Postmodern Openings
ISSN: 2068-0236 | e-ISSN: 2069-9387
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2021, Volume 12, Issue 1Sup1, pages: 287-301 | https://doi.org/10.18662/po/12.1Sup1/285

A Linguistic and Philosophical Analysis of Anthropological Paradigms

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Abstract: The article justifies the need to involve philosophy in specific scientific research due to the ineffectiveness of verbal-and-figurative models and the inadequacy of character education. Indeed, philosophy can increase their theoretical and applied effectiveness in the long-term methodological perspective. The article shows the wrong side of limitations in specific scientific research imposed by an interdisciplinary methodology. It points out to the disadvantages of applying interdisciplinary methods in psycholinguistics, such as analysis synthesis, induction and deduction. The article expands the range of their understanding to achieve a higher level of reliability. Besides, it proves the inadequacy of conclusions obtained mainly from superficial empirical studies without revealing and analyzing their main causes, it being a violation of the determinism principle. It substantiates the need to comply with methodological principles of objectivity and systematicity while analyzing the concepts of the humanities block. If one ignores these principles, it can lead to eclecticity and, hence, the inefficiency of specific scientific research. The effectiveness of methodological principles in psycholinguistics is shown through a consistent analysis of freedom as a philosophical category, as well as a gradual analysis of the links between such concepts as freedom - responsibility, freedom - arbitrariness - responsibility, freedom - interest - arbitrariness.

Keywords: *person, methodology, method, freedom, responsibility, arbitrariness, interest, education.*

How to cite: Stezhko, Y., Drabovska, V., Gusak, L., Koliada, E., Derik, I., & Hrushko, S. (2021). A Linguistic and Philosophical Analysis of Anthropological Paradigms. *Postmodern Openings, 12*(1Sup1), 287-301. https://doi.org/10.18662/po/12.1Sup1/285

Introduction

According to Sartre (2011), after being born, a human is just a "project". Therefore, personality development is always relevant, along with the problems following this process. Society made some attempts to solve these problems differently in different epochs, namely, through coercion or education with the help of forms of social consciousness (law, religion, philosophy, morality, art). Today, one of the leading places in personality development belongs to the system of social sciences and humanities. In the light of concepts and predictions, they elaborate models of education which correspond to conventional patterns of spirituality in this society. Postmodern philosophy made significant adjustments to the priorities of personality development. Indeed, the expression "prime examples of culture" sounds somewhat archaic today because of its abstractness. As indicated by Nietzsche (1990a), one of the founders of postmodernism, "culture cannot do without passions, vices and malice" (p. 450). Moreover, "it is we and only we who invented causes, interdependence, coercion, law, freedom, basis, purpose" (Nietzsche, 1990b, p. 257). The practice of millennia shows that such opinions have sufficient grounds. Therefore, it is essential to take them into account when conducting scientific philosophical research and engaging in personality development.

Also, one should pay specific attention to Aristotle (1983), who "refers to generic features of humans to rationality and sociability, which make them different from animals (p. 166). At the same time, "rationality and sociability" assume that "with every decision we perceive, both ours and others', we consider ourselves entitled to ask why, that is we assume that this decision must have been preceded by something we now call the basis" (Schopenhauer, 1993, p. 284).

As a result, there appears a certain contradiction. On the one hand, there is rationality (including related categories of determinism, necessity, law) and sociability (insisting on the impossibility of absolute freedom: to live in society and be free from society is impossible). On the other hand, one can see the "carnival" of subjectivism. All this determines a rather specific and complex "framework" of educational and evaluative models of character education. This framework should be implemented through the vertical of state institutions, where the education system occupies the leading position. Therefore, the role of both philosophy and psycho-pedagogical humanities in improving the effectiveness of educational influence is quite clear. As practice shows, the issue of effective personality development is

indeed relevant. Some scholars even associate its relevance with the very possibility of alarming threats to society's existence.

The urgent ***problems*** of psycholinguistics in Ukraine include the inconsistency between speech-related and axiological models of education and modern realities. It, in turn, leads to low effectiveness of educational influence on a person (who is the ***object*** of research) and low practical feedback. Psychologists and educators focus on this problem, too. One should pay particular attention to theoretical and methodological studies of Navalna, Mizin's works on linguistic didactics and methods of psycholinguistic experiments, Karaulov's and Ufimtsev' methods of associative experiments and others. Besides, different aspects of the problem under study are covered in the works of many scholars (Gerasymova, 2019; Nerubasska & Maksymchuk, 2020; Melnyk et al., 2019; Sheremet et al., 2019).

