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

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Article information	Abstract
	The article is devoted to the study of the features of the verbalization of the concept of "wealth" and "poverty" in Kazakh, Chinese, and English. The relevance of the study lies in the fact that by revealing the semantic load of these concepts, the main economic categories that are important for every person, it is possible to fully reveal the historical, spiritual, and cultural traditions of the speakers of these languages, the ways they perceive reality, and, thanks to this, to determine the peculiarities of the mentality of a particular people. The purpose of the article was a scientific review of linguists' research in this area, as well as an analysis of the results of the lexical-associative experiment conducted by the authors of the article. To achieve the task of the study, 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. The study concludes that its results confirm the fact 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. Prospects for further scientific research are related to the study of the concepts of "wealth" and "poverty" in various linguistic cultures, taking into account the motivating features of native speakers. The results of the conducted lexical-associative experiment and the conclusions made on its basis are essential for further scientific research in linguistics, sociology, psychology, cultural studies, and other branches of science related to linguistics.

INTRODUCTION

The digital society shaped by modern civilization, coupled with the widespread adoption of innovative information and communication technologies, not only propels globalization but also facilitates a deeper understanding of world cultures and traditions. This results in dynamic interactions and mutual enrichment. Language, being the primary medium of communication among humans, uncovers the nuances of a people's mindset and spiritual values (Milo, 2024). Through it, we can probe into a culture's unique way of perceiving and conceptualizing ideas.

In particular, the concepts of "wealth" and "poverty" intrigue many researchers, especially the emerging generation in fields like linguistics and cultural studies (Darginavičienė, 2023; Nusubalieva et al., 2023). This sustained interest, particularly in a globalizing world, can be attributed to the burgeoning international communication and the ever-evolving social fabric of our times.

One of the most pressing challenges in linguistics today is understanding the intricate relationship between language and thought, and between language and the culture it represents. A language encodes a nation's identity, lifestyle, traditions, morals, values, and worldview. The notions of "wealth" and "poverty", as social, cultural, and linguistic phenomena, have existed ever since the advent of material values. They have been expressed uniquely across the world's languages.

The conceptual framework of "wealth" and "poverty", which mirrors the cultural and historical tenets of a society, has been the research focus of scholars like Fazilova (2019), who delved into linguistic and cultural facets of "wealth" in Russian, English, and Tajik. Hipsher (2020) emphasizes the significance of economic aspects in linguistic discussions, pointing out that not all have benefited from recent economic boons. Hence, perceptions of "wealth" and "poverty" can vary widely among different population segments. This perspective aligns with Kemmerer's (2019) observation that interlingual variations, both in lexicon and grammar, are more intricate and varied than previously assumed.

Sainz (2022), while investigating the structural attributes of poverty and wealth in English, suggests that people's perceptions of the causes behind these states play a pivotal role in their interactions with these social groups. Recent research on "wealth" and "poverty" has mainly aimed to identify ethnicities and national cultures through language. Noteworthy are the studies by Zamaletdinov et al. (2020), who examined the "wealth-poverty" concept in Russian and Kazakh proverbs. They argue that proverbs can reveal shared and distinct cultural worldviews, reflecting a society's collective mindset.

Currently, one of the topical issues of modern linguistics is the study of certain concepts, certain concepts (Shynkaruk, 2023; Zamaletdinov et al., 2020). So, for example, the cognitive model of the concept of "wealth" and poverty have become the subject of research by many scientists, in particular, the scientific works of Chulkina and Koltsova (2017), who devoted their scientific works 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'". 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. Galaktionova (2014), whose subject of scientific research was the reflection of "the phenomenon of 'wealth' in Chinese linguistic culture (on the basis of the vocabulary of the modern Chinese language)", 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".

The problems of studying concepts in intercultural communication are devoted to the scientific works of Snasapova (2010; 2013), which 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. The scientist also notes 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. As noted by Hipsher (2020), 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.

For the above reasons, it is necessary to agree with the idea that the interaction between language and thought has fascinated both scientists and non-specialists for centuries, but in the last few decades this complex topic has taken on special importance (Kemmerer, 2019). It should also be noted that at the present stage of 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, as noted by Fazilova (2019), "allows you to get as close as possible to the mental lexicon, verbal memory, cultural stereotypes of an ethnic group, a nation". Thus, it is also necessary to agree with the position of Snasapova (2010) that "linguistic assimilation of the elements of reality is possible on the basis of cultural concepts, since they are fragments of the linguistic picture of the world". The feeling of happiness, joy often acts as a peripheral feature of the state of wealth. 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 his behavior he has (Egan, 2021; Haladzhun et al., 2021).

