

# THE CONCEPT OF TIME AND ITS SOCIOLINGUISTIC COMPARATIVE ASPECT

Sapaeva S.O. Email: Sapaeva6111@scientifictext.ru

*Sapaeva Sokhiba Otakhonovna - Teacher,  
ENGLISH THEORETICAL DEPARTMENT,  
UZBEK STATE WORLD LANGUAGES UNIVERSITY,  
TASHKENT, REPUBLIC OF UZBEKISTAN*

**Abstract:** *the question about Time is one of the oldest questions in science. Although many attempts have been done in order for a simple answer to be found, all available answers have cyclical problems, since they are referring to entities that are directly connected with the primary constitution of time. Time is a dimension and measure in which events can be ordered from the past through the present into the future, and also the measure of durations of events and the intervals between them [1]. The globe contains many countries and all these carry different language. When there are many languages, there appear various nations. Coming from these peculiarities people refer to universals in different way. One of the most discursive notions among them is the concept of time. In the following article this concept is presented from two perspectives. Two different cultures perception of time concept has been outlined with short illustration.*

**Keywords:** *concept, time, cultures, world picture, Uzbek, English, western, issue, day, morning, subjective, assessment.*

## КОНЦЕПЦИЯ ВРЕМЕНИ И ЕГО СОЦИОЛИНГВИСТИЧЕСКИЙ СРАВНИТЕЛЬНЫЙ АСПЕКТ

Сапаева С.О.

*Сапаева Сохиба Отахоновна - преподаватель,  
кафедра теории английского языка,  
Узбекский государственный университет мировых языков,  
г. Ташкент, Республика Узбекистан*

**Аннотация:** *вопрос о Времени - один из старейших вопросов науки. Хотя было сделано много попыток найти простой ответ, все доступные ответы имеют циклические проблемы, поскольку они относятся к сущностям, которые напрямую связаны с первичным строением времени. Время - это измерение и мера, в которых события могут быть упорядочены из прошлого через настоящее в будущее, а также мера продолжительности событий и интервалов между ними [1]. На земном шаре много стран, и все они говорят на разных языках. Когда языков много, появляются разные народы. Исходя из этих особенностей, люди по-разному относятся к универсалиям. Одно из самых дискурсивных понятий среди них – это понятие времени. В данной статье концепт “время” представлен с двух точек зрения. Восприятие концепции времени двумя различными культурами было изложено с краткой иллюстрацией.*

**Ключевые слова:** *понятие, время, культуры, картина мира, узбекский, английский, западный, проблема, день, утро, субъективное, оценка.*

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Different people have different cultures. Some live in houses, others in yurts, some sit on the floor and others on chairs. We are perplexed when we see that people eat with chopsticks: Well, why are they suffering, they would take a spoon or fork! However, we understand that this is the culture of another people.

It is less clear when different peoples evaluate objective concepts differently, that are not related to a person, his nationality, language or culture, for example, TIME. Time is an abstract concept. It does not depend on the person. Time cannot be stopped, turned back, overtaken. But the man has broken it down into segments, made it subjective. For example, the same "objective" time span can be long or short, pleasant or difficult. Remember the phrases: time drags on, time flies, have a good time, hard times. The subjective assessment of time depends on the state of a person, his mood, on the situation, company, on the attitude to time in a given society [3].

Many scholars claim that “*language can only be understood when you understand more than language*” The world is one, but we see it a little differently, we express our thoughts in different ways. Each nation has its own ideas about the world, its own certain way of perceiving and organizing the world. This set of ideas about the world, historically formed in consciousness and reflected in the language, and it is called as the linguistic picture of the world. It is believed that each language has its own linguistic picture of the world and it differs from the scientific one. For example, we say: The sun has set, not to prove the theory of Copernicus, but on our direct perception. The same can be said for time.

Different cultures see time in different ways. Understanding this - is very important for people who live and work in a multicultural environment and travel a lot. Once I had to translate the word "day" into English. I have not found a suitable equivalent. There was a day, 24 hours, but there was no word day. I got a little culture shock. This was the beginning of my work on this topic. I learned that many things in scientific terms in our cultures of the time

coincide. Like the Uzbeks, the British have 24 hours a day, 60 seconds a minute. A year is the time of the Earth's revolution around the Sun, etc. But there are also differences:

*the conditional division of time into segments - for example, parts of a day, differs significantly in two cultures. And the second very significant difference is the attitude to time. Consider first the conditional division of time into segments.* Parts of the day in both languages have equivalent names, but they differ in the length and clarity of the boundaries between them [2].

