

PECULIARITIES OF NATIONAL ATTITUDES TOWARDS MONEY IN THE ENGLISH-SPEAKING PICTURE OF THE WORLD AND BEYOND

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Annotation. The situation in the English-speaking world is completely different. Money is an important component of the culture of society there. It is also obvious that money performs the function of social ranking of members of society and serves as a tool for identifying an individual in the space of social hierarchies.

Key words. Money, business, wealthy, rich, work, earn, Russian, French, Anglican, American, culture and language, linguistic picture.

Introduction. However, it should be noted that the Anglicism “businessman”, including the broad concept of a business person, entrepreneur, can also be used in the figurative meaning of “businessman”, that is, it carries various connotations in relation to one or another situation. Wed: “Who is there among market businessmen! Former teachers, doctors, engineers, workers, students, school graduates” (Izvestia, 02/19/1994). However, in the press, namely in the second half of the 90s. “businessman” is used more often in a positive context, often emphasizing the need for this profession. It seems that the lack of an equivalent for the word “businessman” is explained by the difference in connotations of the words “business” and “business”. Probably, the purpose of the corresponding reality in the contexts of English and Russian culture is thought of differently: to create a new business - for them; create new money - with us. Moreover, this wide divergency of meanings, in our opinion, is fundamental. Texts describing the achievements of rich people who have achieved everything through their own labor in English-speaking countries quantitatively predominate (compared to Russian culture) (D. Thomas, 1976), they create and maintain the image of an “honest” rich man.

Literature review.

In its most concentrated form, the ethics of responsibility, as researchers (R. Helbruner, U. Petit, A. Smith, W. Liefert, A. Maslow and others) believe, is embodied in professionalism and business, where a special attitude is more clearly represented to work and a fundamentally new work motivation, which was determined by the end of the 20th century in English society.

In his study, researcher of didactic texts V.A. comes to approximately similar results. Rybnikova (2001) based on the material of the British English language. She showed that the concepts “money”, “business”, “wealth” are associated with the concepts “success/achievement”, “work/labor”, professionalism” and occupy a central position in the conceptual sphere of English didactic texts¹. According to her, the semantic representation of the concept “money” reflects senses that characterize the functioning of money as the main indicator of the ability to satisfy human needs. The verb “afford” is frequent, denoting the ability to “buy something or pay for something”; in texts and at the macrotext level, a description is constantly given of the comparison of cash amounts and the no - it needs realized through them. Didactic texts also reflected the idea of money as a universal criterion for the quality of life, its corresponding image of “normal” life at this stage of social development.

¹ Рыбникова В.А. Языковая концептуализация социума (на материале английских дидактических текстов). Дис. ... канд. филол. наук. Краснодар, 2001.

Analysis. It might seem so much interesting to discover how each culture and nations accept the word wealth, money, the rich differently. For example, in the U.S the way rich people earned their money is uninteresting and nobody cares, whereas in France the public suspect the way these individuals earned their money. Therefore, they have less appearance in public and press to attract less attention and criticism. In Russia, the time one spent for earning and to make fortune is considered to have less moral value since this time could have been spent for God. These have been the general assumptions and analysis of term of money and its meaning and definition in various cultures.

The concept of “work/labor” represents the fundamental values of fallen society - the presence of property, prosperity, independence, freedom, individualism, responsibility, thus belonging to the system of the basic concept of “money”, which organizes the worldview and life of people brought up on these values. For example, in the USA, a person who earns a lot of money has the right to count on no less honor in society than a prominent scientist or major politician. An American, seeing a millionaire driving by in a luxury car, thinks about how to earn more money so that he can be in his place.

