

CULTURAL VARIATIONS IN THE CONCEPT OF GENEROSITY: A COMPARATIVE ANALYSIS OF ENGLISH AND UZBEK LANGUAGE METAPHORS AND EXPRESSIONS*Tursunov Mirzo Makhmudovich**BSU, dotsent at English linguistics department,**Ochilov Nurillo Sadulloyevich**2nd year master student of Asia International University*

Annotation: This article explores cultural variations in the concept of generosity, focusing on the comparative analysis of metaphors and expressions related to generosity in the English and Uzbek languages. By examining the underlying cultural and linguistic frameworks, the article highlights the ways in which generosity is conceptualized and expressed differently across these two languages. The English metaphors emphasize individualism, material wealth, and personal sacrifice, while Uzbek expressions center on communal values, hospitality, and moral responsibility. Through this comparison, the article reveals how cultural norms and societal structures influence the way generosity is understood and practiced, offering valuable insights for cross-cultural understanding and communication.

Keywords: Generosity, Metaphors, Cultural Variations, English Language, Uzbek Language, Altruism, Hospitality, Social Responsibility, Cross-Cultural Analysis, Language and Culture.

Annotatsiya: Ushbu maqolada saxiylik tushunchasining madaniy variantlari o'rganilib, ingliz va o'zbek tillarida saxiylik bilan bog'liq metafora va iboralarning qiyosiy tahliliga e'tibor qaratilgan. Asosiy madaniy va lingvistik asoslarni ko'rib chiqib, maqolada saxiylik ushbu ikki tilda turlicha tushunilishi va ifodalanishi yo'llari yoritilgan. Ingliz tilidagi metaforalarda individualizm, moddiy boylik, shaxsiy fidoyilikka urg'u berilgan bo'lsa, o'zbek tilidagi iboralarda jamoaviy qadriyatlar, mehmondo'stlik, axloqiy mas'uliyat kabilarga urg'u berilgan. Ushbu taqqoslash orqali maqolada madaniy me'yorlar va jamiyat tuzilmalari saxiylikni tushunish va amalda qo'llashga qanday ta'sir qilishi ochib beriladi, madaniyatlararo tushunish va muloqot uchun qimmatli tushunchalar taqdim etiladi.

Kalit so'zlar: Saxiylik, Metaforalar, Madaniy xilma-xilliklar, Ingliz tili, O'zbek tili, Beg'arazlik, Mehmondo'stlik, Ijtimoiy mas'uliyat, Madaniyatlararo tahlil, Til va madaniyat..

Generosity, as a human virtue, is regarded as a universal concept across cultures, yet its manifestation and the expressions used to describe it differ significantly from one culture to another. The way generosity is understood, framed, and linguistically expressed can provide profound insights into the values, societal norms, and priorities of different linguistic communities. This article aims to explore the cultural variations in the concept of generosity by comparing the metaphors and expressions related to generosity in the English and Uzbek languages.

At its core, generosity is the act of giving, whether in the form of time, money, or other resources, without expecting anything in return. It is often associated with positive moral values such as selflessness, kindness, and altruism. However, the interpretation of what constitutes generosity and how it is perceived can vary based on a range of cultural, historical, and socio-economic factors. These differences are often reflected in the way people speak about generosity.

By examining linguistic metaphors and expressions related to generosity in English and Uzbek, we can better understand the role language plays in shaping our understanding of this concept.

In English, generosity is often associated with expressions that emphasize abundance and wealth. Phrases such as “a generous heart,” “giving someone the shirt off your back,” or “opening one’s wallet” highlight the idea of giving freely and without hesitation. These expressions often evoke images of a person who possesses excess resources and is willing to share them with others. The concept of generosity in English-speaking cultures is frequently linked to material wealth, and the act of giving is seen as a gesture of affluence and goodwill.