Night and day in Uzbek culture are associated with daylight and darkness. Light is day, dark is night. But their borders are not clear, because daylight hours in our country depend on the season and geographic location. In summer, the day is much longer than in winter, in summer at 8-9 pm you can say Good afternoon, and in winter even at 3-4 hours, when it got dark, you can hear Good evening. The night also has different lengths and blurred boundaries. The language and traditions of speech use help us to define these boundaries. Morning and evening in Uzbek culture also have blurred boundaries. Morning lasts from 4 to 10-11, and most often, when you get up, then morning. We can say Good morning and at 2 pm if we just got up. The main parameter for determining the boundary of the morning is the beginning of the activity, the evening is its end. As for the English language picture of the world, everything here is strictly fixed by the clock. English morning starts at midnight and ends at noon. Therefore, the Uzbek morning is much shorter than the English morning. The night in Uzbek culture, on the contrary, is longer than in English [2].

The English word night corresponds to our evening, that is the night time lasts from about 8 pm until midnight, when English morning falls. We arrive at one in the morning if we are Uzbek. The British people will come home at one in the morning. For us it is late night, for them it is early morning. In English culture, we determine the time of day by the clock. For example, at 11.55 the teacher says good morning to the children, and at 12.05 - good afternoon.

Half of a day and Noon - this concept is the same in both cultures, it is a moment of time in the middle of the day, namely at 12.00 local time. Afternoon is a very common word in English, it denotes the time after 12 and precedes the evening. In Uzbek, the expression "second half of the day" is used. Kun or day: in both cultures, the word day can mean 24 hours (*we spent 3 days in Tashkent, Toshkentda 3 kun bo'ldik*) [3].

The second parameter of cultural differences is the relationship of time. It also plays an important role in communication. Cultures differ in how people relate to time, how much they value it, and how they use it. In some cultures, time has an important value, punctuality is highly valued there; in others, human relationships are more important, it is better to be late than not to have time to talk with a friend whom you met on the way to work. For example, in Uzbek culture there is no emphasized punctuality, in our country delays are not only possible, but also often culturally obligatory, for example. on a visit, at a reception, etc. Uzbek people take the concept of TIME freely. A free attitude to time is socially and historically conditioned, it has evolved over centuries. This liberty is reflected in the proverbs of the Uzbek people: The quieter you go, the further you will be. (*och qornim tinch qulog'im*). If you hurry, you will make people laugh. And today, Uzbek people refer to time freely. Remember the joke that starts with the phrase for five minute. Every time when someone uses this in his speech he means greater time than five minute. (*Besh daqiqaga qarab yuboring*). Here we found similarity and differences as well in the usage of this phrase in both nations. Uzbek people for such spontaneous cases use the phrase "five minute", however native speakers in Britain use "a minute". By the mentioned length of the time we can guess big difference of both nations in the usage of time phrases and how they value it. For Uzbek people five minute is accepted as 10-20 minute but for British people it's almost exact 1 or 2 minutes.

Also being 15-20 minutes late is not considered late. As far as English culture is concerned, the opposite is true. The British are known for their punctuality, accuracy and respect for time. The British can afford to be late for an informal meeting, for example, for lunch with a friend, for a visit, 5 minutes is quite permissible, this will not cause outrage from the person waiting for you. As for official meetings, the British will perceive being late and violating the established deadlines as bad manners and disrespect for a business partner. Accuracy applied not only to business relationships, but also to interpersonal relationships [4].

The issue of saving time is very important for Western cultures. There was a formula: Time is money. People cannot do several things in parallel. They prefer to do one thing at one specific time, focus on it, and complete it on a pre-planned schedule. So they manage to do more and better. When they lose time, they lose money. In our nation time saving issue is concerned as somebodies' lack happiness or misfortune. For example: Lost your time, lost your cash. (*vaqting ketdi, naqding ketdi*). Knowledge of the differences noted plays an important role in the communication process and deserves serious attention in intercultural communication. Each national culture is unique, has its own views, norms and values, called mentality. Representatives of different cultures see each other through their own worldview. The vision of the world by one nation cannot simply be translated into the language of the culture of another nation. Knowledge of these subtleties helps to understand the interlocutor.

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