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## **LINGUOCULTURAL ASPECTS OF INTERCULTURAL COMMUNICATION**

The article is dedicated to the linguocultural aspects of intercultural communication. In the contemporary world, the increasing growth of international contacts has amplified the significance of the interplay between languages and cultures. This study highlights examples of contemporary colloquial units in English and Ukrainian that have emerged as a result of dialogue between these two cultures and languages. Many of these neologisms are coined as telescope words, containing elements of both languages in their structure. It explores the linguocultural aspects of intercultural communication, focusing on the interplay of language and culture as cultures intermingle in the globalized world. I examine how intercultural communication not only fosters the understanding of other cultures, but also leads to their mutual enrichment through the blending of cultural codes and languages. Key to the discussion is the idea of linguoculturology: the study of how culture and language interact and how the increasing contact between different national and ethnic groups has led to new phenomena in communication, such as telescope words. These words, formed from the fusion of elements from two or more languages, reflect the growing interpenetration of languages and cultures. Linguocultural studies represent one of the most relevant fields in modern linguistics, driven by the objective conditions of the present day: globalization, the informatization of society, the socio-economic and political processes taking place worldwide, and the rapid development of various sectors of society. The transformations occurring in the global space have contributed to the increasing communicative activity of individuals from different national and ethnic groups. Intercultural communication not only promotes the understanding of other cultures but also facilitates their mutual enrichment through interaction and the cross-pollination of cultural codes. Intercultural communication, in this sense, is not simply the act of exchanging messages between speakers of different languages, but a broader process involving the interaction of diverse cultures and the overcoming of the dichotomy of «us» vs. «them» in national-cultural worldviews. As a concept, culture is multilayered, and in the context of the interaction between culture and language, language plays a crucial role in shaping cultural phenomena. The contact between different cultures may lead to the misperception of another culture due to the biases of one's own cultural framework. My study focuses on the distinctions of cultural contexts in

communication. This is not a matter of geographical isolation between communicative agents but rather of distinct topological coordinate systems that serve as frameworks for perceiving a cultural counterpart. The influence of cultural differences on communication has also been examined as individualism vs. collectivism, power distance, uncertainty avoidance, and future orientation. The notions of distant and proximal contexts to describe the relationships between universally significant meanings and symbols deeply embedded in societal consciousness. It has been a fallacy to interpret human actions and communication purely through the lens of cultural affiliation. Cultural differences are not solely attributable to national traits but extend to gender, age, profession, urban versus rural lifestyles, and other social factors. These, too, serve as cultural markers of behavior. We are participants in multiple cultural spheres, each equipped with a diverse set of communicative tools, which we can deploy in varying situations. Therefore, it is erroneous to absolutize any collective perception. However, an awareness of these cultural markers is instrumental in enhancing the efficacy of intercultural communication. A critical component of contextual analysis is the concept of time perception. While cultural differences in the perception of time have existed throughout history, it was only in the 20th century that scholars began to examine this phenomenon systematically. Although time is objectively the same for all, its perception is inherently subjective. These differences in temporal perception influence how individuals organize their lives, act, and communicate. For example, perceptions of punctuality vary significantly across cultures. It has been proven that Americans consider someone who is never late to be more successful than one who occasionally arrives late. Conversely, someone who is perpetually tardy is seen as less successful than those who make punctuality a priority. If you live in Latin America, the Arab world, or sub-Saharan Africa, you live in a «polychronic culture». This distinction often leads to misunderstandings in intercultural exchanges. Monochronic individuals may struggle to comprehend why someone, with whom they are meeting, becomes distracted by phone calls or pauses without warning. Conversely, polychronic individuals might fail to understand why a task is not integrated into the broader organizational goal or why someone allows a schedule to negatively affect the quality of interpersonal relationships. In the context of Ukrainian professionals, particularly those excelling in business or careers, punctuality and organization are highly valued. However, some instances of polychronic behavior can also be observed. In the United States, individuals do not feel the need to confirm the time or location of a pre-arranged meeting, as it is presumed that the arrangement stands. A vague term such as «let's call» can confuse Americans as it leaves unclear whether they should initiate the call or whether it is the other party's responsibility. The need for intercultural competence in foreign language teaching has become increasingly pronounced. Modern students do not merely wish to master a foreign language, but to actively engage with it in practical

communication. This has led to a shift in language instruction toward a greater emphasis on intercultural communication. As a result, one of the main tasks in foreign language education today is teaching the functional aspects of language use, focusing on its practical application. To prepare professionals for foreign-language communication, particularly in fields like sports, students must be made aware of their role as active participants in intercultural exchanges. This necessitates a fundamental shift in the teaching of foreign languages, as well as in the study of cultural geography and social communication. It should be noted that linguistic stereotypes, due to their inherent cohesiveness, conservatism, and traditional nature, serve various functions in intercultural communication, most notably in preserving cultural traditions and customs, guiding social behavior models, predicting the behaviors of communicative partners, and explaining actions in terms of their socio-cultural specificity. Therefore, stereotypes help individuals understand cultural traits and predict behavior, significantly facilitating intercultural interaction. Such factors should be incorporated into curricula at universities where foreign languages, social communication, management, international relations, tourism, and cultural studies are taught. Intercultural communication involves not only elements of linguistic code but also cultural components, which can significantly influence the outcome of a communicative act. Culture and communication are inseparable: communication is the means through which national cultures are enriched. Furthermore, the study of foreign languages and cultures is a reciprocal process in which learning a new language can deepen one's understanding of their native language and culture.