

TIME MANAGEMENT- NEW RELIGION OF OUR AGE: 'TIME' IN ANGLO-AMERICAN CULTURE VS. 'VRIJEME' IN CROATIAN CULTURE²

ABSTRACT

This research on time management within the project 'Management in Entrepreneurship' is based both on cognitive linguistics and the cultural dimension of time in international business. In accordance with our conceptualization and relationship to time, culture can be divided into monochronic time (M-time) and polychronic time (P-time) cultures. While M-time culture, which is best represented by the United States, emphasizes schedules, a precise reckoning of time, and promptness, P-time culture, Croatia, falling into this category, emphasizes the involvement of people rather than a rigid adherence to the clock. The results, so far, show how our conceptualization of time - on a subconscious level - influences our lives and how theories of time management can be transferred into teaching Business English in Croatia where, 'having done something on time' is definitely of less importance than to the American society.

Key words: *time, time management, conceptualization of time, cognitive linguistic, monochronic time (M-time) culture, polychronic time (P-time) culture*

1. Introduction

'Time', 'speed' and 'urgency' have become our obsession and part of everyday reality. Whatever our walk of life, we are all submersed in a business environment which dictates our tempo, and most people complain of 'not having enough time'. Ridderstråle and Nordström (2000) in their book *Funky Business- Talent Makes Capital Dance*, which is said to be the manifesto of new business reality, claim that time is the new religion of our age:

¹ Senior lecturer of the Faculty of Economics University of Rijeka

² Article received: 18-08-2004; Article accepted: 11-10-2004

The new society operates in real time. We are addicted to speed. What once used to take three years, then took three months, then three days, then three hours, and then three minutes, now takes three seconds – approaching zero.” (2000:85)

How often do we work ‘against the clock’ trying to finish our urgent tasks within a limited amount of time? It comes as no surprise therefore that a number of seminars and books deal with time management. While three decades ago there were just a few books on time management, the most recent surveys show that there are hundreds of books, articles, planners, software and other time management tools. Stephen R. Covey describes it as a ‘popcorn phenomenon’, i.e. the increasing heat and pressure of the culture creating a rapidly exploding body of literature and tools (2003:21). On the one hand, traditional time management suggests that by doing things more efficiently we will eventually gain control of our lives and this increased control will bring peace and fulfillment; on the other hand, Covey points out that there are two powerful tools that govern us: the clock and the compass.

The clock represents our commitments, appointments, schedules, goals, activities – what we do with, and how we manage our time, while the compass represents our vision, values, principles, mission, conscience, direction – what we feel is important and how we lead our lives (2003:19).

The struggle comes when we sense the gap between the clock and the compass – when what we do does not contribute to what is most important in our lives.

Even mature people have a lot of problems coping with the pressures of the turbulent times we live in, not to mention young people who have to find the ‘true north’³ in their lives and minimize the clash between urgency and importance. The true north deals with nurturing balance in our lives as well as conscience, the deep inner life, expectations, goals, human endowments, the inner compass, principles, the quality of life and a shared vision. This paper advocates that ‘time management’ should form part of syllabus for students of economics in Croatia, or at least part of teaching Business English as a foreign language at upper-intermediate and advanced level. We therefore set out hereunder our arguments why it is essential to do so.

First of all, it is worth mentioning that modern textbooks such as *Business Objectives, Business Opportunities, Keys to Management, New Insights into Business*, etc. open doors to additional materials in different fields of study: *Globalization, Company Structure, Goal-Setting, MBO, SWOT analysis, Presentations, Verbal/Non-Verbal Communication, Brand Image, Motivation, Time Management* – the list is endless. Such topics stimulate both students and teachers to surf the Internet, do research on various topics and, in that way, develop critical thinking and exchange ideas.

Second, not only do students improve their business terminology and the grammatical patterns of the Business English they study, but everything the language represents:

³ Covey et. al. describe a ‘true north’ principle as a balance. We see manifestations of it all around us: the balance of nature, balance of trade, balance of power, well balanced meals. As with any principle, one of the most powerful witnesses to its reality is the consequence of living with its opposite – imbalance. (2003:119).

culture, idioms and expressions as conceptual integrations of certain values, beliefs and lifestyles which lead to an appreciation of differences as a quality of life. In that way, we join the club of all those who advocate that the language is an integrative part of what we think, do and have.

Third, in theories of decision-making and problem solving, it is often pointed out that when we identify the problem it is already half-solved. Since we previously mentioned that time is the new religion of our age, we find it appropriate to focus our interest on conceptualization of time in different cultures in order to become aware of how we *manage* our time and how we *lead* our lives.

