiai egységeinek nominatív és kognitív jellegének elemzése során. A különféle jelek fogalmi elemzése a mentális-pszichonetikai komplex modell segítségével lehetővé tette a motiváció problémájának új megközelítését, egy új tipológia kidolgozását, a nem-propozíciós (metaforikus) szintaktikai struktúrák nem-lineáris pozíciósémáinak kidolgozását. A „pszichonetika" kifejezést először a japán futuristák használták egy poszt-információs társadalom leírására, amelyben a hatékony adatfeldolgozási műveleteket többre értékelik, mint az adatgyűjtést. A fogalmak modellezésének pszichonetikus megközelítése magában foglalja a megismerés és a fogalmak manipulációja problémájának tágabb megközelítését. A modell a tudatos és tudattalan mentális folyamatok interakcióját fedi le. Az MPC célja, hogy a koncepciót több egymást átfedő és kölcsönhatásban lévő rétegből és síkból álló dinamikus struktúraként jelenítse meg. A tudat különböző aspektusai, mint például az intelligencia, az érzelmek, az észlelés, az emlékezet és más kognitív funkciók, olyan komplexumot alkotnak, amely meghatározza az emberi viselkedés és gondolkodás sajátosságait. A modell figyelembe veszi, hogy a mentális folyamatok lefolyását nemcsak az egyéni tapasztalat befolyásolja, hanem a kollektív tudattalanban létező univerzális szimbólumok és archetípusok is, amelyeken minden ember osztozik. A mentális tevékenység különböző aspektusai integrálásának köszönhetően az egyénekben magasabb fokú öntudat alakul ki, ami jelentősen növeli a kognitív adatfeldolgozás hatékonyságát.

Kulcsszavak: fogalmi modell, keret, séma, prototípus, gestalt, pszichonetika, mentális-pszichonetikai komplexum, kognitív névtan.