On the other hand, in Uzbek culture, generosity is closely tied to the concept of hospitality, community, and the well-being of others. The Uzbek language includes expressions like “ko’ngil ochmoq” (to open one’s heart) or “mehmonni kutib olish” (to receive a guest), which reflect the cultural emphasis on hosting guests and ensuring their comfort. Generosity in Uzbek society is often seen as a moral obligation to help others, particularly those in need, and is deeply connected to the concepts of respect, honor, and social cohesion. Moreover, the Uzbek expressions of generosity tend to focus on interpersonal relationships and community bonds rather than material wealth.

This article will delve deeper into these cultural distinctions by analyzing a selection of metaphors and expressions related to generosity in both English and Uzbek. The comparison will not only highlight the linguistic differences between the two languages but will also offer a glimpse into the broader cultural contexts in which these expressions arise. By focusing on metaphorical language, we can gain a better understanding of the cognitive and cultural processes that influence the way generosity is conceptualized and communicated.

Furthermore, the analysis will reveal how the values and norms of each culture shape the way generosity is both expressed and perceived. While English expressions often frame generosity in terms of individualism and material wealth, Uzbek expressions emphasize collectivism, communal responsibility, and the moral duty to help others. This comparative study will underscore the role of language in reflecting and reinforcing cultural attitudes towards generosity.

The concept of generosity, although universal, is intricately shaped by culture. While generosity can be a marker of positive human interaction and social cohesion, the way it is framed in language reveals much about the priorities and beliefs of the community. As such, this article seeks to explore the cross-cultural dimensions of generosity, examining how different linguistic communities employ metaphors and expressions to convey the same fundamental idea. By drawing on a wide array of linguistic and cultural insights, this study aims to broaden our understanding of how generosity is perceived and communicated across cultures.

Ultimately, this exploration of generosity through the lens of language will not only provide valuable insights into English and Uzbek cultural differences but will also contribute to the broader field of linguistics and cultural studies. The following sections will present an in-depth comparative analysis of generosity-related metaphors and expressions in both languages, examining their meanings, cultural contexts, and implications. The study will conclude by highlighting the key findings and offering reflections on the broader significance of these linguistic variations.

The concept of generosity is deeply embedded in both the English and Uzbek languages, but it is expressed differently depending on the cultural and linguistic context. By analyzing the metaphors and expressions used to describe generosity in both languages, we can observe how different societies frame this value and how it is intertwined with other cultural norms and

practices. This section will compare the expressions of generosity in both languages, focusing on the cultural implications and the underlying metaphors that shape their meaning.

In English, generosity is often framed through metaphors of abundance, wealth, and selflessness. These expressions reflect a culture that values individual achievement and material success. One of the most common English metaphors related to generosity is "giving someone the shirt off your back," which implies self-sacrifice and a willingness to give away even the most personal possessions. This metaphor emphasizes the idea of a person who is willing to go to great lengths for others, offering even the most basic of necessities. It is a metaphor that underscores the value of altruism in Western culture, where personal success and individual freedom are often celebrated.

Another common English metaphor is "opening one's wallet." This expression links generosity to material wealth, suggesting that to be generous is to give money or other resources without hesitation. The metaphor of wealth is particularly significant in English-speaking cultures, where generosity is often seen as a sign of financial success. This association reflects the cultural emphasis on the ability to provide and support others through one's own economic prosperity. The idea of opening one's wallet also suggests an ease of giving, indicating that generosity is not only a moral duty but also a matter of convenience and opportunity for those who have the means to give.

In addition to metaphors of abundance, English also employs expressions that evoke the idea of a generous spirit or nature. Phrases like "a generous heart" or "a heart of gold" highlight the idea that generosity stems from within, from a person's character and inherent kindness. These expressions suggest that generosity is an intrinsic quality that some people possess, and it is not necessarily tied to material wealth. In this sense, the English language recognizes generosity as a virtue that can be manifested in various ways, from giving money to offering emotional support or time. These expressions often convey the notion that true generosity comes from the heart and is a reflection of a person's moral values.