2. What is time?

The Western concept of time is rooted in Greek philosophy, which presumes space to be the primary dimension. Time is described and conceived of in terms of a spatial phenomenon. The metaphors 'time line' and 'point in time' are directly derived from geometry. Past, present and future are its predominant qualitative characteristics in the organizing principles of Indo-European verb formation. The spatial conception of time can be linear and circular. Linear time-lines are used in historical overviews. Frequently an arrowhead is added to the straight line, converting it into a vector. Time as a circle is represented in the dials of clocks – a direct image of the sun's course – and in the expressions such as 'lifecycle', 'business cycles', etc. Since movement along a cycle suggests repetition, the metaphor implies that time is a repetitive phenomenon. Each day consists of the same number of hours, minutes, seconds, but obviously, every hour is unique and the only one given at the moment.

Lakoff and Johnson in their book *Philosophy in the Flesh* say that the study of time is an enterprise that requires the serious empirical study of the brain, mind and language:

Time does not exist as a thing-in-itself. It is not conceptualized on its own terms, but rather is conceptualized in significant part metaphorically and metonymically. The sense of time in us is created by such internal regular, iterative events as neural firings. We can only observe events and compare them. We define time by metonymy: successive iterations of a type of event stand for intervals of time. (1999: 137-138).

If we consider our construction of time via the correlation with events or via spatial metaphors, it is obvious we all do it in the same way, unconsciously and automatically, and in a way it is grounded in our bodies and brains and constant bodily experience. (Lakoff & Johnson, 1999:137). In fact, our subjective experience has never fitted into the 'objective time' of classical Western philosophy. According to Lakoff and Johnson, philosophers have typically chosen some aspect of the concept that they want to focus on and claimed that that one aspect really is time - either TIME AS A FLOW, TIME AS A CONTINUOUS UNBOUNDED LINE, TIME AS A LINEAR SEQUENCE OF POINTS, or TIME AS A SINGLE SPATIAL-LIKE DIMENSION. What is missing is an 'involved observer' (i.e. subjective experience) which can be supported by a famous example of the tree that falls with no one around to hear it, raising the question: *Is there any noise when there is no listener?*

The most basic metaphor for time has an observer in the present who is facing toward the future, with the past behind the observer. Lakoff and Johnson (1999:140) refer to this as the TIME ORIENTATION METAPHOR:

THE LOCATION OF THE OBSERVER	→ THE PRESENT
THE SPACE IN FRONT OF THE OBSERVER	→ THE FUTURE
THE SPACE BEHIND THE OBSERVER	→ THE PAST

That's all behind us now. We are looking ahead to the future. He has a great future in front of him.

THE MOVING TIME METAPHOR +TIME ORIENTATION (Composite mapping):
In this metaphor, the observer is the ground and times are figures that move relative to it. Times, represented by moving objects, are conceptualized as facing in their direction of motion, i.e. future times are facing the observer in the present (*I can see the face of things to come. I can't face the future*). The observer is fixed to one location and serves as a reference point for the words *preceding and following*. Thus, the preceding day is in the past and the following day is in the future.

THE LOCATION OF THE OBSERVER	→ THE PRESENT
THE SPACE IN FRONT OF THE OBSERVER	→ THE FUTURES
THE SPACE BEHIND THE OBSERVER	→ THE PAST
OBJECTS	→ TIMES
THE MOTION OF OBJECTS PAST THE OBSERVER	→ THE "PASSAGE" OF TIME

The Time For Action Has Arrived. The Deadline Is Approaching. The Summer Just Zoomed By. On The Preceding Day, I Took A Long Walk. In The Following Weeks, There Will Be No Vacations.

The second major metaphor for time is the MOVING OBSERVER OR TIME'S LANDSCAPE METAPHOR that is frequently combined with the TIME ORIENTATION METAPHOR. Here the observer is moving and each location in the observer's path is a time, i.e. times are conceptualized as locations on a landscape:

THE LOCATION OF THE OBSERVER	→ THE PRESENT
THE SPACE IN FRONT OF THE OBSERVER	→ THE FUTURES
THE SPACE BEHIND THE OBSERVER	→ THE PAST
LOCATIONS ON OBSERVER'S PATH OF MOTION	→ TIMES
THE MOTION OF THE OBSERVER	→ THE 'PASSAGE' OF TIME
THE DISTANCE MOVED BY THE OBSERVER	→ THE AMOUNT OF TIME 'PASSED'

Will you be staying a long time or a short time? His visit to Russia extended over many years. We are close to the deadline. I'm afraid we passed the deadline. She arrived on time. He'll be here in a minute.

