Language Representation of the Concept of "Wealth" and "Poverty" in Kazakh, Chinese and English

Darina Mukanova – Shara Mazhitayeva – Samal Aubakir – Alfiya Kitibaeva – Nursulu Buketova

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Abstract
In the conceptual realm of any language, there are a number of the most significant concepts; the majority are universal for all languages; however, their value component may differ due to some value ideas of one or another ethnocultural community. The purpose of the study is to identify the distinctive and common features that make up the concepts of "wealth" and "poverty" in Kazakh, Chinese, and English. To achieve this goal, general scientific methods were used, as well as special research methods, such as experiments, modeling, and forecasting. The main result of the study was the conclusion that the linguistic representation of the concept of "wealth" and "poverty" in the Kazakh, Chinese, and English languages in the collective consciousness of native speakers of this language is represented by lexical units with a variety of semantics, which is due to the cultural, historical and spiritual traditions of a particular people. Results confirm that the components of the concept of "wealth" and "poverty" in Kazakh, Chinese, and English are interconnected, mobile, and dynamic, which change with the evolution of the social world. The study also noted that the concept itself contains not only a linguistic but also a cultural and philosophical aspect. The practical value of the results lies in the possibility of their use in further scientific developments in comparative philology and psycholinguistics.
Key words: associative reaction, cognitive linguistics, cognitive stereotypes, intercultural communication, language picture, linguistic culture, motivating feature

Introduction

The digital society that has been formed in the conditions of modern civilization, as well as the widespread introduction of innovative, information and communication technologies in all spheres of its life, not only contributes to globalization but also contributes to the development of knowledge of other cultures and traditions of the world, their active interaction with each other and their mutual enrichment (Çöteli, 2019). Language, as the primary medium of interpersonal communication, facilitates the comprehensive exploration of the characteristics of a specific cultural mindset and spiritual values. It enables the investigation of the nuances within its conceptual framework and the examination of cognitive stereotypes that shape it. Cognitive stereotypes are mental representations or culturally shared assumptions about certain concepts, people, or phenomena (Beukeboom & Burgers, 2019). In turn, the disclosure of the concept of "wealth" and "poverty", and the reconstruction of their structure with the help of a phased study allows researchers to study the motivating features of the concept, and thus determine the features of the perception of wealth and poverty in the mentality of the people who are being studied and whose cultural and spiritual traditions are directly the object of study.

One of the topical issues of modern linguistics is the study of certain concepts. A concept is an abstract idea that serves as a foundation for more concrete principles, thoughts, and beliefs (Gahrn-Andersen, 2022). For example, the cognitive model of the concepts of "wealth" and "poverty" has become the subject of research by many scientists (Braga, 2022; Gweshengwe & Hassan, 2020). One of the works was devoted to a comparative analysis of the concept "of poverty and wealth in the Chinese and Russian worldviews", as well as to identify the level of conflict potential

of units included in the conceptual field ‘wealth-poverty’ (Chulkina & Koltsova, 2017). The study of these concepts is important when studying the culture of a particular people, since it is through them that one can understand how a certain individual interacts with other representatives of the same social group. Scientists also focus on the fact that the concepts of “wealth” and “poverty” act in material and spiritual forms (Reda, 2018). The subject of one such study was the reflection of the phenomenon of ‘wealth’ in Chinese linguistic culture (based on the vocabulary of the modern Chinese language). It notes that the ongoing changes in the social and economic sphere of life of the Chinese population are based on the religious, moral, and spiritual potential, with the involvement of advanced international experience, which indicates the preservation of national identity in the context of integration into the world community (Galaktionova, 2015).

The purpose of the study is to identify the distinctive and common features that make up the concepts of “wealth” and “poverty” in Kazakh, Chinese, and English. According to this goal, the task of the study is to analyze the existing theoretical material in this area, as well as practical developments in the course of the lexical-associative experiment, their generalization, and the development of the direction for further scientific research.