The problem of methodology in linguistics is indirectly reflected in the linguistics philosophy of Batsevych (2016), Gumboldt (2000), Leontev (1997), Leshchak (1996), Sapir (1993) et al. However, one should not consider a linguistic reflection of the very methodology to be complete and its effectiveness to be sufficiently covered in practice. Every time there appear new aspects of the problem in the content of sociocultural transformations. Therefore, (this is also the **aim** of this research) one needs to pay more attention to some "gaps" in methodological justification of the humanities-related knowledge system. Furthermore, it is vital to identify their unknown opportunities since it might be them decreasing the effectiveness of the proposed models of educational influence on a person.

The methodology of this research is based on rational philosophy since it ensures the maximum depth of a person's cognitive capabilities. Philosophy, as well as methodology, employes the system of categories created by Aristotle, including freedom – necessity, single – universal, essence – phenomenon, content – form, system – structure – element (based on the principles of objectivity, rationality, determinism and dialectical logic). Besides, it requires that they should be observed at all stages of cognition and practical implementation.

The main theoretical research methods are as follows: analysis, synthesis, induction, deduction, rising from the abstract to the concrete, semantic analysis, analogy, generalization, systematization. Empirical methods include surveys, questionnaires, conversations, comparative analysis of the survey results and subsequent synthesis in the conclusions.

Restructuring the areas of human research

The role of psycholinguistics may seem to be insignificant in the methodological context. At the same time, it is considered rather antisocial in teaching foreign languages to young learners. Being an interdisciplinary cognitive science in its fundamental part, psycholinguistics is included in the system of humanities and social sciences, namely from neurophysiology to social philosophy. It is also directly related to personality development acting as the core of anthropocentric areas in linguistics.

The representatives of psycholinguistics only now start to see the need to include philosophy in the process of developing psycho-pedagogical competencies, as well as speech-related and axiological models of education. This assumption is not new since philosophy acts as a methodology concerning specific sciences in the status of the course "Philosophy of Science". It has never ceased to be relevant, given the ongoing discussions on this matter. On the one hand, there is a common understanding that philosophical categories serve as "those general forms (schemes) of a person's activity and help to create a related experience, that is different perceptions create knowledge" (Ilenkov, 1984, p. 67). Therefore, there appears to be an ever-increasing need for philosophical methodology.

On the other hand, the interdisciplinary methodology of humanities, rather than philosophy, is often viewed as the *starting* point (basis) of psycholinguistic research. "The basis for developing communicative-and-speech competence is "initial competencies", which include common knowledge of humanities, personal culture and intellectual skills being the starting point for developing its components" (Korniiaka, 2018, p. 189).

Thus, there is certain disregard to a philosophical analysis of psycholinguistics concepts and methodological requirements of rational philosophy. Some methods of psycholinguistic research are sometimes "incomplete". Indeed, psycholinguistic research occasionally employs *only* the method of incomplete simple induction, whose scientific reliability is rather poor. The prevailing (as a rule, emotional) responses of respondents are identified with the truth. Review and analysis are identified as the same, too. Common theoretical conclusions are drawn based on a simple set of facts.

Psycholinguistic research somehow fails to use the "analysis-synthesis" interdisciplinary pair method, including definition analysis, complex analysis, comparative analysis, which often are separated from synthesis. "Universal elements inherent in unity disappear during analysis.

Such analysis which leads one to products which have lost their universal features is not such in the true sense of the word" (Vygotsky, 1982, p. 14). It is clear that this method of research does not give unambiguous scientific results and, therefore, should be used carefully.

All the aspects mentioned above are not always visible. However, they could lead to the ineffectiveness of applied models in cogitative, linguistic and image-related development of personality. Thus, there is a need to develop a "concept of universal semantic space in general" as a "general thought-related code" in the linguistic and philosophical discourse (Mizin, 2006, p. 73).