Since time is a path on the ground which the observer moves over, it can also be measured: it can be short or long. Locational expressions have temporal correlates: *long, short, extend, spread, over, on, from, to, in, at, close to, pass, through, reach*:

As the above examples show, the MOVING TIME and MOVING OBSERVER metaphors can both be paired with the TIME ORIENTATION metaphor. In the former, the observer is the ground and the times are figures that move relative to it, and in the latter, the observer is the figure and time is the ground and these are minimally differing variants of one another. In fact, many metaphorical mappings use motion in space as a source domain, which leads to the possibility of reversing figure and ground. Lakoff and Johnson (1999:149) refer to this phenomenon of figure-ground reversals of one another as duality.

In addition to Lakoff and Johnson, there are a number of other cognitive linguists who deal with time as an important domain in human life such as Turner (1989), Gibbs (1994), Langacker (1987), Grady (1997) Fauconnier (1994, 2000, 2001), etc. Their analyses can be useful in applied linguistics and can help teachers explain the grammatical patterns of tenses via our conceptualization of time to students of English as a foreign language. It is especially so, because in all Indo-European languages the observer is in the present, the future is ahead, and the past is behind.

However, we can raise another question: Does it mean that we cannot conceive some non Indo-European languages where the past is in front of us and the future is behind?

As an answer to this, it is worth mentioning that in the study of psychology – in our dreams, ‘streams of consciousness’ and ‘Freudian slips’ our past can become the present again – and the past is not what lies behind us, but what has come before us, as is the case in some non Indo-European languages. Such a language is Aymara, a Chilean language of the Andes. The metaphor THE PAST IS IN FRONT is grounded by the experience of being able to see the results of what you have just done in front of you. Thus, ‘front year’ means ‘last year’ and ‘behind-day’ means ‘some day in the future’ (Lakoff et. al. 1999). Hence, if we take into consideration our subconscious or dreams, it is not far from our way of experiencing past and future.

3. ‘Time’ in Anglo-American culture vs. ‘vrijeme’ in Croatian culture

Whatever we analyze, we can either concentrate on similarities or differences. We can see the glass as half-full or half-empty. It depends on our focus of interest. However, a holistic approach takes both similarities and differences into account. In this case, we have focused on the analysis of ‘time’ in the English language as part of Anglo-American culture vs. ‘vrijeme’ in the Croatian language as part of Croatian culture.

This research is in its early stages and so here are only some preliminary results from a project on Time Management.⁴ The methodology consists of a number of parameters which are based on analyses of the Croatian cultural heritage, Croatian language and literature, observations of general attitudes of people to time and their work achievements as reflected in the overall Croatian economy, interviews, questionnaires and experience of working with people from different walks of life. A complete study is anticipated, and here are some hints that we hope will arouse interest in other researchers. To start with, in order to conduct the research, we involved a hundred Croatian students of Management, Banking and Finance, International Business and Entrepreneurship who have Business English as a subject at the Faculty of Economics Rijeka and whose competence of English is at upper-intermediate and advanced levels.

By the use of brainstorming, they refer to 'time' as: past, present, future; period; days passing by; years; clock, spare time; the end; deadline; space; organization, money, achievements; information; speed; just-in-time; panic-stricken; something abstract and real at the same time. Such conceptualizations of time can be considered as common to both cultures. Then they were asked to define 'time' in a manner in which they conceptualize it. We have singled out some of their definitions of time which can be compared to some philosophical observations and a cognitive approach, although most of them have either 'just heard' or 'never heard' of cognitive linguistics:

- Time is one of the most important things, which we rarely have enough of – we always want to have more time than we have, but time never stops- it flies!
- Time is something I can't define because it is not measurable. For me time is my limited period for doing something in life and making the best of it.
- Time is always a big problem, but people do not think about it in such a way that they can extract maximum benefit from it, and they're always crying over it.
- Time is something very precious. It is limited. Sometimes I want a day to have more hours than only 24.
- Time is an endless period which goes in circles again and again and each circle has to be well-organized and used for more actions. A group of circles in the end makes a period of one lifecycle.

In comparison with numerous studies conducted in the States on the temporal dimension of culture, in Croatia such research is only in its infancy and will take a considerable time to give valid results. Nevertheless, starting with the similarities, which is always encouraging, we can say:

⁴ Time Management is a segment within the major project MANAGEMENT IN ENTREPRENEURSHIP (MANAGEMENT U PODUZETNIČKOJ EKONOMIJI) financed by Ministry of Science and Technology (project code: 0081002). Marčelo Dujanić, PhD, full professor at the Faculty of Economics Rijeka and the Rector of Polytechnics of Rijeka directs the research.

First, both English and Croatian belong to Indo-European languages, where the observer is in the present, the future is ahead, and the past is behind. Second, both cultures concur that every minute, hour, day or year is unique and irretrievable: once gone, it can never be regained. However, although it is promising that young Croats, as shown by the above examples, have similar attitudes to Americans, i.e. they consider time a precious commodity, it could be misleading, because it does not give the real picture of general attitudes towards time of the typical Croat.