The first rule of an American millionaire is “work for yourself, self-love deeply concentrating on yourself and success will await you in life.” For an American, everything is extremely simple: if a person is richer than others, it means he is smarter, stronger and better than others. Moreover, at what cost his success was achieved is of no interest to anyone. We believe that in this regard it would be appropriate to cite the Latin saying “money has no smell”, which belongs to the Roman emperor Vespasian, who introduced a tax on public restrooms. Even the English writer S. Maugham called money the “sixth sense”, displacing intuition from this position: “Money is a kind of sixth sense, without which the other five are incomplete,” apparently in the sense that money sharpens the five inherent in a person natural feelings and give money a unique charm. It is not clear, however, what to do with the sense of smell. On the one hand, many people clearly have a taste for money and a sense of smell for it, but on the other hand, they say that “money has no smell.”

According to V.G. Krysko and E.A. Sarakuev “the measure of success in an American’s life is money”. Americans, unlike Russians, believe that work and the money received for it are a more reliable path to the salvation of their souls than piety. Time must be used for useful activities and must be reported to God about how the time given by God was used.²

A. Lanier writes that Americans value time very highly. “We are slaves of time,” they say about themselves and view it as something real and material. They budget it, save it and spend it, steal and kill, cut and account for it, and even put a price on it. According to Lanier, Time is a valuable commodity³ (Lanier 1996, 47). For the British, unlike the Americans, wealth is not a goal in itself, but is a way of entering high society with its special lifestyle. Since the 18th century, there was a practice of selling titles for money, so the rich became aristocrats. The belief that “old” money, inherited, has more value than money earned personally is still at the core of the British mentality. An English millionaire most often inherits his wealth. Only 7% of the British rich belong to the category of “self-made man”.⁴

Among the modern British rich, elite groups stand out: the traditional aristocracy, that is, titled landowners; descendants of 19th-century London financiers; heirs of entrepreneurs from Northern England who made their fortune in the textile industry. They all professed Anglicanism and sent their children to the same schools and universities. As a result, a close connection arose between these groups, and by the beginning of the 20th century they completely merged and formed the so-called

² Крысько В.Г., Саракуев Э.А. Введение в этнопсихологию. Учебно- методич. пособие для студентов. М.: Ин-т практической психологии, 1996. — 344 с.

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⁴ Lanier A.R. Living in the USA. Yarmouth, ME: Intercultural press, 1996.-298 p.

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owner class. A typical English millionaire lives on a country estate. He spends money on works of art, horses, yachts and travel. The lifestyle of wealthy Englishmen is subject to many rituals - regular appearance at balls and dinners, aristocratic sports (hunting and polo), presence at the annual races at Ascot and the Wimbledon tournament.

British high society forms a closed caste, held together by family ties, marriages and participation in joint financial enterprises. It is almost impossible to penetrate into this world from the outside. A successful entrepreneur or employee who wins a million in the lottery will never become a member. To do this, you need to be born into a certain family and study at Eton or Harrow, Oxford or Cambridge. It is there that personal and business acquaintances are made that determine financial and social status.

However, it should be noted that the once widespread opinion. The idea that the British work more and harder than others has now been greatly shaken. The British are very proud of their ability to certainly, albeit somehow, but still get things done “without unnecessary haste,” that is, to act without particularly worrying about discipline or planning (Maill, Milstead, 1999).⁵ Although in the past this attitude to work served the British quite well, and it is in the past that for them all the lessons that they dream of learning are contained.

After analyzing the relevant material, we came to the conclusion that ethnopsychology points to the fact that the modern work ethic of the West is characterized by the high value of hard work. However, throughout the 20th century, asceticism and frugality gradually lost their positions to the opposite principle - consumerism. That's probably why the slogan modern Western society - “Earn more to spend more” - is an indicator of the stability of their economy and the willingness of buyers to spend money on new, expensive goods, rather than putting them aside for a “rainy day.” However, speaking about the national psychological characteristics of native speakers of English, ethnopsychologists note many contradictory aspects, including hard work, which is shown only when it is beneficial. Therefore, their performance, diligence, and determination in everyday life cannot be assessed unambiguously. These qualities are enhanced by their enterprise, ingenuity, courage, and perseverance. Efficiency means for them (primarily Americans) organization, clarity, accurate calculation, knowledge of the matter, and the ability to benefit. At the same time, they are extremely concerned about their own benefit. This is probably why time is a valuable commodity for them, and success is equal to the number of dollars made.

