

## ENGLISH AS A LINGUACULTURAL CODE FOR COMMUNICATION

Although people generally equate language fluency with successful conduct of grammar and vocabulary, research shows that grammar and vocabulary knowledge represent only linguistic competence. On the other hand, language fluency is a complex concept that consists of multiple different components. Linguists have confirmed that in order to be able to use the language efficiently, a speaker needs to be aware of the sociocultural factors and contextual features in a particular speech situation. Herein, this paper gives a theoretical overview of the interrelations among language, culture and communication. The aim of the paper is to review the proposed definitions of the different elements that make language a successful tool for communication through an extensive discussion of the different types of competences linked to language fluency. The paper shows that foreign language proficiency is possible only through simultaneous communicative and pragmatic competence, as well as social and cultural awareness.

*Keywords:* English, EFL, language, culture, linguacultural code, competence, fluency

### 1. Introduction

In today's globalized world English serves as the dominant communication medium transcending national, cultural and linguistic boundaries. It has emerged as a lingua franca used in various domains. This widespread use of English extends beyond its role as a mere tool for linguistic communication. It functions as a linguacultural code, meaning that the language not only facilitates the exchange of information, but also carries with it cultural values and practices that influence how communication occurs on a global scale. While much research has focused on the linguistic aspects of English as a global language, there is a growing need to understand its role as a cultural code for communication. This paper examines the unbreakable bond between language and culture, as well as the specific role of cultural knowledge in language fluency. The paper is organized as follows: a brief introduction into the different competences that serve as constituents of English language fluency with specific focus on the role of culture; a theoretical overview of the most important notions in lingua-culturology; and practical suggestions on how to provide simultaneous acquisition of linguistic and cultural knowledge as part of EFL lessons. The main aim of the paper is to raise the awareness of both teachers and

---

<sup>1</sup> [ana.koceva@ugd.edu.mk](mailto:ana.koceva@ugd.edu.mk)

learners of EFL on the importance of teaching and learning English as a linguacultural code for communication as the only way for a complete English language fluency.

## **2. Components of English language fluency**

The main aim of foreign language learners is to achieve fluency. Teaching and learning English as a foreign language (EFL) in official educational institutions always includes an official curriculum and the use of a textbook as a central guideline through the study process, which is frequently accompanied by workbooks, additional materials, and activities provided by the teacher or the professor. As Nunan (2004) notes, these textbooks typically follow a systematic approach to language acquisition, often focusing on grammar and vocabulary to build learners' proficiency. The common pattern in an EFL textbook includes four main sections that focus on the four basic skills of: reading, listening, speaking and writing. As Richards and Schmidt (2002) highlight, these four skills are often practiced through tasks that focus on grammatical structures and vocabulary, which can sometimes obscure the broader communicative aspects of language learning. Therefore, learners are unconsciously guided toward the thought that being a fluent speaker of English means having a rich vocabulary and an excellent conduct of grammar constructions. However, this is only partially true, since grammar and vocabulary are critical components of language learning, but they also represent only part of the process. According to Larsen-Freeman (2000), fluency in a foreign language involves not just mastering vocabulary and grammar but also developing the ability to communicate effectively in a variety of contexts. Moreover, Swan (2005) emphasizes that these elements are necessary for building a foundation in a foreign language, but communicative competence involves other aspects, including pragmatic and discourse knowledge. Herein, all of the different aspects, elements and skills that are part of the process of language learning, have evolved into different language competences that need to be acquired.

The essential types of language competences accepted broadly by linguists are: linguistic (also known as grammatical) competence, discourse competence, strategic competence and sociolinguistic competence. Grammatical, sociolinguistic and strategic competence were first introduced by Canale and Swain (1980) as part of their model of communicative competence, which was later updated with the addition of discourse competence (Canale 1983). Today, linguists (Shyian 2024; Kugai 2023), agree that these four types of competence function as components of communicative competence. Therefore, in order to achieve communicative competence and be a fluent speaker, learners need to gradually acquire all of these essential competences.

