

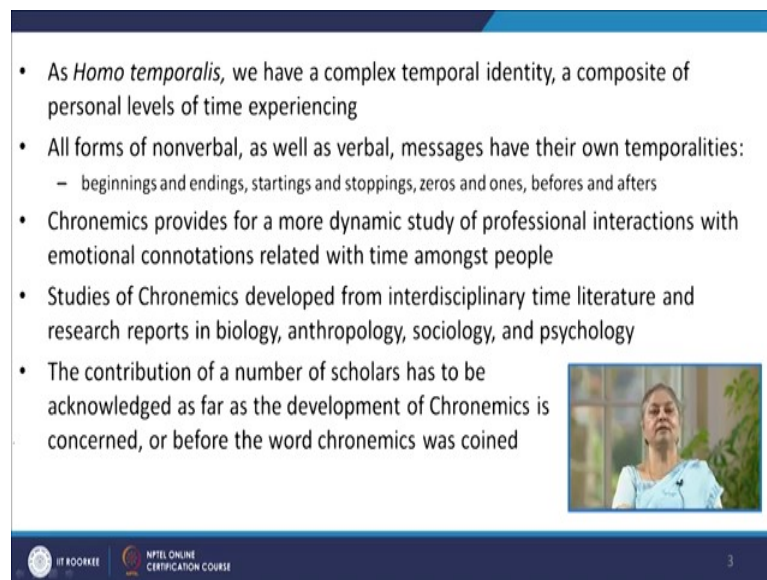


the area of communication we also study how in different ways people respond to it and thereby what type of nonverbal messages they try to communicate with it.


Our values in the context of time are reflected in our attitudes as well as in other aspects of nonverbal communication. And these can be understood in terms of how do we spend our time, do we waste it, do we keep on postponing things, are we able to utilize the time to its maximum. There are of course, individual variations in the way we respond to our understanding of time and evaluate.

But at the same time we find that the cultural impact on this aspect of NVC is also valuable.

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- As *Homo temporalis*, we have a complex temporal identity, a composite of personal levels of time experiencing
- All forms of nonverbal, as well as verbal, messages have their own temporalities:
  - beginnings and endings, startings and stoppings, zeros and ones, before and afters
- Chronemics provides for a more dynamic study of professional interactions with emotional connotations related with time amongst people
- Studies of Chronemics developed from interdisciplinary time literature and research reports in biology, anthropology, sociology, and psychology
- The contribution of a number of scholars has to be acknowledged as far as the development of Chronemics is concerned, or before the word chronemics was coined



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As human beings we have a complex temporal identity, which is constructed at different levels at personal as well as social, cultural and professional levels. All types of verbal messages as well as nonverbal messages have their own temporalities. They have a point of beginning and a point at which they end. There has been something happening before that point and there would of course, something else would take place after that.

So, our communication, in the context of time or in the context of the larger phenomena of nonverbal aspects of communication, is not outside the context. Chronemics ask for a more dynamic way of studying our professional interactions with emotional understandings and connotations which we have individually, socially and culturally

with time. Studies of chronemics have developed from interdisciplinary literature on time and they have been also supported by researchers in diversified fields of biology or sociology, psychology as well as anthropology. People have always been associated with studies of time in different ways, but before we started using the term chronemics or even before we apply these understandings in the area of business and professional communication, a number of scholars have to be listed to acknowledge their contribution for the development of this idea.

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- Philosophical perspectives were developed by E. Robert Kely, better known as E.R.Clay, and carried further by William James (1842-1910) and George Herbert Mead (1863-1931): leading developers of the study of human acts and presentness
- Harold Innis (1894-1952), a Canadian communicologist, published *Changing Concepts of Time* in 1952
- Marshall McLuhan (1911-1980) discussed time and human communication in several works
- In 1952 only, Edward T. Hall (1914-2009), under the auspices of the U.S State Department's Foreign Service Institute, wrote an early work entitled *The Process of Change*
- Hall was to write periodically about time and sociocultural relations over the next four decades



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From the modern perspectives, we find that the idea was first of all developed by E Robert Kely who is better known as E R Clay and the same idea was carried forward by William James whom we students of English literature recognized primarily for his use of the phrase is ‘stream of consciousness technique’ in his works.

The idea was also carried forward by George Herbert Mead and these leading developers of the study of human acts and presentness alerted us to this idea that the time is not governed only by the external clock time. William James suggested that there is also an internal dimension of time which he called as ‘duree’.

Another philosopher whom we have to acknowledge at this stage is Harold Innis, the famous Canadian communicologist who published his famous book *Changing Concepts of Time* in 1952. He studied the impact of time as well as space for the development of civilization. The ideas of Harold Innis were further enriched by Marshall McLuhan who




Chronemics is probably best conceived of as a kind of paralinguistic or supra segmental feature.

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- In line with this observation, Andy Lucking & Thies Pfeifer suggest that since temporal experience depends on the changing of something, chronemics is probably best conceived of as a kind of paralinguistic or supra-segmental feature\*
- Tom Bruneau developed the first article on time and nonverbal communication in 1974 and attempted to define chronemics and outlined its characteristics in 1977
- Since these early works, a number of texts on nonverbal communication have increased commentaries about chronemics (Littlejohn & Foss p. 100)

(\*Source: Lücking, Andy & Thies Pfeifer. Framing Multimodal Technical Communication. *Handbook of Technical Communication*, edited by Alexander Mehler, Laurent Romary, Walter de Gruyter, 2012, pp. 599-600)



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Tom Bruneau developed the first article on time and nonverbal communication in 1974 and he also attempted to define chronemics and outlined its characteristics in 1977. So, it is in this decade of 1970s that the maximum understanding of the impact of chronemics was being talked about by various research scholars. Since these early works, we find that a number of works and commentaries have come out on the significance of chronemics in the field of professional communication.

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### Three Time Systems

- Edward T. Hall is recognized for his renowned three time systems: Technical, Formal and Informal
- Technical time is the scientific measurement of time, associated with the precision of keeping time (West & Turner p. 171)
- Formal time is the time that society formally teaches:
  - For example, in the United States, the clock and the calendar are our units of formal time. We also know that when it is 1 a.m., it is usually time to sleep, and at 1 p.m. we find ourselves at work or school
  - Further, in the United States, our arrangement of time is fixed and rather methodical (West & Turner p. 171)





Image:  
<http://mashar-item.com/management-cs/formal-time/>  
<https://www.watth.com/scientific-perception-of-time/>



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I would base my initial discussions over this concept on the findings of Edward T Hall. He has recognized three time systems and named them as technical, formal and informal.

Technical time according to him is the scientific measurement of time which is associated with the precision of keeping the time the way different mechanical devices for example, clock and watches primarily are used to keep time. So, formal time is the time which we learn on the basis of our social conditioning. A West and Turner have quoted the example of the USA and have talked about how the American society is being governed by the clock and calendar.

People have been socially conditioned to think that when it is 1 PM it is normally the time to work and when it is 1 AM it is normally the time to sleep. At the same time we find that in our contemporary cultures our arrangement of time is broadly fixed and rather methodical. So, to say that the majority of the people follow similar patterns at workplace and in their personal lives also.