The primary aim is to identify key conceptual associations for these terms, draw comparisons among the three linguistic groups, and delve into the subtle cross-cultural distinctions discerned through lexical analysis. The investigation revolves around determining the foundational linguistic associations attached to "wealth" and "poverty" within each language. Furthermore, a contrast of these associations across Kazakh, Chinese, and English linguistic groups is

executed, aiming to extract insights into the underlying cultural perspectives and values that may influence these linguistic choices. Through this exploration, the study offers a richer understanding of how different societies perceive and articulate their understanding of wealth and impoverishment.

This research on conceptual associations of wealth and poverty across cultures has important implications for TESOL professionals and applied linguistics researchers. Understanding cross-cultural conceptual variation is key for language educators teaching English to students from diverse linguistic backgrounds. Students' interpretations and uses of language related to concepts like wealth and poverty will be shaped by their cultural mindsets and values. TESOL teachers need to be aware that seemingly equivalent vocabulary can hold different connotations across cultures. This study provides valuable examples of how conceptual associations for wealth and poverty vary between Kazakh, Chinese, and English-speaking cultures.

These findings highlight the need for culturally responsive instruction that makes space for students to share and contrast their own conceptual understandings. Teachers can design activities exploring cross-cultural associations related to topics like money, greed, charity etc. Explicit discussion of how concepts are framed differently can enrich students' communicative and intercultural competence. The study also shows applied linguistics methodologies like lexical association tasks can effectively reveal cultural perspectives. Researchers should further develop techniques for identifying and analyzing key conceptual differences experienced by language learners.

MATERIALS AND METHODS

During the research, general scientific methods of induction, deduction, analysis, generalization, as well as special methods of forecasting, modeling, comparative method 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 concept of "wealth" and "poverty". 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. 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 of the concept, its specifics in the field of linguistics, 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 to a certain phenomenon of reality, which, accordingly, forms a certain concept.

At the second stage of the study, an analysis of the available results of the lexical-associative experiment was carried out. For this lexical association study, participants from three distinct linguistic backgrounds: Kazakh, Chinese, and English, were invited to share their top-of-mind associations with the terms "wealth" and "poverty." The lexical-associative experiment was conducted using a questionnaire with 10 open-ended questions asking respondents to list 5-7 word associations for the concepts of "wealth" and "poverty" in their native language. The responses were analyzed qualitatively by coding for common themes and categories of meaning. Frequencies of specific words and semantic categories were also tallied quantitatively. 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 тілдерінде гі 'байлық' және 'кедейлік' концептілерінің тілдік репре з ентациясы" (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%).

Utilizing both qualitative and quantitative research methods, we analyzed the provided associations and categorized them into semantic groups. Subsequently, a comparative analysis was undertaken to discern key themes and measure the relative frequencies of terms across the three languages. This comparative framework allowed for a deeper interpretation of conceptual differences, grounded not just in language, but also in the broader cultural contexts from which these associations emanate. At the final third stage, during the study of the results of the lexical-associative experiment, it was concluded that the oppositions "wealth-poverty" in Kazakh, Chinese and English are stable binary oppositions of the collective consciousness of the speakers of these languages. It was also noted that the concept plays an important role in research in the field of cognitive linguistics, and the most effective way of objectification is the word. The concepts of "wealth" and "poverty" occupy a special place in the Kazakh, Chinese and English languages, and are also one of the key elements of the language picture of the world of each of the modern national cultures.

RESULTS

When studying the concept of "wealth" and "poverty", it is necessary to note its polystructural nature in Kazakh, Chinese and English. This position is confirmed by the results of the lexical-associative experiment conducted by the authors. Table 1 provides examples of word associations elicited for the concepts of wealth and poverty in Kazakh, Chinese, and English from the lexical-associative experiment questionnaire. The associations are organized by language to allow comparison across linguistic groups.