Literature review

The system of concepts “wealth” and “poverty”, reflecting the cultural and historical values of a particular people, was the object of much scientific research. The reason for the constant relevance of this area of scientific research in a world undergoing globalization processes can be explained from the standpoint of international communication, which is rapidly spreading, and the conditions of the modern social world, which is intensively modified in such realities. For example, one such research study studied the linguistic and cultural problems of the concept “wealth” in a comparative analysis of the Russian, English, and Tajik languages (Fazilova, 2019). The importance of the economic component in the study of linguistic issues was emphasized, with attention drawn to the fact that increased prosperity in recent decades has not affected everyone, and still too many people live in poverty and do not experience the improvement in the quality of life that comes with rising prosperity (Hipsher, 2020). Accordingly, the perception of the concept of “wealth” and “poverty” among different segments of the population of a given country will differ significantly. It was noted that interlingual diversity, lexical and grammatical semantics in modern languages, is much more complex and diverse than previously thought (Kemmerer, 2019).

In exploring the issues of the structural dimension of attributions about poverty and wealth in English, it was emphasized that people's understanding of the causes of poverty and wealth served as an important trigger for how interactions with these social groups were shaped and the significance embedded in these concepts (Sainz, 2022). It should also be noted that in recent decades, the main goal of studying the concepts of “wealth” and “poverty” is to determine the ethnic group and the culture of the nation with the help of language. Some studies have investigated the concept of “wealth-poverty” in the paremiological units of the Russian and Kazakh languages (Zamaletdinov, Izhbaeva, & Mirzagalieva, 2020). Thanks to the study of proverbs, one can determine common and different features in the understanding of the world by different people, show the reflection of this world in proverbs, and compare the emerging mentality of the people in proverbs.

Another study of concepts in intercultural communication explores the concept of “wealth-poverty”, taking into account cultural and historical factors, as well as national characteristics of the linguistic communities of the French and Kazakh peoples (Snasapova, 2013). It reveals that in intercultural communication, studies of

concepts are relevant since they accumulate verbal and non-verbal representatives of the mentality of the nation, which emphasizes the importance of linguoculturology. Material values and their role in human life have changed significantly in the twentieth century (Chan, Gould, & Pascual, 2018). Regions of the world in which economic freedom has increased and integration into global value chains has occurred, increased prosperity, and reduced poverty to a greater extent than regions with limited economic freedom and more isolated economically and socially (Boudreaux, Nikolaev, & Klein, 2019).

For the above reasons, it is necessary to agree that the interaction between language and thought has fascinated scientists and non-specialists for centuries. Still, in the last few decades, this complex topic has taken on special importance (Bender, 2019). It should also be noted that at the present stage of the development of linguistic cultural studies, new strategies and approaches are being developed in the scientific community to solve this problem. But, the most effective, within the framework of approaches to the study of linguistic consciousness and issues of cultural heritage and spiritual traditions of a particular people, the associative experiment occupies a special place due to the fact that this particular technique allows people to get as close as possible to the mental lexicon, verbal memory, cultural stereotypes of an ethnic group, a nation (Mochache et al., 2020). Thus, linguistic assimilation of the elements of reality is possible based on cultural concepts, since they are fragments of the linguistic picture of the world. The feeling of happiness and joy often acts as a peripheral feature of the state of wealth (Wright, 2020). This can be explained from the point of view that it is easy to imagine that in the minds of most people, poverty is usually associated with human rights; the richer a person is, the more rights he has, the more freedom of action and choice of their behavior they have (Egan, 2021).

Theoretical framework

The language of the people, as a social phenomenon, has expanded its role from a means of communication to one of the most successful forms of studying the cultural traditions and spiritual heritage of those peoples who are its bearers (Alekseev et al., 2021). Modern linguistics explores the most important units of the worldview and their interaction with oppositional categories (Besolova, Abaeva, & Zangieva, 2020). This analytical approach emphasizes the internal structure of concepts, yet it must also be understood within broader sociolinguistic frameworks that account for how cultural, historical, and political forces shape such structures. The concept can be modeled in terms of the core, near, and far periphery, as well as the interpretive field itself (Barsalou, 2019). On a certain mental unit that encodes the concept in the universal subject code of the individual, another base layer is superimposed, which is characteristic and relevant for all speakers of a particular language. The latter, in turn, covers the core and near periphery of the concept and consists of components or conceptual features that form different conceptual layers within this layer (Lakoff, 2023). The far periphery of the concept surrounds the base layer and consists of less significant, secondary features and the interpretative field of the concept.

