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THE ASSOCIATIVE CHARACTERISTICS OF LINGUOPHILOSOPHICAL CONCEPT “FREEDOM” IN ENGLISH, ARMENIAN AND CHINESE LINGUOCULTURES

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Abstract: The article entitled “The Associative Characteristics of Linguophilosophical Concept “Freedom” in English, Armenian and Chinese Linguocultures” is devoted to the study of the linguophilosophical concept “Freedom” in different linguocultures, which is deeply related to the formation of the meaning of life for any individual and the main axiological functions of personality.

The *aim of the study* is to give a complete characteristic of the linguophilosophical concept “Freedom” in the above mentioned linguocultures.

The *novelty of this work* is determined by representing the construction of the model of “freedom” as a linguophilosophical concept, as well as defining its philosophical, cultural, linguistic and associative characteristics. This study is also important in identifying the ways of expressing “Freedom” in the lexical-phraseological system of language and communicative behavior.

Keywords: linguoculture, universal concept, freedom, linguophilosophy, association, liberty, notion.

The Notion “Concept” in Linguoculturology

21st century is widely characterized by its scientific tendency to cross-penetration of multiple branches. The latter has triggered the activation of linguoculturalogical investigation i.e. the in depth investigation of culture, language and their nature of human activity.

Currently, there is a tendency towards the development of linguoculturology and philosophy into science devoted to the study and description of correspondence of language, culture and phi-

losophy in synchronous interaction. Undoubtedly, each newly-formed branch of science needs its own terminological apparatus. Henceforth, idea of concepts, which is intensely developing, can serve as a solid background for such a terminological apparatus.

It is worth mentioning that the term “concept” is widely implemented both in linguistics and in philosophy. In modern linguistics the notion of *concept* is one of the most widely discussed and controversial. If in the previous century a lot of linguists consider concept as synonymous element to the word “notion”, in modern linguistics

the picture has drastically changed. Different scientists hold controversial viewpoints in term of this. According to Russian linguist Stepanov these terms belong to different sciences. According to him “Notion” is excessively used in philosophy, in logic, as well as in linguistics whereas “concept” was primarily used in mathematical logic and later on in culturology (Stepanov & Proskurin, 1993, p. 40).

In order to provide an in-depth understanding of the terms “concept” and “notion”, the etymology of these terms should be considered first.

In modern English the dictionary meanings of the terms “notion” and “concept” by and large coincide. There are two main directions to consider the relations “notion-concept”.

In regard to concept-notion relations in modern Linguistics there are two contradictory directions. In the work of some linguists (A. Babushkin, N. Shvedova, G. Lakoff, A. Khudyakov and others) concept and notion are represented as interchangeable alternatives.

This basis of their idea is mainly accomplished through the abstraction and with the help of which objects and situations are classified to special descriptions. The notions are represented through terminological units. Some of them are defined by their duality: externally (through spectrum of objects) and internally (through component representation).

At the same time in the works of V. Maslova, L. Cherneiko, V. Karasik and others the terms “notion” and “concept” are not equal to each other.

In the works of these linguists we can notice that concept serves as a “fetus” of the word-meaning, hence it is not accidental that concept-based analysis of word-stock is truly formed on the semantic analysis of word-forms. So, the in-

terconnection of the terms concept and notion is not synonymous.

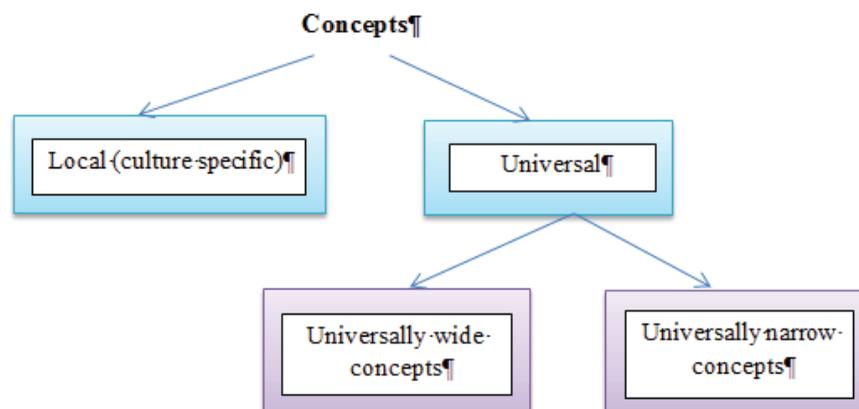
In the works of these linguists we can notice that concepts are considered wider notions, condensing more complicated system of demonstration, meanwhile notions are considered as subordinate localized illustrations. Notions are more static, accurate while concepts more dynamic.