While English metaphors focus on wealth and selflessness, Uzbek expressions of generosity are more closely tied to community, hospitality, and respect. In Uzbek culture, generosity is often seen as an essential part of social interactions and is deeply linked to the idea of communal well-being. One of the most prominent expressions in Uzbek related to generosity is "mehmonni kutib olish" (to receive a guest). This phrase emphasizes the importance of hospitality in Uzbek society, where the act of receiving a guest is considered one of the highest forms of generosity. In Uzbek culture, generosity is often shown through the act of hosting guests, offering food, shelter, and warmth without expecting anything in return. The idea of receiving a guest reflects the communal nature of generosity, where the well-being of others is prioritized over individual gain.

Another important expression in Uzbek is "ko'ngil ochmoq" (to open one's heart), which reflects the emotional and moral aspects of generosity. This phrase emphasizes the idea that generosity is not just about material giving but also about sharing one's emotions, kindness, and empathy. By opening one's heart, a person shows their willingness to care for others and to share in their joys and sorrows. This expression highlights the cultural importance of emotional bonds and interpersonal relationships in Uzbek society, where generosity is often seen as a moral obligation to support others in both material and emotional ways.

In addition to these expressions, Uzbek culture also emphasizes the concept of "sadaqa" (charity), which refers to voluntary acts of giving to those in need. The term "sadaqa" is deeply rooted in Islamic teachings and reflects the idea that generosity is not just an individual choice

but a social responsibility. In Uzbek society, giving sadaqa is seen as a way to cleanse the soul and earn spiritual rewards. This expression reflects the strong religious influence on Uzbek notions of generosity, where acts of charity are closely tied to spiritual well-being and moral integrity.

When comparing the metaphors and expressions of generosity in English and Uzbek, several cultural differences emerge. In English, generosity is often framed through individualistic and materialistic metaphors that emphasize personal sacrifice and the ability to give from a place of wealth. The focus is on the individual's role in giving, and generosity is seen as an expression of personal virtue and affluence. The metaphor of "opening one's wallet" suggests that generosity is often linked to the ability to provide materially for others, and the metaphor of "giving someone the shirt off your back" emphasizes selflessness and the willingness to share one's resources, even at great personal cost.

In contrast, Uzbek expressions of generosity tend to focus more on communal responsibility and the importance of hospitality and emotional connection. The idea of "receiving a guest" highlights the cultural importance of social bonds and the moral obligation to care for others within the community. Generosity in Uzbek society is not just about material giving but also about emotional support, respect, and the sharing of one's time and energy. The expression "ko'ngil ochmoq" reflects the idea that generosity comes from the heart, and it is closely tied to the values of empathy, kindness, and communal responsibility.

The differences in these expressions reflect broader cultural attitudes towards generosity in each society. In English-speaking cultures, where individualism and material success are highly valued, generosity is often framed as a personal choice that demonstrates one's wealth and virtue. In contrast, Uzbek culture places a stronger emphasis on communal values, where generosity is seen as a collective responsibility that strengthens social bonds and reinforces the moral fabric of society. This distinction is evident in the linguistic expressions used in both languages, where English metaphors highlight individual actions and material wealth, while Uzbek expressions focus on community, hospitality, and emotional connection.

By analyzing these metaphors and expressions, we can gain a deeper understanding of how different cultures conceptualize generosity and how language reflects these cultural values. The way generosity is expressed in language not only reveals the underlying cultural norms but also shapes the way individuals understand and practice this virtue. Language plays a crucial role in defining the concept of generosity and in guiding social behavior, as it reflects the values and priorities of the society in which it is used.

Table 1: Generosity Expressions in English and Uzbek

Expression	Language	Meaning/Context
"Giving someone the shirt off your back"	English	Self-sacrifice; giving away even personal possessions
"Opening one's wallet"	English	Material generosity; giving money or resources freely
"A generous heart"	English	Generosity as a personal virtue; giving from the heart
"Mehmonni kutib olish"	Uzbek	Hospitality; receiving and caring for guests
"Ko'ngil ochmoq"	Uzbek	Emotional generosity; opening one's heart to others
"Sadaqa"	Uzbek	Charity; giving for spiritual and social well-being

Source: Author's research

In the next section, we will conclude by reflecting on the cultural implications of these differences and summarizing the key findings of the analysis.