Chomsky (1965) introduced the term linguistic competence as the implicit knowledge (such as knowledge of syntax, phonology and semantics) or as the internalized system of rules that allows individuals to produce and understand infinite number of sentences in their native language. Furthermore, linguistic competence is understood as concerned with the tacit knowledge of language structure, that is, knowledge that is commonly not conscious or available for spontaneous report, but necessarily implicit in what the (ideal) speaker-listener can say (Hymes 1972: 54).

Language is not simply words, phrases or grammatically structured sentences, but it is always part of a longer discourse, whether written or spoken. Therefore, speakers need to be able to successfully incorporate and apply their knowledge of grammar and lexis within specific discourse. This refers to the ability to express a cohesive and coherent speech, which is determined by Canale (1983) as having discourse competence. As Ortega Martin and Trujillo Saez (2005) confirm, discourse competence is concerned with cohesion and coherence and it is extremely important for the integration of the four skills of language teaching. Although linguistic or grammatical competence equips learners of EFL with the necessary knowledge to be able to produce and comprehend speech, only discourse competence enables them to be able to use language in variable and larger units of language.

Hymes (1972) further expands the concept of competence by including the ability to use language effectively in social contexts. Any type of speech entails certain context that determines the form and the appropriateness of our speech. The contextual and social factors of any type of speech interrelate with each other and shape the language we produce. Bachman (1990) explained how language use in different contexts requires learners to acquire a wide range of skills, including the ability to interpret social cues and apply appropriate language structures in different situations. This leads us to sociolinguistic competence, which means “understanding the social significance of linguistic items and using language appropriately in social contexts for effective communication” (Phuong 2024: 296). Sociolinguistic competence represents the most vital component of language fluency, which refers to the ability to employ variable features of language according to social norms, taking into account the identity of the speaker and other interlocutors (Geeslin 2021).

Finally, an important aspect of language learning is its role in the communication process. In order to prevent miscommunication and to overcome difficulties in the communication process, learners or speakers of EFL are expected to be able to use different strategies, which entails the acquirement of strategic competence.

Despite the common recognition of four basic types of language competence, new research suggests that there are even more aspects of language that have a crucial effect on learner's fluency. Celce-Murcia, Dornyei and Thurrell (1995) highlight the need for pragmatic competence in second language acquisition, stating that understanding social norms and cultural expectations is crucial for effective communication. Also, Byram (1997) discusses the importance of intercultural communicative competence (ICC), arguing that language learners need to be aware of cultural differences and communicate effectively across cultures to become truly proficient in a foreign language. Therefore, fluency in English as a foreign language cannot be achieved without knowledge of pragmatics (Kasper & Rose 2002) and knowledge of intercultural communication (Byram 1997).

Pragmatic competence as described by Sapotera (2019) refers to the ability to express meaning beyond language rules. It enables the speaker to express the intended meaning in an appropriate manner regardless of the context, as well as to comprehend the intended meaning of your interlocutor. Acquiring pragmatic competence requires awareness of multiple factors that have a significant effect on speakers' language expression, and these are: the setting, the interlocutors, the social relations between them, the formality of the utterance, the function of the utterance, the topic, etc. The setting refers to the environment in which a discourse takes place, since speakers do not use the same language for example in a public institution as in a supermarket. This element interrelates with the influence of the participants/interlocutors, which are characterised by their own social features. Research has proven that our speech or language changes as the social features of our interlocutors change. One feature is the social status of our interlocutor; usually higher social status requires the use of more polite and respectful language. Another feature is the social relation between the interlocutors since we do not communicate in the same way with friends and colleagues, or family members and teachers. The topic of our discourse and the intention can also greatly influence the language we use to express ourselves. Therefore, whenever a speaker produces a certain language structure, it is shaped (whether consciously or unconsciously) by the above-mentioned factors that can be summarized as contextual and social factors.

