

# ԼԵԶՎԱԲԱՆՈՒԹՅՈՒՆ / LINGUISTICS

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## TIME ORIENTATION IN THE PROCESS OF NATIONAL IDENTITY FORMATION

*Time is one of the main categories that people use to understand the events and phenomena around them. It is a dimension of consciousness, the way by which we give order to our experience. Of all the great abstractions of science, it is the omnipresent time that comes most often to human lips. The studies on time and culture have identified a number of important temporal dimensions that vary across cultures, including time as a silent language: past, present and future orientation, event time and clock time. According to E. Hall, time is part of a “silent language” that gives meaning to people and their behaviors, but the “informal patterning of time is one of the most consistently overlooked aspects of culture”). This paradox holds important implications around our understanding of cross-cultural differences. Understanding how time is divided, scheduled, and utilized provides valuable insights into a culture. Having a specific time orientation does not mean that a single dominant orientation dictates one's cognitions and behaviours. The research reveals cultural peculiarities of time orientation demonstrated in the phraseological units under study and compares English and Armenian cultures from a linguocultural perspective.*

**Keywords:** time orientation, national identity, concept, cross-cultural, phraseological unit

### Introduction

Concepts as elements of consciousness are quite independent in the language. They are intermediaries between words and extralinguistic reality. We focus our

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attention on the verbalization of the concept “time” in English and Armenian phraseological units. Phraseological units are considered to be signs of indirect expression of ideas and are characterized by specific lingua-cultural nuances. They are part of the collective memory of a language community. This means, that they are memorized holistically by the language users.

The aim of the article is to reveal cultural peculiarities demonstrated in the phraseological units of the time concept and to compare English and Armenian cultures from lingua-cultural perspectives.

The methodology of the research is based on the achievements of cognitive semantics and works by E. Hall, G. Hofstede and R. Spadone.

### **Structural and Typological Aspects of Concept**

There are two basic approaches towards the understanding of concept at the present stage of linguistics. Both are based on the role of language shaping the concept and showing the bonds between language and culture.

The first approach considers the concept as a cultural phenomenon. According to Y. Stepanov, the concept is “a basic cultural cell in the mental world of a man”. The concept is a mental structure that represents the knowledge of an individual about a particular segment of the world. Being a part of the world picture, the concept reflects the orientation of values of both the individual person and the entire language community. It implies that the concept may include the generally valid features as well as the individual characteristics of native speakers. Analyzing the concept from the cultural perspective, it should be borne in mind that the content of the concept will remain in the frame of a particular culture and epoch (Степанов, 2007, p. 248).

Representatives of the second approach consider the concept as a linguistic-cognitive phenomenon. The concept is information which an individual possesses about the objects of our world. The notion of concept corresponds to those senses, which operates in the process of thinking (Лихачев, 1997, p. 282).

According to the linguistic-cognitive understanding, the concept is related to the verbal means of expression. Language does not form concepts but serves as a means of exchanging information in the process of communication. Concepts exist in the real mentality of an individual, thus they have to be verbalized by means of language.

According to Y. Stepanov, the concept has a “layered” structure; its strata are the result of the cultural life of different generations. The specific structure of the concept includes the main features, an additional feature and the inner form. The

inner form is regarded as a foundation upon which all the other layers of meaning are built (Степанов, 2007, p. 249).

V. Karasik and G. Slyshkin view the cultural concepts as a multidimensional meaningful construct, where the notional, figurative and value sides are distinguished. The notional aspect of the concept is the linguistic fixation of a concept, its name, description, feature structure, definition, and comparative characteristics of the concept in relation to other groups of concepts. The imagery of a concept is its visual, auditory, tactile, taste characteristics of objects, events, which in one form or another are reflected in our consciousness. The value side of the concept specifies the importance of educational process, both for an individual and for a team (Карасик, Слышкин, 2001, p. 77).