According to D. Khairullina (2018) a concept is semantically deeper than a notion. It is close to a human mental world, culture and history... (p. 303).

In English the terms “concept” and “notion” are interwoven. In Armenian, the loanword “կոնցեպտ” is used in philosophy with the meaning “ընդհանուր հասկացություն, ըմբռնում, պատկերացում”. In Chinese the terms “concept” and “notion” are also interwoven. It is hard to clearly make a distinction among their semantic boundaries.

Initially the above-mentioned terms were mainly used in logic and philosophy. S. Askoldov (1997) was the first to use the term “concept” in the aspect of humanitarian sciences. Then, only during the second half of the 20th century the linguists tried to define the peculiarities of concept and find its place in the scientific linguistic table.

Despite the existence of diverse interpretations of the term “concept” researchers in different fields of science state that the “concept” is a condensed illustration of mental activity. In our attempt to observe concepts in philosophy, language and culture, we have noticed that all concepts are mainly divided into two groups: local and universal. In our perspective universal concepts should also be divided into two subgroups: universally narrow concepts (regional) and universally wide concepts (worldwide).



In the works of modern linguoculturologists (Vorkachev, Karasik, Gurevich and others) much attention is paid to the formation of certain types of concepts. For instance, they distinguish between *teleonomic concepts* (Vorkachev, 2003) related to high values such as happiness, motherland, love and so on and regular concepts (Karasik, 2001). There also exist *ethnospecific concepts*, expressing a special understanding of this or that ethnos (*privacy, punctuality, art of living*). From another point of view conceptual groups or fields are analyzed (such conceptspheres as *tolerance, war and will*), *individual-authoric* concepts in the consciousness of philosophers and writers are discussed.

Based on the above-presented material we can state that a concept is a multifaceted unit of collective consciousness about general, basic, sacral values and about the surrounding environment.

In fact, different concepts can have different value scales depending on historical specificity of relations towards the given “concept”, the impact of religions under the influence of which this or that kind of culture has been formulated within the frame of which “concepts” are being discussed.

In the course of time under different circumstances (socio-political transformation, replacement of dominant ideology, change of moral norms, emergence of new value-system) the object of universal concepts can be transformed.

Brief History of the Concept “Freedom”

Throughout human history it is widely believed that freedom is a universal value. No value is more charged semantically than that of freedom. “Freedom” is defined as “the state of being free to any political, social, civil or other pressure, restraints or confinement”.

Freedom for many people is associated with free will, the ability to make choices that are free from coercion. It is believed that “Freedom” is enjoyed by all individuals except those who are in prison. If we carefully examine the idea and reality of freedom throughout the human evolution, we can notice that what we humans call “freedom” is in fact an ideal that consists of three interwoven elements: 1) national freedom,

2) political freedom, and 3) individual freedom.

In history the concept of freedom has been perceived differently. To assume that these three ideals of freedom always go together is not true. History proves that some of them can be exclusive as well. Citizens of different countries may enjoy national freedom with the exclusion or inclusion of political or individual freedom (Nazi Germany under the tyranny of Hitler, North Korea are some examples). In fact, the desire of independence as a representation of national freedom is the most essential of all human freedoms. National freedom is above all concepts and values for lots of people. Citizens clearly perceive that through national freedom they can only get individual and political freedom.