Time plays a central role in the everyday life of the typical North American. They try to use their time wisely; therefore, they schedule it in advance, establish timetables, and set deadlines for themselves:

Several years ago a major U.S. watch company spent millions of dollars on an advertising campaign that claimed that their watches were guaranteed to lose less than two seconds per month. Clearly, the company would not have spent that much money to convey that particular message if it was not what the American consumer wanted to hear (Ferraro, 1990: 98)

‘Time’, ‘preciseness’ and ‘promptness’ are highly valued in U.S. society, which is reflected in the American idiom ‘time is money’. Much like money, they speak of *spending time, saving time, and wasting time*. This is a metaphorical mapping from *money* (precious commodity) as a source domain to *time* as a target domain. It reflects American attitude to money and time as highly valued commodities, where time is even more appreciated, because money can be lost and regained while time cannot.

In Croatian, we also use the expression ‘*vrijeme je novac*’ which is literal translation of *time is money*. However, if this metaphorical mapping from source domain (*novac*) to target domain (*vrijeme*) reflects the Croatian attitude towards ‘time’ (*vrijeme*), then it is evident that it is not as precious as in U.S. society. According to statistical data and surveys conducted in Croatia, Croats spend ‘money like water’ (*trošiti novac k'o vodu*), i.e. much more than they earn. Hence, if we take for granted that metaphor ‘*vrijeme je novac*’ is deeply rooted in the Croatian consciousness, as is the case in American society, we come to the conclusion that much like money, time is *spent* and *wasted* unwisely, i.e. like the water that Croats have in abundance. Many indicators in research dealing with Croatian work ethics prove that Croats have a lax attitude towards time. In addition, it is worth pointing out that in English as well as in other Germanic languages, there is a distinction between TIME, WEATHER and TENSE that are translated into Croatian by one word VRIJEME. Much like Romanic and all other Slavic languages, if we want to make a distinction other than by context, in Croatian ‘time’ is translated as *vrijeme*, ‘weather’ as *atmosfersko vrijeme*, and ‘tense’ as *gramatičko vrijeme*. The distinction that is made in English and other Germanic languages between ‘time’, ‘weather’ and ‘tense’ reflects their conceptualization of ‘time’ as something apart from natural recurrences represented by ‘weather’ and ‘the sun’s course’ in contrast to other languages (Croatian, Russian, Spanish, Italian, Portuguese, etc.), which seem to be more attuned to nature.

Such linguistic analyses and presumptions lead us to cultural surveys conducted by Edward Hall (1976) who, based on the way culture defines time, makes a distinction between monochronic time (M-time) and polychronic time (P-time) cultures. While M-time culture, which is best represented by the United States, Britain, Germany, and Switzerland, emphasize schedules, a precise reckoning of time, and promptness, P-time cultures emphasize the involvement of people rather than a rigid adherence to the clock. Referring to Hall's definition of P-time culture, Croats among other Slavic cultures, as well as Italians, Spanish, Portuguese, etc. fit into this category. Rather than doing something or not doing something because of the clock, P-time people are prompted by social events, interpersonal relations and attuned to natural occurrences - admiring sunsets, starry nights and following the sun's course, which could be considered a waste of time by M-time people. Therefore, being 'on time' is definitely of less importance to P-time people (Croats) than to M-time people (Americans):

When two people from a P-time culture are interacting, they are more likely to continue what they are doing until they have finished rather than end it and move on to the next scheduled activity, as would be the case with two m-time people. (Hall, 1976: 14-18).

4. Time management

When we take into account the temporal dimension of American society, in such an M-time culture where 'promptness' is considered a predominant value, and the 'clock only' approach as well as the 'urgency addiction' that are deeply planted in North American brain, it seems almost natural that theories of time management have mushroomed in the U.S. and bloomed into an utterly unique American product exported to other parts of the world. Covey's metaphor 'popcorn phenomenon' seems the right diagnosis for the heat and pressure of time as the new religion of our age that has resulted in a rapidly exploding body of literature and tools on time management: Lakien, 1973; Keyes, 1991; Mackenzie, 1989, 1990; McGee-Cooper 1990, 1993; Smith, M. 1982; Smith, H., 1987, 1992; Smith, K., 1992; Turla, 1983, Webber, 1972, 1981, etc.

A famous management guru, Peter Drucker (1967, 1985, 1996, 2002), as a representative of 'traditional' time management, suggests that by doing things more efficiently we will eventually gain control of our lives and that increased control will bring fulfillment. He points out that most discussions of the executive's task starts with the advice to plan one's work. As he says, 'it sounds plausible but it rarely works'. According to him, effective executives do not start with their tasks, but with their time:

They do not start out with planning. They start by finding out where their time actually goes. Then they attempt to manage their time and to cut back unproductive demands on their time. Finally they consolidate their 'discretionary' time into the largest possible continuing units. This three-step process: (1) recording time, (2) managing time, (3) consolidating time is the foundation of executive effectiveness. (Drucker, 2002:25).