The typological characterization of concepts mostly concerns the process of lingua-cultural analysis. Concepts can be verbalized and non-verbalized (implicit). Resilient concepts possess linguistic means of representation and non-resilient ones are individual and non-expressed. Concepts are classified into specific and abstract (time, beauty, good, death). From the linguistic perspective verbalized concepts are subdivided into lexical, phraseological, grammatical, syntactical as well as simple (one member) and compound (collocations and sentences) (Рудакова, 2004, p. 37).

From the point of view of translation concepts are divided into active and passive concepts, content-modifying and non-modifying, translated and non-translated. Based on the inner structure, concepts are confined into dimensional:- time, emptiness, space, and non-dimensional:- pride, vice, virtue (Карасик, 2001, p. 30).

Concepts can be classified into the following types based on the content and the level of the manifestations of reality:

1. Mental images or reflections:- birch (a slender hardy tree which has thin peeling bark and bears catkins)
2. Schematic concepts: river
3. Hyperonymic concepts: animal
4. Framed concepts: earthquake
5. Insight concepts: umbrella
6. Process concepts: fishing
7. Kaleidoscopic concepts:- love, fate, time (Бабушкин, 1996, p. 43).

Generalizing all the linguistic theories on the phenomenon of concept, we can say that concept is a multidimensional mental unit that reflects a nation's cultural, historical experience as well as the peculiarities of national worldview.

The study of concepts and their analysis should be performed first by depicting the cultural-linguistic image of its components and then going deeper to its etymological feature. As it has already been mentioned, concept is a unity of

meanings and it is not created simply by means of denotational meaning of a word, but it also encompasses the individual and cultural peculiarities of the language users. Thus, conceptual analysis should provide not only semantic explanation but a historical-cultural context as well (Кубрякова, 2004, p. 11).

The linguo-cultural concept differs from other units in its mental nature. The mentality is perceived as a guided collection of images and perceptions. H. Bloom defines mentality as the perception of the world in the categories and forms of the native language that connects the intellectual and spiritual qualities of national character in its typical manifestations (Bloom, 2000, pp. 26-30).

Many scholars agree that the mentality is easier to describe than to define. The mentality of deeper thinking, standards of behaviors represent the internal willingness of a person to act in a certain way. Linguo-cultural concept differs from other mental units by the presence of the value component. Value is always of utmost importance in the concept.

A linguo-concept consists of distinct evaluative, figurative and conceptual components. The notional component of the concept is stored in the verbal form. The figurative component is non-verbal and can be described or interpreted.

Concepts are culture specific and certain endemic concepts are typical to individual linguo-cultures. However, as V. Karasik and G. Slyshkin mention, “the absence of a concept in this or that linguo-culture is a rare phenomenon, rarer than absence of a one-word expression for a given concept” (Карасик, Слышкин, 2001, p. 122).

The national peculiarities of a concept emerge when compared concepts do not coincide in structure and content. Mismatches in concepts occur when concepts do not correspond by cognitive features, in degree of brightness and in the level of interpretations. The concepts that have no equivalent in another linguo-culture can be expressed by means of other language units. Concepts having no equivalents are unique, peculiar to a certain cultural mentality and consciousness (Попова, 2007, p. 102).

Concept and meaning differ significantly in the process of categorization: meaning is a unit of semantic sphere of language, an element of a regular complex, a precise language system. Meaning includes an amount of semantic features and is bound with a corresponding sound covering. The semantic structure of a word provides mutual understanding in the process of communication (Попова, 2007, p. 8).

Concept, in contrast, is a phenomenon of mental activity, which is the basic form of verbalizing mental processes. The content of a concept is wider than that of meaning, for concept maintains its structure throughout the historical development of a nation. That structure only extends due to newly emerged features depending

on the cultural changes. Verbalization of those features can become outdated but the features themselves are resilient (Пименова, 2003, p. 14).

Interpretation of a concept is the side component of its structure and contains evaluation of the basic components through the lenses of national, group and individual (Попова, 2007, p. 97).