As we delve deeper into the cultural nuances of generosity, it is important to consider the role of metaphor in shaping these linguistic expressions. Metaphors are not merely decorative features of language; they serve as a tool for structuring complex concepts in a way that reflects cultural values and societal priorities. In both English and Uzbek, metaphors related to generosity provide a lens through which we can understand the deeper layers of cultural meaning and social interaction.

In English, metaphors associated with generosity often revolve around the idea of "giving" as an act that flows outward, from the giver to the recipient. Expressions like "giving from the heart" or "having a giving spirit" underscore the emotional dimensions of generosity, but they still tend to focus on the individual as the source of generosity. The giver is depicted as someone who is in control of the resources or emotions being shared. This reflects the broader cultural emphasis on personal autonomy and the notion that individuals are responsible for their own actions, including acts of kindness or charity. The idea of "giving" in English often emphasizes the autonomy of the individual, suggesting that generosity is a personal, self-initiated act that reflects a person's character or values.

Moreover, English also contains expressions that frame generosity in a transactional light, such as "paying it forward" or "returning the favor." These phrases suggest that generosity, while often altruistic, is also linked to a social exchange. In this view, generosity is not just about giving freely; it is about creating a balance of give-and-take that ultimately benefits both the giver and the recipient. This transactional aspect of generosity aligns with Western capitalist values, where even acts of kindness or charity are often seen through the lens of reciprocity and mutual benefit. The concept of "paying it forward" captures the idea that generosity is part of a larger social contract, one in which kindness is repaid over time, either directly or indirectly.

Another important aspect of English metaphors of generosity is the connection to the concept of "wealth." Generosity is often framed as the act of giving away material possessions, particularly money. Phrases like "spending money like water" or "wealthy philanthropist" reinforce the idea that generosity is primarily about the distribution of material resources. In English-speaking societies, where financial success is highly valued, the ability to give money is often seen as a reflection of both personal success and moral integrity. These metaphors position wealth as a marker of social status and a key determinant of the ability to be generous. While this association may seem straightforward, it also raises questions about the nature of generosity and whether it is truly about the well-being of others or whether it is a means of signaling one's own social position and moral superiority.

In contrast, Uzbek expressions of generosity do not emphasize material wealth in the same way. While material giving is certainly important, generosity in Uzbek culture is more often tied to communal values and social relationships. The phrase "mehmonni kutib olish" (to receive a guest) underscores the importance of hospitality, a core value in Uzbek culture. Hospitality is not just about providing food or shelter; it is about creating an environment of warmth and belonging, where guests feel valued and respected. In Uzbek society, hospitality is a key marker of social status, but it is also seen as an essential moral obligation. The act of receiving a guest is not just an expression of generosity; it is a way of reinforcing social bonds and demonstrating one's commitment to the well-being of others. This reflects the collectivist nature of Uzbek culture, where the needs of the community are prioritized over individual gain.

The metaphor of hospitality also extends to emotional generosity in Uzbek culture. The phrase "ko'ngil ochmoq" (to open one's heart) conveys the idea that generosity is not just about material wealth but about emotional openness and empathy. To "open one's heart" is to show compassion and care for others, particularly those in need. This expression underscores the moral and emotional dimensions of generosity in Uzbek culture, where generosity is closely tied to the ability to connect with others on a deep, personal level. In this sense, generosity in Uzbek culture is often seen as a moral responsibility, a way of strengthening social ties and fostering a sense of community.

