

from relatives and other members of your community as well as from various mass media forms such as books and television programs. You are not born with culture but with the ability to acquire it by such means as observation, imitation, and trial and error (p.25). In other words, culture influences the lifestyle of one group of people, who acquire it from others, and then pass it down to the descendents.

Some anthropologists also pointed out the close relationship between culture and communication. Hall (1959) stated directly, "Culture is communication and communication is culture" (p.169). Duranti (1997) also indicated that culture is commonly viewed as something learned, transmitted, passed down from one generation to the next, through human actions, often in the form of face-to-face interaction and linguistic communication. In other words, revealed in human interaction, and culture can influence or even shape the mode of human communication.

Besides its connection to communication, culture is deemed to be inseparable from language by many linguists as well. The famous Sapir-Whorf hypothesis (Whorf, 1956) posited that culture and language are intrinsically bound. Culture would play a role in shaping language, and language could also affect one's world view. Kaplan (1966, 1987) indicated that the structure of written texts and rhetorical paradigms is based on cultural frameworks. Therefore, no matter what form language is of, oral or written, colloquial or formal, it can always reflect cultural differences. Thus, it is not surprising that many studies have shown that different cultures would cultivate different norms of language use (e.g. Blum-Kulka, House and Kasper, 1989; Rose, 2000; Takahashi, 1996).

Brooks (1968) divided culture into five components, including biological growth, personal refinement, literature and the fine arts, patterns for living, and the sum total of a way of life, among which patterns for living are considered the most important in