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The language of culture and the culture of language

The paper deals with the close connection between culture, language and the process of conceptualisation. Cultural literacy leads to a better understanding of the reality of a cultural community and the language which carries cultural information in the form of cultural conceptualisations. We demonstrate their manifestation using the examples of cultural schemata, categories, metaphors and precedential phenomena. They prove different perceptions of the world based on the specific experience of a cultural community. These differences in the understanding of the reality induced by cultural filters often cause difficulties in intercultural communication. Therefore, while teaching languages, it is important to provide enough space for the topic of culture through developing cultural literacy.

Keywords: *culture, cultural schemata, cultural categories, cultural metaphors, precedential phenomena*

Introduction

The 20th century, especially its second half brought about a great increase of interest in cultures and communication between/among them. The heightened preoccupation with cultures led later to the creation of an interdisciplinary study of cultures and their components, especially language. The subdiscipline of linguistics – cultural linguistics was established as a full-fledged domain of research (Hall, 1973; Kramsch, 1998). We can identify several perspectives on the relationship between culture and language, though the educational perspective does not occur frequently.

The paper deals with the importance of studying cultures as part of language education in all types of language courses. We demonstrate various examples of the constant presence of cultural filters when studying and practising language use. The paper points out those aspects of language which are the result of cognitive processes influenced by cultural context. Learning about them, identifying the cultural input and being able to step into the shoes of speakers of other languages can help language students cope better with language comprehension and its more fluent and glitch-free active use helped by cultural literacy.

Cultural literacy and cultural linguistics

Cultural literacy can be characterised as the ability to understand and fluently participate in another culture. This includes grasping the meaning of various cultural allusions, references to past events in the history of a foreign culture, proper use of idiomatic expressions or understanding the local sense of humour and jokes etc. Naturally, it is possible to study a language without paying much attention to its cultural aspects, but the result would be often disappointing. Fluency without full comprehension could cause misunderstandings and in extreme situations lead to unnecessary conflicts. As we all realise in our native language, words are powerful tools and their inapt use can be very harmful.

According to Vorobjov, cultural linguistics is "*a complex, scientific, unifying discipline studying the interconnectedness of culture and language in the process of communication and it is manifested as an integrated structure of linguistic and extra-linguistic content...*" (1997:11). The author stresses, following E.T. Hall, the role of language carrying some cultural signs in communication that can potentially become evident in the process.

According to the most recent views, unlike the previous generations of scientists, cultural linguistics perceives under the influence of cognitive psychology its object of study as much more complex and one which reaches out to other scientific disciplines such as sociolinguistics, ethnology, lexicology, psycholinguistics or cultural anthropology. Sharifian defines cultural linguistics as interdisciplinary research that *"engages with features of human languages that encode or instantiate culturally-constructed conceptualisations encompassing the whole range of human experience"* (2017:2). His definition can be interpreted as understanding cultural linguistics to be a research of those components of language which reflect the thinking and interpretation of the world, typical for various cultural and language communities. These components include the structure, content, and pragmatic function of a language. They are visible not just in the vocabulary, grammar, or stylistics but also in the cognitive processes of an individual or a group based on the traditional, culture-based worldviews.

We can approach the study of the relationship between culture and language from two angles. We can study various cultural features and the manner they are expressed in the language, or starting with the language, study the origin of those language units that are potential carriers of cultural content.

Examination of various specific events, rites and traditions in culture and studying the associated vocabulary (e.g. *bonfire night, drowning of Morena, stag party*), or current political issues (e.g. *immigrant crisis, Brexit, tunnelling*) can serve as examples of the first approach. It is obvious, that those language units have a deeper, local, cultural or political meaning within their own environment impossible to fully understand without grasping the cultural context.

The second approach, starting with the language, can be exemplified by the study of some components of language such as precedential phenomena,

proverbs, sayings and all the units, the meaning of which exceeds the total of the meanings of its components.

Language as a mirror of culture

In addition to the number of functions language fulfils, there exist several more, culture-determined ones. Firstly, it is a tool for the transmission of values typical of a specific cultural community. It helps the acculturation of an individual since his/her early childhood, especially in the family (Piaget, 2011). At the same time, the borders between/among various cultural communities are drawn by means of the mother tongue and last, but not least, language serves its speakers as a medium for expressing their cultural identity. Hall's quote *"culture is communication, and communication is culture"* (Hall, 1973:97) validates the verbal aspect of communication as well. To serve its users, the language must react immediately to the changing needs of the community, and thus capture those changes in their lives. We can state then that it serves as a collective memory bank of a cultural and linguistic community due to identifiable, important influences in its diachronic development.