### Time Orientation in English and Armenian Cultures

Since pre-Socratic times, philosophers and researchers have studied the nature and structure of time. They tried to explain the importance of time in human life, observing that from birth to death, the human body undergoes several changes under the impact of time. Among the more than 20 definitions of the word time, Webster's International Dictionary (2015) defines time as “a period during which something exists or continues; an interval comprising a limited and continuous action, condition or state of being; measured or measurable duration; a period set apart in some specified or implied way from others”.

According to E. Hall, time is part of a “silent language” that gives meaning to people and their behaviors, but the “informal patterning of time is one of the most consistently overlooked aspects of culture” (Hall, 1959, p. 152). This paradox holds important implications around our understanding of cross-cultural differences: Time is a fundamental cultural dimension that provides clues about the values and norms in a culture. Therefore, understanding how time is divided, scheduled, and utilized provides valuable insights into a culture.

E. Hall divides time-orientations into monochronic (M-time) and polychronic (P-time). In general, M-time cultures view time as linear and separable, capable of being divided into units and therefore emphasize doing “one thing at a time”. In contrast, P-time cultures view time as naturally re-occurring and therefore emphasize doing “many things at one time” (Nonis, 2005, p. 29).

M-time cultures are typically found in developed nations where time is conceptualized as money. In these cultures, time not spent on a specific task or a goal is time wasted. The English culture literally belongs here as they are individualistic in nature: they value money and are inclined to be punctual.

In contrast, P-time cultures consider time to be more fluid and malleable and are able to “go with the flow”. They focus on a more naturally occurring flow of time; hence, it cannot be wasted as multiple goals can be completed at the same time (Kaufman, 1991, p. 392).

E. Hall asserts that Westerners are likely to be monochronic, while P-time systems are more common in Latin American and in Mediterranean countries (Hall, 1959, p. 65).

Orientation concerning time can be of three types: past, present, and future orientation. Cultures with a past orientation tend to place more focus and value on tradition, elder members of society, and positive aspects of their history, communities, or organizations. Individuals from present-oriented cultures are more likely to live “in the moment,” focus on the short-term consequences of their behaviors, value events that occurred relatively recently and use recent events to predict future events. Lastly, individuals from future-oriented societies focus on the long-term consequences of their actions and tend to focus more on tasks such as saving for the future and delaying gratification (Spadone, 1992, p. 98).

The circular-traditional time perception, on the other hand, fosters a present time orientation, which is often described as the “*mañana*” spirit in the cultures with Spanish backgrounds (Kluckhohn, 1961, p. 87).

The procedural-traditional time perception is common among those influenced by Confucian values; the reliance on strong traditional values tends to favour a strong past orientation (Yau, 1988, pp. 44-57). The Armenian culture has procedural-traditional time perception as the Armenians value their customs and traditions.

When speaking about time we recall the idea of punctuality. Notions surrounding punctuality are directly related to difference in clock time vs. event time. Thus, punctuality is another dimension of time that differs as a function of national culture (Brislin, 2003, p. 369).

By definition, punctuality is the degree of rigidity when adhering to schedules and deadlines (Schreiber, 1987, p. 72). If a person is late to an appointment by more than five minutes in certain clock time oriented cultures, they would likely need a proper explanation for being late (Brislin, 2003, p. 366).

On the other hand, cultures with stronger event time orientations will have more elastic notions of punctuality. In such cultures, there may be fewer stated start times for events, and one could legitimately arrive one or two hours after an event’s stated start time without the need for an explanation. Event time cultures do not make the clock obsolete. However, event time “is a product of the larger gestalt; a result of social, economic, and environmental cues, and, of course cultural values (Levine, 1997, p. 91).

One's time orientation is largely a product of his/her culture. A person may be encouraged through a complex socialization process to have a past or future orientation (Kluckhohn, 1961, p. 85).

Having a specific time orientation does not necessarily mean that one's cognitions and behaviors are completely dictated by a single dominant orientation. As T.Cottle & L. Klineberg (1974, p. 25) noted, being past oriented does not mean

that being totally unaffected by future time; it may be that one differs from others in one's preferential ordering of past-, present- and future-oriented activities.