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- **Informal time:** includes three concepts: duration, punctuality, and activity
- **Duration** pertains to how long we allocate for a particular event
  - In our schedules, we may earmark forty minutes for a particular agenda item
  - Some of our estimates are less precise. For instance, what does it mean when we respond “be there right away” ? Does that mean we will be there in ten minutes, one hour, or as long as it takes you?
- **Punctuality** is the promptness associated with keeping time
  - We’re said to be punctual when we arrive for an appointment at the designated time
  - Despite the value placed on punctuality in the United States, friends may arrive late to lunch, physicians to appointments, and politicians to rallies
  - Some people are habitually tardy
- **Activity** is a chronemic value. Our use and management of time is defined culturally




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Informal time is normally our understanding of time at a personal level. Hall has included three different concepts within it and these are **duration, punctuality** and **activity**. Duration is related with the time which is formally allocated to a particular event. For example, in a meeting for a particular agenda item we might have allocated 40 minutes. And at the same time sometimes in certain cultures our estimates can be normally imprecise whereas, in some cultures as we will later see these estimates have to be as close to precision as possible. And at the same time there are personal definitions also for example, if I say I would be there within 2 minutes then what exactly I mean by these 2 minutes would it be 1 hour or exactly 2 minutes or maybe somewhere around 15 to 20 minutes.

Another aspect which is associated by Hall with informal time is punctuality; which is basically our promptness associated with the way we keep time. We are normally considered to be punctual when we arrive at the designated place at the given time. Some people are tardy and habitually late comers and at the same time there are cultural associations also. In certain cultures for example, punctuality is not exactly a value because late coming is often associated with our status and perceptions of power. Activity is also another chronemics value our use and manage of time is defined in a cultural manner too.

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- Other aspects: willingness to wait, interactions, status, power perceptions
- Affects lifestyle, work culture, communication
- *The Dance of life: The Other Dimension of Time* (1983) and *Understanding Cultural Differences* (1990)
- Time is the most difficult and enigmatic characteristic of culture to absorb
  - Societies encourage people to “use time wisely”. Simultaneously, we are asked not to be too obsessive about it
- The function of time in different cultures has been approached from many different angles with very different results
- Hall treats time as a language, a thread which runs through cultures
- It is an organizer and also a message system, revealing how people treat each other and which things they value



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Other aspects which may be associated with our concept of time is our willingness to wait, the way we maintained time, during our interactions and to what extent the use of time punctuality etcetera are a reflection of our status and a part of the power game. The way we look at time, we maintain our association with it and the way we value it, affects the lifestyle. It is also a reflection of our own work culture as well as at a larger scale it becomes a reflection of the work culture of an organization. It also affects our communication and professional relationships too in the long run.

Hall has also pointed out that time can be an arithmetic characteristic as far as our social pressures are concerned. We are encouraged to use time wisely and at the same time we may also be cautioned not to be too obsessive about it. The way different cultures understand the function of time can be understood from several different angles. Hall has treated time as a language, as a thread which runs through cultures.

In his opinion it acts as an organizer and at the same time it also acts as a message system it reveals how people treat each other and at the same time it also tells us about the things which people value. Hall has taken a historical perspective as far as the human concept of time is concerned.



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- Hall suggests that human concepts of time grew out of the natural rhythms associated with daily, monthly, and annual cycles
  - From the beginning humans have been tied to growing seasons and were dependent on the forces and rhythms of nature. Out of this background two time systems evolved—one as an expression of our biological clocks, the other of the solar, lunar, and annual cycles. These systems will be described under the headings "Time As Structure" and "Time as Communication."
- Though the hidden dimensions of time remain to be exceedingly complex, basic time systems can be termed as possessing Monochronic and Polychronic Orientation
  - Although these polarized patterns cannot be applied rigidly to all cultures, a given culture will have a tendency to lean more towards one mode than the other
    - Additionally, ethnic groups within a culture may have predispositions towards one mode even though the ideal of the majority culture is in the opposing mode
  - Hall categorizes Northern European and American cultures as monochronic and Mediterranean cultures as polychronic.

Source: <http://teaching.up.edu/bus511/culture/hall%20and%20Hall%201990,%20ch1.pdf>



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He suggests that our consciousness of time has emerged from the way we learn to respond to natural rhythms, which were associated with changes in the season, with changes during the days, annual cycles of different crops etcetera.

Though the hidden dimensions of time remain to be exceedingly complex, basic time systems can be termed as possessing either monochronic or polychronic orientations. Hall suggest that most of our cultures are either monochronic or polychromic. Although these patterns which are almost polar opposites cannot be applied rigidly to all the cultures; a given culture is likely to have a preference for either one of these and would be more inclined towards it. However, there may be cultural and ethnic variations. A particular culture may be inclined towards a particular preference or orientation in terms of time.

But within that culture we may find some smaller groups for example, ethnic groups or sub cultural groups who are disposed in a different manner and have retained a different association with time. In general Hall suggest that northern European and American cultures are monochronic and mediterranean cultures are polychronic.

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### Differences between monochronic and polychronic orientations

Monochronic	Polychronic
<ul style="list-style-type: none"><li>• Linear</li><li>• Clock-oriented</li><li>• Short term orientation</li><li>• Precision</li><li>• Monochronic cultures are based primarily on clock time, whereas polychronic cultures are typically based on people time (McCool p.9)</li></ul>	<ul style="list-style-type: none"><li>• Nonlinear</li><li>• People-oriented</li><li>• Long-term orientation</li><li>• Flow</li></ul>

**Time perception**

Monochronic Polychronic

(image: <https://thejennjournal.blogspot.com/2019/02/2719-week-5-cultural-differences.html>)



So, how do we look at the differences between the monochronic and polychronic orientations of time? A monochronic understanding of time is linear and it is governed by our clock in comparison to it, a polychronic culture is a non-linear one and it is more oriented towards time.


It prefers relationships in terms of the idea of keeping time. Monochronic culture also has a short term orientation in relation with a polychronic which is a long term orientation whereas, monochronic prefers precision we find that the polychronic cultures understand the time has a particular flow. The basic difference between these two orientations has been beautifully summed up by McCool when he says that the monochronic cultures are based primarily on clock time whereas, polychronic cultures are typically based on people time.

And this is by far the more significant difference between the two. These cultural orientations towards the way we value time as people are reflected in our day to day activities also.

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**Both orientations towards time have several interesting characteristics**

- Monochronic orientation assumes a linear order of things, which means tasks are completed in a sequential fashion
- For any sequential arrangement 'AB', instance A must begin and end prior to instance B
- Monochronic cultures value tools and systems that increase focus, tend to be sequential, adhere to a structured, defined schedule, work to reduce distractions during planned interactions and agenda, value time as a commodity – to be earned and used, saved or lost
- Nonverbal cues: plans ahead to schedule things/meetings, punctual, pushes through the agenda so as to finish on time, prefers one thing at a time
- USA, Germany, Scandinavian countries, Japan



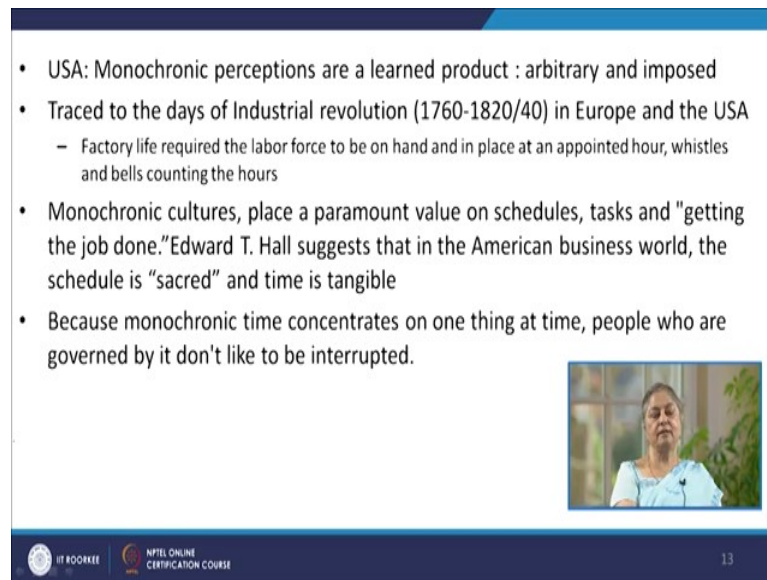
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A culture which has a monochronic orientation assumes our linear order of things and it suggests that things have to be completed in a sequential pattern. One thing has to follow the other and A should always precede B and A should end before the task B begins.

