

## A WEB OF INTERCULTURAL COMMUNICATION

### WEB INTERKULTURALNE KOMUNIKACIJE

*Salomi Papadima-Sophocleous*

#### **Abstract**

The world today is characterized by an ever-growing number of contacts resulting in communication between people with different linguistic and cultural backgrounds, experiences and practices. On the one hand, many societies are becoming more and more multicultural, and on the other many people and organizations collaborate across geographic and cultural boundaries. In all these contacts it is important for communication to be as constructive as possible, without misunderstandings and breakdowns. New communication technology (e.g. email and the WWW) has made it easier to a certain extent to cross previous boundaries and communicate across time and space. However, the new technology puts us in front of new challenges in order to effectively collaborate and communicate interculturallly.

Cyber printed information has an important role to play in intercultural communication. This paper defines the concepts of inter, culture, communication and the web, thus setting a basis for discussion towards improvement of intercultural communication in cyberspace. Through some examples of intercultural misunderstanding the paper identifies some of the aspects that cause cultural misunderstanding on the web and suggests ways in which we can work towards a Web of Intercultural Communication.

#### **Introduction**

The world today is characterized by an ever-growing number of contacts resulting in communication between people with different linguistic and cultural backgrounds. On the one hand, many societies are becoming more and more multicultural, and on the other many people and organizations collaborate across geographic and cultural boundaries. This communication takes place because of contacts within areas such as business, military cooperation, science, education, mass media, entertainment, and tourism but also because of immigration brought about by labour shortage or political conflicts. In all these contacts it is important for communication to be as constructive as possible, without misunderstandings and breakdowns. The need to understand cultural differences is necessary today more than ever before in the history of mankind because today we live in a world that is somehow closer than it used to be. New communication technology (e.g. email and the WWW) has made it easier to a certain extent to cross previous boundaries and communicate across time and space. However, the new technology puts us in front of new challenges in order to effectively collaborate and communicate interculturallly. To be able to collaborate and

#### **Sažetak**

Današnji svijet karakterizira stalno rastući broj susreta koje rezultiraju komunikacijom između ljudi različitog jezičnog i kulturološkog porijekla, iskustava i postupaka. S jedne strane, mnoga društva postaju sve više multikulturalna, a s druge strane, mnogi ljudi i organizacije suraduju van zemljopisnih i kulturoloških granica. U svim tim kontaktima je važno da komunikacija bude što je više moguće konstruktivna, bez nesporazuma i komunikacijskih neuspjeha. Nova komunikacijska tehnologija (npr. e-mail ili WWW) je olakšala do određene granice premošćivanje granica i time ujedno pojednostavila komuniciranje u vremenu i prostoru. No, nova tehnologija nas je stavila pred nove izazove sa ciljem uspostavljanja učinkovite suradnje i interkulturalne komunikacije.

Kibernetiski otiskana informacija ima značajnu ulogu u interkulturalnom komuniciranju. Ovaj rad definira koncepte interkulture, komunikacije i kibernetskog prostora. Putem nekoliko primjera interkulturalnih nesporazuma, ovaj rad identificira neke od aspekata koji uzrokuju kulturološki nesporazum na webu te predlaže načine kako djelovati prema Web-u interkulturalnog komuniciranja.

communicate interculturallly effectively we have to share meanings. This often requires that we understand cultural differences and share cultural information.

How do people communicate on the web? Millions of people visit web sites these days, send emails to each other, chat or participate in electronic conferences or even play games with people across the world.

A web page is usually a combination of text and visuals, sometimes accompanied by sound, and in more sophisticated cases information is presented in a multimedia form (text, buttons, images, photos, animation, sound, video, and special effects). Text means the use of language. The question then is, what language, or what languages? And if it is just one language, which form of that language? And what about local differences that may exist in that language? Visuals are symbols that are usually used to complement or support the meaning of the text. But do symbols have the same meaning across different cultures? And if a web site is more sophisticated, how much does this help understanding of the message by users from different linguistic and cultural background? I remember when I first came across the *cart* icon that Americans use to indicate shopping I didn't

know what it meant. Being of European background, the shopping basket would have made more sense to me.

Email is another mean of cyber communication that is vastly used. It is a new way of communicating in writing. What are its characteristics? What kind of language is it used in emails? Are there any cultural elements that need to be taken into consideration for better intercultural understanding?