Features of the national attitude towards money in the French linguistic picture of the world

In continental Europe the situation is somewhat more democratic. For example, in France, high society includes not only aristocrats and rich bourgeois, but also major government officials. At all, being in the civil service in most European countries is a sign of respectability and a guarantee of financial stability - sti. It should be noted that every nation has its own words, morals, and customs. And there is no truer saying than what is said in Latin: Ubi hominess sunt modi sunt (where there are people, there are customs).

Unlike the Americans, the French, according to ethnopsychologists (N. Yapp, M. Syrett), never worshiped “making” money as such. It was not part of their culture and they were not so obsessed with it. However, in the eyes of the majority of French people, the problem of success in life seems much less clear-cut; only a third of them believe that success is the result of ambition and dexterity. Almost half of the French distrust those who have made a fortune. Therefore, French millionaires often avoid appearing on television screens and the covers of illustrated magazines, and French “moneybags” do not turn up their noses, unlike their English, Italian or American counterparts (Yapp,

⁵ Майол Э и Милстед Д. Эти странные англичане / Пер. с англ. И.Тогоевой. - М.: Эгмонт Россия Лтд., 1999. - 72 с.

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Syrett 1999, 21). This can be partly explained by the fact that perhaps French businessmen operate in a much more mysterious atmosphere than their American counterparts.⁶

In the studies of G.D. Gacheva, D.S. Likhachev, P. Morel, an attempt is made to nationally determine the image of the world. Thus, in French semantics the predominance of “kinematic ideas” is seen (from the Latin “motus” - movement, that is, “motor”. French Cosmos is understood as rotation, the internal life of French society is seen in the model of “social rondo” (Gachev, 1998) and the national image of France is associated with movement and dynamics. The French are attracted by the living thrill of life, its movement, its brilliance and beauty. The French want to look significant in the eyes of a neighbor, to make an impression. The French language also has this: French verbs “être” (to be) and “paraître” (to seem) come from the same root “to show oneself.” It is not for nothing that the French nicknamed their king Louis XIV the “Sun King,” and France its statesmen, 4 both the Renaissance and the times of Gaulle and even Chirac have always been likened to a shining celestial body.⁷

The concept of “La force” (strength, power, power) is associated with other, no less great, concepts: “la gloire” (glory) and “la patrie” (homeland). Note that these are exclusively feminine nouns, which, according to French ethnopsychologists

The core component of national character is the priorities, in accordance with which the value orientations of members of a linguistic and cultural community are realized. The typical Englishman strives to get rich in order to maintain a certain lifestyle. The typical American saves money to be confident in the future. A love of ostentatious brilliance and eye-catching luxury is inherent in representatives of French culture. Until recently, the figure of the “new Russian” was a mixture of a provincial American and an English aristocrat. Consumption standards were formed simultaneously from our own Soviet experience and from Western films “about the beautiful life.” And compliance with them was determined by one concept - “cool”.

So, we have come to the conclusion that a person’s active and interested attitude towards money is expressed in ideas about values, which contain an assessment of the phenomena of reality and people’s actions from the point of view of their moral significance.

Linguoculturology is a complex, synthesizing discipline, the object of which is verbalized values that are culturally significant for a linguistic community, and the task is to study and describe the relationship between language and culture to identify these values.

Linguoculturology is based on such provisions as the distinction between two forms of culture - material and spiritual, recognition of the semiotic nature of language and spiritual culture, the fixation by language of a naive picture of the world, the dialogism of relations between language and culture, the presence of norms as a general category of language and culture, opposition dynamics and statistics for language and culture.