And therefore, monochronic cultures value those tools and systems which increase focus and help us in saving time. They look at time as money as value which has to be structured and therefore, their culture and therefore, the work cultures in these monochronic cultures are governed by a well structured and well defined schedules. The focus in these cultures is somehow to reduce distractions during plant interactions and they always try to save time as much as possible.

The non-verbal clues which can be associated with this orientation are linked with certain tendencies which are exhibited in individual and it over cultures. For example, the capability and tendency to plan ahead, to schedule things, to schedule meetings etcetera. So, that there is no fuzziness during the day. Punctuality as a value has to be there and at the same time there is a tendency to push things through the agenda so, that things can end on time. And at the same time they do not want to dabble with so many things simultaneously and they prefer to do one thing at a time. The countries which are typically associated with a monochronic orientation are most of the countries in northern Europe the scandinavian countries Germany USA and Japan.

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- USA: Monochronic perceptions are a learned product : arbitrary and imposed
- Traced to the days of Industrial revolution (1760-1820/40) in Europe and the USA
  - Factory life required the labor force to be on hand and in place at an appointed hour, whistles and bells counting the hours
- Monochronic cultures, place a paramount value on schedules, tasks and "getting the job done."Edward T. Hall suggests that in the American business world, the schedule is "sacred" and time is tangible
- Because monochronic time concentrates on one thing at time, people who are governed by it don't like to be interrupted.

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Hall has also pointed out that the monochronic perceptions and preferences in the cultures of Northern Europe and the USA are not natural they are learnt social and cultural values and at the same time they happen to be arbitrary. He has traced the development of this attitude to the early days of industrial revolution which had occurred during 1760 to 1820 and some people stretch it to 1840 also in Europe and the USA.


The factory life required that the labor has to report at a given time and the appointed hour was always announced using different types of bells or whistles etcetera. This punctuality was necessary to maintain and sustain industrial revolution and gradually these attitudes have seeped into these cultures and therefore, monochronic cultures place a paramount value on schedules on tasks on completing the things by the deadline and therefore, Hall has gone to the extent to say that in the American business world, the schedule, is sacred and time is tangible.

Because our preference for the monochronic attitude encourages us to take up only one thing at a time, people who are governed by it do not like to be interrupted and also do not prefer to suddenly change the pre decided scheduling.

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- Hall also suggests that monochronic time seals people from one another and, as result, intensifies some relationships while shortchanging others. Time becomes room which some people are allowed to enter, while others are excluded
- Commitment to regimented schedules conditions people to view those who do not subscribe to the same perception of time as being essentially disrespectful, inefficient or unreliable
- Hall feels that even though most of the Western cultures are dominated by the monochronic time, it is not natural time; in fact, it seems to violate many of humanity's innate rhythms

Source: <http://teaching.up.edu/bus511/xculture/Hall%20and%20Hall%201990,%20ch1.pdf>



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Hall has also been able to point out certain constraints which are associated in his opinion with the monochronic reference for time. He says that this perception of time seals people from one another and as a result intensifies some relationships at the cost of others.

He has suggested that this time preference is like a room in which some people are allowed to enter while others are kept out of it. The rigidity and the focus to keep the schedules intact conditions, people to think that those people who do not subscribe to similar value system in the context of time are basically inefficient and unreliable and at the same time they are rather disrespectful.

Hall feels that even though most of the western cultures are dominated by the monochronic perception of time. It is not a natural focus of the way human beings have evolved and in his opinion this preference seems to violate many of humanity's innate rhythms. It does not mean, however, that he prefers a different perception of time. It is a part of his analysis only and has to be perceived in the same manner. In contrast we find that polychronic orientation encourages a certain flux and non-linearity.

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- Polychronic orientation follows a nonlinear order in which numerous possibilities are presented
  - For any two points 'AB', A is not necessarily required to finish prior to B
- Polychronic orientation encourages flux and nonlinearity. Values relations and traditions more than time. There is more emphasis on completing human transactions than on holding to schedules
  - For example, two polychronic Latins conversing on street corner would likely opt to be late for their next appointment rather than abruptly terminate the conversation before its natural conclusion
- Nonverbal cues: Non-punctual, uses meetings for building relationships, multi-tasking, flexible with time as well as schedules, tends to go deeper rather than finishing on time
- Latin American countries, African and Arab countries, some countries and segments in South Asia; rural, agrarian societies, or the ones which follow religious calendars



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These cultures value relationship and predictions more than they value rigidity towards time. There is always more emphasis on finishing the natural agenda first rather than keeping the schedule in a mechanical manner. For example if two people who belong to this cultured meet on the street corner after a long time, they would prefer to catch on what is going on in others life first rather than rushing to a 10 o clock meeting, a slight delay is understandable.

The nonverbal cues which seep into our work environment in such cultures are reflected in being non punctual during the meetings. Non punctuality is not necessarily related with a negative work culture rather it has to be understood as a certain empathy if people tend to get late. Meetings are used for building relationships the focus on finishing the agenda is not typically over there.

In these cultures we find that multitasking is considered as a value and therefore, a certain flexibility is encouraged. In Latin American countries, in most of the African and Arabic countries as well as in some countries and certain segments in South Asia we find that a polychronic orientation towards time is followed. It is also followed in those sections of the society the world over which are basically rural and agrarian because they follow the larger cycles of the crop and production etcetera and at the same time those societies which rigorously follow the religious calendars this orientation is normally found.

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- The tendency from a monochronic perspective is to view polychronic time as random or even chaotic
- Polychronic cultures follow multiple timelines
- Monochronic cultures are first and foremost Clock cultures
- In clock-oriented cultures, “time is of the essence”
- In monochronic cultures, public clocks are usually more accurate, government employees are quicker to complete tasks, and public transportation such as trains are more likely to be on time, emphasis on time bound results in business
- Concept that it may take years to develop a customer base is foreign to it

www.shutterstock.com • 600876926  
Image: <https://www.shutterstock.com/image-vector/differences-perception-time-people-monochronic-polychronic-600876926>

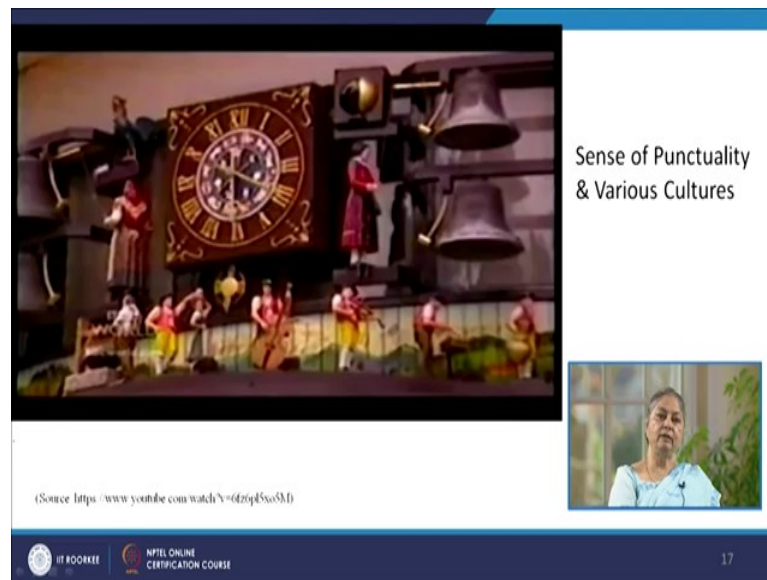
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In those cultures where a polychronic understanding of time is prevalent, multiple timelines are routinely followed. It is understood if people are not able to follow the deadlines because they have preferred to do some other thing within the allotted hour. The tendency to view this attitude from a monochronic perspective is to view them as basically chaotic or random.