Chatting is another web communication tool that is widely used amongst people. What does one need to know about it to effectively communicate with people of different linguistic and cultural backgrounds? What are *neticons*? Do they belong to existing cultures or is a common cyber culture emerging?

Although, in its beginning the web was mainly dominated by the English language, and most Internet web pages were in English, various sources indicate that this is rapidly changing:

(a) In 2000 *Global Reach* issue, we read that Non-English speakers using the web are rising: English speakers 48% versus non-English speaker 52%;

(b) Warschauer (in press) also argues that, "...although in 1996, 82% of the Internet's web pages were in English, this is likely to fall to 40% over the next decade..."

This fact needs to be taken seriously into consideration by cyber writers who rely on the cyber print media to communicate to cyber readers about various issues. But what does *A Web of Intercultural Communication* mean? According to *The World Book Dictionary*, communication is "... a giving of information or news by speaking or writing..." Culture is "... the civilization of a given people or nation at a given time or over all time and its customs, its arts and its conveniences..." To be efficient communicator one needs to have sufficient cultural awareness of the language he or she uses to communicate in order to eliminate misunderstanding in communication that is based on cultural differences. Language and culture are both integral components of successful communication. According to Brislin and Yoshida (1994), to communicate with culturally diverse people we need to be *interculturally competent*, in other words to be able to communicate with carriers of different linguistic and cultural context. Intercultural communicators must face the challenge of overcoming differences. It is important to improve intercultural communication because lack of knowledge of another culture can lead, at the best, to embarrassing or amusing mistakes in communications. According to *Hyperdictionary* the World-Wide Web and its synonyms *web* and *WWW* refer to "a computer network consisting of a collection of Internet sites that offer text and graphics and sound and animation resources through the hypertext transfer protocol" In the case of web intercultural communication, therefore, the following questions come to mind: What should a web site developer do in order to effectively pass the website's message across to a diverse audience? What should a website visitor of diverse linguistic and cultural background do to effectively understand the website's messages?

This paper firstly discusses the evolution of intercultural communication. Through some examples of intercultural misunderstanding the paper identifies some

of the aspects that cause cultural misunderstanding on the web, such as symbols, colours, and expressions, and suggests ways in which we can work towards a Web of Intercultural Communication.

## Intercultural Communication

Communication with other cultures has always been central to human transactions. Its essence lies in the relations between countries and people. People travel abroad and interact with the local culture, and bring their own culture to the country they visit. Important decisions in international relations and related fields, in trade, personal, educational, leisure and other intercommunicational activities affect citizens of more than one nation. Fast travel, international media, and the Internet have made it easy for us to communicate with people all over the world. The process of economic globalisation means that we cannot function in isolation but must interact with the rest of the world for survival. The global nature of many widely diverse modern problems and issues such as the environment, governance of the Internet, poverty and international terrorism call for cooperation between nations. In recent years practitioners in a wide variety of fields-scientific cooperation, academic research, business, management, education, health, culture, politics, diplomacy, development, and others-have realised just how important intercultural communication is for their everyday work. Intercultural communication is no longer an option, but a necessity. Lack of knowledge of another culture may confuse or even offend the people we wish to communicate with, making for example the conclusion of international or bilateral agreements, relations, etc. or an important business deal difficult or impossible (International Conference on Intercultural Communication and Diplomacy, 2003). The question then is whether communication between people of different nations is effective and whether all parties emerge with the same understanding.

## Intercultural Communication and the Web

There is no doubt that the rise of the Internet in the past decade has led to a dramatic increase in intercultural contact and communication. It provides opportunities for more interaction between members of different cultures. How can this contact however lead to successful online intercultural communication and the development of cyber multiculturalism? As Byram and Flemming (1998:12) say, the latter requires "...the acquisition of abilities to understand different modes of thinking and living ...and to reconcile or mediate between different modes present in any specific interaction..."