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 (Ýntymaq, solidarity), денсаулық (densaýlyq, health), молшылық (molshylyq, abundance), бақыт (baqyt, hapiness), мақсат (maqsat, goal), білім (bilim, education), ақыл (aqyl, intelligence), уақыт (ýaqqyt, time), еркіндік (erkindik, freedom), мүмкіндіктердің көптігі (an abundance of opportunities), жайлылық (zháylylyq, comfort).	Ауру (auru, ailing); жұмыссыздық (jumyssyzdyq, unemployment); қызғаныш (qyzghanysh, envy); өтірік (ötirik, lie); ессіздік (essizdik, madness); аштық (ashtyq, hunger); әлсіздік (älsizdik, weakness); ашкөздік (ashközdik, greed); тапшылық (tapshylyq, deficit); мәселе (mäsele, problem); жалғыздық (jalgzydyq, loneliness).
English-Chinese (in Chinese)	获得财产财物(huòdé cáichǎn cáiwù, obtain property and wealth), 收获 (shōuhuò, harvest/profit), 富有 (fùyǒu, rich/prosperous), 幸福 (xìngfú, happy/blessed),知识 (zhīshi, knowledge), 爱心 (àixīn, love/compassion), 关系 (guānxì, relations/connections), 美丽 (měilì, beautiful), 健康 (jiànkāng, health), 收获 (shōuhuò, harvest/profit), 钱 (qián, money).	没钱 (méi qián, no money), 财物缺乏 (cáiwù quēfá, lack of property), 懒 (lǎn, lazy), 饥饿且歉收 (jī'è qiě qiàn shōu, hungry and lacking harvest),灾荒 (zāihuāng, disaster and famine),单身 (dānshēn, single/unmarried, 没知识 (méi zhīshi, no knowledge), 空乏 (kōngfá, empty/deficient).

The lexical-associative experiment conducted in Kazakh, Chinese, and English revealed common elements in respondents' associations with the concept of "wealth." In all three languages, "wealth" was associated not just with material abundance—enabling access to essentials like housing and food—but also with the means to pursue education and provide for one's family. Notably, respondents in these languages linked wealth with feelings of happiness, health, and high moral and spiritual qualities. Historically, wealth has been intertwined with the notions of fortune, good luck, and benefaction.

Across the board, the term "wealth" carried a universal meaning, opposing poverty. It signifies the availability of abundant resources crucial for one's holistic existence in society, encompassing both material assets, like money and health, and freedom in daily life.

The experiment's results underscored that "wealth" embodies more than just material gains. It implies spiritual richness and virtuous attributes such as integrity and generosity. Respondents also touched upon the societal role in shaping perceptions of wealth and poverty. For instance, a state of poverty was described as a scenario where professionals like nurses, plumbers, or janitors struggle financially, highlighting systemic issues that even affect retirees. These insights suggest that in Kazakh, Chinese, and English, "wealth" is also perceived as a catalyst for a prosperous, multifaceted society and has economic determinants.

Conversely, "poverty" stands in stark contrast to "wealth," both linguistically and in human consciousness. The experiment shed light on the primary characteristics of poverty, underscoring its profound impact on multiple facets of an individual's life. Beyond tangible consequences like food scarcity or homelessness, poverty brings about detrimental psychological and emotional effects. It influences one's moral compass, behavior, and interpersonal relationships.

The results of the lexical-associative experiment conducted by the authors, which most fully confirms 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 own 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 during the survey during the lexical-associative experiment in Kazakh, Chinese and English 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". Based on the results of the survey conducted during the lexical-associative experiment in Kazakh, Chinese and English, an analysis of primary conceptual features can be carried out. 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.

In the study of the rhemes indicated above in the answers of the respondents during the lexical-associative experiment on the concepts of "wealth" and "poverty", which are common to the Kazakh, Chinese and English languages, 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. Money is an integral part of the life of the population, its important

component, they also occupy one of the main positions in the system of values of the speakers of the above languages, at the same time they are an influential source on the daily, everyday consciousness and the corresponding social behavior.

Based on the results of the survey, it can be concluded that 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, implementation". Additional semes are revealed in the analysis of speech realizations of the wealth-comfort ratio, in terms of peripheral features, the semantics of the concept is associated with the correlations of wealth and happiness; wealth and misfortune. Communicative situations related to the theme of wealth and the rich, their description is 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 conducted lexical-associative experiment indicates that the core elements of the Kazakh, Chinese and English concept of "wealth" largely coincide, which is confirmed by significant similarities in its interpretation by native speakers, despite the presence of certain differences in the evaluative and associative components associated with the philosophical basis 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 or dishonest labor, then such wealth is not approved: 临财苟得, 临难苟免 (lín cái gǒu dé, lín nán gǒu yuān, when dealing with the treasury – do not take advantage, when dealing with difficulties – avoid injustice). Despite the fact that 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. 富豪的良心如江水般滔滔不绝 (ù háo de liáng xīn rú jiāng shuǐ bān tāo tāo bù jué, the conscience of a wealthy person flows like an endless river, continuous and unstoppable).
2. 比起囤积金钱，积累粮食更为重要 (bǐ qǐ túnjī jīnqián, jīlěi liángshí gèng wéi zhòngyào, accumulating food is more important than hoarding money).
3. 穷家富路 (qióng jiā fù lù, practice thrift at home but be amply provided while traveling).
4. 一钱不落虚空地 (yī qián bù luò xū kōng dì, every bit of effort or resource has its place and value; nothing goes to waste).
5. 富在知足 (fù zài zhī zú, richness lies in contentment).
6. 知足者富 (zhī zú zhě fù, those who are content with what they have are truly 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 in relation to them. At the same time, a negative attitude towards money is expressed: "wealth brings grief" (the money of ten ruins those who do this), "abomination and money