Time in Western culture is, as Alan Lakien describes it in his book *How to Get Control of Your Time and Your Life* (1973), a precious commodity where everyone gets an

equal share but uses it differently and looks at time differently. Some of us are present and future oriented, some only future oriented, and some focus on the past; some cultures are time-oriented and rushed, while others disregard the clock.

Generally speaking, Croats belong to P-time culture, and often disregard the clock. By applying Drucker's slogan '*Preparing Tomorrow's Leaders Today*', we advocate that time management should form part of the syllabus for students of economics in Croatia, or at least, it can be useful as a part of teaching Business English at upper-intermediate and advanced levels.

We have divided our supporting arguments into five units, as 'five' in numerology is considered a magic number – a symbol of movement and changes:

1) FIVE KEYS TO TIME MANAGEMENT:

- A. *REMEMBERING*: it is easy to fall into the trap of thinking '*I won't forget that*'. But an important thing is to remember it at the right time – a time when you can take the first step to doing it. Therefore, it is important to use to-do lists and to keep a time log. How do we really spend time? Experts in TM say that the only thing we have time for is procrastination, which is a big time waster.
- B. *SETTING PRIORITIES*: '*Plan for the future because that's where you are going to spend the rest of your time*' (Mark Twain). Setting priorities consists of goal setting (professional and personal goals) and SWOT analysis, i.e. whose items on our to-do list have the highest payoff. Are we, as Peter Turla (1983) puts it, ELEPHANT HUNTERS or are we just STOMPING ANTS? Are we ready to stick to the '*old habits die hard*' or ready to expand our comfort zone? Above and below our comfort zones we feel anxious. Turla says that our comfort zones are comprised of habits that are as comfortable as old shoes. We hate to give them up even though they are worn out. Getting used to newer more productive ways of doing things will require some discomfort and change in routine – a bit like breaking in a new pair of shoes. We started with quoting Mark Twain and we'll finish by quoting Aldous Huxley: '*There is only one corner of the universe you can be certain of improving and that is your own self.*'
- C. *MOTIVATION*: Sometimes we set goals, but we just don't feel like doing anything. Sometimes, it is not necessary to 'feel like' doing something, but we can just start. Once we have started we begin feeling more motivated to continue doing it. Experts suggest planning rewards and celebration for us.
- D. *WELL-ORGANIZED DESK*: It consists of mastering our working environment. Educator Charles Riley advocates applying G.U.T.S. (GIVE IT AWAY, USE IT, THROW IT AWAY OR SELL IT).
- E. *PERT (PROGRAM EVALUATION AND REVIEW TECHNIQUE)*: It is a flow chart that helps us clarify the directions in which our projects need to go. It includes all the steps and details that lead to the accomplishment of those directives. It is especially useful for planning a project and it shows us

relationships between various activities, keeping track of large projects and reducing them to manageable units, troubleshooting.

2) FIVE MYTHS OF TIME MANAGEMENT:

- A. *MYTH # 1*: There is too much to do, I can't handle it all. We can organize our time in a way that gets it all done. Turla advocates applying the salami method to achieve our goals: *'you wouldn't eat a salami whole. You'd cut it into slices. Do the same thing to consume your project. Divide it into steps. After each step, assign a deadline'*.
- B. *MYTH # 2*: It is the opposite of Myth # 1. There is plenty of time - I can do that later. Both myths contribute to procrastinating. What we need is a consistent, realistic view of how much our time is worth and how much of it there is.
- C. *MYTH # 3*: I am busier than usual right now, so it makes sense to put off some tasks to another time. Occasionally, it is really true but usually we are equally busy all the time. The moment we are faced with seems complex, and the future seems simple, free and clear. In most cases, life is always that complex and the days ahead are just as busy.
- D. *MYTH # 4*: Re-scheduling is taking control and responding to new information about priorities and time available. Procrastinating is if we re-schedule something to a later time more than about three times. We have to ask ourselves whether we want to do it or not. If it is worth doing we should start immediately and if not, we should either delegate it to someone else or eliminate.
- E. *MYTH # 5*: This little task is not important. Shall I do the washing right now or later on? It is important enough to be worth a few seconds of my time. If our schedule is tight today, it is likely it will be tight tomorrow, too.