Moreover, English is often used among interlocutors with different mother tongues and different cultures. As a result, the interlocutors become participants in intercultural communication which opens a possibility for a completely different set of obstacles in the communication process. This can be prevented by lessons on acquiring intercultural competence, or i.e., "the ability to understand differences and similarities 'between cultures' and to serve as a mediator in an intercultural encounter" (Tiurikova 2021: 123). "Becoming

inter-culturally competent involves recognizing differences and variations within one's own culture and within other cultures" (Krebt 2019: 11). As Jankova Alagozovska (2022: 134) emphasises "teaching any foreign language is much more than improving knowledge of grammar and vocabulary, and intercultural competence is essential for learning any foreign language."

Learners of EFL that strive toward pragmatic and intercultural competence need to be able to assess the speech situation, and to successfully express their meaning in a manner that is grammatically and lexically correct, but also socially appropriate. Moreover, they need to be able to understand their interlocutors in the appropriate and intended manner. A good speaker of English needs to be a good listener as well. As Ismail (2017: 168) claims "the development of pragmatic competence, which also entails linguistic and communicative competences, frames the cognition and perception of the language user (even in unforeseen discourse) and enables him to interact with the addressee in a more appropriate, and intelligent manner, such that both parties can enjoy and benefit from the essence of communication." Therefore, the acquirement of pragmatic competence might be considered as the final step toward communicative competence and language fluency.

Lin, Su & Ho (2009: 58) have considered that "pragmatic lessons should be established at the commencement of a learner's foreign language education, for the reason that pragmatic edification is a noteworthy basis why an individual is capable of submitting an application through English in cross-cultural speech in a well-bred and proper approach, even though the student can simply converse with a limited level of English ability".

Mokoro (2024: 16) concluded that based on empirical research "pragmatic competence is crucial for effective communication in a second language." Moreover, as Harmala (2010: 53) suggests "pragmatic competence might be even more important in situations where language skills are not at a very high level." The difficulties that arise in the acquisition of pragmatic competence for EFL learners derive not only from the influence of the contextual and social factors of a speech situation, but also from the influence of the interlocutors' cultural background. Since English is a global language, it is most often used in intercultural communication which means that most of the communication involves speakers with different native languages and different cultures. Both the native language structure and cultural habits shape the speech produced in English for these speakers.

Hence, one of the main ways to avoid miscommunication and ambiguity due to different cultural backgrounds is to teach communicative competence, and to raise awareness of intercultural communication. As Kugai (2023: 257) concludes "communicative competence is

an indispensable skill set that extends beyond linguistic proficiency, encompassing a nuanced understanding of social and cultural dynamics.”

### **3. The interrelations of language & culture**

The connection of language and culture is inevitable. Language is a tool to express one's culture, and culture is engraved in the language we speak. Khudayberganova and Mukimova (2021: 49) define language as “a unique phenomenon that transmits the unique cultural information created by mankind over the centuries from generation to generation.” On the other hand, Boltayevna (2020: 142) suggests that “language can be perceived as a component of culture and as an instrument of culture (which are not the same thing).” Furthermore, Pangereyev, Kabylov, Aldashev, et al. (2023: 15) conclude that “language acts not only as a communication tool, but also as a repository of the specifics of national culture and mentality.” This entails the question of what culture is.

If you look up the term ‘culture’ it provides distinct definitions such as: “the way of life, especially the general customs and beliefs, of a particular group of people at a particular time” (Cambridge Dictionary), “the customary beliefs, social norms and material traits of a racial, religious or a social group”; also, “the characteristic features of everyday existence shared by people in a place or time” (Merriam-Webster). It is notable that culture is a term that includes almost every aspect of the life of people as part of a group or a community and all the things they share. Savitsky (2019: 71) links culture to rules of behaviour derived from various spheres and passed on through education, and proceeds by concluding that they are sort of “cultural genes that together form the cultural code.”