It is for the above reasons that one of the most pressing problems of modern linguistics remains the scientific study of the relationship between language and thinking, the language and culture of a particular people, since it is a kind of reflection of it. The language consists of a national code that contains social identity, lifestyle, cultural and spiritual traditions, morality, the system of values, and the worldview of certain people (Zohida, 2023). Thus, the social, cultural, and linguistic phenomena of “wealth” and “poverty” have existed in the world since the first material values appeared; since then, they have been verbalized in different ways across languages. When studying the concepts of “wealth” and “poverty”, it is necessary to note their poly-structural nature in Kazakh, Chinese, and English.

These concepts do not exist in a cultural vacuum. Their interpretation and linguistic representation are often deeply rooted in national ideologies and linguistic hierarchies (Mazhitaeva, Vesselinov, & Amanbekova, 2020). For example, Pierre Bourdieu saw language as a means of communication and a symbolic resource that reflects and reinforces power structures (Singh, 2019). In a multilingual context such as Kazakhstan, the ideological weight of Kazakh and Russian reflects the broader tension between nation-building and cultural revival. Similarly, in China, state-promoted Mandarin functions as an instrument of linguistic unification and a mechanism for political control over regional identity. Thus, the associative meaning of terms such as "wealth" and "poverty" can be shaped by these national language regimes and the historical memory encoded in them. By examining how these concepts are lexicalized in Kazakh, Chinese, and English, this study intersects with broader debates in language policy and nationalism, where language becomes a reflection of people's identity, memory, and cultural legitimacy.

Materials and Methods

Research design

During the research, general scientific methods of induction, deduction, analysis, and generalization, as well as special methods of forecasting, modeling, comparative methods, and other methods of scientific knowledge, were used to solve its problems. The methods of analysis and synthesis were applied in the study of the theoretical foundations of the semantic content of the concepts of "wealth" and "poverty". The combined indicated general scientific and special methods made it possible to achieve the goal of the study.

For better and more effective achievement of the purpose and objectives of the study, its conduct was divided into three independent stages, namely: the study of the theoretical base, analytical research, and the development of practical recommendations and proposals based on the study. At the first stage of the study, a detailed analysis of the theoretical base was carried out, the concept and its specifics in the field of linguistics were clarified, the stability of the opposition "wealth-poverty" in Kazakh, Chinese, and English, the features of national consciousness regarding this concept among native speakers of these languages were studied. At the first stage of the study, it was also determined that the carriers of a particular culture give a positive or negative assessment of a certain phenomenon of reality, which, accordingly, forms a certain concept.

Sample and survey

In the second stage of the study, an analysis of the available results of the lexical-associative experiment was carried out. In the course of its implementation, a questionnaire was used on the topic "Linguistic representation of the concepts of 'wealth' and 'poverty' in the Kazakh and Chinese languages" (in Russian), 192 ready-made answers were accepted from respondents, most of whom were aged 46 to 55 years (25%); "Қазақ және қытай тілдеріндегі 'байлық' және 'кедейлік' концептілерінің тілдік репрезентациясы" (in the Kazakh language) 93 ready-made answers were accepted from respondents, most of whom were aged 46 to 55 years (32.3%); "Language representation of the 'wealth' and 'poverty' concept in the English and Chinese languages" (in English) 9 ready-made answers were accepted from respondents, most of whom were aged 26 to 30 years (44.4%); "英语和汉语中'财富' 和'贫' 概念的语言表达" (in Chinese) 10 ready-made responses were accepted from respondents, most of which consisted of two age groups: from 18 to 25 years old (30%) and from 46 to 55 years (30%). Thus, A total of 304 participants took part in the study. They were invited through online academic communities such as

language learning groups (Duolingo, Reddit, etc) and intercultural communication networks (Facebook, WeChat, etc.). The participants were selected by convenience sampling. The person was sent a message with the terms of the study and had to confirm their participation by responding to this message. Efforts were made to ensure a diverse sample in terms of age, although the final group size varied by language group. All participants were assured of the anonymity and confidentiality of their responses.