The main unit of linguoculturology is the cultural concept - “a multidimensional semantic formation in which the significant, figurative and conceptual aspects are distinguished.” The choice of linguoculturology as the theoretical basis for the study of the concept is explained by the fact that, as an intersecting discipline, it presents various possibilities for using linguistic and cultural approaches in the form of a qualitatively new, integral toolkit for analyzing the cultural characteristics of linguistic phenomena.

Studying the ways of verbalizing concepts using various linguistic means is an accessible way to identify the content of a concept. Concepts reduce all existing and observable phenomena and facts of reality surrounding a person to a single system. The concept has a complex structure. On the one

⁶ Япп Н. и Сиретт М. Эти странные французы / Пер. с англ. И.Тогоевой. М.: Эгмонт Россия Лтд., 1999. - 72 с.

⁷ Гачев Г.Д. Национальные образы мира: Курс лекций. М.: Изд. Центр «Академия», 1998. - 432 с.

hand, everything that is included in the structure of the concept belongs to it; on the other hand, the structure of the concept includes what makes it a factor of culture - the original form, compressed to the main features of the content, history, modern associations, assessments. We include all the features of an object in the concept, considering the concept as knowledge structured in a frame.

The analysis of the linguocultural features of the concept is based on a synchronic approach, as well as on elements of diachronic analysis. We understand conceptual analysis as identifying channels of access to the relevant area through linguistic phenomena. Such channels are lexemes, the internal form of these lexemes, their paradigmatic connections, phraseological units, proverbs, sayings, aphorisms, as well as cognitive structures identified during the analysis that make up the symbolary of culture.

A concept as a mental representation of a phenomenon is fixed in lexicographic interpretations of the name of the concept. The way a person interprets a concept speaks about the peculiarities of his perception of this phenomenon and possible ways of his behavior in various situations. The work proposes the following working definition of the concept of “conceptualization”: Conceptualization - 1) the process of the appearance of semantic increments in units of various levels from the word to the text - objective, developing the meaning of the word presented in the dictionary, and subjective, associatively associated with objective increments in micro and macrottexts, 2) the incremental meaning itself that arose as a result of the action of this process. Although the concept of “money” is universal for all groups of people, its conceptualization is different in different cultures.

Discussion. A special place in the picture of the world is occupied by the linguistic picture of the world, which is part of the general picture of the world, has a “link” to language and is refracted in it through linguistic forms. The linguistic picture of the world reflects the entirety of a person’s knowledge and ideas about the reality around him, which makes it possible to identify the national and cultural specifics of the perception of the world, create a portrait of the nation, indicate the characteristics of behavior, as well as the influence of society on human life. A comparative study shows the special role of the concept “money” in the formation of a linguistic picture of the world, presumably specific to each language. The core component of national character are priorities, in accordance with which the value orientations of members of a linguistic and cultural community are realized. However, some features of national character may undergo certain changes over time. Specialists of various types

Nomination of monetary units in the history of the Russian language

In the ancient history of the Indo-European peoples, the equivalent of wealth and a means of comparing property during exchange was cattle, which is why numerous names for money go back to the designation of cattle in ancient languages. According to V.O. Klyuchevsky, in the 11th-12th centuries. the word “cattle” in Russian in the meaning of money was, apparently, already archaic. It was replaced by another term with the same meaning - “coons”, from the name of expensive furs of various fur-bearing animals.⁸

From the end of the 12th century. a third term appears, which did not supplant kuna, but existed next to it, punazi (singular punaz) - ‘coin, Roman denarius’ - in the translation of the Gospel, which is a borrowing from Germanic languages.

Then such monetary units as hryvnia and parts of the hryvnia appeared - kunnogata, rezana, veksha (from the name squirrel): pieces of leather or fur were coins in barter trade. Gradually, furs were replaced from monetary circulation by metal coins. Since Ancient Rus' did not have domestic sources of precious metals, foreign coins were widely used in trade. At first these were Roman silver coins, but an exceptional role was played by coins of eastern origin - dirhams of the Arab Caliphate,

⁸ Ключевский В.О. Курс русской истории. Соч. в 9 т. Т.1 М.: Мысль, 1987.-430с.

which were imported by merchants along the Volga. In the 11th - 12th centuries. Byzantine silver *miliaria*, as well as gold and copper coins, were common. At the same time, *denarii* minted in Europe were imported through *Veliky Novgorod*.