## Examples of Cultural Misunderstanding

Cultural misunderstanding can occur when people are not sufficiently aware of differences in meaning from one language and culture to another. Here are some examples of cultural misunderstanding. The first two come from personal experience. The rest are examples from the advertising world:

- (a) My family is of Greek-Cypriot background. We lived in Australia for 23 years before moving back to Cyprus 1 ½ years ago. During one of our visits in Cyprus, a relative asked our then two-year-old son a question. He nodded "no", the Australian way, moving his head from left to right and not the Cypriot way, which is moving the head up. When she realised their cultural misunderstanding she laughed, saying "eh you, little Aussie"! (For those who don't know, Aussie is short for Australian!)
- (b) One of the first cultural differences I noticed living in Australia was that doing the dishes does not require rinsing like the way it is normally done at home. After soaking all dishes in the soapy water, they are placed on the rack straight away (with bubbles) without being exposed to clean water again!!! I was very surprised when I saw that, so I asked if it was okay not washing the soap out. My friend jokingly said: "Well, it had not killed anybody yet so I don't think it's dangerous to leave the plates that way."

Here are some examples from the advertising world:

- (a) Colgate-Palmolive toothpaste named "Cue" was advertised in France before anyone realized that *Cue* also happened to be the name of a widely circulated pornographic book about oral sex.
- (b) When Pepsi Cola's "Come Alive With Pepsi" campaign was translated for the Taiwanese market, conveyed the unsettling news that, "Pepsi brings your ancestors back from the grave."
- (c) One American airline operating in Brazil advertised that it had plush
- (d) "rendezvous lounges" on its jets, unaware that in Portuguese (the language of Brazil) "rendezvous" implies a special room for having sex.
- (e) An American laundry detergent advertisement in the Middle East showed dirty clothes on the left, its box of soap in the middle, and clean clothes on the right. But people read Arabic from right to left, not left to right. For this reason many potential customers saw the advertisement and thought, "This soap makes clothes dirty!"

The following are examples of cultural sensitivity, understanding and adaptation to local practices: When MacDonaldis first opened its restaurants in France it offered the same menu it did in the United States. It soon however adapted that to local food practices by also offering salads and wine to accommodate French food habits. MacDonaldis similarly adapted its menu in Cyprus. It offers fasting food during fastings period before Christmas and Easter to accommodate Cypriot religious food practices.

These examples of intercultural understanding or misunderstanding indicate very clearly how important it is for people to become more interculturally competent in order to communicate effectively across borders and cultures.

## New Technologies

Technologies have advanced dramatically in the last century. Due to inventions such as telephone and airplanes, interacting with individuals on the other side of the world has become very easy (Hart, 1996). Information technologies, such as the World Wide Web and other communication technologies (film, satellite television, telecommunications, etc.) have transformed economic and social relations to such an extent that cultural and economic barriers are minimized. Masuda (1982) argues that the post-industrial society will likely have the same impact, if not more, than the industrial revolution had on eighteenth century Europe. Just as the industrial revolution ultimately contributed to an increase in urbanization, social dislocation, and the development of new economic forms, the information revolution will create a new social context, including the emergence of "information communities", participatory democracy, and a spirit of globalism.

The Internet and the World Wide Web provide new venues for cultural expression and experimentation in a transnational social environment. The world's online population is multiplying each year, especially in countries outside the United States of America (which initially dominated cyberspace). As the Internet and the Web become more multicultural and the world more globalized, web communication requires more attention toward cultural diversity. A single click can take you to a site on another continent and a business can attract customers from hundreds of countries without ever going to a Frankfurt trade show; a researcher can find information in different data banks, otherwise impossible to have access to; students locally or across the globe can collaborate on joint projects; grandparents around the world can enjoy receiving their grandchildren's photos and email messages; humour fans can exchange jokes; music lovers can explore the world of music beyond physical boundaries. And the numbers of people using the Net are increasing. They send and receive private e-mail, access each other's personal web pages, participate in audio / video conferencing, etc. etc. thus communicate and interact on the web for social, religious, artistic, informational, and other countless reasons. In short, the growth of global computer networks and the increased power and lowering cost of computers has made it accessible to many people around the world regardless of race, creed or nationality, place or time. In 1998, the publication *300 Million Users* mentioned the following: "An estimated 327 million participants worldwide will be using the Internet by the year 2000. Not only will the overall number of Internet users increase, but the number of countries represented will also increase..."