are always together" (nasty things and money go together). A number of proverbs ("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") give instructions on how to spend money, how to save it. In British 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, 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, according to the conducted lexical-associative experiment, as: success in doing business; joyful emotions; getting an education; 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; a large amount of material resources. The answers of the respondents who took part in the lexical-associative experiment demonstrated that the main meaning of the concept of "wealth" in the studied languages is well-being, which is relevant for the consciousness of all speakers of the studied languages.

The outcomes of the lexical-associative experiment underscore that the analysis of the concept of "wealth" is intrinsically linked with the conceptual sphere of "money". This linkage can be attributed to the idea that "money", as a concept, is a dominant value shaping the worldview of a specific culture.

From the experiment's results across the Kazakh, Chinese, and English languages, we can identify two opposing indicators of an individual's financial status: poverty and wealth. These can be further divided into two subgroups. The first subgroup is associated with concepts like "material hardship, insufficiency, and need", aligning closer with poverty. The second leans towards notions of "material security, abundance, and prosperity", more closely related to wealth.

Delving deeper within the concept of "wealth", respondents have identified specific subcategories such as ill-gotten wealth, absolute prosperity, and a stable financial standing. Conversely, within the "poverty" concept, respondents distinguished several nuanced subcategories: lack of food, scarcity of money, absence of housing, extreme impoverishment, debt-related poverty, and poverty rooted in subpar living conditions, among others.

DISCUSSION

The conducted research on the basis of a lexical-associative experiment in the form of a survey of native speakers showed that stable oppositions are "wealth-poverty" in the Kazakh, Chinese and English language consciousness. In summary, this study found wealth and poverty are universal concepts with largely similar associations across Kazakh, Chinese and English languages and cultures. However, subtle differences emerged in the relative frequencies and unique meanings associated with wealth and poverty in each linguistic culture. These initial findings point to the depth of insight that can be gained from lexical association research across languages, even for broadly shared human concepts. The identification of cultural nuances and perspectives around wealth and poverty concepts in this study highlights the value of cross-linguistic investigations of associations for uncovering hidden cognitive differences across societies. Further research expanding the cross-cultural analysis is warranted to delve deeper into these preliminary observations.

While the concepts of wealth and poverty largely overlapped across the three languages, some notable differences emerged. For example, money was mentioned much more frequently by Kazakh and Chinese respondents compared to English respondents. This potentially reflects the relatively higher cultural prioritization of material wealth and financial success in Kazakh and Chinese societies. Unique associations were also identified in each language, providing insights into cultural perspectives. For instance, English speakers linked wealth strongly to beauty and outward appearances, whereas Kazakh speakers associated wealth with time. This may reflect how English culture values aesthetics, while Kazakh culture emphasizes wisdom that comes with age.

It should also be noted that the common concept for the Kazakh and Chinese peoples is diligence, thriftiness, frugality and honesty. Indeed, "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" (Galaktionova, 2014). 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, in them, 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, a common theme can be identified – "有价值" (youjiazнi) (meaning/representing meaning), 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 with regards to the importance of self-identification for the Chinese people as an ethnic group, 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).

Regarding English speakers, it's noteworthy that the British often associate wealth with beauty, abundance, and luxury. In English society, wealth is largely viewed through the lens of material well-being's significant role. As Ter-Minasova (2008) articulates in her research, "the aspiration

to be wealthy is universal, and society commends this desire while condemning poverty, seeing it as against public ethics." Yakovleva (1998) posits that "the cultural memory of a nation is shaped by pivotal words tied to core values, showcasing the unique thought patterns and worldviews of native speakers." From this, it is evident that understanding the concept of wealth is vital since language and culture are deeply interconnected, especially in the realm of foreign language learning (Syaputri et al., 2021).