Conclusion. The word "money" appears in the Russian language last among the units of this semantic group (cattle, furs, animals (*veksha* - squirrel)'), which indicates a time when money circulation in Rus' was heavily dependent on the Tatars, who collected taxes and duties on the Russian population. The word is undoubtedly borrowed, but its history is not clear in detail. One might think that this word came into the Russian language from Turkic languages.

Thus, with regard to the history of the word "money", one can only assert that it is foreign, borrowed and, apparently, from the East. The monetary system in Rus' gradually changed. Natural money is being replaced by the *ruble*, *hryvnia*, *altyn*, *poltina*, *chervonets*, *kopec*, *polushka*, etc.

Hryvnia is a unit of value in ancient Rus' (*cun*, silver and gold). The *kuna hryvnia* was made of low-grade silver. The silver *hryvnia* was equal to 4 *kuns*; in the 15th century, *Novgorodians* called this *hryvnia* "ruble." A golden *hryvnia* was equal to 50 *kuns* and weighed 20 *spools*. From 1699 - 1720 silver coins of 10 *kopecs*, called 'hryvnia', were minted from 70-grade silver. The name of the ingot comes from the silver neckband, which was a decoration and was in circulation along with foreign coins and pieces of silver. It is believed that the initiative for minting belonged to *Dmitry Donskoy*, who began to melt down the Tatar silver coin "denga" into Russian *hryvnias*.

Denga (*denga*), until the end of the 15th century, was a Russian copper coin of irregular shape; with the introduction of *kopecs* it was equal to 1/2 *kopec*. At the end of the 17th century. The money was minted from copper due to a lack of silver up to 12 *rubles*. 80 *kop.* from the *pud*; 1702 - 15 *rubles* 44 *kopecs*; 1704-20 *r.* from the *pud*; 1730 - 10 *rubles*; 1757 - 16 *rubles*; 1810 - 24 *r.* Since 1829, *denga* began to be called 'money'. *Denezhka* is a Russian copper coin of 1/2 *kopec*.

Grosh is a derivative of *griva* (*griva* in Old Slavic means neck). The original meaning is 'necklace, decoration, ring, measure of weight, coin'; in the 11th century 'currency unit'.

The very name of the coin (*Groschen*, *Gros*) comes from the German *Grosse* (size), i.e. 'large silver coin'. *Pennies* have become almost ubiquitous in Europe. In France, gold pennies were also minted, which had different names: "groroyal, cadier, florin", etc. Gradually, pennies lost their standard and value, and by the beginning of the 17th century, a penny was already a small, usually copper, coin. In our country, the first copper pennies were called two-*kopec* coins.

Altyn is an old Russian coin count, the name of which comes from the Tatar word *alty* (six). Before Peter I, we didn't have checks for *altyns* - 41

They were counted, but only counting was carried out in *altyns*: at the exchange rate, from three to six money was counted in *altyns*. Under Peter I, *altyns* were issued initially in 1704 from good silver, then in 1711 and 1712. *altynniks* were issued from 70-karat silver, and in 1718 not minted, but embossed *altynniks* were issued. Empress Catherine I refused this coin, giving an order to make ten-*kopec* coins. However, the *altyn* remained a coin account (in the 19th century there was still a five-*altyn*, 15 *kopecs*), which is recorded in the dictionary of V.I. Dahl, and in a figurative sense, an *altynnik* began to be called a person who especially loved *altyns*, who generally strived for truth and make money by crooks. This is where the verb *altynnichat* was formed - to strive for profit through deception, shortchanging, bribes.

Efimok is an old Russian name for taller, in circulation in Russia from the 15th - 17th centuries, sometimes with the stamp of the Russian coat of arms.

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