In the literature of philosophy one can frequently come across to examples of political and national freedom but not individual freedom. For instance, ancient Sparta had national and political freedom but none of individual freedoms we expect today.

The comparative analysis of history demonstrates that one of the most basic human feelings is the desire for national freedom.

A bright example of national freedom is China. Chinese people always stratify national freedom above all the freedoms. While American history provides us more examples of the importance of group or individual freedom. African-American fought for their individual and political rights, females put forward the priority of equality. 16-21 Amendments clearly demonstrates that people in the USA value personal freedom over country’s freedom.

Armenians, throughout the history have been under the tyranny of lots of countries, have faced lots of wars, lost their independence. All these factors affected Armenian mentality. In Armenian collective memory national freedom always comes the first.

Many philosophers, politicians and writers have written about “freedom” in contrast to political freedom.

Rousseau (1954) opened his treatise on “The Social Contract” with the famous words “Man was born free, and he is everywhere in chains” (p. 6). When Rousseau spoke of “Freedom” in this context, he usually meant freedom from the constraints of advanced political institutions of modern European civilization. Freedom from such constraints is promoted by a return to more

primitive and natural ways of living. It can be called the Romantic image of freedom.

At the time of Roman kings, for example “freedom” was unequivocal. It meant freedom from the rule of the kings. But when that rule ended, when freedom was achieved, “freedom” ceased to be unequivocal. With the abolition of the Roman monarchy, as Dr. Wirszubski (1957) has pointed out, the Romans began to shift the reference of the word “liberty” to something positive (p. 58). “Libertas” meant no longer the absence of monarchy, but a concept of popular government embodied in the republican constitution of the commonwealth.

Charles the First is reported to have said from Scaffold on the 30th of January 1649: “For the people and truly I desire their liberty and Freedom as much as anybody whomsoever, but I must tell you, that Liberty and Freedom consist in having of Government, and those laws by which their Life and their Goods may be most of their own. It is not having a share in Government, sir, that is nothing pertaining to them” (Gregg, 1981, p. 347).

This seems to be royal definition of the word “freedom” or to be more exact, a redefinition. And it is clear what effect the royal utterance was designed to achieve. By proclaiming himself in favor of freedom (redefined) the King stole the colors of the rebels, or rather he stole the shorthand sign “freedom” which they had made to stand for “freedom from Stuart rule” and made that sign stand instead for “freedom from anarchy” (Gregg, 1981, p. 348).

Another, no less thoughtful President, Franklin D. Roosevelt, it is remarkable among the statesmen of history in having seen that it is not enough to speak of “freedom” unless one explains what one wishes to be free from or free for. Thus, when he proclaimed as the goals of Allied policy in the Second World War, four

freedom-freedom from fear, freedom from want, freedom from worship and freedom of speech—Roosevelt made his program meaningful. It was perhaps an unrealistic, Utopian program, but at least it could be understood (Crantson, 1967, p. 454).

When you talk of freedom, you cannot be sure of making your meaning clear by putting an adjective in front of the substantive. We often hear, for example, of “economic freedom” and “religious freedom” “freedom of speech”, “freedom of movement”. Neither is unambiguous.

Modern world has placed freedom in the first place in the list of its values (Bauman, 2011, p. 74) which can be illustrated by the frequency of appeal to the concept of freedom as an argument in favor of breaking taboos. The concept of “freedom” is often verbalized with the help of lexical units with the meaning of “being beyond the boundaries” and interpreted with the help of the metaphor “open-close”.

Method: Participants and Data

In order to thoroughly reveal the perception of the concept “Freedom” in Armenian, Anglo-American and Chinese culture, a quantitative method of investigation was employed. Empirical data was collected in the form of questionnaires. Answers are mainly collected from college students and people aged 30-40. Over 200 people took part to this questionnaire.

Participants were asked to complete the questionnaire anonymously. After the identification and determination of survey, the probable common perceptions and associations of the concept “Freedom” were investigated. An attempt was made to include people living in different geographical locations with different cultural, religious, ethnic and linguistic backgrounds.