In the past it took some effort to get involved in intercultural communication. Most people would have had to travel on long and difficult trips to come in contact with the culturally different (Frederick, 1993). Nowadays, on the global computer networks, we can, with a few keystrokes on our computer terminals instantaneously come in contact with them. The present open and uncensored state of the Internet provides discursive space to many people and groups that would otherwise never

have their voices heard in the mainstream media. The concepts of time and space have been dramatically altered with computer-mediated communication, increasing the probability of intercultural encounters.

As a result of the development of electronic technologies, the sphere of intercultural communication is undergoing drastic changes. What do all these people need in order to avoid misunderstanding? Internauts need to develop a web of intercultural competence. As Byram (1997, p. 34) mentions in *Teaching and Assessing Intercultural Communicative Competence*, the intercultural communicator must exhibit a "readiness to suspend disbelief and judgment with respect to others' meanings, beliefs and behaviours" and a "willingness to suspend belief in one's own meanings and behaviours, and to analyse them from the viewpoint of the others with whom one is engaging."

### Approaches towards a Web of Effective Intercultural Communication

Over the years, some characteristics of common cyber culture have been developed. For example, social rules guiding online behaviour have been developed, commonly referred to as *netiquette*. Designed to facilitate online interaction, *netiquette* comprises of some general guidelines that are followed to varying degrees. An informal email style is being used. *Neticons* accompany peoples' messages. However, more and more people enter the web and bring with them their particular linguistic and cultural background. An Internaut needs to take into consideration some good practices when communicating intercultural online. Elements that need to be taken into consideration include language, and culture, layout and design. Before we investigate these elements and make any suggestions for the purpose of improving intercultural communication on the web, let us look at some examples of web cultural misunderstandings.

### Examples of cultural misunderstandings on the Web

- (a) The international delivery company DHL Worldwide Express once used classic German on Web sites for customers in Germany, Austria, Switzerland and Belgium. But Austria, Switzerland and parts of Belgium speak a different sort of German. Now DHL has local residents check the sites to make sure they make sense.
- (b) A Web site's colours need to be carefully considered, too. When DHL designed their first site, it was all white, then they realized that white was the colour of mourning in China. So it was something they shouldn't use. DHL staff finally settled on a "very off-white."  
(Betts, Sliwa & DiSabatino, 2000)

The elements of web intercultural misunderstanding encountered in these examples evolve around mainly aspects such as language and culture and web layout and design. The study of some of these aspects will help us discover ways for a web of intercultural communication where these elements do not cause intercultural misunderstandings.

## A. Language and Culture

English is frequently used as a lingua franca in conversations between individuals from two different non-English speaking countries. Although English is the official language of approximately only 8% of the world's population - a significant number, but still a small minority, yet a substantial percentage of online content is presented in English. Moreover, many bilingual websites choose to have an English version of their native language content, rather than any other language. Evidently, it seems as though English is unofficially established as the common language, and knowledge of English is a necessity if one wishes to make use of the globality of the Internet.

However, no Standard English currently exists. In English speaking countries such as Britain, United States, Australia, New Zealand and Canada, people use different terms and have different interpretations of a word. Additionally, according to *The Atlantic*, 2000 issue, at present, there are more second-language/foreign-language speakers of English than native speakers. Miscommunication and misunderstandings can occur frequently when one uses English as a common language. Moreover, as we have seen, statistics indicate that the percentage of English speakers online and web pages in English are decreasing. Therefore, rather than appointing a single universal language, it may be appropriate to use two or more languages (Labour M. et al. 2002) to accurately convey messages, depending on which languages communicators are competent in.

The question still remains: What language(s) should a site appear in? If English, whose English? And what about the fact that there are more non-native speakers of English in the world than native ones? (Gaine, 2001)

Naturally, many organizations will want to reach as many prospective worldwide Internauts as possible, but the reality is that a web user will always prefer an application that suits their own language and cultural environment. An organization should do everything to ensure that its web presence meets the requirements of users in different countries. This is called Globalisation. For each site that is created, the question then is "Who is it for?"

### English and Choice of Words and Vocabulary

If language is English, the choice of vocabulary and words in general needs to be carefully and precisely made. The kind of writing style, formal or informal, needs to also be considered. Short and simple sentences are less likely to be misunderstood than long and complex sentences that can be confusing. Active modes of verbs and sentences are easier to understand than passive modes. A site intended for more than one Anglophone culture, or for large numbers of English as a Second Language (ESL) speakers needs to be careful with the use of specific words, idioms, slang, and turns of phrase. Similes and metaphors need to be examined for their intelligibility and appropriateness across cultures and languages. For example, if someone talks about a Kiwi, do they mean the fruit or a New Zealander?