Responses were analyzed using qualitative content analysis. An inductive coding approach was applied to group associative responses into thematic categories based on semantic similarity (e.g., "material wealth," "emotions," "social status," etc.). The researchers analyzed the responses. Once coded, the frequency of each theme was calculated to allow for both within-group and cross-linguistic comparisons. Representative examples from each language group were selected to illustrate central conceptual features.

Statistical processing

The collected responses were analyzed to identify patterns and associations related to the linguistic representations of "wealth" and "poverty" concepts in each language. This involved qualitative analysis techniques to categorize and interpret the responses. The coded data were subjected to basic descriptive statistical analysis, including frequency counts to identify dominant associations. The comparative method and the method of lexical-associative experiment were used to determine the features of the specified concept in Kazakh, Chinese, and English, as well as to highlight their common, similar characteristics.

Research limitations

The sample size in each language group varies significantly, with relatively small numbers of respondents in some language categories (e.g., English and Chinese). Additionally, the age distribution within the samples is uneven, potentially affecting the representativeness of the findings. Although the study includes comparative analyses across different languages, the depth of these comparisons may be constrained by the focus on linguistic representations alone.

Ethical issues

All processes in the study involving human subjects were under the ethical standards of the study; no ethical breaches occurred.

Results

The results of the linguo-associative experiment conducted by the authors using questionnaires in Kazakh, Chinese, and English indicate that the basic category of conceptual semantics is determined by the polysemantic term concept, which is a kind of semantic abstraction that is built in the minds of native speakers of a particular language. The diversity of respondents' answers also has similar elements (Table 1).

Table 1. Language Representation of the Concepts “Wealth” and “Poverty” among the Respondents

Language	Wealth	Poverty
Kazakh-Chinese (in Russian)	Белое (white); благо (blessing); благодарность (gratitude); благополучие (well-being); блеск (shine); бриллианты (diamonds); великолепие (splendor); власть (authority); деньги (money); здоровье (health); духовность (spirituality); душа (soul); любовь (love); наследие (heritage); независимость (independence); комфорт (comfort); небо (sky); отсутствие нужды (lack of need); развитие (development); роскошь (luxury); самодостаточность (self-sufficiency); разнообразие (diversity); расчетливость (prudence); сила (power).	Безкультурность (Inpoliteness); бедность души (poverty of soul); безграмотность (illiteracy); бездействие (inaction); безысходность (hopelessness); ленивость (laziness); невежество (ignorance); невостребованность (lack of demand); несчастье (misfortune); несытость (insatiability); неудача (failure); нехватка (deficiency); низкий интеллект (low intelligence); ничего (nothing); нищета (poverty); нужда (need); одиночество (loneliness); скука (boredom); скупость (avarice); слабость (weakness); сложность (complexity); страх (fear); темнота (darkness).
English-Chinese (in English)	Abundance; happiness; financial independence; money; someone who isn’t afraid to do the mistakes, freedom, value, disclosure; spiritual.	Lack of money homeless; hunger; illness; lazy; selfishness; sadness; something bad, illnesses, not being able to make money, lack of food, lack of something, closeness, poor mind.
Kazakh-Chinese (in Kazakh)	Ынтымақ (solidarity), денсаулық (health), молшылық (abundance), бақыт (hapiness), мақсат (goal), білім (education), ақыл (intelligence), уақыт (time), еркіндік (freedom), мүмкіндіктердің көптігі (an abundance of opportunities), жайлылық (comfort).	Ауру (ailing); жұмыссыздық (unemployment); қызғаныш (envy); өтірік (lie); ессіздік (madness); аштық (hunger); әлсіздік (weakness); ашкөздік (greed); тапшылық (deficit); мәселе (problem); жалғыздық (loneliness).
English-Chinese (in Chinese)	财产获得财物 (wealth), 收获 (profit), 富有 (prosperity), 幸福 (hapiness), 知识 (knowledge), 爱心 (love), 关系 (relationships), 美丽 (beauty), 健康 (health), 收获 (profit), 钱 (money).	没钱 (out of money), 财物缺乏 (without property), 懒 (lazy), 饿欠收 (hungry), 灾荒 (hunger), 单身 (lonely),没知识 (without knowledgr), 空乏 (emptiness).