Table 1.

Associations (cultural, historical, social, political connotations)

	Direct	Reversed
Freedom(Arm)	Life in abroad, Armenia, social, political, historical (15 participants)	Independence of Armenia 1991 (15 participants)
Freedom (Western)	America, cultural, historical, banner (symbol of freedom), black (Afro-American), political, social	July, day of Independence, USA, America, Wall of Berlin, jeans (22 participant)

	(22 participant)	
Freedom (CN)	America, cultural, historical, abroad, foreign countries (30 participant)	New York, Los Angeles (30 participant)

Table 2.

Notion of Freedom

	Direct	Reversed
Freedom(Am)	Wanted, everyone, life, is granted, for everyone, forever, necessity, tent, euphoria, happy, hope, summer, peace, excellent fine, joy, barricades, struggle, achieve, conquer, burden, limitation, rare, nonsense (25 participant)	Richness, youngsters, youth, danger, happiness, finish, adolescence, idleness, idle, diploma, call, break, to walk, vocation, wait, victory, lecture, imagination, hobby, to struggle, conquest, eagerness, burden, interrelated, do not believe, do not see, none (25 participant)
Freedom (Western)	Alive, life, love, peace, good, happiness, hope, lovely, youth, ills, impossible, nothing, More (13 participant)	Luxury, betterment, happiness, harmony, victory, holidays, leisure, amusing, camping, relax, adults, holiday, mountaineering, vocation, weekend, bedsit, campaign, twenty-one, apartment, bedsit, commune, detached (13 participant)
Freedom(Cn)	Good, hope, peace, Nowhere, mutual Peace, good, great, yes, happiness, life, love, adult, ambitious, apartment, college, fun, jest, joy, summer, bravery, honesty, shelter (17 participant)	Peace, meditation, unite, ideal love, money, apartment, graduate, graduation, pass, door, marijuana, outdoors, responsibility, pride, creativity (17 participant)

Table 3.

The Semantic Elements of the Concept “Freedom”

	Direct	Reversed
1) Freedom as a sign of imprisonment, bonds.		
Armenian	Under valve, jail	Jail, balusters– “freedom”,
Chinese	“freedom” – guilt, prison, mill, lock	imprison, jail, prisoners, security, preserved – “freedom”
Western	“freedom” – jail, prison	–
2) Freedom as a characteristic of slavery		
Armenian	–	
Western	“freedom” –captivity, slavery, “liberty” – slave, chains	slavery – “freedom”
Chinese	“freedom” – slavery	–

Table 3.

The Semantic Elements of the Concept “Freedom”

	Direct	Reversed
3) Freedom beyond the constitutional rights and human rights		
Armenian	“freedom” – independence, power, democracy, force	democracy, human rights, republic, Wall of Berlin, communism, nation, unique individuality, community, reconstruction – “freedom”
Western	“freedom” – black, democracy, independence, imperialism, individual, justice, liberal, vote, “liberty” justice, revolution.	individual, oppression, individuality, July (Independence day), justice, rights, socialism, democratic, demonstrate, independent, injustice, international, passport, patriotism, prejudice, socialist, unequal – “freedom”
Chinese	“freedom” – blacks, Democracy, apartheid, independent, justice, privilege, communism, July, rights, war. “liberty” – justice, law, nation, privilege.	democracy, rights, constitution, independent, justice, Africa, patriotic righteousness, veteran – “freedom”, justice, constitution, independent – “liberty”
4) Freedom as an exit from somewhere		
Armenian	–	permit, permission – “freedom”
Western	“freedom” – release, escape	escape, escapism, release, away, released, abandon, out of, rescue, dismissed, ended, confess – “freedom” escape – “liberty”
Chinese	“freedom” – escape, hostage.	escape, release, flee – “freedom”
5) Freedom as an absence of obstacles and restricted factors (dependence, place, motion)		
Armenian	–	obstacle, release – “freedom”
Western	“freedom” – wall. “liberty” – bodge	bondage, resistance, relief, spacious, unbound – “freedom”
Chinese	“freedom” – bondage, jam, rules	limit, relief – “freedom”
6) Freedom as a) absence of duties (work, classes), b) vocation.		
Armenian	b) “freedom” – summer, tent, beer, beach	Release, finish, bell, break, graphic, idleness, diploma, lectures – “freedom”, b) walk ,to go for trip, imagination, hobby – “freedom”
Western	a) “freedom” – work	a) ended, service, compulsory – “freedom” b) holidays, leisure, amusing, campaign, holiday, vacation, relax, vacations, weekend, mountaineering, travel – “freedom”.
Chinese	b) “freedom” – fun, jest, joy, summer	a) “freedom” – graduate, graduation, pass b) “freedom” – marijuana, outdoors, reading