Another key aspect of generosity in Uzbek culture is the concept of "sadaqa" (charity), which has strong religious and spiritual connotations. Rooted in Islamic tradition, sadaqa refers to voluntary acts of giving, often to those who are less fortunate. The act of giving sadaqa is not just about helping others; it is about fulfilling a religious duty and earning spiritual rewards. In Uzbek society, the act of giving sadaqa is seen as a means of purifying the soul and demonstrating one's piety. Unlike the more secular understanding of generosity in English-speaking cultures, sadaqa is framed as a spiritual act that transcends material considerations. It is about the moral and spiritual well-being of both the giver and the recipient.

The religious and spiritual dimensions of generosity in Uzbek culture are reflected in expressions that emphasize the importance of giving with a pure heart. For example, the phrase "o'zingni berish" (to give oneself) suggests that true generosity comes from within, from a place of moral conviction and spiritual alignment. This expression conveys the idea that generosity is not just about giving material goods; it is about giving one's time, attention, and energy to others in a way that reflects one's values and beliefs. In this sense, generosity in Uzbek culture is not just a transactional act but a deeply personal and spiritual one.

These cultural differences in the expressions of generosity reveal important insights into how each society views the role of the individual and the community. In English, generosity is often framed as an individualistic act, where the giver's autonomy and wealth are central to the act of giving. Generosity in this context is seen as a personal choice, one that reflects the values and character of the giver. The English language tends to emphasize the material aspects of generosity, positioning it as a way to demonstrate personal success or virtue. In contrast, Uzbek expressions of generosity emphasize the collective nature of giving. Generosity in Uzbek culture is often seen as a moral duty, one that is tied to the well-being of the community and the strength of social bonds. Hospitality, emotional openness, and spiritual giving are central to the concept of generosity in Uzbek culture, reflecting a deep commitment to social harmony and communal well-being.

The comparison between these two cultures highlights the complex ways in which generosity is conceptualized and expressed. While both English and Uzbek languages recognize generosity as a virtue, the cultural contexts in which this virtue is practiced differ significantly. In English, generosity is often linked to individualism and material wealth, while in Uzbek, it is more closely tied to communal values, hospitality, and spiritual well-being. These differences in cultural frameworks influence not only the language used to express generosity but also the social practices and expectations surrounding acts of giving.

The linguistic expressions analyzed in this article offer a window into the cultural values and social norms of both English-speaking and Uzbek-speaking societies. By examining the metaphors and expressions related to generosity, we gain a deeper understanding of how different cultures conceptualize and practice this universal virtue. Whether framed in terms of individual sacrifice or communal responsibility, generosity remains a central value in both

cultures, reflecting the diverse ways in which human societies care for one another and work to foster a sense of shared humanity.

In conclusion, generosity is a multi-faceted concept that transcends cultural and linguistic boundaries. Through the comparative analysis of English and Uzbek expressions, we have seen how generosity is shaped by cultural values, societal norms, and linguistic metaphors. While English emphasizes the individual and material aspects of generosity, Uzbek focuses on community, hospitality, and spiritual well-being. These cultural differences highlight the diverse ways in which generosity is understood and practiced, offering valuable insights for cross-cultural communication and understanding. In an increasingly globalized world, where diverse cultural perspectives come into contact, recognizing and appreciating these differences can foster greater empathy and cooperation across cultural boundaries.

Table 2: Generosity Expressions and Cultural Contexts in English and Uzbek

Expression	Language	Cultural Context
"Giving from the heart"	English	Generosity as a personal and emotional act
"Having a giving spirit"	English	Generosity as an intrinsic quality, linked to moral character
"Paying it forward"	English	Reciprocity and the idea of mutual exchange
"Spending money like water"	English	Generosity linked to material wealth and abundance
"Wealthy philanthropist"	English	Generosity as an expression of financial success
"Mehmonni kutib olish"	Uzbek	Hospitality and communal responsibility
"Ko'ngil ochmoq"	Uzbek	Emotional generosity, sharing empathy
"Sadaqa"	Uzbek	Charity linked to religious and spiritual duty
"O'zingni berish"	Uzbek	Generosity as a moral and spiritual act

Source: Author's research

In conclusion this comparative analysis, we have explored how generosity is represented through metaphors and expressions in the English and Uzbek languages, shedding light on the cultural frameworks that shape these linguistic features. Although generosity is a universal human virtue, the way it is conceptualized and expressed varies significantly between these two linguistic communities, offering valuable insights into cultural attitudes, social norms, and historical influences.