## Translations

Translated versions of pages in other languages can also help. Translation can however be a minefield for those undertaking globalisation programmes. Good translation begins with generating content that is suitable for the purpose. Colloquialisms, slang and obscure phrasing are often impossible to translate effectively. Humour may not translate well into different cultures – one needs to be careful with its use. Other translation considerations include providing built-in flexibility for the representation of different currencies, date formats and units of measurement and explanations of technical terms to non-technical users. A more sophisticated translating machine may facilitate future intercultural communication, however, we are still a long way from such machine translation, not only because language is so complex, but because it is the bearer of cultural identity and values. When *Yahoo*, for example, diversified its search engines, it was careful on one hand to preserve a look that linked the various national *Yahoos* together. At the same time it gave maximum freedom to developers in other nations to provide native commentary and details to its website audience. *Cisco Systems* is one of the leaders in electronic commerce, selling its networking products to a worldwide market. Its website is translated into over 12 languages and is culturally analysed for each of its target countries.

## The Multilingual way towards Intercultural Communication

Another way to deal with the linguistic and cultural differences is to use more than one language. Running a site in multiple languages however, is often difficult. For example, many e-commerce software applications can't handle Asian languages, where alphabets of up to 6,000 characters require support for a universal character standard called Unicode. More and more solutions are constantly tried out in order to eliminate this problem, however, we are still a long way from such a system. On the other hand, it is very common for even savvy multinational companies to stumble over things such as forgetting about language dialects. Becoming multilingual, that is speaking more than one language can facilitate more access to growing sites in different languages and intercultural communication amongst people from all over the world.

It is evident that on the web we need to seriously consider who our audience is and take into consideration their linguistic and cultural background. If we want to communicate our web messages effectively to our target audience we need to have a linguistically and culturally sensitive presence on the web.

## B. Web Site Presentation: Layout and Design

Apart from the linguistic and cultural content of a web site, its presentation also sends messages of meanings. If these meanings are misunderstood, cyber communication breaks down. Interface, navigation and screen design are some of the elements of a website that need to be taken

into consideration in order to avoid cyber intercultural misunderstandings.

## Interface, Navigation and Screen Design

Navigation can cause cultural misunderstanding. A navigation scheme may not be easily adapted for a new audience - it certainly may involve more than simple translation. For example, provision needs to be made for the issue of reading order - some languages like Arabic are read right to left instead of left to right. This means that interface elements usually in the top left of the screen are instantly de-emphasised. Translation often alters the length of words and phrases, causing difficulties with graphical navigation methods and sometimes leading to the screen redesign (Gaine, 2001).

## Images

Images also have difference in meaning in different cultures. The use of culture-specific icons and images may obscure or confuse the meaning and purpose of certain interface elements. The selection of visuals can be a critical issue. Is a symbol or image understandable to all users? While the function of the folder icon is quickly learned, not all images may be so easy to fathom. For example, the mailbox icon makes sense to American audiences but may appear more cryptic to others. Symbols or images must be appropriate, clear, or even non-insulting to their intended audience. In the U.S., a Web site can use the OK hand gesture as an icon. But in Brazil, it means the same as the middle-finger gesture in the U.S.

## Colours

The manner in which colour is used to represent information impacts greatly on how it will be understood and perceived.. Colour instils different attitudes in various regions of the world so care has to be taken - remember at all times that colour associations are cultural phenomena and can vary across the globe. There are different meanings of colours among cultures as well as within a culture. For example, red signifies death, love or danger (Kravitz, 2002). Given a particular target audience, certain colours may recommend themselves more than others, and some might be actively avoided. Certainly do not use the colour black to symbolize the most negative outcome if part of your audience is black.

## Site Development and Management

The level at which web development and content management is done can play an important role passing the right message locally or across the globe. A University web site, for example, needs to take into consideration both local and international perspective students. It can direct non-English speakers, for example, to specific language university sites. Web sites can usually be run either centrally at the headquarters of, for example a business company, or controlled locally in the individual countries. Each DHL site, for example, has three layers of control: local offices take responsibility for their "screen real estate" and locally developed services; regional units deal with trade regulations; and global headquarters,

make sure all the sites adhere to company wide standards for service.