A basic, polite question in both Slovak and English language can be an appropriate example to prove an alternative, culture-based perception and interpretation of the world: *„Ako sa máš/máte?"* and *"How are you?"* or *"How do you do?"* respectively. In the Slovak cultural context, it reflects a sincere interest about the life and wellbeing of the communication partner, and the answer usually contains a relatively detailed, extensive information about the speaker and often his/her family. A short answer *"Dobre (well)"* or *"Zle (poorly)"* is taken as extremely impolite.

On the other hand, the two expressions *"How do you do?"* and *"How are you?"* are in British English only fixed, formulaic greetings meaning the same as a handshake or head nod. The elder generation may expect to answer a *"How do you do?"* by repeating the same phrase with a slightly different intonation, while the younger generation would react with "*I am fine, thank you. And you?"*, the same way as with the other phrase *"How are you?"*. Besides, the phrase *"How do you do?"* is associated with the upper classes where it is still acceptable. The phrase *"How are you?"* functions as a less formal and more modern version originating from the middle and lower classes.

The American English does not use the more formal *"How do you do?"* and even *"How are you?"* is perceived as relatively formal in comparison with an informal *"What's up?"*, *"How is it going?"*, *"Are you good?"* or *"Are you fine?"*. Again, the answer is short and positive, followed by a similar "question" for the speaking partner. The reason why the formal version of the phrase has not been accepted can be found in the separate and very different historical and political development of the United States of America and the United Kingdom since the War of Independence of the 13 British colonies in 1775. The

establishment of the USA after the war brought numerous changes into the lives of the settlers and immigrants with a strong impact on the further development of the English language (different reality, vocabulary, spelling, grammar).

Another example of culture-based differences in perception of reality is the variation in using attribution in British and American English. While the British prefer modest and more reticent expressions and euphemisms weakening the meaning of the utterance, the American English makes full use of the contrary strategy, often escalating and strengthening the original meaning of the message. The British English sentence *"I was a little upset"* actually means that the person was strongly distraught, *"I almost agree"* means that they do not agree at all and *"I was unwell"* can describe serious health issues. On the other hand, American English uses hyperboles frequently such as *"awesome news"*, *"a terrific night"*, *"a great job"* or *"an amazing view"*. These are based on the acceptance of the American cultural concept of *Manifest destiny* of America and Americans. Clearly, the two versions of the historically same language show different cognitive processes due to the different histories of their users.

Cognitive processes are universal human activities though, their specific forms and outcomes are closely connected to the cultural environment where an individual grew up. The result is conceptualisations, in other words, mental formulations of ideas, notions and judgements associated with them. An individual is the focus of the process of culture-based cognition as he/she is the source, disseminator and carrier of the conceptualisations but at the same time, their own cognition is based on the acquired patterns of their cultural environment. All components of cognition, i.e. perception, observation, reasoning, and judgement are to a degree influenced by received patterns and therefore based on the cultural tradition. Besides language, conceptualisations are evident in other aspects of culture as well (art, non-verbal communication, holidays etc.).

Cultural conceptualisations

Due to globalisation a certain change and mutual borrowing of conceptualisations take place. The process can be judged as either positive or negative. The advantage of the global transfer of information and knowledge is in expanding horizons of an individual or a cultural community which is again, reflected in the development of languages. With new reality, vocabularies are expanding through borrowings, adaptations of foreign words and formation of new words. On the other hand, the cultural boundaries tend to overlap through such "universals" leading to partial or full ignoration of cultural specifics and thus of cultural cognition and its result – cultural conceptualisations as well. Many misunderstandings are the consequence because similar words may label different mental images.

The study of differences in conceptualisations of various cultural and language communities is based on the comparison of their manifestation in the language. We can mention cultural schemata, metaphors or precedential phenomena as examples of the variations.

Cultural schemata

Cultural schemata are culture-induced mental constructs used mostly to organise complex human knowledge (Eisenck, 1990). They are clear images of the world, things and actions. They include beliefs, norms, rules, and patterns of behaviour as well. Schemata help an individual both organise and interpret his/her knowledge. The process of interpretation reflects especially the specifics of the cultural and language community because it draws on the experience of the previous generations.