The need to apply the philosophical methodology in psycholinguistic research is also associated with the fact that the whole variety of linguistic worldviews share the basis coming from the human essence itself and a logical way of cognitive understanding of reality ("the logical way of thought is the same for all people..." (Schweitzer, 2012, p. 101). Therefore, it is impossible to solve specific problems if general problems have not been solved. The researcher would always "encounter" them. When one stumbles upon them blindly and unconsciously, ignoring the basic principles of logic, one dooms oneself to failure in research and low efficiency of the main model of education. However, even an applied part of psycholinguistics seems to understand this truth. A discussion about the nature of verbal associations may bring an assumption about the priority of semantic connections: while some authors consider them as driven by lexical co-occurrences, others emphasize the role of meaning-based connections" (Vivas et al., 2019, p. 245). Other authors are more specific: although "lexical-semantic processing is influenced by the beneficial effect of sensory-perceptual and sensory-motor information of concepts" (Vonk et al, 2019, p. 2), "the concreteness effect, measured at different levels of abstract words provides evidence in favour of a unitary semantic space" (Vonk et al., 2019, p. 2). The sensory-perceptual influence is undeniable, however, as it seems, it is not the main one. Due to meaning and sense, semantics come to logic, the ratio of invariant all-terrestrial thinking. Moreover, anthropological paradigms of psycholinguistic research focus on the maximum volume of information, including that outside psycholinguistics. It is rather natural since the object of research and influence, that is personality, is the integrity of contradictory variety.

Psycholinguistics' consistent pursuit of anthropological paradigms makes it possible to restructure the areas of human research. The latter should, first of all, be systemic. At the same time, it is "impossible to fully understand the essence of systematicity in language, without relying on the

system concept in other sciences and its more general methodological principles" (Leontev, 1997, p. 7). Second, a system should be hierarchical. Indeed, the study on the object of influence should start with discovering the maximum depth of cognitive capabilities of both the researcher and discipline. Next, it should be followed with subsequent development and application of speech-related tools of educational influence in practice. This approach is based on a hierarchically organized connection between sciences. If needed, they come from or are developed based on one from another. Altogether, they originate from philosophy. The generality and universality of philosophy, its logical thinking organize all sciences into a conceptual picture as the basis for developing semantic universals.

Thus, the categories of philosophy, rather than the concepts of humanities, should be laid in the foundation of initial knowledge, "initial competencies" in education. The conceptual picture of the world should go deeper, namely, from the "concept/notion" relationship to the "concept/category" one. It should constitute the essential core of competencies, in which the intellectual "workload" expressed in a logical form prevails. When perceiving information, however, one does not follow a complicated way of rational comprehension, doing it unconsciously (Freud, 1930). It is philosophical categories which are the main prerequisites for achieving empathy in linguistic communication.

The issue of interconnection and interaction between thinking, speaking and emotional-and sensory images in the complexly organized and internally contradicted combination of components of competencies remains inadequately studied. The role of thinking in creating a linguistic worldview lies in the nomination of abstractions to determine their sensory basis. It, however, does not refer to a clear and definite sequence. The very language acts as a sensual expression, think materialization, and mental comprehension of the objective world. In this aspect, the core of thinking, language and images is the block of humanities (only its research-related part). It helps to reinforce the analysis of philosophical *categories* with the analysis of scientific *concepts* ("the word is almost always ready if the concept is" (Vygotsky, 1982, p. 19). The lexeme "content" is central to the conceptual thinking of science. The cognitive load of competences syncretizes or "merges" with the sensory-and-informational one based on constant emotional background. Still, linguistic and philosophical discourse is giving more and more importance to the role of thinking in linguistic worldview. It is well-known what an insurmountable power a myth originated in a person's mind acquires *before* receiving a rational and logical explanation about an object, an event or an act.

The effectiveness of applying the philosophical methodology in psycholinguistic research can be proved through analyzing the lexeme *"freedom"*. This choice is due to its extreme prevalence in the individual and public consciousness. One should also pay considerable attention to the obvious "contradictory unity" and the hierarchy of the content of the lexeme *"freedom"*, namely, from an emotional word to a concept and a category. Following the requirements of philosophical methodology, the analysis should begin with the category *"freedom"*. In philosophy, this category is sufficiently studied, therefore this article only briefly touches its characteristics, such as *relativity, controversy and responsibility*.

Relative freedom is almost similar to the category *"freedom"* since the choice of action options is always finite (limited). A person can be free only at the stage of planning, that is subjectively. His or her freedom in real actions gradually becomes more objective, *relative* since it is limited by external determination and necessity. It is well-known that it is impossible to live in society, being free from it. There are many typical examples in all spheres of public life which can prove this statement that.