We can take English and Armenian cultures as vivid examples to substantiate the idea that no single orientation is dominant in a community. For instance, the English are renowned for their punctuality being an indicator of clock time orientation but it can appear that not all the Englishmen are punctual and present oriented. Present orientation entails refraining from focusing on the past but we can witness strong bonds to history, traditions and values in, take, the UK where the King is the formal ruler.

It is a well-known fact that Armenians and the British are past oriented. However, the following analysis may lead to conclude on different ideas about time orientation.

The Armenians value their traditions and customs and so relate to past oriented cultures but based on the present research Armenians also belong to future oriented cultures.

It can be assumed that so much importance attached to the role of history is predefined by the fact of being one of the ancient nations in the world. Armenians have survived thousands of major and minor fights, wars and the genocide. The country has undergone a variety of changes in both territory and government, so nowadays we do not like quick changes and adhere to the state we are in, it is difficult to adopt something new; it is in the national mindset that historically something new has brought difficulties and we want no more obstacles. We value peaceful times and are never determined to declare war unless we are being tortured and demolished. One can note that Armenians are not a war-like nation, it seems that we have always been defending ourselves, our families and the land.

The future orientation glimpses of which are obvious in idiomatic expressions is intermixed with the basic past orientation of the culture. Past orientation of the nation has shaped our views of the future.

Therefore it should be borne in mind, that no culture has a single time orientation. In the case of the Armenian culture we see past and future orientations mixed together.

### **Comparative Analysis of the Concept “Time” in English and Armenian Phraseological Units**

Each culture has its own conceptualization of time,- thus there are different models and attributes for a particular time concept. Time orientation or the verbalization of the “time” concept in different lingua cultures reveals a lot about the values and norms of a nation.

Let us consider the following idioms found in the English language:

*“Better an egg today than a hen tomorrow”* (Նազարյան, 1999, p. 35).

Here we can see ideas of present orientation that focus attention on the moment and life is confined in present. An opportunity that we get today may not be available tomorrow. If we reject the chance at hand hoping to get better chances tomorrow, we are liable to get dejected. So, it is always wise to accept and utilize whatever is at hand rather than being over-ambitious hoping to get bigger things tomorrow. Today is what counts.

In the consciousness of present-oriented cultures the idea of future and tomorrow is seen in a haze, hence no one can rely on the imaginative and probably unreal items of the future. That is why they place more value on “today’s” small eggs than on the hen that “tomorrow” may bring.

The Armenian equivalent of this saying is:

*“Հավ է այսօրվա հավը, քան վաղվա սազը”* (Նազարյան, 1999, p. 35).

We can assume that in this respect Armenian and English time-orientations correspond. This appears to be a full equivalent, as the emphasis put on the importance of present is verbalized via metaphorical association with animals (hen, goose).

Time orientation of a nation or more precisely of a specific lingua culture is not fixed but expressed in a mixed state. For example, the English have the following idiom:

*“Don’t count your chickens before they are hatched”* (ibid., p. 61).

It comes to prove that the English culture has a future orientation as well. This means that one should not rely only on the present state of affairs; the future plays a prominent role in social life. Thus, one can be sure of an event only after it had happened, not before. Desires or imaginary things are not realities. One should wait till autumn in order to count the hatched chickens as not all the eggs may be hatched in the end. The same can be concluded for the Armenian culture, as we also have a similar idiomatic expression:

*“Ճոկըն աշնանն են հաշվիմ”* (Արթիսայան, 1975, p. 404).

If we go deeper into the cultural analysis, we will reveal that the Armenian idiom specifies the time, when chickens are hatched in autumn. Autumn is the time for harvest and all the gifts of the Mother Nature are counted only in this season. So, we can deduce that the Armenians are somehow preoccupied with seasonal conditions.

Proceeding with the analysis of time orientation, the following idioms can substantiate the idea that the English and Armenian lingua cultures have partially similar future time orientation.

*“After rain comes fair weather”, “It is always darkest before the dawn”*

(Սազարյան, 1999, pp. 17, 138).