Other aspects of web presence that need to be carefully taken into consideration in relation to web intercultural communication are access to sites, for example slow download times can frustrate and deter users; technically advanced features such as video streaming that may be very common in some countries may not be so common in others (Gaine, 2001); local and international laws regulating web presence; the amount of self-disclosure on the web, and its advantages (O'Dowd, 2001) and disadvantages (Otten). Effective intercultural oriented material on the web should anticipate conflicts and find ways of avoiding them. When considering layout and design of a web site, we need to consider our target audience. We need to ensure that any localised site is tested with representatives from the target audience before it is launched. If user testing is overlooked, the results could be catastrophic.

Sackmary and Scalia compared and evaluated Mexican and U.S. company sites in terms of organization, content, and overall appearance. Their analysis suggested that there is an emerging transnational Web style that includes simple language and images devoid of referents to local culture. This universalistic approach to Web sites may indicate the emergence of a global Internet culture.

## Intercultural Features of Web Globalisation

According to Gaine (2001), the potential of the Internet is the ability to interact with people from various countries and cultures. Any web presence needs to meet the requirements of users in different countries, in other words, meet the needs of web globalisation. Labour and other (2002) suggest that most intercultural miscommunication occurs not because of the intention to be offensive, but because of the different cultural norms for agreeable behaviour. The question of a Web of Intercultural Communication is therefore both technical and human. It requires software solutions and cultural competence. This means that the design team should include professionals of both technical and cultural domains as well as representatives of the end user populations. Once the question of intended audience is answered, the parameters of the cultural interface between creators and users of the site come into focus. Managing cultural differences in a virtual environment requires a thorough understanding of the principles of intercultural communication, as well as how these principles need to be applied for a Web of Intercultural Communication.

### References:

- Adler, N.J., (1997). *International dimensions of organizational behaviour*. 3rd ed. Cincinnati, OH: Shout-Western College Publishing.
- Asia Pacific Network Information Centre, (1998). *Over 300 Million Internet Users in Year 2000*, <http://www.apnic.net/mailling-lists/s-asia-it/archive/1998/10/msg00014.html>
- Bagdasaryan N. G. *Intercultural communication in the context of New Media*
- Betts M. Sliwa C. DiSabatino, J. (2000). *Global Web Sites Prove Challenging*, Computerworld, <http://www.computerworld.com/news/2000/story/0,11280,4879,9,00.html>
- Brislin, R. W. & and Yoshida, T. (1994). *Intercultural Communication Training: An Introduction*. Thousand Oaks, CA: Sage Publications, Inc.
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Clevedon, England: Multilingual Matters.
- Byram, M. & Flemming, M. (1998). *Language learning in intercultural perspective*. Cambridge: Cambridge University Press.
- Chen, G. (1998). *Intercultural communication via email debate*. The Edge. <http://kumo.swcp.com/biz/theedge/chen.htm> Available 19, February, 2001.
- Chen, G.M. (Jan 1997). *A Review of the Concept of Intercultural Sensitivity*. Paper presented at the biennial convention of Pacific & Asian Communication on Jan 1997, Honolulu, Hawaii.
- Cisco Systems <http://www.cisco.com/>
- Cohen R. (2001). "Intercultural Communication and Diplomacy" in *Language and Negotiation: A Middle East Lexicon*, Language and Diplomacy, Malta: DiploProjects. <http://www.diplomacy.edu/Language/Communication/communication-and-diplomacy.htm>
- Computer Industry Almanac Inc. (1999). 15 Leading Countries In Internet Users Per Capita. <http://www.c-i-a.com/200010iuc.htm> <http://www.c-i-a.com/199911iu.htm> Available 19, February, 2001.
- Computer User High-Tech Dictionary [http://www.computeruser.com/resources/dictionary/popup\\_definition.php?lookup=%205502](http://www.computeruser.com/resources/dictionary/popup_definition.php?lookup=%205502)
- Dickson, C. C. (1999). *Intercultural Communication in Virtual Teams: Case Study of the Japan-America Student Conference*. [http://www.geocities.com/Tokyo/Fuji/3373/coraresearch/thesis\\_outline-eng.html](http://www.geocities.com/Tokyo/Fuji/3373/coraresearch/thesis_outline-eng.html).
- DiploFoundation August 2003, <http://www.diplomacy.edu/>
- Duffy C. *Peace Education*, <http://exchanges.state.gov/forum/journal/peace.htm>
- Gaine, F. (2001). *Globalisation: The Challenges to Usability*. <http://infocentre.frontend.com/servlet/Infocentre/Infocentre?page=article&id=84>
- Global Reach (2000). Global internet statistics (by language). <<http://www.greach.com/globstats/index.php3>> Available 19, February 2001.
- Hart G. (1996). 'Creating an online teaching space'. *Australian Journal of Educational Technology* (1996 12(2), 79-93). <http://www.ascilite.org.au/ajet/ajet12/hart.html>
- Hart, W. B. (1999). *Intercultural Computer-Mediated Communication (ICMC)*. <http://www.interculturalrelations.com/vli4Fall1998/198hart.htm>.
- Hartling, J. (July 2003) *Electronic Soup: Making The Net A Cultural Experience* <http://edie.cprost.sfu.ca/~chiklink/xcult.html>
- Hofstede G, (1991). *Cultures and organizations: Software of the mind*. London: McGraw-Hill. <http://www.siu.edu/~ekachai/culture.html>
- Hyperdictionary <http://www.hyperdictionary.com/computing/World-Wide+Web>
- Intercultural Communication, academic journal, <http://www.immi.se/intercultural/>
- International Conference on Intercultural Communication and Diplomacy, (February 2003), Malta, <http://www.diplomacy.edu/Conferences/IC/>, August 2003.
- Killick, D. (1999). *Culture and capability: Crossing the divide*. IATEFL Issues. 148, 4-6.