The features of each culture as represented by people of a specific social group in a certain time and place and their behaviours are summarized in the term ‘a cultural code’. Since culture and code are both individually complex terms, a cultural code is a difficult concept to define. Culture as represented by people's customs, behaviours and social norms as part of a group or a community and ‘code’ as „a secret system of words, symbols or behaviours that are used to convey messages that are contextually bound” (Hyatt & Simons 1999: 28.) unite in the concept of cultural code. As Hyatt and Simons (1999) describe, cultural codes are systems of meaning for the members of a culture or subculture that are used to convey contextually bound messages. A cultural code is a broad concept that includes both verbal and nonverbal ways of expression, which creates the need to define language as a specific feature of both culture and a cultural code.

In order to belong to a certain group or a community and to be able to share anything it is essential to be able to communicate. The tool that we use to communicate and to form bonds and a sense of culture is language. Herein, language is also part of the cultural code of a certain social group. We need language to express our culture and maintain the sense of belonging to a certain culture, and simultaneously we shape the language in accordance with certain specific cultural traits. Hence, derive the concepts of lingua-culture and linguacultural code as part of linguo-culturology. As Vedenina (2019: 23) explains lingua-culturology rose as a separate discipline during the 1960s, and its division from culturology was mostly marked by the publication of the American journal “Ethnography of Speech (1964).” Linguo-culturology is „a field that studies the interaction and influence of language with culture, ethnos, and national mentality” (Khudayberganova & Mukimova 2021: 48). As mentioned by Risager (2019), the concept of lingua-culture has been introduced as a concept that encompasses only the verbal aspects of culture. Herein, the linguacultural code or the linguistic-cultural code is a verbal embodiment of the cultural code as claimed by Myronova (2018) and Savitsky (2019). Moreover, as emphasized by Rakhimjonovich (as cited in Pangereyev, et al. 2023), “a linguacultural code is formed on the basis of the interaction between a culture and a language code (p.78).”

Linguo-culturology and the linguacultural code are especially important for speakers of foreign languages, since the influence of the native language and culture is so powerful that it frequently transmits to the foreign language that the speaker acquires. Here, I will not go into detail of the linguistic positive and negative transference on a foreign language, but I will focus solely on the influence of culture. Culture affects communication due to the cultural norms that are conveyed through language. Consequently, people with different cultural backgrounds communicate differently. Very often individuals speaking a foreign language convey features of their culture in communication and this creates ambiguity, because the speaker transfers cultural language features that are inadequate in the foreign language, or interlocutors perceive language through their own cultural beliefs, which causes miscommunication. Therefore, learning a foreign language mustn’t be excluded from culture, but it should be taught simultaneously as part of the everyday language sections that are often encountered in textbooks for EFL.

Gómez Rodríguez (2015) confirmed that language textbooks used at some universities and EFL settings lack elements of deep culture that can help learners develop their intercultural communicative competence and suggested that teachers should possibly design culture-based materials to encourage EFL learners to critically address deep culture. Moreover, authors of

textbooks for learning English as a foreign language incorporate a few features either of British English culture or American English culture and sometimes it is a combination regarding the differences and similarities between those two cultures. However, English is more than the American and British culture, because many more people speak it as an official language, second language or foreign language. Naturally, the numerous different cultural backgrounds of the people, who use English daily, prevent us from defining any particular rules or features that can be thought of, precisely due to the large variation between those groups of people. Thus, what can be done is to educate learners of a foreign language on what culture is and how it influences the language we speak. Despite the lack of cultural content in teaching materials, it should also be considered that sometimes even teachers lack this knowledge or as Jankova Alagjovska, Daskalovska and Hadzi-Nikolova (2023) have shown in their research that “teachers in the Eastern part of the Republic of North Macedonia are still lacking intercultural training and have not developed the two prerequisites of intercultural communication competence: intercultural communication awareness and intercultural communication sensitivity” (p.111). However, others (Tuna & Razi 2016) have observed an increase in awareness of teaching culture among EFL teachers. Therefore, “once cultural competence is recognized as important as linguistic competence, appropriate attention could be allocated to the teaching of culture to students learning a second or foreign language” (Thu 2010: 33). As Kavakli & Nurdan (2020: 98) describe “culture teaching enables language learners to both observe and participate in language learning activities by means of culture-specific practices.” As Purba (2011: 51) recommends “cultural activities and objectives should be carefully organized and incorporated into lesson plans to enrich and inform the teaching content.”