These expressions realize the concept of optimism and future time orientation, as even after rain the Sun rises again, darkness is followed by sunrise. As we know the English people like the topic of weather, so they associate unlucky times with rain, and the happiness of future with fair weather and the dawn.

Here we can see also shades of past time orientation in case we view this as bonds to past experience; people know by experience that fair weather follows rain and things always end well. These idioms have their equivalents in Armenian and the reference is also aimed at weather conditions:

“Չախորդ օրերը ձմռան նման կուզան ու կերթան”, “Վշտին ուրախություն է հաջորդում, դժբախությանը՝ բախու”, “Չի եղել զիշեր, որ չլուսանա”, “Օր է, կմթնի կանցնի” (ibid. p. 139).

In contrast to the English people, Armenians are more or less pessimistic and seem to focus on such ideas as “sorrow, misfortune, night” etc. Winter is associated with unfavourable days, which will leave as soon as the winter comes to an end. If a day is unfavourable, it will vanish in the morning and the latter will bring luck with it.

The British and Armenian cultures strongly value the outcome of any actions performed. The examples that follow substantiate the explanation.

“All is well that ends well”, “The end crowns the work”, “In the end, things will mend”, “A bad beginning makes a bad ending” (Սազարյան, 1999, pp. 21, 71, 136, 28).

In these idioms we see that the results and the end of a task, the complete versions are taken into consideration. The beginning of an action determines nothing, while anything can be changed in the course of time. In the end, everything will find its place, as no time will be left to wait anymore. This can be interpreted as event time orientation as well.

The same goes for an Armenian idiomatic expression that also reveals future time and event time orientation.

“Ամեն ինչի վերջն է գովելի” (ibid., p. 21).

From this viewpoint on the event time orientation, a full coincidence of idiomatic expressions in both cultures is observed. One is able to praise the deeds after the action is completed since no one knows what time will bring. Time is the obvious ruler that dictates the upcoming flow of the process.

The frequency of verbalizing the significance of the beginning and the end of an action makes it obvious that the English are more concerned with labour than Armenians.

When discussing clock vs event time orientation, we identify the phenomenon of punctuality as well. Punctuality is a specific attitude towards time and actions.

The English as a European nation are assumedly clock time oriented and here is an idiom proving the assumption.

*“Punctuality is the politeness of Kings”* (ԱԵԾԵՊՅԱՆ, 2005, p. 15).

As for the Armenian culture, there is no equivalent of this idiom; hence one can relate this culture to event time oriented ones. Less importance is attached to punctuality and being “on time” than on relationships. Similarly, it is a characteristic feature of collectivistic cultures, to which Armenian culture belongs.

There is another differentiation of cultures based on their attitude towards time: monochronic and polychronic time orientations.

*“Time is money”*, “Ժամանակը ուղի է” (Ասպարյան, 1999, p. 235).

Monochronic time orientation assumes that time not spent on a specific task is time wasted. You should not waste time, because you could be using it to earn money. Here time is conceptualized as money. Observing materialization of an abstract concept such as time, it can be inferred that the given cultures view time as a means of life.

Here we can see a slight difference between these two similarly verbalized concepts; for the English people, time is indeed money. They think the money gained through hard work should not be wasted. On the contrary, the Armenian version regards time as gold, a precious thing and associations are generally made with that of maintaining cultural values and adhering to the historical- cultural origins. For the Armenians time is gold not in a materialistic connotation, but for spiritual and creative purposes. This idea can point to the collectivistic nature of the Armenian culture, while the devotion to money is an individualistic viewpoint.

As we can see one similarity of English and Armenian cultures is the future orientation. In the given examples one can observe strong future time, event time and polychronic time orientations.

*“Don’t hallo till you are out of the wood”*, *“Don’t roll up your trousers before reaching the stream”*, *“Don’t sell the bear’s skin before you have caught it”*, *“In the evening one may praise the day”* (Ասպարյան, 1999, pp. 66-68).