The monochronic cultures are also primarily known as the clock cultures because for them time is measured and it is of essence. The punctuality which is practiced over there and the precision which is preferred in these cultures is reflected in various routines also. For example, keeping the time as far as the public transport is concerned is reflected because of this cultural preference also.

In the context of the business world sometimes we find that too much of an emphasis on monochronic perspective can backfire in a multicultural setting because the idea that sometimes it may take years to develop a loyal customer base is not understood by such people.

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The different ways in which cultures respond to punctuality and other time related values is nicely displayed in this video.


I guess we all believe that time is pretty constant, but around the world attitudes to it differ greatly, while you can set your watch by Swiss trains not all cultures break the day down into minutes and seconds for other cultures punctuality is a very different matter.

A German sales exactly we are trying to open doors in a number of African countries schedule two meetings a dye, for him quite easygoing. His first meeting did not even take place till a dye later by the end of his trip he was. So, stressed out he could hardly operate he mistakenly thought his hosts would look at time like he did.

In Africa like in the middle east or South America there they work in blocks of time, half a day maybe certainly not in minutes as long as they can achieve what they need in that block of time, then exactly when is less importance that is not to say that they are less efficient or effective its just that they work at their own pace. If you work in seconds then you need to adapt otherwise you are going to set yourself up for a lot of resistance from your hosts and you are going to get constant disappointment.



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Iran

Expect your Iranian counterpart  
to be late,  
to cancel  
or to rearrange


You'll avoid disappointment

(Source: <https://www.youtube.com/watch?v=6z6pl5x05M>)

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And then there are cultural anomalies; in French society absolute punctuality is not the highest priority, but if you arrive late at a French restaurant do not expect a warm welcome the French take their food very seriously and consider lateness a sign of disrespect for their culinary efforts you had a better pay some serious compliments to the waiters if you want to get back in there good books.

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China

Showing your  
impatience is rude.

Be prepared many meetings begin  
5 minutes ahead of schedule

(Source: <https://www.youtube.com/watch?v=6z6pl5x05M>)

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The American expression time is money can be taken very literally in the US, a chatty bank teller whose lines moving slowly will cause customers to become impatient and

you will also get an earful if the line has to wait because you have not filled out your forms ahead of time.

Certain tendencies of monochronic and polychronic orientations which we have already discussed are related with punctuality.

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### Monochronic Orientation

- A general trait of clock-oriented cultures is punctuality
  - Being on time in monochronic cultures means arriving five minutes early or, at the very latest right on time
  - Clock-oriented cultures place such an emphasis on time that it may result in shuffling someone out of an office to make sure another person can be brought in for an appointment (McCool p. 9)
- Failing to provide a deliverable on time is more or less chalked up as incompetence in monochronic cultures
- Polychronic cultures, on the other hand, are people-cultures (McCool p. 9)








Image: <https://istandard.in/new-international-appointment-system/>  
<http://culturacivilizationuma.blogspot.com/2014/04/america-an-ethyle-1.html> Pro ©



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Monochronic orientations prefers punctuality which is considered to be almost sacred. So, 10 O clock meeting means that the discussions have to begin at 10 o clock. On the other hand polychronic cultures are more people centered and for them a 10 o clock meeting means at 10 o clock people going to start assembling there and start greeting each other.


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### Polychronic Orientation

- Clocks don't rule, punctuality is largely ignored to the rhythm of people
  - The notion of being on time is rather flexible, since tardiness is often expected and meetings are long lasting
  - It's entirely normal in polychronic cultures to be late for appointments (McCool p. 9-10)
- Unlikely to shuffle visitors away from an office simply to greet a new visitor, considered offensive
- Projects and deliverables are not held to strict timetables
- A late project doesn't indicate incompetence, and may even reflect a desire to go above and beyond the customers (McCool p. 10)

**Polychronic Cultures**  
A tendency to blend personal time and worktime together

Image:  
<https://study.com/academy/lesson/cultural-perceptions-of-time-in-organizations-monochronic-and-polychronic-time.html>



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In the polychronic orientation punctuality is largely ignored to the rhythm of the people and the rigid adherence to completing the projects and delivery bills, according to a rigid schedule is sometimes overlooked.

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*Old friends pass away, new friends appear.  
It is just like the days.  
An old day passes,  
a new day arrives.  
The important thing is to make it meaningful:  
a meaningful friend - or a meaningful day*

- The Dalai Lama

### Cultural Variations in the Perception of time

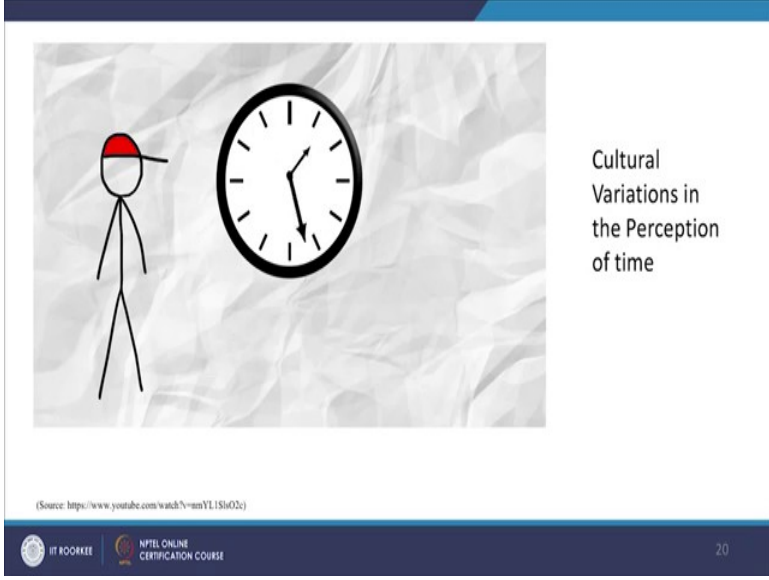


(Source: <https://www.youtube.com/watch?v=um3YL5h02c>)

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The cultural variations in the perception of time are also discussed in this particular video.