Nishida (1999) proposed the following typology of cultural schemata:

- Fact-and-concept schemata (house)
- Person schemata –types of people (Bubbly, problem-solver)
- Self schemata – knowledge of social & individual self (chatty, easy-going)
- Role schemata – norms for behaviour (teacher – student)
- Context schemata – situations, events & behaviour (classroom, party, wedding)
- Procedure schemata – a sequence of events (courtship)
- Strategy schemata – problem-solving strategies (trial & error)
- Emotion schemata – affect & evaluation (victory, mourning)

We will use the holiday schema (context schemata) as an example. In the Slovak culture, Silvester (last day of the year), Easter, All Saints' Day, Christmas, as well as name-days and birthdays are considered the most important ones. Even the use of the term Silvester (last day of the year) is specific in this context as in other cultures, the arrival of the new year is important (therefore The New Year's Eve). This phenomenon can be attributed to the traditional, culture-based pessimism of the Slovaks, as they celebrate the lucky ending of one year rather than the arrival of the new one which is unknown.

'*Veľká noc'* (Great Night) or Easter is the most important holiday in Christian cultures (especially in Protestant denominations), as it commemorates the sacrifice of Jesus to redeem our sins. The Slovak language stresses the importance of that holiday using the attribute 'Great' and associates it with the Christian tradition alone. In English, the term Easter is used, originating from pre-Christian times, and is associated with the name of the pagan goddess of Spring and fertility. According to historical evidence, the early Christians often

adopted pagan elements and connected them with the Christian ones and so the pagan celebration of Spring was connected with the death of Jesus on the cross, to overcome their resistance to the new religion. So, the pagan name of the holiday remained (Bede, 2008).

All Saints holiday is another important day in the Slovak culture connecting two essential aspects: the Christian celebration of the saints and the commemoration of the deceased. It is a holiday connected with visiting the cemeteries where the relatives are buried, decoration of the graves with flowers, wreaths and lighting many candles representing the eternal light and the hope of resurrection. On the other hand, the Anglo-Saxon cultures have preserved a different, pre-Christian tradition at the same time called Halloween celebrated by social events, parties and masquerades. People put on scary costumes and children go around the neighbourhood and require '*Trick or Treat'* as a small ransom or mischief. A belief that the gates dividing the realms of the living and dead open during that specific night and the dead can return to take their revenge on the living was the original reason for wearing masks. To protect themselves, people hung lanterns everywhere which were later replaced by hollow pumpkins (Jack-o-Lanterns) resembling human heads and dressed up as corpses to confuse the ghosts.

Christmas is the favourite holiday for children as it is associated with school holidays and presents found under the Christmas tree. The Slovak Christmas includes many traditions, typical meals and a festive dinner. Even the Slovak term for the evening of the 24th of December – '*Štedrý večer'* (generous eve) points at a richly-laid table and the most important moment of unwrapping the presents which were brought by baby Jesus. We can compare it with the Anglo-Saxon cultures where a different schema exists. The presents and the family reunion are the same in both, but in English-speaking countries, people unwrap their presents on the 25th of December in the morning (Christmas day). In these cultures, Santa Claus delivers the presents during the night on his sleighs drawn by reindeers with specific names. The children leave him milk (or brandy) and cookies as refreshment after his long journey.

The schema of celebrating name-days and birthdays is equally special. Only some cultures celebrate name-days. Those are mostly cultures with Catholic tradition as the conceptualisation originates from the celebration of various saints who were associated with a specific day of the calendar. Those were historically free days for processions (a most welcome relief from backbreaking work) and later, the celebration was transferred to those carrying the name of the saint. In the Slovak culture, name-days still have a strong appeal proven by frequent refreshments of the list of official names to add the newest additions. Though the presents are much smaller in comparison with birthdays, still, forgetting someone's name-day is considered a relatively big offence in the family and friend circles. In other cultures, such festivity is unknown; in English-speaking

countries, the parents have the exclusive right to choose a name for the child often using names of objects (e.g. Apple) or exotic names.

Birthdays celebrate another year in the life of an individual. We can discern differences in the interpretation of the day again. In the Slovak context, it is mostly a family event and only round anniversaries are celebrated in a wider circle. Best wishes are expected together with some presents and the honouree provides refreshments. A special birthday cake with candles and the number representing the age of the honoured person are part of the festivity. The age of 18 (adulthood) and then round anniversaries ending with 0 or 5 are considered important. The age 33 is considered special too, known as *'Christ's age'* and again, it refers to the Christian tradition saying that Jesus died at that specific age.