It talks about the associations of the concept of “wealth” as a material that is in sufficient quantity, which gives a person the opportunity to fully provide for their daily activities (having housing and food). It is noteworthy that in all the studied languages, the respondents also associated the concept of “wealth” with the opportunity to get an education, provide for a family, as well as with the presence of a person who has wealth, feelings of happiness, health, high moral qualities, spirituality, also distinguish him. Indeed, initially, wealth was associated with the concept of

fortune, good fortune, and a giver. Based on the answers of the respondents, the concept of “wealth” has such a general semantic load that can be defined as one that opposes poverty. The presence and abundance of resources necessary for the full existence of a person as a social individual, which have a material property, as well as their diversity, are common to the concept of “wealth” in all the studied languages: money, health, freedom of action in their daily life.

The results of the lexical-associative experiment confirm that such conceptual features as wealth imply that a person has not only the material components of his social status and position, but also spiritual, high moral qualities: conscientiousness, and generosity. This emphasizes the role of cultural norms in shaping how wealth is perceived, with a general understanding that it carries moral responsibilities in addition to providing material comfort. Conversely, poverty is associated with a lack of resources and often leads to negative psychological and emotional consequences.

The answers of the respondents also concerned the role of the state and the people in defining the concepts of “wealth” and “poverty”, for example, the state of poverty of a person was defined as follows: when a nurse or a plumber, a janitor can barely make ends meet, and pensioners, including in our country, when without diploma man. The opposite, binary opposition of the concept of “wealth” is the concept of “poverty”, which manifests itself both at the linguistic level and at the level of human consciousness. These results allow us to identify the primary features of the concept of “poverty”, as the fact that poverty affects many important areas of an individual's life. The material consequences of poverty, the need for food, or the lack of housing, are also accompanied by negative phenomena in his psychological and emotional state. Poverty affects the moral and spiritual components of a person's life, behavior, and relations with other members of society. This reinforces the idea that social policies and economic structures directly affect people's access to resources and shape public perceptions of social stratification. The study implicitly calls for consideration of systemic factors when analyzing the concepts of wealth and poverty. For example, the role of the state in wealth redistribution and social welfare is becoming central to discussions about poverty alleviation and wealth equality.

The results most fully confirm the fact that there is a close connection between the mental, speech, cultural, and other aspects of the content of a particular concept, indicate that the concepts “*байлық/财富/wealthy*”, “*кедейлік/贫/poverty*” are the central universal concepts of the Kazakh, Chinese and English concept spheres. Based on the results of the survey, it was also determined that there is a large differentiation in the shades of the concept of poverty compared to the concept of wealth, and these concepts are expressed mainly through substantive, adverbial, and verbal phraseological lexemes: unwillingness to work; not to have their housing, not to give sufficient education to children. Among the verbal phraseological units, the largest number are units that reflect the picture of the social world, the process of transition to a state of wealth or poverty.

Respondents' answers also indicate the similarity in their answers to associations with the concept of “poverty”. The conducted experiment demonstrated that in the studied languages the nominative field of the concept “*кедейлік/贫穷/poverty*” consists of the following common features: poor financial situation of a person; condition of the poor. The lexeme “poverty” in the Kazakh and Chinese languages shows such conceptual features that confirm that the initial meaning of the studied lexeme is “*жоқ/不/no*”, poverty is defined as “*аз алатын адам/很少/to receive little*”, “*аз табатын/收很少/to receive little*”. It allows us to conclude that the content of the concept includes the following semantic meaning: poor is the one who receives little; the poor are always unlucky, they don't get much, no matter how hard they try. There is a tendency that the concept of “poverty” is based on such dominant concepts as lack of money or a small amount of it, credit, and loss of material condition.