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Cultural Variations in the Perception of time

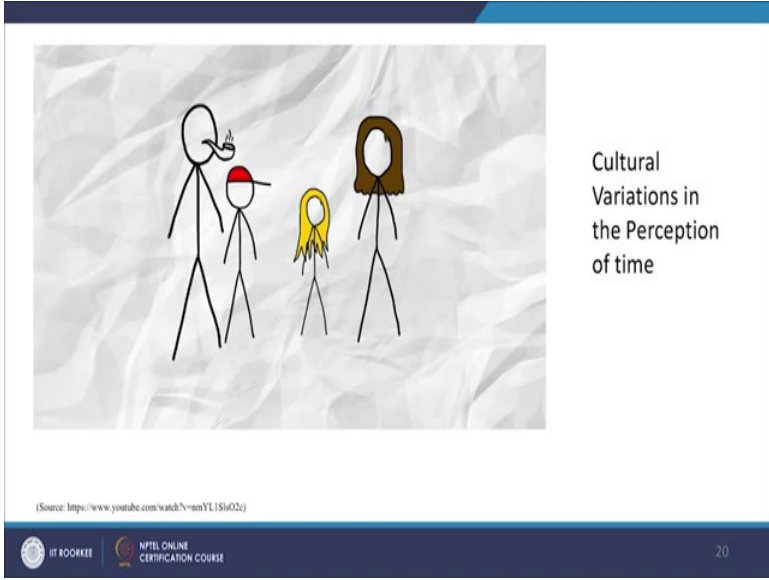
(Source: <https://www.youtube.com/watch?v=mmYL1ShO2c>)

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This slide features a stick figure wearing a red cap on the left and a large black clock face on the right. The background is a light gray, crumpled paper texture. The slide includes a source link, logos for IT ROORKEE and NPTEL ONLINE CERTIFICATION COURSE, and the page number 20.

Every culture has his own perception of time every culture of his friendship and a perception of time in a separate light.

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Cultural Variations in the Perception of time

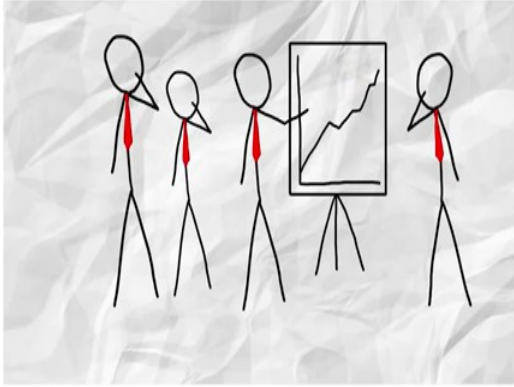
(Source: <https://www.youtube.com/watch?v=mmYL1ShO2c>)

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This slide features four stick figures: a man with a white head, a man with a red cap, a woman with yellow hair, and a woman with brown hair. The background is a light gray, crumpled paper texture. The slide includes a source link, logos for IT ROORKEE and NPTEL ONLINE CERTIFICATION COURSE, and the page number 20.

In some countries people dedicate their lives to build a strong relationship with their families like the Arabic people.

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Cultural Variations in the Perception of time

(Source: <https://www.youtube.com/watch?v=mmYLI5hO2c>)


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The slide features a cartoon illustration of four stick figures in a meeting. One figure stands at the front, pointing to a line graph on a screen. The other three figures are positioned behind him, looking at the screen. The background is a light gray, crumpled paper texture. The slide includes a footer with logos for IT ROORKEE and NPTEL ONLINE CERTIFICATION COURSE, and the number 20.

Or others mainly dedicate their lives for their career like the Japanese.

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Cultural Variations in the Perception of time

(Source: <https://www.youtube.com/watch?v=mmYLI5hO2c>)

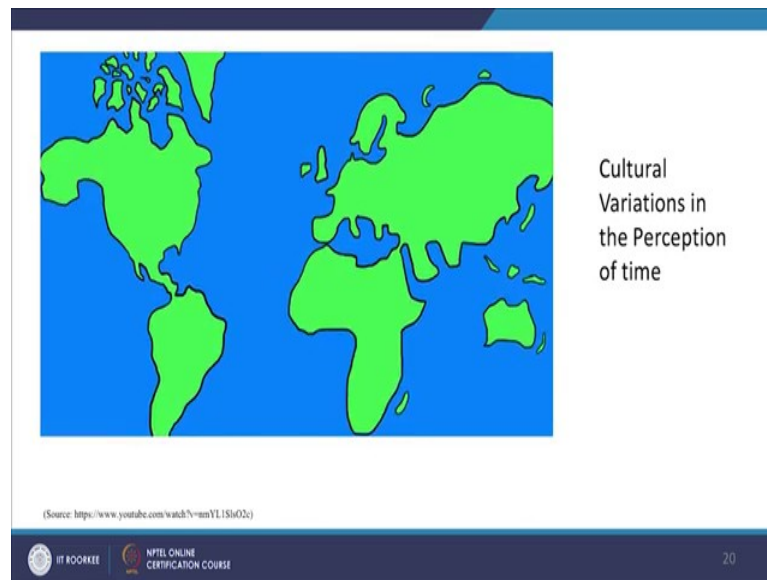
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The slide features a cartoon illustration of a stick figure running quickly. The figure is wearing a hat and carrying a briefcase. The background is a light gray, crumpled paper texture. The slide includes a footer with logos for IT ROORKEE and NPTEL ONLINE CERTIFICATION COURSE, and the number 20.

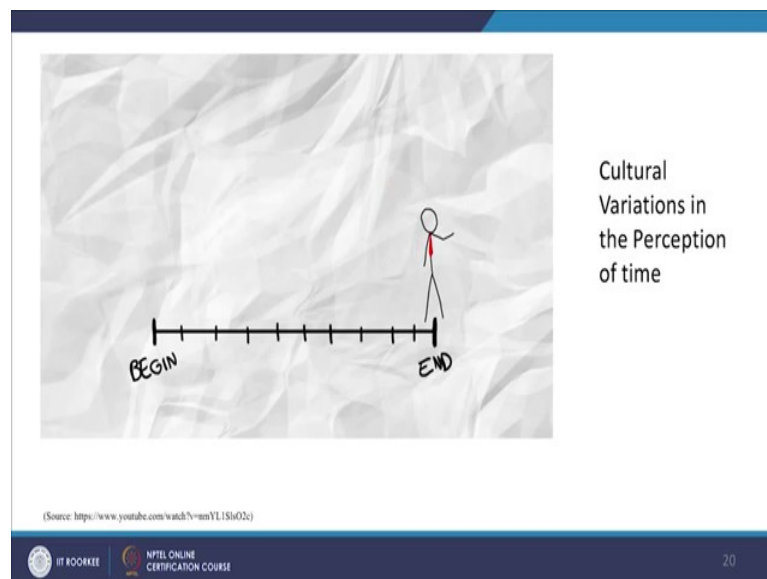
I have the rush says the American, my time is up the Arab scornful of this submissive attitude to schedules would only use this expression if (Refer Time: 28:43) were imminent.

(Refer Slide Time: 28:45)



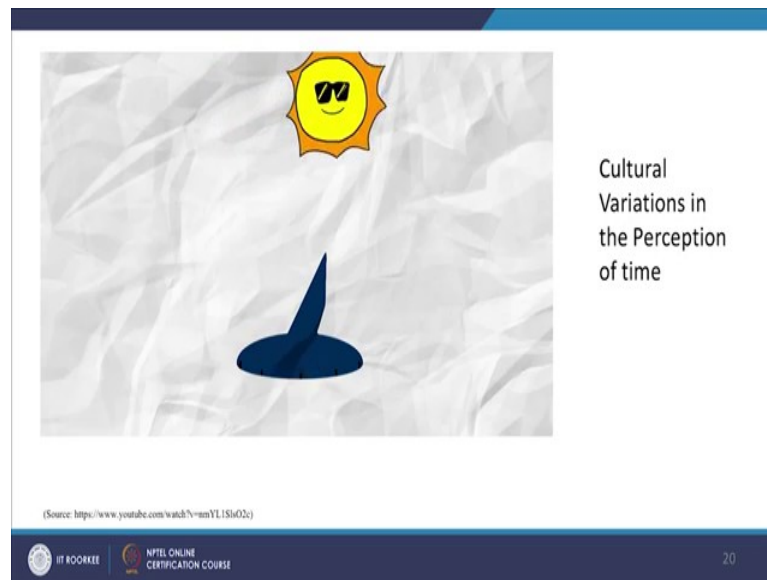
The western European and North American countries few time as a linear vision.