The *contradiction* of the category "freedom" manifests itself in a methodological requirement for applied sciences to represent free actions as necessary and determined ones in methods and models of education, which is an obvious contradiction (Stezhko & Stezhko, 2018).

Responsibility is a consequence, one's response to the limitations of freedom. It is an answer which one hesitates to give. According to Sartre (2011), freedom is the tragedy of human life. Indeed, free choice in a difficult life situation can lead to tragedy and there is nobody to blame for it. Although free actions mostly have positive results, the constant expectation of something irreparable makes a person unhappy. Being unable to change anything, one is doomed for freedom by the very fact of birth and "cursed by it" because of responsibility (Sartre, 2011).

Thus, the article defines categorical and methodological areas in which one should conduct a theoretical analysis of the specific scientific concept of "freedom" in the context of the humanities block. In their psycholinguistic research of the lexeme "freedom", Bubnova and Kazachenko (2018) indicate "the importance of a comprehensive study on this subtle concept, given with its conceptual, figurative and axiological aspects" "based on anthropological paradigms of modern linguistics" (p. 14). Without underestimating the theoretical and practical value of this concept, one should find out which interdisciplinary definitions of this lexeme in explanatory dictionaries have encouraged these authors to almost anti-scientific results. It is essential to analyze how the quality of research would

increase after employing philosophical methodology, that is moving from axiological and conceptual analysis to categorial analysis as an initial one.

A psycholinguistic analysis of such concepts as freedom and arbitrariness

Having analyzed the definition of the lexeme "freedom", Bubnova and Kazachenko (2018) consider freedom as absolute and unlimited since non-philosophical dictionaries prioritize its such qualities: (freedom is "1) *ability to act freely according to one's own desire*, 2) *the absence of all kinds of limitations or restrictions*" (p. 15). However, if such an understanding of freedom, without methodological analysis, is incorporated in initial knowledge and applied models of character education, the negative influence of such slogans as *"I am freedom!"*, *"For our and your freedom!"* will slip the attention of people and it will be impossible to optimize social life through effective character education. It is so because freedom without restrictions or prohibitions is *arbitrariness*. The lexeme "arbitrariness" carries a predominantly negative connotation. It implies actions which contradict traditions, rules and laws of society and do not follow the logic. Also, it refers to acts which may cause freedom abuse and violate freedom of others.

Therefore, this article relies on a psycholinguistic analysis of the specific scientific understanding of the lexeme *"freedom"*, which, oddly enough, almost coincides with the content of the lexeme *"arbitrariness"*. The main reason behind it is quite understandable. The lexeme "freedom" has been studied in the context of humanities (the obtained results were included in explanatory dictionaries) and, simultaneously, outside philosophical and methodological areas. Such an understanding has determined the logic of its analysis in the article.

However, it is not the only reason. Moving from a conceptual to *"figurative-and-axiological"* analysis of the lexeme "freedom", one should consider the fact that its definitions in non-philosophical dictionaries practically coincide with the results of an empirical study on this very lexeme conducted by the authors of the article. They are similar in the identification of freedom and arbitrariness: freedom is *"flight; independence, happiness; money, single life, being forgotten, without burdens, desire; anarchy, street, pleasure, joy"* (Bubnova, & Kazachenko, 2018, p. 18). *"The associations with a philosophical understanding of freedom were not very different from the previous ones, representing a kind of "freedom" "from everything, from everything and everyone, from duties, from work, absolutely free, anarchy"* (Bubnova, & Kazachenko, 2018, p. 20).

Indeed, it is easier to imagine the emotions of *"happiness, joy, pleasure"* because of freedom not burdened with responsibility. Thus, verbal and figurative models of education are characterized by certain content-related and verbal disorientation of the very researchers. It is also evidenced by their disagreement with Freud's famous statement: "in fact, people do not need freedom which is impossible without responsibility and the very responsibility frightens them" (Freud, 1930, p. 56).