Integrating intercultural elements into English as a Foreign Language (EFL) classes can significantly enhance students' ability to communicate effectively in diverse cultural contexts. This can be achieved if teachers/professors employ some of the following activities:

1. Promote cross-cultural awareness by encouraging students to compare and contrast their own cultures with those of English-speaking countries. For example, explore differences in holidays, family structures, or dining etiquette.
2. Use media (movies, TV shows, music, advertisements, and podcasts) from various English-speaking countries to expose students to diverse accents, dialects, and cultural contexts.
3. Organize activities where students must act out scenarios that involve intercultural communication (e.g., interacting with people from different cultural backgrounds in a business meeting or at a social gathering).



4. Teach intercultural communication skills such as politeness strategies in English and/or non-verbal gestures.
5. Teach students about the cultural diversity within English-speaking countries (e.g., regional dialects in the UK or the US, or multiculturalism in countries like Canada or Australia).
6. Teach students idiomatic expressions and proverbs from different English-speaking cultures. This helps them understand the nuances and richness of language use across cultures.
7. Encourage students to reflect on their own cultural background and how it influences their language and communication style. Have them share their thoughts on cultural differences and similarities they encounter during the course.

By integrating some of the above-mentioned intercultural elements into EFL classes, teachers can help students become more culturally aware, sensitive, and adaptable, which is crucial in today's globalized world. These activities not only improve students' language skills but also prepare them to communicate effectively and respectfully with people from diverse cultural backgrounds. Herein, if we raise the awareness that language is not only a tool for communication, but also a linguacultural code with multiple features, it should help learners anticipate and prepare more on how they express their thoughts and how they perceive language. As Shukurova (2016) states, the linguo-cultural approach in language teaching is one of the most effective methods for foreign language learners, since it studies language as a cultural phenomenon (p.38).

#### **4. Conclusion**

Language is a communication tool that enables social interaction and consequently a social integration and a sense of belonging. It acts as a code that transfers our identity, our social practices and our cultural knowledge. Therefore, it can be labelled as a linguacultural code that is influenced mainly by the cultural background of the interlocutor, as well as the social relations between the interlocutors and the contextual factors of the speech situation.

Hence, English should be learned as a linguacultural code and learners of EFL and ESL need to be aware that it is simultaneously a communication tool and a tool for cultural reflection. It enables speakers to encode culture specific speech, it reflects speakers' history, tradition, social norms and behaviour, values and beliefs as part of a group or a community. Moreover, pragmatic and intercultural knowledge should be part of English lessons continuously through the official educational process.