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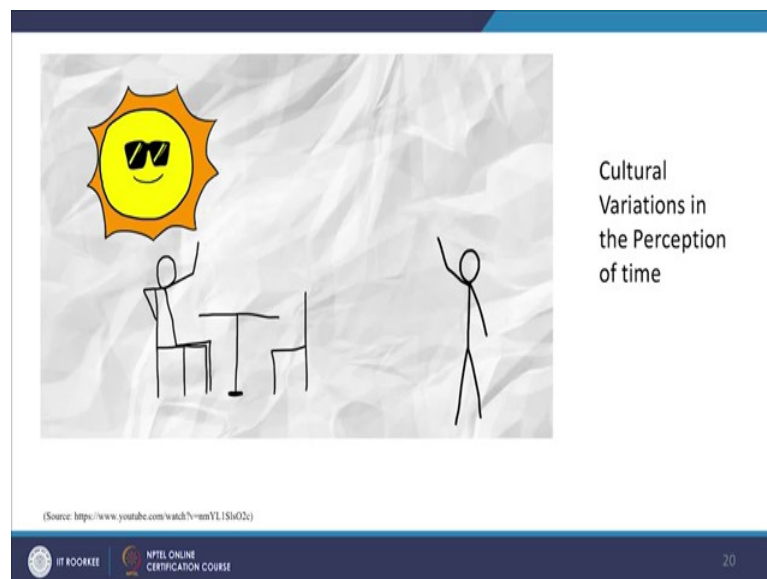
Time as a beginning and an end, this culture is fast paced compared to other cultures when western cultures make a decision of our business they will see it as final when they come through an agreement and so, they do not have to rethink or just of the agreement; they wants to do as much as possible in the time they have.

(Refer Slide Time: 29:10)




The Arabic countries in the perception of time as a flexible vision.

(Refer Slide Time: 29:12)



Being led to an appointment or checking a long term to get down to business is the accepted norm for most Arabic countries; for flexible time cultures schedules are less important than human feelings.

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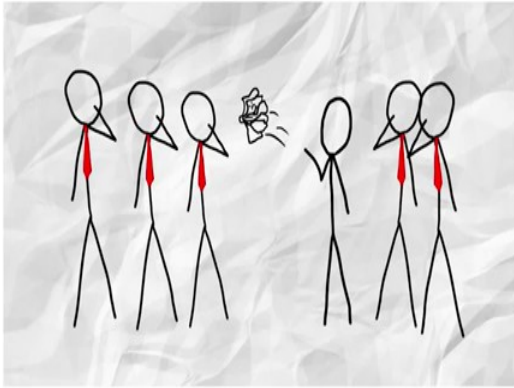
Cultural Variations in the Perception of time

(Source: <https://www.youtube.com/watch?v=mmYL1ShO2c>)

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When people are relationships to mount attention or required nurture time becomes a subjective commodity there can be manipulated or stretched.

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Cultural Variations in the Perception of time

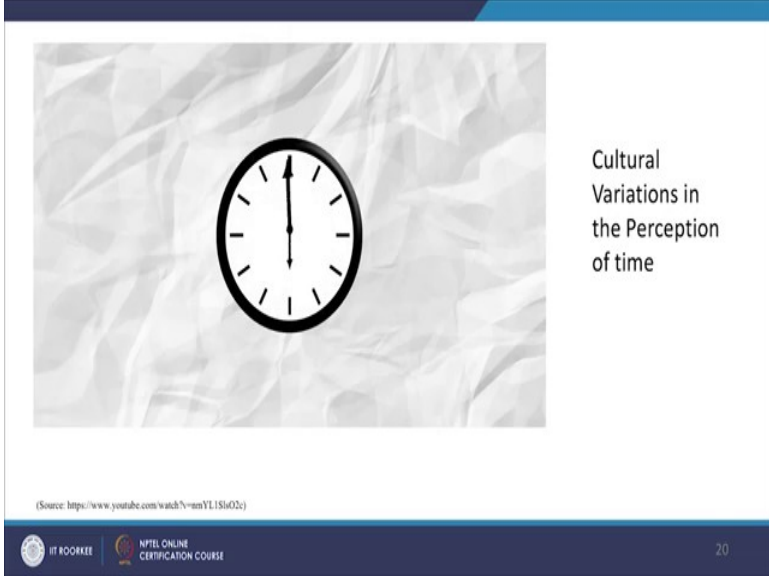
(Source: <https://www.youtube.com/watch?v=mmYL1ShO2c>)

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Meetings will not be rushed or cut short for the sake of an arbitrary schedule, time is an open ended resource communication is not regulated by a clock.



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Cultural Variations in the Perception of time

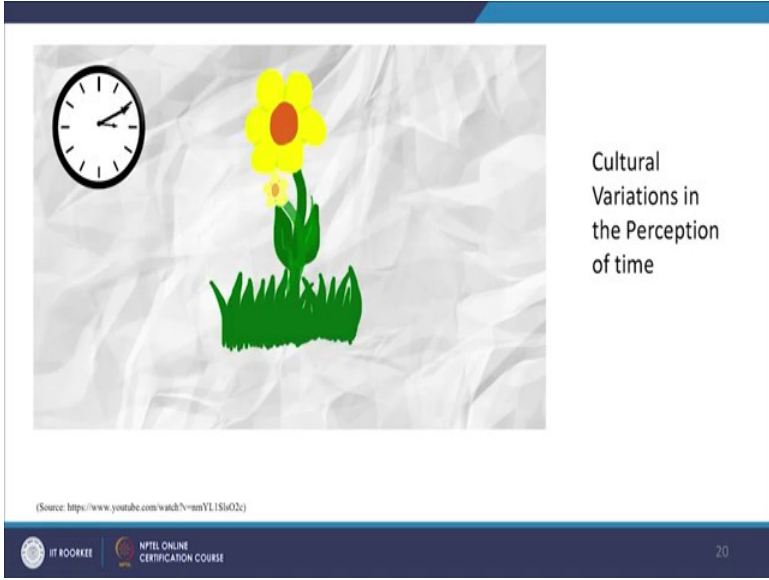
(Source: <https://www.youtube.com/watch?v=mmYL15hO2c>)

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This slide features a central image of a simple black clock face with white hands and hour markers, set against a background of crumpled white paper. To the right of the image is the title 'Cultural Variations in the Perception of time'. Below the image is a source link: '(Source: https://www.youtube.com/watch?v=mmYL15hO2c)'. At the bottom, there are logos for 'IT ROORKEE' and 'NPTEL ONLINE CERTIFICATION COURSE', along with the page number '20'.

In Asia the people view the perception of time as a cyclical vision, shin culture takes a concept to a next step.