In the English-speaking cultures, celebrating name-days is unknown as this is a predominantly Protestant area where saints are not observed and therefore no days are dedicated to them. Birthdays are celebrated similarly to the Slovak tradition with a party prepared by the family or friends. In the American culture, in addition to the age of 18 (when a person gains the right to own a weapon), the age 21 is also important, as that is the legal age for drinking (Gifford Law Center, 2019).

Cultural categories

As it is the case with schemata, categorisation is also a universal activity, following the process of cognition. We can state again that the types of categories and their components are strongly influenced by the cultural context. In childhood, we take over the cultural categories from our parents and accept them as stable and done. This opens a field to potential misunderstandings in intercultural communication again as we usually do not realise that different experience of cultures leads to alternative categorisations. Each category has the potential for hierarchisation when each item can become a new, independent category. The category of *'Food'* can serve as an example which can be further divided into hot and cold, fruits, vegetables, meat, dairy products, pasta, and each of those is a further category again.

The category of *'Kinship'* is another example of culture-based categorisation. Each language gives names to those relationships in the family that are for the cultural community important. Some languages fill this category with many specific terms while others are much poorer in that sense. As in most languages, the Slovak category of '*Kinship'* has evolved through times and some words are slowly disappearing as obsolete ones. The family is still crucial for the Slovak culture, it is one of the core values, but the interpretation of the family has narrowed down through changes in lifestyle. We established, based on repeated empirical research in the classroom, that some terms are completely unfamiliar to the young generation, or they exist only in some local dialects while others are vaguely familiar, but young people cannot explain them. Those still

linger on the periphery of their native vocabulary, but they do not use them actively.

The following table shows an overview of the elements in the category *'Kinship'* in the Slovak and English language.

Table 1. Comparison of components in the Slovak and English category of 'Kinship' (author's compilation)

Slovak language	English language
Matka	Mother
Otec	Father
Dcéra	Daughter
Syn	Sun
Brat	Brother
Sestra	Sister
Dedko	Grandfather
Babka	Grandmother
Bratranec (male)	Cousin
Sesternica (female)	Cousin
Strýko (father's side)	Uncle
Stryná* (father's side)	Aunt
Ujo (mother's side)	Uncle
Teta (mother's side)	Aunt
Nevesta	Daughter-in-law
Zať	Son-in-law
Svat* (co-father-in-law)	-
Svatka* (co-mother-in-law)	-
Svokor (groom's side)	Father-in-law
Svokra (groom's side)	Mother-in-law
Test'* (bride's side)	Father-in-law
Testiná* (bride's side)	Mother-in-law

* Terms becoming obsolete

As seen in Table 1, the Slovak language has 22 items in this category though 5 words are turning obsolete. In English, the same category has only 11 independent components, 2 terms do not exist at all and the rest are variations of the independent items. Other languages have yet again different preferences, e.g. in Hungarian, distinct words define older or younger siblings (*báty – older brother, öcs – younger brother, nővér – older sister, húg – younger sister*). More equally interesting categories for comparison could be mentioned, such as *'Colours'* (*mauve, teal* – non-existent in Slovak) or *'Domestic animals'* (*lama, camel, yak* – non-applicable in Slovak).

Cultural metaphors

Metaphors in general, are figures of speech where a word or phrase literally denoting one object or idea are used in place of another to suggest likeness or analogy. Based on perceived similarity, a transfer of meanings from one known domain to an unknown one takes place. Differences in perception of similarity can cause the creation of very different metaphors in various cultural contexts, difficult to understand for foreigners and thus understanding of the message may be impeded. We provide an example on a sample from a Slovak poem '*Mor ho!*' *(Kill them!)* including several metaphors:

> *Eagles flew from Tatra, heading for the plains,*
> *over higher mountains, over even straights,*
> *crossing Danube river, the broad water stream,*
> *landed there beyond, Slavic descent rim.*
> (Chalúpka)

The metaphor of eagles is for the members of the Slovak cultural community easy to identify as representing the brave and proud Slovak men, while Tatra stands for the whole Slovak country bordered by the river Danube. To a foreigner, the poem may seem a description of wild bird migration within a specific mountainous region of Slovakia.

The English language is very rich in metaphors originating from the works of William Shakespeare.