Moreover, phraseological units are widely represented in the linguistic picture of the societies of the Kazakh, Chinese, and English peoples. For this reason, the lexical-semantic fields “money”, “quantity”, “material objects associated with the possession of large sums of money”, “achievement, and « implementation”. These findings align with the theoretical premise that conceptual domains are structured by culturally shaped frames and value-dominant metaphors, as outlined in the frameworks of conceptual metaphor theory and cultural conceptualizations theory. Additional semantics are revealed in the analysis of speech realizations of the wealth-comfort ratio, in terms of peripheral features, the semantics of the concept are associated with the correlations of wealth and happiness, and wealth and misfortune. Communicative situations related to the theme of wealth and the rich are characterized by rationalism and balance in Kazakh culture. Money is also an important component of the English-speaking culture, while, unlike the Kazakh and Chinese, the factor of their origin from their owner is not important.

The core elements of the Kazakh, Chinese, and English concepts of “wealth” largely coincide, which is confirmed by significant similarities in their interpretation by native speakers, despite the presence of certain differences in the evaluative and associative components associated with the philosophical basis of one people or another. It should be noted that in the studied linguocultures, native speakers demonstrate an ambiguous attitude towards wealth, as a certain good, which provides physical (in some cases, spiritual comfort), as well as towards rich people, who simultaneously cause internal prejudice and condemnation, but outside they receive admiration, and respect.

For the Chinese people, the method of acquiring wealth plays an important role. If a person has earned wealth by cunning, cunning or dishonest labor, then such wealth is not approved: 临财苟得，临难苟冤 (When dealing with the treasury – do not take advantage, when dealing with difficulties – avoid injustice). Even though the Chinese often desire untold wealth and prosperity, it is necessary to be prudent and thrifty, know when to stop, and not demand more:

1. 良心如江水滔滔不绝的富豪 (rich person whose conscience is like a river that reaches its peak).
2. 比囤〟金，更好地〟累的粮食 (wash not gold, but grain).
3. 家富路 (to be poor (thrifty) at home, and to be rich on the road).
4. 钱落虚空地 (economically and prudently).
5. 富在知足 (wealth is contentment; to be rich means to know a sense of proportion).
6. 知足者富 (he who knows the measure is rich).

Here, the influence of Confucian teaching can be traced – a noble husband should be economical and restrained. The British are characterized by a rational attitude to money; they show frugality concerning it. At the same time, a negative attitude towards money is expressed: wealth brings grief (the money of ten ruins those who do this), and abomination and money are always together (nasty things and money go together). Some proverbs give instructions on how to spend money, and how to save it: whoever saves for tomorrow saves the cat; save when you are young, spend when you are old; spend and be free, but don't waste. In English society, the concepts of money and wealth reflect not only the attitude of members of society towards money but also their sociocultural experience. An individual who owns a sufficient amount of material resources, has power, and respect in society, and also feels happy, has a life filled with those events that are perceived by society as positive and necessary for the full emotional sphere of the individual (for example, love, well-being).

In the Chinese linguistic consciousness, the periphery of the frame of the concept “wealth” includes such semantic elements as success in doing business, joyful emotions, getting an education, and charity. Thus, in the Chinese language, in the

minds of the people, the concept of "wealth" is closely associated with such high moral qualities of an individual as diligence, honesty, willingness to help others. The concept of "*байлық/财富/wealth*" in the minds of Kazakhs, Chinese and English is associated with such concepts as "*ақша/錢/money*", "*өркендеу/繁榮/welfare*", "*молшылық/豐富/abundance*", "*жолы болғыш/财富 /state*", "*баршылық/豪華 /luxurious*", "*бай/富有的/rich*". Based on the results of the lexical-associative experiment, it can also be concluded that the concept of "wealth" in Kazakh, Chinese, and English includes three main semantic elements: well-being and material possession, economic value, and a large amount of material resources. The answers of the respondents demonstrated that the main meaning of the concept of "wealth" in the studied languages is well-being, which is relevant to the consciousness of all speakers of the studied languages.