All the good, precious, valuable ideas and things are yet to come and if one is patient enough, he will see the rainbow after the rain. If you roll up your trousers before reaching the stream you may see the water is dried and will be disappointed. Similarly, if you haven’t caught the bear’s skin, it is better not to sell it as you are not sure if you will succeed or not; maybe the bear catches you.

Here we come across the phenomenon when a single idea concerning the concept “time” is verbalized not in a single phraseological unit. In general, idioms, set expressions are formulated in the flow of time depicting the attitude, values, and cultural orientations of a particular nation.

Here we see the exact equivalents of those idioms above:

“Առուն չթուած հուզ մի ասա”, “Զրին չհասած փեշերդ մի քաշի”, “Արջը չըռնած մորյածն մի ծախիր”, “Բրիկուն չեղած՝օրը չեն գովի”, “Չուկը ջրուս առևտուր մի՛ արա”(ibid., pp. 65-69).

The fact that these idioms thoroughly coincide comes to prove that the English and Armenian cultures are similar in this respect.

Attitude towards time is expressed in the following idioms as well.

“*Everything comes to him who waits*”, “*Everything is good in its season*”, “*With time and patience, the leaf of the mulberry becomes satin*”, “*The best is yet to be*”, “*Every dog has his day*”, “*Every bullet has its billet*” (Նազարյան, 1999, pp. 55, 37, 70).

The phrases “wait; patience; in its season” indicate to future orientation of the culture. Even the seemingly useless leaves of the mulberry tree become satin in proper time if we wait for the caterpillars to come. Everything is good in its season as not many of us want to eat ice cream in winter.

Here we see attachment to the idea that future will bring the better with it, one should wait until it is the proper time to act in order to gain awaited results. Hope and ability to wait and not to rush are the basic values of future time oriented cultures.

In a sense here one can see glimpses of punctuality, as punctuality entail doing things on time, not late or too early.

The Armenian culture also has the same ideas of patience, hope and adherence to future and the better that will come along. If you wait, you are praised.

“Ամեն ինչ իր ժամանակին է լավ”, “Ամեն բան կալին հայտնի կանի”, “Համբերությամբ կհաղթես”, “Մեր փողոցում էլ հարսանիք կլինի” (ibid. p. 70) “Վրազողի մերը տողա չի բերի” (խոկց.) (Սուրբայան, 1975, p. 551).

Of course, the same idea of waiting and being patient are verbalized differently as it was supposed to be, depending on the language peculiarities and structural features. For instance, the English say “*Everything is good in its season*”, emphasizing the season, while the same idea is verbalized via the word “time”, “Ամեն ինչ իր ժամանակին է լավ”.

We have discussed evidence of future time orientation but there is also a considerable amount of present time orientation in both the cultures involved. As present time orientation entails, the past can no longer be changed, one should live here and now.

“*Let bygones be bygones*”, “*It is too late to lock the stable door when the horse is stolen*”, “*The mill cannot grind with the water that is past*”, “*Lost time is never found*”, “*It's no use crying over spilt milk*” (ibid., pp. 148-150).

One should be able to accept the past and live in the present. Time is neither taken back nor found again. There is a tendency with the elderly to look at their old

pictures and dream about the young years to come back but time flies and people try to keep in pace with it. The same goes for the Armenian cultural mindset:

“Հին դարմանը քամուն չեն տա”, “Անցածն անցած է”, “Անցածը եւս չի զա”, “Սայլը կոտրվելուց հետո ճամփա ցույց տալն անօգուտ է”, “Ելած աչքը տեղը չի զա”, “Զարդված բաժակը չի կպչի” (ibid.).

In the examples provided above present orientation of cultures is obvious, as they never regret what is done, don't look back and instead value what they have. One can never change the past, whereas the present is in our hands and in the eternal continuum of time, we can command only on the present.

Present orientation is verbalized in the evaluation of today's labour and acting in proper time, not postponing anything. If you are not punctual and responsible, you will most probably fail. Time waits for no one. Tomorrow may bring new tasks to complete and you will miss the previous ones.