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Cultural Variations in the Perception of time

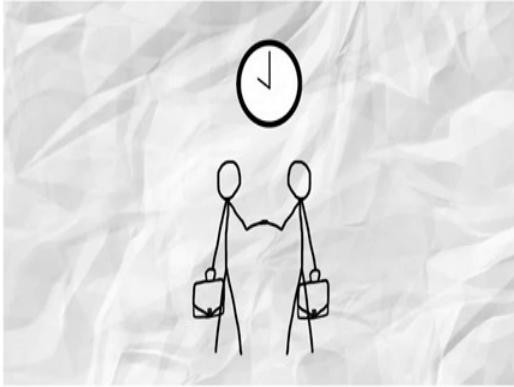
(Source: <https://www.youtube.com/watch?v=mmYL15hO2c>)

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This slide features a central image of a simple black clock face with white hands and hour markers, positioned to the left of a yellow flower with a red center and green leaves, all on a background of crumpled white paper. To the right of the image is the title 'Cultural Variations in the Perception of time'. Below the image is a source link: '(Source: https://www.youtube.com/watch?v=mmYL15hO2c)'. At the bottom, there are logos for 'IT ROORKEE' and 'NPTEL ONLINE CERTIFICATION COURSE', along with the page number '20'.

When the process of life ends the Asian countries will start at birth again, the Asian countries are slower paced and the western European countries.

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Cultural Variations in the Perception of time

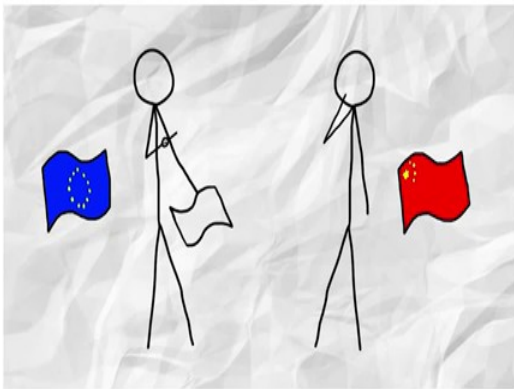
(Source: <https://www.youtube.com/watch?v=mmYL1Sh02c>)

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For instance when the Chinese people make an appointment for example a business deal they were always arrive early. So, they will not be wasting your time there are more focus on the career when the Asian people make a decision there always refute as a decision later on see if it is still the right choice if this is not a case, they will adjust accordingly.

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Cultural Variations in the Perception of time

(Source: <https://www.youtube.com/watch?v=mmYL1Sh02c>)

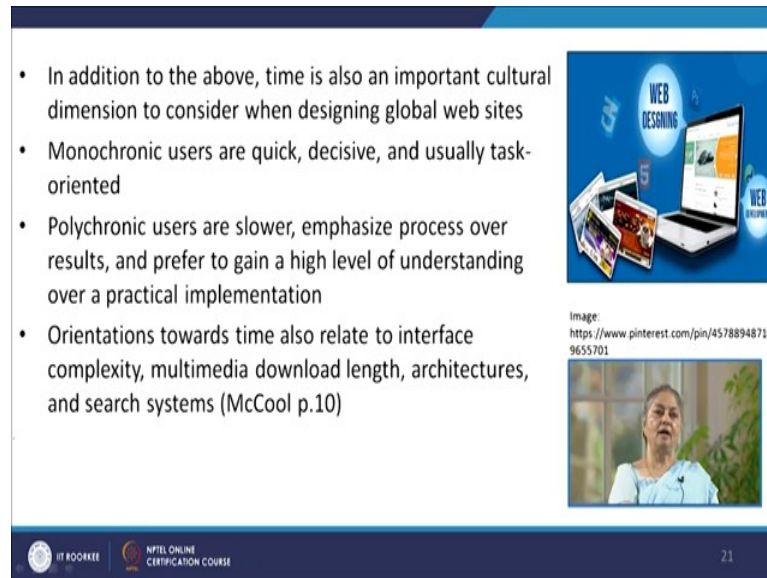
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For instance when European businessman want to make a deal or sign a contract with Chinese businessmen, they expect to make to deal fast and only think about the future

while the Chinese businessman will always look for a long term solution and everything to do several times. If he has met quickly the western cultures will see it as a waste of time.

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- In addition to the above, time is also an important cultural dimension to consider when designing global web sites
- Monochronic users are quick, decisive, and usually task-oriented
- Polychronic users are slower, emphasize process over results, and prefer to gain a high level of understanding over a practical implementation
- Orientations towards time also relate to interface complexity, multimedia download length, architectures, and search systems (McCool p.10)

Image:  
<https://www.pinterest.com/pin/457889487109655701>

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Our cultural preferences as far as our understanding of time is concerned are reflected not only in our relationship with other people, but also in our relationship with technology. A clear example of it is the way the global websites are designed. We find that monochronic users are quick and decisive and usually task oriented and they design the websites in the same manner.

On the other hand we find that polychronic users emphasize process over results and prefer to gain a high level of understanding over a practical implementation. And this difference is easily visible in the way technology is used by different cultures. In the fast changing pace of our work cultures where we may have to work with people from different cultural background, our awareness of how time is perceived differently in different cultures has become almost a must.

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### Perception of Time

- Perceptions and concept of time vary widely from culture to culture
- What is considered punctual may change from country to country
- People who work internationally must have definitions of time
- The word *manana*, used in Latin American countries, and the *bukra*, used in the Middle East, have a similar attitudinal meaning: what cannot be done today will be done tomorrow
- Time for these cultures is a mixture of past, present, and future rather than a separation of time segments as is true in many U.S. and Northern European countries
- Do the people in a culture look at time as formal and task oriented, or do they look at times as an opportunity to spend time and develop an interpersonal relationship?



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People who work at an international level must know what are the different definitions of time and how do people relate to it differently. A particularly interesting word which is used in Latin American countries is Manana. In the Middle East a synonymous world is Bukra which indicates a particular attitude, it means that what cannot be done today would be done tomorrow. So, this laid back attitude in terms of time is a cultural aspect of looking at our values and our relationships with other people. In the monochronic cultures we find that time is divided and further subdivided into identifiable units; however, in polychronic cultures we find that time is a happy mixture of past present and future and these segments are not strictly segregated.

So, we have to understand whether the people with whom we work, look at time in a formal and task oriented fashion or do they look at time as an opportunity to a spend time and develop interpersonal relationships.

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- In some cultures, superiors make subordinates wait for their appointments to show the superior's importance and higher rank
- Power and dignity are shown by arriving late; a tactic often used in Middle Eastern countries
- In such areas of the world as Latin America, Africa, and the Middle East, time is not important. Being late for an appointment in such areas is normally not considered to be an offensive behavior
- In Monochronic cultures it is frowned upon. Michael Jackson angered the judge when he arrived late at Santa Barbara County Superior Court on March 10, 2005 in Santa Maria, California, USA

(Source: <https://www.sfgate.com/news/article/Jackson-angers-judge-by-being-late-to-court-2692976.php>)



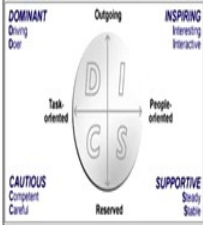
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In some cultures we find that lack of punctuality is associated with our social prestige. It is very common in certain societies as well as in certain organizations to make the subordinates wait for the appointments so that they can internalize the significance and importance or the higher rank of their superior. Power and dignity are often shown by arriving late and it is also used as a tactic in certain countries particularly we can refer to the work culture of the Middle Eastern countries.

However we find that in monochronic culture's lack of punctuality is always frowned upon. A very interesting example is that of Michael Jackson, who angered the judge when he arrived late in one of the courts in 2005. Punctuality is considered by monochronic cultures as a value and it is not relaxed even for those people who are considered to be as social or cultural leaders in different fields.