Table 3.

The Semantic Elements of the Concept “Freedom”

	Direct	Reversed
7) Freedom as a single unmarried state		
Armenian	–	–
Western	“freedom” – alone	unmarried, sever – “freedom”
Chinese	–	–
8) Freedom as an age of maturity, out of paternal care		
Armenian	–	–
Western	–	twenty-one, adults, apartment, bedsit, detached – “freedom”
Chinese	“freedom” –adult, apartment, college	Apartment – “freedom”

For the results of the following column we included 32 participants (10 Armenian, 10 Western and 12 Chinese).

Table 4.

Linguistic Expressions and Collocations

	Direct	Reversed
Freedom Armenian	Freedom of speech, complete, total freedom of actions, freedom of election freedom of conscience gender freedom, freedom of sex, freedom of speech and conscience (25 participant)	Give, <i>give freedom, recommend freedom, Singer- singer of freedom, Symbol- symbol of freedom, Degree- degree of freedom, Nurture-nurture freedom, Fighter- struggle for freedom, Press- freedom of press, farewell freedom, devote freedom, at last freedom, responsibility of freedom, human rights and freedom of human rights flag, flag of freedom, rob steel freedom</i> (25 participant)
Freedom Western	Speech- <i>freedom of speech, Fighter- freedom fighter, Fighters- freedom fighters, fight freedom fight, country freedom of a country, city the freedom of city, press freedom of the press, sex freedom of sex, world free world</i> (9 participant)	choice, <i>freedom of choice, Individual, individual freedom, Rights, human rights and freedoms, access free access, attain to attain freedom, defend to defend freedom, defender freedom defender, degree degree of freedom, sexual sexual freedom towards toward freedom</i> (9 participant)
Freedom Chinese	Fighter- <i>freedom fighter, Forever- freedom forever, country freedom of a country, Speech- freedom of speech, choice freedom of choice, concept of “freedom”</i> (18 participant)	Choice- <i>freedom of choice, Movement- freedom of movement, expression freedom of expression, religious freedom</i> (18 participant)

Associative Characteristics of the Concept “Freedom” in English, Armenian and Chinese Linguocultures

In our attempt to thoroughly investigate the structure of the concept “Freedom” includes not only analysis of its semantic content, but also an analysis of associations and images that occur in the consciousness of the representatives of this or that linguoculture (in connection with the given concept).

In linguistics, associations are mentioned in the works of Humboldt, who talked about the connection between words and corresponding images in the human mind. These images are similar, but not identical. The study of associative links of words helps to reveal the deep and condensed meanings of universal concepts.

It should be mentioned that the first free association experiment was conducted in 1880 by the English psychologist F. Galton, who wrote the first two words associated in his mind with word-stimulus. Later on he published the results of his experiments, and since then his idea was used by many psychologists. Slightly, modified, his method is used to this day (Galton, 1907).

Subsequently there have been developed various methods of associative polls. Association experiments differ: 1) according to the degree of control: *free* (the respondent can answer any word come to mind) *controlled (directed)*-the answers are limited to certain semantic categories (e.g. asking only lead synonyms); 2) by the number of reactions: *discrete*-the respondent should give one response to a stimulus presented once, etc.