“Never put off till tomorrow”, “A stitch in time saves nine”, “Time and tide wait for no man” (Նազարյան, 1999, p. 195).

In this respect, both cultures are present oriented as the idioms concerning the given idea correspond in meaning and partially in form as well.

“Ժամանակը չի սպասում”, “Բանը թե վաղվան մնաց, իմացիր՝ կորաչ զնաց”, “Ամառվա օրը տարիի է կերակրում”, “Երկարը տար-տար կծեծեն” (Սուրբիասյան, 1975, p. 241).

These idiomatic expressions verbalize the idea that one should do everything in time as time flies and one will never have the ability to go back and change things.

There are other idioms that voice the same idea as it has been described above.

“The early bird catches the worm”, “Time enough is little enough”, “Շուտ կացողի բաժինը զույգ կլինի”, “Ժամանակը երբեք շատ չէ” (ibid.).

The earlier one wakes up, the more tasks one is able to complete. This aspect of time orientation can be referred to as polychronic.

Time is given the ability to heal the wounds of the past and recover from all the pains experienced before. For example, even after losing a life partner one can recover his/her emotional state through time and get married again. Both cultures attach the same features to and personify the concept of time in the following idioms: “Time is a great healer”, “Ժամանակը իր գործը կանի”, “Ժամանակը վերքեր կրուժի” (Նազարյան, 1999, p. 245).

Lastly, it would be appropriate to underscore specific shades of meaning prescribed to the concept of “time” in the Armenian culture which cannot be found in the English one. Those are the meanings of “church” and “service/rite/worship” added to the word “time”. For instance: “Ժամ անել”, “Ժամ ասել”, “Ժամ զնալ” (Սուրբիասյան, 1975, p. 242).

The first two phrases mean to conduct a ceremony in the church, a form of Christian worship. The last one literally means to attend/ to go to the church. Even though religion is the connecting link between the two cultures, Armenians seem to give more value to their religion, as we can see from the association created between time – ժամ and church/worshiping ritual - եկեղեցի/պատարագ.

The word “ժամ” has developed the meaning of church in course of time. Long ago the village dwellers identified the time of the day based on the church rituals that used to take place at a fixed time, so gradually the meaning of church has been added into the paradigm of the word time. People used to tell the time mentioning before and after the church ceremony. They used to think that “ժամ” means church, as the clergymen called it “եկեղեցու ժամ, եկեղեցի զնալու ժամանակ”-“church time, time to attend the church ceremony” (Աճառյան, 1969, p. 261).

## Conclusion

The cultural peculiarities of a concept emerge when its expression in two or more cultures compared do not coincide in structure and content. Mismatches in verbalization of this or that concept occur depending on the cultural orientation, values and linguistic features.

Each culture has its own conceptualization of time, thus there are different models and attributes for a particular time concept. In this article we identified and analyzed the Armenian and English expressions for the concept of time highlighting the linguistic differences in both cultures respectively. Time orientation of a nation is not fixed but expressed in a mixed state. Not a single culture has merely a present, past and future orientation. Even though the Armenian culture is referred to as mostly past oriented, future orientation can be ascribed to it as well. Future time orientation is the main similarity between Armenian and English cultures. In the respect of time orientation, both English and Armenian lingua-cultures have features of present orientation. Armenians are more pessimistic compared to the English. They foresee unfavourable results and are ready for the worst. The English, in contrast, are optimistic. They wait for the fair weather after the rain. They never give up and optimistically look for the better. The English individualistic culture manifests itself in phraseological units as well. They qualify time as money; they value their business and so say a transaction carried out in proper time limits will be beneficial. Armenians are concentrated on maintaining and preserving their cultural values and traditions. The English are renowned for their punctuality; they belong to clock time oriented cultures and consequently value punctuality. It is regarded as a politeness of Kings to be punctual and not to make anybody wait. Armenians have an event time orientation

hence they are not obsessed with the idea of punctuality. The meeting will not start at the very time appointed and there is always procrastination of meetings and appointments. The Armenian lingua-culture has attached an additional shade of meaning to the word “time”, “ժամ” which cannot be found in English. As it has been concluded, no matter how distantly related the English and Armenian lingua-culture are, there are both similarities and differences in their attitude towards time.