3) FIVE REASONS WHY WE PROCRASTINATE AND FIVE STRATEGIES TO PUT OF (DEFER) PUTTING OFF (POSTPONEMENT)

- A. *REASON # 1*: We haven't really committed ourselves to doing a job: we find it a waste of time. If we can delegate it, we should do so immediately, but if we cannot escape it, we'd better deal with it right away instead of thinking of it all the time while putting it off.
- B. *REASON # 2*: We are afraid of the job and that is keeping us from accomplishing the task. According to Turla and Taylor's Time Tips, there are three main reasons for performance anxiety:
 - *FEAR OF FAILURE*: If we don't try it, we don't have to confront the possibility that we can't do it. The student who never studies can always tell himself: 'If I had studied, I would have passed the exam'. But what if he studied and still failed?
 - *FEAR OF SUCCESS*: If we do pass the course successfully, we'll have to apply what we have learned. If we don't try, we don't have to face the consequences of success, either.

- *FEAR OF FINISHING*: If we pass the course, we'll graduate. If we graduate, what's going to happen next?

Sometimes the not knowing seems more acceptable than the possible consequences of finding out for sure. However, it is important to identify the fear, to face it and if the goal is worth pursuing, we'll be able to act despite the fear.

- C. *REASON # 3*: We don't place high enough priority on the activity. Perhaps, we believe that we are the right person to do it, we may even want to do it, but we still procrastinate. The answer is simple, as is usually the case with all complex situations: if it bothers us all the time, than we'd better start doing it right away, because that is the only way to stop thinking about it.
- D. *REASON # 4*: We don't know enough to do the task and it is manifesting itself in a strong aversion. For example, if we have a lengthy report to prepare, we might divide the project in the following way: experts consulted; data compiled; report written; report revised; report typed; final report distributed (see Turla 1983: 90). If the problem is 'lack of want to' rather than 'lack of information', we'll need a different strategy to uncover which of the previously explained reasons make us continually procrastinate.
- E. *REASON # 5*: We just don't want to do it! Taylor gives an example of our dog that is scratching again. If we don't do something, and fast, we'll have fleas all over the house. We hate even thinking of giving him his flea bath, and we have two choices: GUT IT OUT or FARM IT OUT (compare to Taylor's Time Tips: [http:// www.taylorontime.com](http://www.taylorontime.com)).

4) **SOME LIMITS TO TRADITIONAL TIME MANAGEMENT**: There are a lot of things we cannot control in our lives: our children get sick when we have to make an important presentation at international conference; a friend needs our help urgently, and he is the one who never spares time when we need his assistance; a last-minute assignment; getting stuck in traffic... Michael Fortino (as quoted in Taylor's Time Tips) offers the following dismal scenario for the average life lived. In our lifetime we will spend:

Seven years in the bathroom,

Six years eating,

Five years waiting in line,

Three years in meetings,

Two years playing telephone tag,

Eight months opening junk mail, and

Six months sitting at red lights.

5) **COVEY'S FIRST THINGS FIRST** is the answer to some limits of traditional time management, where the classical rules do not work. He epitomizes the three generations of time management into the fourth generation, adopting their advantages and eliminating drawbacks. He discusses why the 'three generations' of time

management that comprise the current paradigm of efficiency and control – the so-called ‘clock only’ approach - essentially increases the gap instead of closing it. It is a complex theory which deserves special attention, but suffice it to say that he distinguishes between the clock and the compass i.e. *chronos and kairos*:

CHRONOS: Time management deals with chronos, the Greek word for chronological time. Chronos time is seen as linear and sequential. No second is worth any more than any other second. The clock essentially dictates the rhythm of our lives.

KAIROS: An ‘appropriate time’ or ‘quality time’ paradigm. Time is something to be experienced. It’s exponential, existential. The essence of kairos time is how much value you get out of it rather than how much chronos time you put into it. The English language reflects recognition of kairos time when we ask, ‘Did you have a good time?’ We do not ask about the amount of chronos time spent in a particular way, but about the value, the quality, of that time. (Covey, 2003: 27)

He analyzes the consequences of ‘urgency addiction’ and advocates applying a new level of thinking – the fourth generation that is different in kind. Our wish to control everything is futile. ‘While we control our choice of action, we cannot control the consequences of our choices. Universal laws or principles do. Thus, we are not in control of our lives but principles are. The fourth generation of time management is principle-centered based on ‘first things first’: our basic human needs and capacities to live, to love, to learn, and to leave a legacy – and how to put them first by using our inner compass to align our lives with the ‘true north’ realities that govern the quality of life.