In this article we also made an attempt to conduct similar experiment with Armenian, Chinese and Western students. The survey was performed among the students of different courses of different universities in China, Armenia and Europe (Ireland, England, Italy and Poland).

Direct Interactions

The total number of various interactions in different dictionaries is as follows: հայ-“Ազատություն”, 103/62, Western-“freedom” 97/63, Chinese-“freedom” 140-67. Such a condensed form of associative sphere of the term “freedom” leads us to the conclusion that “freedom” is considered to be an obsolete notion and gradually it

is moving into the lexicological periphery of the language.

“Reversed interactions” have not caught the proper attention of researchers, at the same time “reversed interactions” reveal the fact that freedom/unfreedom is often considered in the consciousness of interviewees, unlike the direct interactions, which show what the concept of freedom is intertwined with. If we ask someone what freedom, (love, etc) is, he or she can’t give a definite and convincing answer. In the sphere of “reversed interactions”, we observe the representation of idea in the consciousness and to achieve it we start with the “reversed interactions” (...*is freedom*). When a definite impulse is represented, a concept arises in the consciousness of a human being and he or she is trying to name it. For this very reason we come to the conclusion that reversed interactions not only show the components of the concept, which are more or less understandable and known, but also the components which are subconscious, not definite but inherent, the revelation of which is quite difficult in other ways.

All the associations are classified into the following groups: 1) *synonymous and antonymous associations, related concepts*; 2) *associations (cultural, historical, social, political connotations)*; 3) *colloquial expressions and collocations*; 4) *notion of freedom*; 5) *other (individual) associations*

The section of “Synonymous and antonymous associations, related concepts” includes associations which are closer to the dictionary description of appropriate concepts.

However, such kind of associations do not give us the chance to catch the clue of constituent parts of concepts, nevertheless the quantitative index of these associations amazes us.

The section of “Synonymous and antonymous associations, related concepts” is represented with the help of collective cognition of social bonds, various phenomena of reality and philosophical categories and is interpreted in a broad sense by interviewees.

The section of “Political associations, social, cultural connotations” (see Table 1, Associations (cultural, historical, social, political connotations)) includes associations which are linked with the concept of freedom but does not include words: *ազատություն, freedom (liberty)*. These associations indicate events and phenomena which are

perceived as an embodiment of freedom by interviewees.

Europeans consider their countries to be an embodiment of freedom, however they think the center of freedom in the world is America. The latter emphasizes the universally well-known viewpoint that America is a country of freedom and democracy. English-speakers associate freedom with the independence of the country like the wall of Berlin. In their turn Armenians associate it with the independence of Armenia in 1991 and the collapse of the Soviet Union. For Chinese people independence and freedom of their country mainly associate On October 1, 1949, when Mao Zedong, Chinese Communist leader, declared the creation of the People's Republic of China.

The three groups discussed above provide us with the opportunity to compute the main groups, with the help of which the semantics of the concept is carried out on the basis of the material in direct and reversed books of associative dictionaries.

The group of associations which links freedom with the layer of public-political concepts and even with precedential situation is widely represented, when a country becomes independent and then the inhabitants gain constitutional rights and freedom. The enumeration of various constitutional freedom is represented in the section of "linguistic expression and collocations", which emphasizes how deep these expressions have taken roots in the consciousness of contemporary human beings. Freedom is contradicted to *power, force, imperialism, inequality, pressure, stagnation*. As an inextricable component of democracy, it is widely linked with *independence, human rights, justice, liberalism, suffrage and equality to law*. Any action, which brings freedom is a victory: *the destruction of the Wall of Berlin, reconstruction, the independence of the Republic of Armenia in 1991, the declaration of Independence of the USA*. For some people *freedom* is something like communism or socialism.