In English, generosity is often framed through metaphors of wealth, abundance, and individualism. Expressions like "giving someone the shirt off your back" or "opening one's wallet" highlight the idea of generosity as a self-sacrificial act linked to material resources. This reflects a cultural tendency to view generosity as a personal, individual choice, where the act of giving is often associated with financial success and moral virtue. English metaphors tend to emphasize the physical and material aspects of generosity, where the focus is on giving tangible resources, often at a personal cost. The metaphor of "a generous heart" further illustrates that generosity in English-speaking cultures is also seen as an internal virtue, one that reflects an individual's character rather than merely their material wealth.

Conversely, in Uzbek, generosity is more deeply embedded in communal values, emphasizing hospitality, emotional connections, and social cohesion. The expression "mehmonni kutib olish" (to receive a guest) encapsulates the centrality of hospitality in Uzbek culture, where the act of offering comfort and care to guests is considered a vital and generous gesture.

Similarly, "ko'ngil ochmoq" (to open one's heart) highlights the emotional and empathetic nature of generosity, reflecting a culture that places great importance on interpersonal relationships and moral duties within the community. The concept of "sadaqa" (charity), deeply rooted in Islamic tradition, underscores the moral responsibility to give to those in need, not merely for personal gain but as a spiritual and communal obligation.

The differences between the English and Uzbek expressions of generosity reveal deeper cultural distinctions. English expressions tend to associate generosity with individual effort and material wealth, while Uzbek expressions emphasize the collective responsibility of the community and the role of generosity in fostering social harmony. In English, generosity often manifests as an act of giving from surplus or personal sacrifice, whereas in Uzbek culture, generosity is often intertwined with the notions of hospitality, community well-being, and moral integrity. This comparison underscores how generosity is shaped by cultural values-whether it is seen as a means of individual expression or as a shared duty within a community.

These cultural nuances also reflect broader societal structures. English-speaking cultures, which emphasize individualism and economic success, tend to frame generosity in terms of personal choice and material wealth. Generosity, therefore, can often be seen as a display of personal success, with individuals giving as a way to demonstrate their wealth or moral standing. On the other hand, Uzbek culture, with its strong emphasis on collectivism and social harmony, views generosity as a responsibility to others and as a moral act that strengthens the fabric of society. In this context, generosity is not just an individual choice but an integral part of social interaction and communal life.

The comparison of metaphors and expressions related to generosity in English and Uzbek demonstrates how language and culture are deeply intertwined. Language not only serves as a tool for communication but also reflects the values, priorities, and worldview of a society. By analyzing the metaphors and expressions of generosity in these two languages, we gain a deeper understanding of how generosity is both conceptualized and enacted within different cultural contexts.

This analysis also invites us to reflect on the role of language in shaping our perceptions of generosity. While the expressions in English may prioritize material wealth and individual choice, the Uzbek expressions emphasize the emotional and moral dimensions of generosity, focusing on the well-being of others and the collective good. These differences offer valuable lessons for cross-cultural understanding, showing that while generosity may be universally valued, the way it is expressed and understood can vary significantly across cultures. This insight is particularly important in today's increasingly globalized world, where understanding the cultural underpinnings of common human virtues like generosity can foster greater empathy, cooperation, and mutual respect.

In conclusion, generosity, as a concept and practice, is a rich and multifaceted phenomenon that is deeply shaped by the cultural contexts in which it exists. Through the comparison of English and Uzbek expressions, we have seen how generosity is framed differently in each language, revealing the unique values, social norms, and historical influences that define each culture. By recognizing and appreciating these cultural variations, we can gain a deeper understanding of how generosity functions not only as a linguistic construct but also as a social and moral force that shapes human interaction and community life across the world.

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