When considering the Kazakh language's perspective on wealth, etymological analysis of the lexeme "байлық" suggests its root meaning to be "bar-is, is". Potapov's work (1986) delves into the religious nuances of the word 'rich' in Turkic languages. Similarly, Labazanova (2014) mentions the lexeme 'bai' in Turkic languages has a multifaceted semantic structure. Snasapova (2013) emphasizes that in the Kazakh language, anthroponyms also convey ethnocognitive information, evident in literary texts with anthroponyms indicating an individual's societal status.

Chulkina and Koltsova (2017) differentiate the content of the analyzed concepts across the studied linguistic cultures, noting distinctions in wealth acquisition methods and attitudes towards wealth holders. Undoubtedly, cultural language aspects encompass the beliefs, attire, and practices of people within a specific society (Aldawood & Almeshari, 2019). As per the results of the lexical-associative experiment, in Kazakh society, the concept of wealth encompasses health, comfort, prosperity, and abundance, extending beyond mere materialism to psychological and emotional dimensions.

It's beneficial to analyze linguistic means that express a concept through nominees, attributes, derivatives, phraseological units, and aphorisms (Ibrahim & Kushner, 2021). Cognitive linguistics, as a rapidly evolving perspective on language and its interplay with embodied experience, deserves attention (Alzahrani, 2024; Evans, 2012). Moreover, one must recognize historical linguistic shifts in Kazakhstan where language was politicized to cater to the nation's economic and political demands (Terlikbayeva & Menlibekova, 2021), subsequently influencing cognitive stereotypes. Proverbs, sayings, and literary contexts reveal that the Kazakh language greatly emphasizes education and morality (Jenalayeva et al., 2021). This suggests that linguistic culture is ripe for scholarly exploration not only in philology but also in sociology, psychology, and other humanities (Chaika, 2023).

Money, often seen as a primary aspect of wealth, is a vital tool for attaining power and influencing others. However, the study participants from Kazakh, Chinese, and English backgrounds believe that while wealth aids in fulfilling desires and needs, true values lie in kindness, honesty, love, and health. They outweigh one's societal status and even the means of wealth acquisition. Dishonest acquisition of wealth is frowned upon across these cultures, in contrast to wealth gained through commendable traits like hard work.

The cross-linguistic differences in conceptualizing wealth and poverty observed in this study align with previous research highlighting cultural variability in these concepts. For instance, Arvanitakis and Hornsby (2022) note wealth and poverty have differing connotations in collectivist versus individualistic cultures. Chinese languages tend to frame poverty more in terms of lack of food, housing, or other basic needs, while English frames it more individualistically as lack of money (Wu & Hsieh, 2021).

Historical analysis also shows poverty framing changes over time within cultures. Chen (2022) and discusses how poverty conceptualization in China shifted with economic reforms in the 1980s. Schneider (2022) uses corpus linguistic techniques to reveal increased metaphorical framing of poverty as a 'burden' in American English during times of economic hardship.

The current study provides further evidence that wealth and poverty hold nuanced cultural meaning. Laforcade et al. (2022) describe how poverty becomes intertwined with dangerousness and moral failing in American discourse. An important direction for further research is tracing how sociohistorical contexts influence linguistic conceptualizations and evaluating impacts on social policies and behaviors. Overall, this study makes an important contribution by demonstrating cultural variability even for seemingly universal concepts.

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, housing. Poverty, as a social phenomenon of society, is assessed mainly negatively, accompanied by a lack of or insufficient amount of livelihood, as well as suffering, grief, and hard work.

CONCLUSIONS

The conducted research on the basis of a lexical-associative experiment in the form of a survey of native speakers showed that stable oppositions are "wealth-poverty" in the Kazakh, Chinese and English language consciousness. The conducted research on the basis of a lexical-associative experiment in the form of a survey of native speakers showed that stable oppositions are "wealth-poverty" in the Kazakh, Chinese and English language consciousness. In summary, this study found wealth and poverty are universal concepts with largely similar associations across Kazakh, Chinese and English languages and cultures. However, subtle differences emerged in the relative frequencies and unique meanings associated with wealth and poverty in each linguistic culture. These initial findings point to the depth of insight that can be gained from lexical association research across languages, even for broadly shared human concepts. The identification of cultural nuances and perspectives around wealth and poverty concepts in this study highlights the value of cross-linguistic investigations of associations for uncovering hidden cognitive differences across societies. Further research expanding the cross-cultural analysis is warranted to delve deeper into these preliminary observations.

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