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**Ա. Խաչատրյան – Ժամանակի կողմնորոշումը ազգային ինքնության ձևավորման գործնթացում.** – Ժամանակի կարգը մեզ շրջապատող աշխարհի, իրադարձությունների և երևույթների ընկալման հիմքերից մեկն է: Այն գտնվում է գիտակցության հարթությունում և մեր փորձը կանոնագրգոր հիմնական միջոցներից մեկն է: Ժամանակն է, որ գիտության բոլոր վերացական հասկացություններից առավել հաճախ է գալիս մարդու մտքին: Այն տրվել է մարդկությանը իրադարձությունների հաջորդականությունը և առօրյա կյանքում դրանց փոփոխությունները չափելու և որոշելու համար: Ժամանակի և մշակույթի վերաբերյալ ուսումնասիրությունները բացահայտել են, որ անցյալ, ներկա և ապագա ժամանակների ընկալումը և հայեցակարգավորումը տարբեր է մշակույթից մշակույթից: Հոդվածում փորձ է արվում բացահայտել «ժամանակ» հասկացույթը պարունակող դարձվածային միավորների մշակութային առանձնահատկությունները անգլիական և հայկական լեզվամշակույթներում: Հատ է. Հոլլի ժամանակը «համբ լեզվի» մի մաս է կազմում, որն իմաստ է հաղորդում մարդկանց և նրանց վարքագծին, սակայն ժամանակի առօրյա կադապարումը մշակույթի ամենաանտեսված հայեցակերպերից մեկն է: Այս պարադոքսն լուրջ հետևանքների կարող է հանգեցնել միջմշակութային տարբերությունների թյուր ընկալման դեպքում: Ժամանակի բաշխման, պլանավորման և կիրառման ձիւտ ընկալումը՝ արժեքավոր տեղեկատվություն է տալիս մշակույթի վերաբերյալ: Կոնկրետ ժամանակային կողմնորոշման առկայությունը, ամենին էլ չի նշանակում, որ մարդու մտածելակերպը ու վարքագիծը ամբողջությամբ թելադրված են մեկ գերիշխող կողմնորոշմամբ:

**Բանալի բառեր.** Ժամանակի կողմնորոշում, ազգային ինքնություն, հասկացույթ, միջմշակութային տարբերություններ, դարձվածքարանական միավոր

**А. Хачатрян – Временная ориентация в процессе формирования национальной идентичности.** – Время является глобальной категорией, которую люди используют для осмыслиения происходящих вокруг них событий и явлений. Это измерение сознания, с помощью которого мы пытаемся упорядочить наш опыт. Исследования времени и культуры выявили ряд важных временных измерений, которые различаются в разных культурах, включая время как невербальный язык, ориентацию на прошлое, настоящее и будущее. Согласно Э. Холлу, время – это часть “безмолвного языка”, который придает смысл людям и их поведению. Однако “неформальное паттернирование времени – один из наиболее часто упускаемых из виду аспектов культуры”. Концепт “время” является межкультурной единицей, содержащей ценную информацию о мировоззрении и языковом мышлении этноса, о том, как время делится, планируется и используется в том или ином социокультурном сообществе. Предметом данного исследования являются фразеологические единицы, выражающие концепт “время”. Цель статьи – методом сравнительного анализа выявить национально-специфические черты в английской и армянской лингвокультурах и смоделировать лингвовременную картину мира на основе фразеологизмов со значением “время”. Автор приходит к выводу, что наличие определенной временной ориентации конкретной культуры не означает, что мышление и поведение человека полностью продиктованы лишь доминирующей культурной ориентацией.

**Ключевые слова:** временная ориентация, национальная идентичность, концепт, межкультурные различия, фразеологизм