5. By way of a conclusion: Five arguments for applying some useful rules of time management in teaching Business English in Croatia

According to many parameters based on analyzing the cultural heritage, the Croatian language, literature, observing general attitudes of people to time and work that are reflected in the overall Croatian economy, long experience of working with people from different walks of life, interviewing students and not forgetting brainstorming, we can say that Croats belong to a polychronic time (P-time) culture, while Americans are one of the best examples of a monochronic time (M-time) culture. While Croats approach the orientation of life from a ‘kairos’, Americans lead their lives ruled by efficiency and control – they stick to the so-called ‘clock only’ approach. Therefore, it is not surprising that Americans are often described and conceived by others as a ‘nation on wheels’ who seldom use the rear-view mirror while speeding into the future along the ‘fast track’, especially in business and foreign affairs.

Croats share the American fascination with cars and are ready to spend the last penny (*i posljednju lipu*) – not only earned but also borrowed - by taking expensive loans on brand new cars. Literally, on the road, Croats can be compared to American ‘hard sell’ approach and aggressiveness in business. Regardless of the fact that there are no express or fast lanes in Croatia, Croats drive even faster than Americans do business.

However, at work, Croats are not so fast or proactive, they lack motivation and, therefore, prefer socializing and frequenting popular cafés, even during working hours. Foreigners visiting Croatia for the first time have the impression that Croats are constantly on holidays.

Driving too fast, neglecting signposts and the rear view mirror, either in business or personal life, as is the case metaphorically speaking, in American society, or on the road, as is the case in Croatia, has appalling consequences. In both cases, it results in imbalance, frustration and loss of control. In the U.S. there are more and more books and seminars on how to slow down the pace of life and regain balance, and in Croatia, because of one of the highest rates of road accidents in Europe, stricter remedial measures are under consideration.

The Croatian orientation to interpersonal relations and social events (café gatherings which would be advisable to turn into 'knowledge cafés') can be considered as maintaining 'quality time'. On the one hand, primarily because Croats belong to the P-time culture and are likely to neglect the clock, they can teach Americans how to – at least, sometimes - forget about the clock, be more relaxed and, in that way, find some time seeking for their inner compass to help them cure their 'urgency addiction'. On the other hand, passing through these turbulent times as they are, Croats seem to have lost both the clock and the compass. They need to adopt something of the American 'clock only' approach that would help them find the compass to combine their inborn gift for maintaining the quality of their personal lives and balancing a certain lack of ability for creating the quality of working life.

To extract the best from time management theories and prepare 'tomorrow's leaders today', by way of a conclusion, we have given five arguments for applying some useful rules of time management in teaching Business English in Croatia:

- 1) Make students aware of 'time' – economies of time- precious, irretrievable resource – teach them how to keep a time log so as to recognize their specific patterns of wasting time; estimate how long it will take them to accomplish certain tasks and avoid time crunches. Here it is important to apply Covey's 'First Thing First' philosophy in order to distinguish the difference between 'urgent' and 'important' and bridge the gap between the clock and the compass.
- 2) Motivate them to set goals in order to become 'elephant hunters' instead of 'stomping ants' (i.e. to identify their long-term professional and personal goals to obtain a clearer sense of direction, and teach them how to break up their goals into measurable steps. The Pareto rule 80/20 percent principle is useful to develop a selective and critical mind in order to determine the right goal on which they should focus their attention and make a distinction between being efficient and effective.
- 3) Stimulate them to find out why the basic American metaphor TIME IS MONEY, although the equivalent in Croatian translation does not have the same conceptualization. Even the verbs: *invest, save, spare, and use* time / money profitably, as well as *spend* and *waste* correspond to Croatian verb

equivalents. Yet, there is a crucial difference. Which attributes of Anglo-Saxon and Anglo-American attitudes to 'money' are mapped on to their conceptualization of 'time'? Does it mean that Croats' attitudes to 'money' as a source domain, which they are likely to waste uncontrollably, are mapped onto the target domain ('time')? Is it possible to change attitudes when we become aware of them?

- 4) Conceptualization of time can help them better comprehend the similarities and differences between the Croatian and English grammatical use of tenses that reflects the time it describes.
- 5) While analyzing the reasons and fears why we usually procrastinate, a lot of idiomatic expressions can be learnt. When we connect them into a 'conceptual integration network', they can easily be remembered. Here is an example of a student teamwork's net of idiomatic expressions interwoven into a story:

Since we didn't pay attention to our DEADLINES, we had TO BITE OFF MORE THAN WE COULD CHEW AND WORK AGAINST THE CLOCK WHILE BURNING THE MIDNIGHT OIL. As it might have been expected, the results were not as good as they should have been, because HASTE MAKES WASTE. However, another know-all, who is definitely less organized than we are, patronized us by saying: 'It is not a good idea to start so late'. His remark was THE STRAW THAT BROKE THE CAMEL'S BACK. We retorted, 'BETTER LATE THAN NEVER, but you, Mr. Smart Alec should have learned by now that PEOPLE WHO LIVE IN GLASS HOUSES SHOULD NOT THROW STONES.