> *"But soft! What light through yonder window breaks? It is the East, and Juliet is the sun! Arise, fair sun, and kill the envious moon, who is already sick and pale with grief."* (Shakespeare, Romeo and Juliet)

Metaphors known from the literature are good examples of borrowings between cultural communities. Literary works become part of the global artistic heritage and the metaphors penetrate other cultures becoming familiar in other languages as well.

But metaphors are often based on a typical, culture-induced perception of the world and worldview. The American metaphor *'Indian Summer'* can be used as a good example. In Slovak, the expression *'babie leto'* (old women's summer) is used for the same period of the year. The English term has evoked discussions about the political correctness as this part of the year is associated on the one hand with the fact that the Native Americans were historically the first ones who made the new settlers acquainted with that phenomenon, but on the other hand, it is often associated with the widespread American stereotype that Native Americans are always late which corresponds with the idea of "late summer".

Colours are another interesting source of cultural metaphors as colours have different associations in various languages. In English, red is associated

with anger ('*to see red*') while in Slovak, it is the colour of both love and revolution. At the same time, in the USA red is associated with the Republican party (*red states vs. blue states*).

Green is in English the colour of jealousy and lack of experience (jealousy – '*a green-eyed monster*', American English – '*greenhorn*') but in Slovak, it is the colour of hope and a new beginning connected mostly with the nature awakening in Spring. At the same time, a global association of the green colour with the protection of the environment and healthy lifestyle has been developing ('*going green', Greenpeace*). Yellow is associated with cowardice in English (*yellow-bellied*) while in Slovak, the colour evokes the image of sun and joy. It is very different in Hungarian though, where the yellow colour means envy ('*sárga irigység*' – [yellow envy]). Blue colour represents sorrow and depression in English ('*I feel blue*') but at the same time, in the American political context, blue is associated with the Democrats (e.g. Obama was able to '*turn some red states blue*').

We can identify the most prominent differences in metaphors connected with black and white colours. In most European cultures, white represents purity, peace and innocence (*white lies, white flag*) and therefore the tradition of wearing white bridal gowns has been so widespread. In the Christian tradition, white symbolises holiness and simplicity (*white angels*). In many Asian cultures, the white colour represents mourning and is appropriate for burial ceremonies (China, Japan, India and other Buddhist cultures).

On the other hand, in European tradition black is the colour of mourning, darkness and in the Slovak language of depression ('*a black day*'), dishonesty ('*čierna stavba*' – [black building] unauthorised/illegal building) and evil ('*očierniť niekoho*' – [blacken someone] defame someone). In English too, the meaning of illegality (*black market*) and evil (*black-hearted*) appears and it is often in contrast with white colour (*something is black and white*) meaning clear, unambiguous. But if someone has a black-and-white vision in Slovak, it means that his/her perception is just bipolar, and they are not able to see anything in between.

Precedential phenomena

According to Sipko, precedential phenomena are *"linguistic and cultural units, so familiar within a particular environment that they are creating stable communicative and social models for evaluation of current events"* (Dulebová, 2015:14). 'Particular environment' can be interpreted as a specific culture though, such a phenomenon often crosses the borders of one culture and becomes characteristic for a group of cultures connected into a civilisational unit through their shared historical development. In Europe, we can highlight the roots of the European civilisation based on the historical heritage of Ancient Greece, Ancient Rome, and Christianity. Those have become sources of many precedential

phenomena taken over by several European cultures incorporating them into their own cultural context.

We will present examples of the four most frequent types of precedential phenomena on both national, cultural and European, civilisational level. Precedential texts are the oldest, identified type of precedential phenomena. They are based on the theory of intertextuality which according to Kristeva presumes that no text is created independently but it is rather a reaction to and continuation of a long line of previous texts (1967:444). A new text then always refers to the previous ones, sometimes independently from the author's intent. Authors often intentionally use the cultural background they share with the reader (audience, viewer) and they refer to mutually familiar older texts with the aim to influence (manipulate) them and to present their own evaluation of the new text. The referenced texts are usually literary or other artistic works with a generally accepted high prestige and the authors hope to transfer it to the new text. In these cases, the identification of the precedential text referred to by a new one is paramount, otherwise, part of the message would be lost. Parodies are, for example, based on this principle.

Probably the most often used texts to serve as precedential ones within the framework of European civilisation are the Bible and various works of world literature. The novel *Robinson Crusoe* by Daniel Defoe can serve as a good example. Travel agencies offer trips to a 'Robinson's island' without having to explain in detail what the customers should expect. Showbusiness made use of the novel as well while introducing a show called 'Robinson's island' in the Czech Republic. In both cases, the authors counted with the customers' and audience's easy associations about a distant, deserted, tropical island.