## References

- Bachman, L. F. (1990). *Fundamentals of language testing*. Oxford: Oxford University Press.
- Boltayevna, J. (2020). Language and Culture: Problems of Interaction. The relationship between language and culture. *International Journal on Integrated Education*, 3(12), 141–142.
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Bristol, UK: Multilingual Matters.
- Canale, M., & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics*, 1(1), 1–47.
- Canale, M. (1983). From communicative competence to communicative pedagogy. In: *Language and communication* (J. C. Richards and R. W. Schmidt, eds.). London: Longman, 2–27.
- Celce-Murcia, M., Dornyei, Z., & Thurrell, S. (1995). Communicative competence: A pedagogically motivated model with content specifications. *Issues in Applied Linguistics*, 6(2), 5–35.
- Chomsky, N. (1965). *Aspects of the theory of syntax*. Cambridge, Massachusetts: The Mit Press.
- Culture. In: *Cambridge Dictionary*, [<https://dictionary.cambridge.org/dictionary/english/culture>] [January 15, 2025]
- Geeslin, K. L. (2021). Sociolinguistic Competence in Second Languages. In: *Research Questions in Language Education and Applied Linguistics* (H. Mohebbi and C. Coombe, eds.). Cham: Springer, 879–883.
- Gómez Rodríguez, L. F. (2015). The Cultural Content in EFL Textbooks and What Teachers Need to Do About It. *PROFILE Issues in Teachers' Professional Development*, 17(2), 167–187.
- Härmälä, M. (2010). Linguistic, sociolinguistic, and pragmatic competence as criteria in assessing vocational language skills: the case of Finland. *Melbourne Papers in Language Testing*, 15(1), 27–69.
- Hyatt, J., & Simons, H. (1999). Cultural Codes – Who Holds the Key?: The Concept and Conduct of Evaluation in Central and Eastern Europe. *Evaluation*, 5(1), 23–41.
- Hymes, D. (1972). On communicative competence. In: *Sociolinguistics* (J. B. Pride & J. Holmes, eds.). Harmondsworth: Penguin, 269–285.
- İsmail, E. (2017). Types of Competence in Linguistics: A Review of Processes and Their Implications in Human Perception and Action. *DTCF Dergisi*, 57(1), 157–170.
- Jankova Alagjozovska, N. (2022). Intercultural Communication in English Language Teaching: Perceptions, Models, Concepts and Theories. In: *Contemporary Issues in Language Teaching* (M. Stevkovska, E. Idrizi and I. Miftari-Fetishi, eds.). Skopje: International Balkan University, 127–146.
- Jankova Alagjozovska, N., Daskalovska, N., & Hadji-Nikolova, A. (2023). Intercultural Communication Sensitivity — A Prerequisite for Developing Intercultural Communication Competence. *Philologia*, 21(21), 101–111.
- Kasper, G., & Rose, K. R. (2002). *Pragmatic development in a second language*. Oxford: Oxford University Press.
- Kavakli, N. (2020). The Relationship Between Language and Culture, and Its Implications for EFL Teaching. In: *World Englishes and Culture in English as a Foreign Language (EFL) Education* (S. Çelik and E. Solak, eds.). Vizetek, 95–110.
- Kugai, K. (2023). The Essence of Communicative Competence. In: «ΑΟΓΟΣ»: *Collection of Scientific Papers with Proceedings of the V International Scientific and Practical Conference «SCIENTIFIC PRACTICE:*

- MODERN AND CLASSICAL RESEARCH METHODS». Boston-Vinnytsia: Primedia eLaunch & European Scientific Platform, 256–257.*
- Durdona, K., & Zohida, M. (2021). Theory of Linguocultural Codes and Uzbek Proverbs. *Anglisticum: Journal of the Association-Institute for English Language and American Studies*, 10(7), 48–56.
- Krebt, D. (2019). Teaching Culture in EFL Classes: Implications, Challenges and Strategies. *Conference of College of Education Ibn Rushd for Humanities*, 1-15. University of Baghdad, Baghdad.
- Lin, G. H. C., Su, S. C. F., & Ho, M. M. H. (2009). Pragmatics and Communicative Competences. In: *Proceeding book: International Conference on TESOL & Translation, Department of Applied English*. JinWen University of Science & Technology, 54–60.
- Larsen-Freeman, D. (2000). *Techniques and principles in language teaching*. Oxford: Oxford University Press.
- Merriam-Webster. (n.d.). Culture. In: *Merriam-Webster.com dictionary*, [<https://www.merriam-webster.com/dictionary/culture>], [January 15, 2025]
- Mokoro, E. (2024). Pragmatic Competence in Second Language Learners. *European Journal of Linguistics*, 3(2), 15–28.
- Myronova, N.V. (2018). Linguocultural code: *Theoretical basis of research. Problems of Semantics, pragmatics and cognitive linguistics*, 1(35), 13-25. Taras Shevchenko National University of Kyiv, Ukraine. doi:10.17721/2663-6530.2019.35.01
- Nunan, D. (2004). *Task-based language teaching*. Cambridge: Cambridge University Press.
- Ortega Martín, J., & Trujillo Sáez, F. (2005). Discourse Competence. In: *TEFL in Secondary Education* (N. McLaren, D. Madrid and A. Bueno, eds.). Granada: Editorial Universidad de Granada, Chapter 13.
- Pangereyev, A. S., Kabylov, A. D., Aldashev, N. M., Umatova, Z. M., Suleimenova, Z. Y., & Shuriyeva, A. Y. (2023). Epic Toponyms as Carriers of a Linguocultural Code. *Eurasian Journal of Applied Linguistics*, 9(1), 13–23.
- Phuong, V. T. M. (2024). Pragmatics and Language Competence in Language Learning and Teaching. *European Academic Research*, XII(3), 295–300.
- Purba, H. (2011). The Importance of Including Culture in EFL Teaching. *JET (Journal of English Teaching)*, 1(1), 44–56.
- Richards, J. C., & Schmidt, R. (2002). *Longman dictionary of language teaching and applied linguistics*. London: Pearson Education.
- Risager, K. (2019). Linguaculture. In: *The Encyclopedia of Applied Linguistics* (C. A. Chapelle, ed.). Chichester, West Sussex, UK: Wiley-Blackwell, 1–4.
- Sapoetra, J. (2019). *Pragmatic Competence as A Key Factor in Successful Language Communication*, [<https://pgsd.binus.ac.id/2019/12/27/pragmatic-competence-as-a-key-factor-in-successful-language-communication/>] [January 15, 2025]
- Shukurova, Z. (2016). Linguaculturology as a Modern Branch of General Linguistics. *Илимий-методик електрон журнал*, 6, 35–39.
- Savitsky, V. M. (2019). Cultural codes: essence, structure and functioning in the process of communication. *Professional Discourse & Communication*, 1(4), 68–77.
- Shyian, H. (2024). Developing Communicative Competence of Students at English Lessons. *Scientific Journal of Polonia University*, 62(1), 115–121.