One can ask why such concepts as *"freedom" and "arbitrariness"* are almost similar in everyday practice. Freud has an answer for it: *"The liberty of a person is no gift of civilization"* (Freud, 1930, p. 21). *"It (a desire for freedom) may also spring from the remains of their original personality, which is still untamed by civilization and may thus become the basis in them of hostility to civilization"* (Freud, 1930, p. 22). Therefore, "*no doubt he (a person) will always defend his claim to individual liberty against the will of the group"* (Freud, 1930, p. 22). According to Freud (1930), the desire for absolute freedom, "freedom from civilization" is inherent in human nature. Given that *"a desire for freedom may be ... revolt against some existing injustice"* (Freud, 1930, p. 22), one can conclude that only a negative connotation of arbitrariness is a clear exaggeration. Following the concreteness of truth, it is vital to determine the priorities of analysis, namely, the maximum freedom of a person or the way of improving civilization through certain limitations of freedom by external determination and necessity. Undoubtedly, this particular problem should be better studied. The authors of this article are guided by the principles of rational philosophy and Freud's considerations and, therefore, believe that *"civilization is synonymous with perfecting, that it is the road to perfection pre-ordained for men"* (Freud, 1930, p. 22). *"The development of civilization imposes restrictions on it, and justice demands that no one shall escape those restrictions"* (Freud, 1930, p. 21). Otherwise, the conflict will be antagonistic, irreconcilable, and the creation of models of character education in the light of humanities will lose its reason.

In a narrower context, freedom and arbitrariness indeed have something in common. They are united by an aspect of absoluteness. If such essential semantic components of freedom as *relativity, controversy and responsibility* "evaporate, disappear" in the analysis process (Vygotsky, 1982), *"absoluteness"* remains and gradually becomes the basis (after all, the magic word *"freedom"* is present in everyday life) for invisible creation of almost new content-related synthesis, that is *arbitrariness*. After all, freedom acquires the characteristics of limitedness and relativity only in actions (externally) and in intentions (subjectively). Freedom is as absolute as arbitrariness (a person is entitled to think about everything he or she wants). This easily leads to simple syllogism, that is freedom and arbitrariness are synonyms.

However, it is a responsibility that separates them. Arbitrariness is absolute freedom "restricted" by nobody and nothing. In actions and intentions, it fully excludes responsibility, which is still an inherent part of freedom.

Given that a person can only be responsible for actions manifesting their freedom, young people may turn to arbitrariness and, thus, irresponsibility and impunity as a result of gaps in education and character building. Such actions cause can even cause deviant behaviour and massive bloodshed. Therefore, it is not an exaggeration to say that "if there are more and more young people who view freedom as a complete disregard for society, their very existence is under threat" (Bubnova, & Kazachenko, 2018, p. 21).

Some differences in the understanding of the lexeme *"arbitrariness"* reveal another issue. Arbitrariness is a concept which does not have a status of a philosophical category. It means there is no philosophical or essential core in the hierarchy of understanding this lexeme. It might have become one of the reasons behind "conceptual blurring" in the understanding of arbitrariness. Therefore, humanities present a wide field of opportunities for a detailed study on such categories as "freedom – responsibility" with a transition to "freedom – arbitrariness – responsibility". First of all, psychological discourse is required. It is the psyche that considers only essential components from a complex combination of elements of any action and places the burden of responsibility on other people's actions and external circumstances. The psyche can sometimes turn its responsibility into partial or elusive. Also, it can, *with reason*, postulate its complete absence, when there is a truly free action (Orlyk & Stezhko, 2019). Thus, the urgent objectives of the research are as follows: to promote research on the mechanisms of the psyche's action in this area and incorporate the obtained results into the content of initial competencies in education.

It could seem that a philosophical and theoretical analysis of categories and concepts is weakly connected with the practice. However, this is not the case. All their characteristics are not abstract, primarily because they belong to the centre of anthropological paradigms, namely, a real person. "In man creature and creator are united: in man there is not only matter, shred, excess, clay, mire, folly, chaos; but there is also the creator, the sculptor, the hardness of the hammer, the divinity of the spectator and the seventh day – do ye understand this contrast?" (Nietzsche, 1990b, p. 226). Besides, Nietzsche (1990b) dispassionately singles out "contradictory unity" in a person, making this definition a methodological mission for anthropological dimensions of all studies within humanities.

It is untrue to say that the basic contradiction of a person's essence failed to attract the attention of scholars. As already noted, however, this assertion almost did not form the *basis* of conceptual research. Humanities sometimes focus on positive characteristics of personality, the unconditional priority of humanity as an initial holistic axiological characteristic of a person, rather than on the impartiality of the research.