Now, when we look back, we must admit that we had A WHALE OF TIME to do it during the summer holidays, but we kept on PROCRASTINATING. We procrastinated for various reasons or no reasons at all, except for the sake of our great habit of procrastinating. However, summer ZOOMED BY, DEADLINES SNEAKED BY and now because of our procrastinating THE DEADLINES ARE MARCHING TOWARD US ALL AT THE SAME TIME LIKE A BRASS BAND... IT'S HIGH TIME we started thinking of applying Time Management. (2002/2003)

Literature

1. Aitchison, J. (1998). *Language Change: Progress or Decay*, Cambridge University Press.
2. Aitchison, J.(1985). «Cognitive Clouds and Semantic Shadows» u *Language and Communication*, 5, 69-93.
3. Covey, S.R., Merrill A.R., and Merrill,R.R.(2003). *First Things First*, New York: First Press Edition
4. Fauconnier, G. & Turner, M. (2000). «Metaphor, Metonymy, and Binding» u *Metaphor and Metonymy at the Crossroads, a Cognitive Perspective*, Barcelona A. (ed.), Berlin, New York, Mouton de Gruyter, 133-149.
5. Fauconnier, G., (1997). *Mappings in Thought and Language*, Cambridge University Press.

6. Fauconnier, G. & Turner, M. (1998). « Conceptual Integration Networks», *Cognitive Science*, 22:2, 133-187.
7. Ferraro, G.P. (1990). *The Cultural Dimension of International Business*, Prentice-Hall, Inc.
8. Hall, E. T. (1976). *Beyond Culture*. Garden City, N.Y.: Doubleday
9. Harris, P, R. and R. T. Moran (1979). *Managing Cultural Differences*, Houston, Texas: Gulf Publishing
10. Lakien, A. (1973). *How to Get Control of Your Time and your Life*, Signet
11. Lakoff, G. & Johnson, M. (1980). *Metaphors We Live By*, Chicago, The University of Chicago Press.
12. Lakoff, G. & Johnson, M. (1999). *Philosophy in the Flesh, The Embodied Mind and its Challenge to Western Thought*, Basic Books. A Member of the Perseus Books Group
13. Lakoff, G. & Turner, M. (1989). *More than Cool Reason: A field Guide to Poetic Metaphor*, Chicago, The University of Chicago Press.
14. Mackenzie, R.A. (1990). *Teamwork through Time Management*. Dartnell Press
15. Mackenzie, R.A. (1989). *Time for Success*. McGraw-Hill.
16. Ridderstråle, K. & Nordström, J. (2000). *Funky Business: Talent Makes Capital Dance*. Pearson Education Limited.
17. Smith, H.W. (1994). *Ten Natural Laws of Successful Time and Life management. Proven Strategies for Increased Productivity and Inner Peace*. Warner
18. Taylor, H. (2003). *Taylor's Time Tips*: [http:// www.taylorontime.com](http://www.taylorontime.com).
19. Turla, P., Hawkins, K.L. (1994). *Time Management Made Easy: The revolutionary program for getting more done in less time!* New York: A Plume Book, Penguin Books USA Inc.

*Ksenija Juretić*¹

**UPRAVLJANJE VREMENOM - NOVA RELIGIJA NAŠEG DOBA:
"TIME" U ANGLOAMERIČKOJ KULTURI NASUPROT
"VRIJEME" U HRVATSKOJ KULTURI**

SAŽETAK

Istraživanja o upravljanju vremenom u sklopu projekta «Management u poduzetničkoj ekonomiji» temelje se na kognitivnoj lingvistici i kulturalnoj dimenziji vremena u međunarodnom poslovanju. Prema načinu konceptualizacije i odnosu prema vremenu, kulture se mogu podijeliti na mono-kronološke (M-time) i poli-kronološke (P-time). Najreprezentativniji predstavnici M-time kulture su SAD, koji ističu vrijednost rasporeda, preciznog vremena i hitrost. P-time kulture, među kojima je i Hrvatska, više su orijentirane na ljude a manje na točnost i sat. Dosadašnji rezultati istraživanja potvrđuju da naša konceptualizacija vremena - na podsvesnoj razini – uvelike utječe na naš život i upućuju na primjenjivosti i korisnost teorija upravljanja vremenom u nastavi engleskog poslovnog jezika u Hrvatskoj, gdje 'učiniti nešto na vrijeme' ne znači isto što i za Amerikance.

Ključne riječi: vrijeme, upravljanje vremenom, konceptualizacija vremena, kognitivna lingvistika, mono-kronološka kultura (M-time kultura), poli-kronološka kultura

¹ Viši predavač Ekonomskog fakulteta Sveučilišta u Rijeci