- Swan, M. (2005). *Practical English usage*. Oxford: Oxford University Press.
- Thu, T.-H. (2010). *Teaching culture in the EFL/ESL classroom*, [<https://files.eric.ed.gov/fulltext/ED511819.pdf>] [January 15, 2025]
- Tiurikova, I. (2021). Researching intercultural competence in language learners: Gaps between theory and methodology. *Intercultural Communication Education*, 4, 122–136.
- Tuna, K., & Razi, S. (2016). Integrating Culture into ELT Classes: What, Why, and How?. *Procedia - Social and Behavioral Sciences*, 232, 41–48.
- Vedenina, L. G. (2019). Linguistics – Culturology – Linguoculturology – Linguistic and Cultural Studies. *Concept: philosophy, religion, culture*, 1, 23–29.

**ЕНГЛЕСКИ КАО ЛИНГВОКУЛТУРНИ КОД ЗА КОМУНИКАЦИЈУ**  
**АНА КОЦЕВА, УНИВЕРЗИТЕТ ГОЦЕ ДЕЛЧЕВ, ФИЛОЛОШКИ ФАКУЛТЕТ, СЕВЕРНА**  
**МАКЕДОНИЈА**

*Резиме*

Течно познавање језика је сложено достигнуће које се састоји од више различитих елемената. Лаик би генерално изједначио успешну употребу језика са успешним познавањем граматике и речника, односно лингвистичке компетенције. Међутим, лингвисти и други језички стручњаци континуирано потврђују кроз истраживања да је језичка компетенција само један од елемената течно познавање енглеског језика. Да би могао ефикасно да користи језик, говорник треба да буде свестан социо-културних фактора и контекстуалних карактеристика у одређеној говорној ситуацији. У овом раду је дат теоријски преглед међуодноса језика, културе и комуникације. Циљ рада је преглед предложених дефиниција о различитим елементима који језик чине успешним средством за комуникацију кроз опсежну дискусију о различитим типовима компетенција повезаних са језиком и течним познавањем језика. Фокус је на енглеском као страном језику и његовој употреби од стране ученика различитог културног порекла. У раду се показује да је познавање страног језика могуће само уз истовремену комуникативну и прагматичну компетенцију, као и друштвену и културну свест.

*Кључне речи:* енглески језик, лингвокултурни код, компетенција