Thus, psycholinguistic research and experimental data given by Bubnova & Kazachenko (2018) demonstrate the innate human drive for absolute freedom, namely, arbitrariness. One can see that only a speech-related and figurative form of the expression changes. The methodology comes to the same conclusion, even though pointing out to the main reason behind the constant human drive for arbitrariness. Primarily, it is a material *interest*. It "is the beginning of all our thoughts and all our actions" (Helvetius, 1938, p. 34). The very interest is the attribute of the "contradictory unity" of consciousness and the *basis* of people's activities. Its strength is comparable to the drive for absolute and not relative freedom. The proximity of arbitrariness and interest can be proved by the answers of respondents. They state that freedom without limits is happiness. Besides, a person associates interest with the idea of happiness. "Interest is simply to say what everybody considers necessary for their happiness" (Holbach, 1963, p. 311). The study on interests in the context of their moving to relative freedom as social philosophy or humanities is rather insufficient. Accordingly, their role in applied methodologies and models of education is not taken into account. It is incommensurable with their importance.

Conclusions

Thus, there can be some doubts over the effectiveness of philosophical methodology in highlighting the issues of humanities and optimizing the content of competencies and models of education. However, they are unjustified since, despite their abstractness, philosophical categories are very much rooted in everyday life.

The obvious *"contradictory unity"* of the lexeme "freedom" deserves further in-depth research to come up with some effective practical recommendations about harmonizing interpersonal and social relations. However, today can bring many opportunities for it. Indeed, the article shows that there is an obvious shift away from philosophical principles of objectivity and impartiality of psycholinguistic analysis, which leads to some distortion of the content of components in initial competencies. The subjective component is rather understandable. It is quite difficult to ignite

understanding or empathy by *"enriching"* the content of educational models with negative (for example, antisocial) components of the human psyche. Although, there are some comments: difficult does not mean *needless* or *impossible*. It is essential to "only" change the discourse and direct the hierarchy of anthropological research to develop a "balance" of the new content of psycho-pedagogical competencies. The proposed direction does not exceed humanity since the struggle with the negative manifestations of human essence is positive in itself. Moreover, it should be followed by the high evaluation of a person's positive qualities. The main aim of the research is to cultivate voluntary and conscious self-determination.

The state plays a significant role in this process, being rather interested in it. After obtaining the recommendations of humanities representatives, the state is entitled to change reality so that all options for citizens (the range of choices from the "options" proposed by objective reality is always specific and final) were positively acceptable and scholars and educators could create an emotionally attractive form of communication influence. After all, "education is erratic if it does not control the internal processes of the subject, does not take into account the laws of their course and generation and even counteracts the naturally determined tendencies inherent in them" (Bekh, 2008, p. 609). If forecasts and specific models of education are created without taking into account methodological requirements of rational philosophy, there is a low chance of their high effectiveness in practice.

Acknowledgment

Regarding the number of authors, the article is interdisciplinary in nature, which has led to the study of specialists from different fields and from different universities. Thus, the article gives a philosophical explanation of the deviant behavior of young people, offers specific measures for the practical implementation of the results of the analysis of the concepts of freedom-responsibility, freedom-interest-responsibility by the humanities and the highest authority. The illegality of the limitations of specific research by interdisciplinary methodology is shown; pointed out the shortcomings of the application of methods of interdisciplinary level of research in psycholinguistics - such as analysis and synthesis, induction and deduction; the range of their understanding has been expanded to achieve the highest level of reliability; pointed out the inadmissibility of conclusions obtained mainly from superficial empirical studies, without identifying and analyzing their root causes - because it is a violation of the principle of

determinism. The necessity of observance of methodological principles of objectivity and systematics at the analysis of concepts of the block of humanities is substantiated: ignoring of these principles leads to electicity, and means and inefficiency of concrete scientific researches. The effectiveness of the "mechanism" of methodological principles in the humanities, in particular, and in psycholinguistics is illustrated by a consistent analysis of the philosophical category of freedom with a transition to the analysis of the concepts of freedom-responsibility, freedom-arbitrariness-responsibility and freedom-interest-arbitrariness. The authors point out that the contradiction of the concepts characterizing the personality has an objective nature, as it is connected with the contradiction of the object of study - the person himself, his individual-personal diversity - which makes it unacceptable to place excessive emphasis on its positive qualities in analysis. All this led to the necessary selection of a group of authors who participated in the study and writing of this article.

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