Being free means being away from restricted factors. This kind of associations can be found in the English literature, which emphasizes once more the importance of personal striving on the way to achieve freedom. The absence of various duties is considered to be an essential component of freedom for people as well. It is worth mentioning that this sphere is founded on the re-

versed parts of dictionaries. The existence of this notion in reversed parts of dictionaries, as well as the vast quantity of impulses arising associations and the presence of these associations in Armenian and English cultures verify the fact, that in everyday consciousness freedom is perceived in the mentioned meaning. So, first of all, freedom for people first of all is *the absence of duties and relaxation*. For students, freedom is *the end of study, the opportunity to drink beer, vacation, or rest*. The dominance of perceiving freedom as the absence of duties or rest is confirmed once more according to the surveys carried out on the Internet "I am free if..., I am free when...". In English context freedom is perceived with conditioned like *freedom from violence, freedom from tyranny, freedom from supervision*, whereas in Armenian culture it is perceived as *the absence of duties (job, education, family, etc) and holidays (travelling, leisure time, etc)*. English youngsters associate the concept of "freedom" with *the end of studies (break, vacation, etc)*. The concept of "freedom" is perceived as a sign of maturity in European consciousness, and is closely related to the tradition of living separately from parents: *Western-twenty-one, adults, bedsit (bedroom+sitting-room), detached, commune, Chinese-adult, apartment, college, foreign country*. Only one of the students in Armenia mentioned the word "campus" so emphasizing the concept of "freedom" *by means of living separately from parents*. In Armenia, it is probably connected with financial opportunities of the youngsters.

The section "Linguistic expressions and collocations" includes a wide variety of associations, which are considered to be the appellation or equivalents of constitutional rights and freedom: *խոսքի ազատություն, խղճի ազատություն, ընտրության ազատություն, իրավունքներ և ազատություններ, մարդու իրավունքներ, մասնավոր ազատություն, սեռի ազատություն, Western-freedom of speech, freedom of choice, civil liberty, rights and freedom, freedom of the press, freedom of sex, sexual freedom, freedom of the country, liberty of sex: US-freedom of choice, freedom of the country, freedom of movement, freedom of expression, religious freedom*. In Armenian the most distinctive linguistic expression is "ազատության երգիչ" which even has a folklore characteristic.

Freedom is a value. Everyone needs it, so it is

a kind of necessity for everyone. Besides, freedom is vital and crucial.

The dominating part of figures of freedom has positive emotional coloring and they attract people. That’s why they are used in so-called emotional (associative) local commercials. The commercials may include the representative-name of the concept or simply exist without it. Commercials which are linked with the concept of “freedom” are classified into two groups:

- commercials, which emphasize the semantic explanation of the concept,
- commercials, which include figures of “freedom”.

Conclusion

The concept “Freedom” has a very subjective perception and people may have different imagination about it. In this respect the factors of culture, mentality, history, national philosophy are of paramount importance. People who share the same culture and mentality are more likely to have the same understanding for it. However, different people’s understanding about it may be, there is still something in common in perceiving “freedom”.

Generally, the basic meaning of linguophilosophical concept “Freedom” in English, Armenian and Chinese is considered to be common:

- the absence of duties and obligations
- the state of not being in prison
- the opportunity to do what X wants to do

The peculiar meanings of the appellation of the concept “Freedom”, which exist in comparative linguoculturology and linguophilosophy, embrace the semantic and associative field of the concept and constitute its national peculiarities. Generally, in every concrete state a person can either underline the absence of restrictions or behave in a way he or she wants. The concept “Freedom” is generally used with the following group of verbs in language:

- verbs of acquiring and losing freedom
- verbs of giving and depriving freedom

The concept “freedom” is also associated with the possibility to leave, to go away (especially in Armenian and Chinese cultures), which is probably linked with the possibilities of the country. In all cultures for youngsters, the concept “freedom” is mainly perceived as a sign of

maturity and is related to the tradition of living separately from parents. The concept “Freedom” as an ease and anarchy is present only in English-speaking environment. In Armenian and Chinese linguocultures, except the legal perception, the concept “freedom” is expressed in the forms of relax, leisure time, enjoyment, etc, as well. This fact proves once more that Armenians and Chinese try to combine freedom with happiness.

Overall, this study confirms once more the importance of the concept “Freedom” in English, Armenian and Chinese linguocultures.

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