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- In some international situations, the name of a country will be inserted after the meeting time to indicate if one is to assume task time or event time
- The insertion of a country name allows participants from different cultural backgrounds to understand if the time is fixed or fluid
- An example of this practice would be, “The meeting will be at 9 A.M., Malaysian time” for event timing, or “The meeting will be at 9 A.M., U.S. time” for task-oriented time (Martin & Chaney p. 37)
- Work time and personal time are separated from one another in a monochronic culture, but not clearly so in a polychronic culture (Martin & Chaney p. 37)



The DISC model diagram is a 2x2 matrix. The vertical axis represents 'Task-oriented' (top) vs 'People-oriented' (bottom). The horizontal axis represents 'Outgoing' (left) vs 'Reserved' (right). The four quadrants are: Top-Left (D) is 'DOMINANT' (Direct, Dominant); Top-Right (I) is 'INSPIRING' (Inspiring, Interactive); Bottom-Left (C) is 'CAUTIOUS' (Compliant, Cautious); Bottom-Right (S) is 'SUPPORTIVE' (Supportive, Steady).

(Image: [https://www.discoveryreport.com/discovery/better\\_relationships\\_lesson3.html](https://www.discoveryreport.com/discovery/better_relationships_lesson3.html))



A small video thumbnail showing a woman with short grey hair, wearing a light blue top, speaking in a professional setting.


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It is interesting to note that in certain international situations the name of a country is also inserted after the time of the meeting is given and the insertion of the name of a country indicates that, one also has to understand how the particular country associates itself with time the insertion of the name of a country allows the participants from different cultural backgrounds to understand if the time is fixed or fluid as far as the invitation is concerned.

I take this example from Martin and Chaney, who have cited this example of an invitation where the meeting is announced at 9 AM “Malaysian time”. Now Malaysian time is an indication that the punctuality would be practiced in a fluid fashion. Work time and personal times are strictly separated in monochronic cultures; however, in polychronic cultures we find that the work time and personal time are not strictly separated they often include in to each other. These cultural aspects percolate further into different organizations and it is reflected in their work culture.

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- Every society and organization has its own time structures
- The task and event time concepts carry over to how much of the workday is given to company tasks and how much time is given to socializing
  - In the United States, the division is typically 80 percent task and 20 percent social
  - In Latin American countries, it is typically 50 percent task and 50 percent social
- Understanding appropriate connotations of time is important to relationship development in many cultures
  - In a culture in which relationships are important, such as collectivistic societies, a person from a monochronic society, may have to adjust perception of time
- Globalization of business is influencing how the concept of time is viewed around the world, particularly at the individual/organization level, more than at the country level. Work culture in offices of the same company, but located in different countries, may follow different patterns




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For example how much time is given during a work day to the company tasks and how much time is given to socializing? In monochronic cultures we find that the division is typically 80 percent task and 20 percent social, on the other hand in polychronic countries we find that it may be rather cute. Understanding appropriate connotations of time is therefore important in international situations globalization of business is influencing how the concept of time is viewed around the world particularly at the level of the individual, at the level of the organization. So, more than the country we find that it is the organization which is reflecting the cultural associations with time. It is interesting to note that the work cultures in the offices of the same company, which are located in different countries, may follow different patterns.

A head office situated in a country where the preferences for monochronic attitudes would work in a different atmosphere in comparison to another office which is situated in a country which is governed by the polychronic attitude. These differences alert us to the manner in which time is perceived in different ways and the extent to which we are conditioned by our social and cultural parameters. And at the same time the necessity to adapt ourselves in an empathetic manner to different viewpoints as far as our associations with time is concerned.

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Differences of attitude between monochronic & Polychronic Individuals

(Source: <https://www.youtube.com/watch?v=yys5VGGIOgM>)


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The differences of attitude between monochronic and polychronic individuals can be further understood with the help of this video.

Here we have Jimmy, he likes to follow established schedules, we call them monochronic; monochronic people like to hear the plans and deadlines their time is valuable they like to focus on one task at a time and work hard to meet deadlines and they do not appreciate interruptions one of the chronic cultures commonly followed in western society.

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Differences of attitude between monochronic & Polychronic Individuals

(Source: <https://www.youtube.com/watch?v=yys5VGGIOgM>)

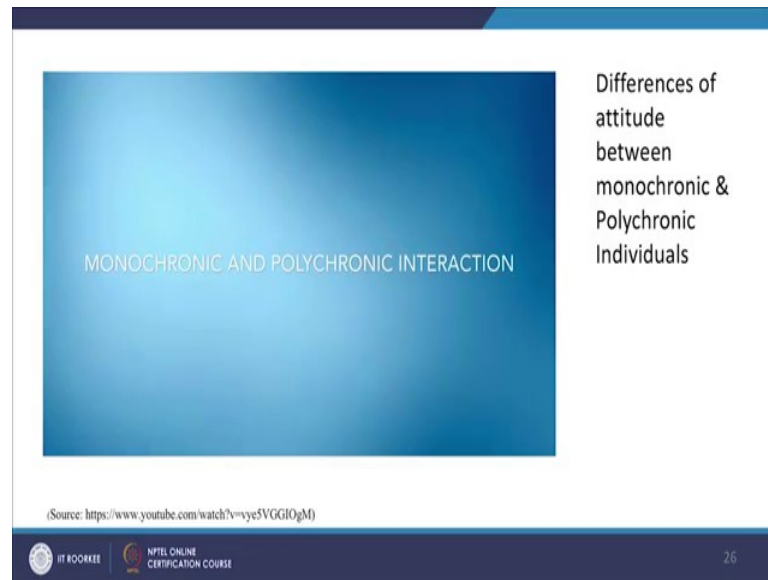
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In this scenario we have Bob. Bob is what we call polyphonic, polyphonic people are frequently late and are easily distracted and do many things at once. For Bob it is normal to quickly change appointment schedules and not meet deadlines this behavior is common in Latin American and middle eastern countries.

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When monochronic and polyphonic people interact in groups the results can be frustrating, monochronic people can become distressed by how polyphonic people seem to disrespect deadlines and schedules. In order to work together smoothly, monotonic members need to take responsibility for the time sensitive tasks while accepting the polyphonic members will vary the base on the nature and importance of a situation.

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- Time is not only a measuring instrument, but also an indicator of human behavior. Business and other professional activities are planned within time and diverse understandings can cause confusion
- For an American, time is truly money. In a profit-oriented society, time is a precious, even scarce, commodity. Germans and Swiss link time with their sense of order, tidiness and planning
- In certain other cultures – Spanish, Italian and Arab - time considerations will usually be subjected to human feelings
  - "Why are you so angry because I came at 9:30?" he asks his German colleague "Because it says 9:00 in my diary," says the German ""Then why don't you write 9:30 and then we'll both be happy?" is a logical Italian


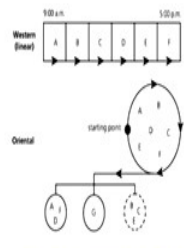


Image: <https://www.businessinsider.com/how-different-cultures-understand-time-2014-5#b-17>

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As this video very aptly suggest, time is not only a measuring instrument, it also indicates human behavior; it also indicates our cultural preferences. It also indicates our attitudes towards relationships. Business and other professional activities are planned within time and diverse understandings about our preferences can also cause confusion.

For an American time is truly money and therefore, it is always considered to be precious; because this society is basically a profit oriented society Germans and Swiss link time with their sense of order tidiness and planning. In certain other cultures for example, in Spanish culture as well as in Italian and Arabic cultures, we find that the considerations of time are usually subjected to human feelings.

The understanding of the French, as far as the punctuality is concerned, is also closer to a polychronic attitude. Our understanding of time helps us to organize our nonverbal communication in a better way and to modulate our dialogue and conversations in such a way that the other people can also empathetically understand it.

Thank you.