The results also confirm the fact that the study of the concept of "wealth" is closely connected with the analysis of the concept sphere "money", which can be explained by the fact that this concept belongs to the value dominants, which together make up the worldview of a particular people. It seems possible to determine two polar indicators of a person's financial situation in Kazakh, Chinese, and English: poverty and wealth, they include two subgroups: with the meaning "material difficulties, insufficient quantity, need", gravitating towards the concept of poverty, and with the meaning "material security, abundance, prosperity, well-being", wealth close to the group. According to the answers of the respondents, also within the framework of the concept of "wealth", micro-groups can be singled out separately: wealth obtained dishonestly, absolute prosperity, and secured financial position. Within the concept of "poverty", the following micro-groups can be found: the state of poverty is the need for food, poverty implies a lack of money, the state of poverty is the lack of housing, poverty is an extreme degree of impoverishment, poverty is associated with debts, poverty is due to poor living conditions, to overcome troubles, suffer hardship, extreme impoverishment, depreciated or meager capital.

These results also suggest that while there are cultural differences in how wealth and poverty are conceptualized, there is a general recognition of the importance of wealth in achieving a fulfilling and prosperous life. Differences on the periphery of the concept of wealth between cultures can influence international relations and global economic policy. Besides, economic exchanges and globalization must consider different cultural attitudes toward wealth and poverty, especially in multinational settings.

Discussion

The common concept for the Kazakh and Chinese peoples is diligence, thriftiness, frugality, and honesty. In China, material well-being was traditionally understood as a component of personal well-being, not conceivable outside of the public; a moderate desire to improve the material situation through labor was supported by society (Fu, Zhang, & Nagai, 2024). It should be noted that "*财富*" (*wealth*) is used, except for the sphere of a person's daily life, in all spheres of his business and social life, and, as a rule, wealth is understood as material things. The totality of all material resources possessed by society includes all accumulated products of labor, as well as natural resources. After analyzing these definitions, it can be identified as a common seme – "*有价值*" (*youjiazhi*) (meaning/representing meaning), which is present in all four definitions, which confirms the fact that "*value*" (*价值*) is the fundamental basis of the concept of "wealth". It follows from this that the carriers of Chinese linguistic culture attribute to wealth all phenomena, objects, and concepts that are of particular value to them. It should also be noted that, regardless of the role that English plays in China, there have always been fears that the spread of cultures associated with the English language will lead to a weakening of Chinese identity (Fong, 2021).

As for the English speakers themselves, it should be noted that the British associate wealth with beauty, abundance, and luxury. In English society, the concept of wealth is perceived through the prism that material well-being plays a huge role. The desire to be rich is characteristic of every person, and such a desire is encouraged by society, while poverty is condemned and contrary to public ethics (Ter-Minasova, 2008). In turn, the cultural memory of a particular nation consists of essential words related to the original purpose, related to the system of values of the linguistic society, characterizing the peculiarities of thinking and worldview of native speakers of the language. It follows from the foregoing that the very understanding of this concept is important, since language and culture are two interrelated things in a person's life, especially in learning and teaching a foreign language (Syaputri, Theresia, & Yuniarti, 2021).

Regarding the study of the concept of "wealth" in the Kazakh language, the analysis of the etymological data of the lexeme "*байлық*" allows us to conclude that the original meaning of the lexeme under study is "bar-is, is". In a similar article, it was explored that the lexeme bai in the Turkic languages has a branched semantic structure. Having appeared in the general Altaic era, it has been preserved in almost all Turkic languages (Labazanova, 2014). Anthroponyms in the Kazakh language also carry ethno-cognitive information. In particular, in literary texts, there are anthroponyms indicating a person's place in the social structure of society and their profession (Vakhobova et al., 2023). Such anthroponyms include: Шұлғау (footcloth), Шоқбыт (trash), Шоқпар (club), Малбағар (shepherd), Тезекбай (litter), Қиқым (crumbs), Бұзаубақ (calf shepherd), Күңшаш (hair of a slave), Мүсәпір (poor).