Precedential names are names of real people (historical personalities) or literary figures and geographical names that are well known and have specific importance for the potential readers or audience. Again, there are identifiable names on the cultural level or in a wider, civilisational context. In the Slovak culture, we can mention historical figures, such as Jánošík, Štefánik or Svätopluk. Their real personalities become blurred as they undergo a process of mythologization. They turn into legends and paragons of virtue. We can also reach for the literature again, to find famous figures representing a typology of characters such as *'sirota Podhradských'* (the Podhradsky orphan), *'Čenkovej deti'* (Čenkova's children) or '*Maco Mlieč*'. If we compare someone to any of the mentioned characters, then we are ascribing them dominant characteristics represented by those figures (a hurt orphan, famished children, a passive, submissive person). If we focus on the European civilisation, there are numerous figures with an unambiguous value judgement such as Otello – a jealous man, Romeo – an infatuated young man, Hercules – a strong man, Judas – a traitor etc. If we consider geographical precedential names, strong emotional ties are the crucial measure of relevance (*Banská Bystrica, Kriváň, Tatry, Terchová* or *Olympus, Rome*).

Precedential situations are well-known events with a clear interpretation either within one culture (e.g. Slovak National Uprising, Prague Spring) or in the European context (e.g. crossing of the Rubicon, the Sword of Damocles, Waterloo, Mohács, the Cold War, or the Fall of the Berlin Wall). All these events and situations are deeply rooted in the culture or civilisation, thus offering mental shortcuts while interpreting other new or less-known events.

Precedential expressions are the last main type of precedential phenomena. Mostly, they are quotes of famous personalities or generally known works, or, they are expressions appearing in a specific discourse, e.g. political (*'Kam až vedie tento tunel?', 'How far does this tunnel lead?'* – embezzlement; *'Gorila sa má stále dobre', 'The Gorilla is still well'* – a scandalous illegal tapping of politicians and businessmen). Even there, we can identify local and more widely established phenomena.

> *„Houston, we have a problem...“*
> *"I have a dream ... "*
> *"To be or not to be, that's the question ... "*
> *„Kdepak asi udělali soudruzi z NDR chybu?“ (Where have the comrades from DRG made a mistake?)*
> *„Keď ste si ma upiekli, tak si ma aj zjedzte!“ (As you've baked me, then eat me too)*

The importance of precedential phenomena in languages lies in their multiple functions, some of which have been mentioned already:

- Identification with a particular culture (they are hard to comprehend for foreigners)
- Communicative and expressive function – stated value orientation
- Stylistic function – an intellectual puzzle
- Pragmatic function – manipulation of the reader/ audience
- Demonstrative function – proof of education and knowledge
- Expressive function – strengthening or weakening the meaning

Based on these functions, we can characterise the precedential phenomena as intellectual, emotional and cultural units used to speed up the transmission of cultural meanings. They can help to judge recent events with a shorter lifespan because they represent stable social and cultural models. In addition, they tie individuals based on their shared heritage, building cultural or civilisational communities.

Conclusion

We cannot underestimate the close relationship between language and culture. It is important not just for the students of foreign languages but for everyone who uses his/her own or foreign language as means of communication. It is an

important factor of real cultural literacy even within one's own culture, but in the case of foreign language study, it is unavoidable. Ignoring the impact of one's own culture on our cognition and resulting formation of ideas by means of language can lead to many misunderstandings and miscomprehension, while using foreign language with a negative impact on motivation to communicate. A rich vocabulary and knowledge of grammar rules do not ensure mutual comprehension. Therefore, it is important to help the students to learn about the culture of the country, the language of which they try to learn even in case they plan to use it only in the professional sphere. Despite that no language course can encompass the richness of a culture, it is important to focus the students' attention towards manifestations of culture in the language so that they can continue their discoveries on their own.

Cultural linguistics studies various levels of language in which the specific culture is shown and through their research it is possible to detect the core of the language and its deepest structures inspired by specific manner of perception and interpretation of the world around them. As we demonstrated on the examples of cultural schemata, cultural categories, cultural metaphors and precedential phenomena, language and culture live and exist in mutual symbiosis, support and complement each other, and they mutually influence the changes that appear in both spheres, language and culture.

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