Thus, the differences between the content of the analyzed concepts in the studied linguistic cultures are as follows: in the ways of acquiring material wealth: the Chinese value thrift, thriftiness and diligence, education and experience; in relation to the owners of wealth (concepts rich, rich man); in a more optimistic view of the Chinese on the manifestations of poverty and ways to overcome it by increasing the level of knowledge and diligence (Aldawood & Almeshari, 2019). The cultural aspects of language include the knowledge, dress, and habits of people living in a particular society in which they speak their native language. So, according to the results of the conducted lexical-associative experiment, in Kazakh society, the concept of wealth includes health, comfort, prosperity, and abundance. It is also assumed that wealth includes not only the material aspect but also the psychological and emotional aspects.

Thus, it seems effective to analyze such linguistic means of expressing a concept that involves the use of nouns, attributes, derivatives, phraseological units (including proverbs), and aphorisms (Ibrahim & Kushner, 2021). Cognitive linguistics is one of the fastest-growing and most influential points of view on the nature of language, mind, and their relationship with sociophysical (embodied) experience. It is also necessary to take into account the current trends in the development of languages, in particular, in Kazakhstan for a long time there was the fact that the language became politicized and was used as a mechanism to meet the economic and political needs of the country, which accordingly affected the cognitive stereotypes of the population (Terlikbayeva & Menlibekova, 2021). In addition, the analysis of proverbs, sayings, and literary contexts in the study showed that the Kazakh language is very rich and actualizes the beginning of education and morality (Jenalayeva, Niyar, & Zhubanyshbayeva, 2021).

Conclusions

The conducted research based on a lexical-associative experiment in a survey of native speakers showed that stable oppositions are "wealth-poverty" in the Kazakh,

Chinese, and English language consciousness. Money, as one of the main components of wealth in people's minds, is a key element for gaining power and spreading its influence to other members of society. At the same time, money in the minds of the speakers of these languages who took part in the practical study is not the greatest value for a person. Wealth implies the availability of financial resources and more chances for the realization of one's desires and needs, but the highest value for a person is kindness, honesty, love, and health. They are of more importance to him than his social status, as well as how material wealth was acquired. A person who has acquired material wealth dishonestly is perceived negatively in the minds of the Kazakh, Chinese, and English people, in contrast to a person who has received such a financial resource due to their character traits, in particular, hard work. The results of the lexical-associative experiment also indicate that the concepts of "wealth" and "poverty" in the Kazakh, Chinese, and English languages are interconnected with the help of an intermediate link, the concept of prosperity. Wealth is conceptualized primarily through the availability of food, clothing, and housing. Poverty, as a social phenomenon of society, is assessed mainly negatively, accompanied by a lack or insufficient amount of livelihood, as well as suffering, grief, and hard work.

The article makes a significant scholarly contribution to cognitive linguistics, intercultural communication, and sociolinguistics. Furthermore, the article has socio-political implications, revealing how language reflects systemic issues such as income inequality, access to education, and perceptions of social justice. This aligns the study with critical discourse analysis and emphasizes the potential of linguistic methods to study social consciousness. The results of the conducted lexical-associative experiment and the conclusions made are essential for further scientific research in linguistics, sociology, psychology, cultural studies, and other branches of science related to linguistics. Prospects for further scientific research are related to studying the concepts of "wealth" and "poverty" in various linguistic cultures, taking into account the motivating features of native speakers.

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Darina Mukanova
Foreign Philology Department
Karaganda Buketov University
Karaganda
Republic of Kazakhstan
darinamukanova@alibagl.com
ORCID: 0009-0000-6448-7207

Shara Mazhitayeva
Kazakh Linguistics Department
Karaganda Buketov University
Karaganda
Republic of Kazakhstan
ORCID: 0000-0002-0557-5423

Samal Aubakir
Department of General Education Disciplines
Astana IT University
Astana
Republic of Kazakhstan
ORCID: 0000-0003-3255-481X

Assoc.prof. Alfiya Kitibaeva, PhD.
Foreign Philology Department
Karaganda Buketov University
Karaganda
Republic of Kazakhstan
ORCID: 0009-0008-2811-4110

Nursulu Buketova
Foreign Philology Department
Karaganda Buketov University
Karaganda
Republic of Kazakhstan
ORCID: 0009-0005-7126-8690