- Kishan S. R. (2002). *Bilateral Diplomacy*. DiploProjects, Mediterranean Academy of Diplomatic Studies, Malta, <http://textus.diplomacy.edu/thina/GetXDoc.asp?IDconv=2780>
- Kravitz, R. (2002). *Going Global On-Line: What You Need To Know*. <http://www-libn.com/mediumbusiness/resources/whitepapers>.
- Labour, M. Juwah, C. White, N., & Tolley, S. *Online Tutoring e-Book*. <http://otis.scotcit.ac.uk/onlinebook/otist608.htm>
- Levo-Henriksson, R. (1994). *Eyes upon wings - culture in Finnish and U.S. television news*. Helsinki: Yleisradio.
- Lewis Richard, *Communications* <http://www.crossculture.com/>
- Lustig & Koester, *Intercultural Communication Competence*, (1993) <http://www.siu.edu/~ekachai/terms.html>
- Mahnaz, Afkhami (2000) *A Culture of Peace*, [http://www.innerself.com/Essays/culture\\_peace.htm](http://www.innerself.com/Essays/culture_peace.htm) This article was excerpted from the book *Architects of Peace: Visions of Hope in Words and Images*, by Michael Collopy. Reprinted with permission of the publisher, New World Library, Novato, CA 94949. [www.newworldlibrary.com](http://www.newworldlibrary.com)
- Masuda, Y. (1982). *Information Society as Post-Industrial Society*. Bethesda, MD: World Future Society.
- Mcluhan, M. (reprint edition 1992) *The Global Village: Transformations in World Life and Media in the 21st Century, Communication and Society*. New York: Oxford University Press.
- Meddis S.V. *The Net Holds Us Together*, USATODAY.com <http://www.uni.edu/profdev/global/one/read1.html>
- Merryfield, M. *Intercultural Exchanges via the Internet* <http://www.uni.edu/profdev/global/one/read1.html>
- NACCME. (1986). *Education in and for a Multicultural Society*, Canberra, Australia.
- O'Dowd, R. (2001). *In Search of a Truly Global Network: The Opportunities and Challenges of On-line Intercultural Communication*. [http://www.clec.ritsumeai.ac.jp/english/callejonline/6-1/o\\_dowd.html](http://www.clec.ritsumeai.ac.jp/english/callejonline/6-1/o_dowd.html).
- Otten M. (14-07-03), *The Intercultural Dimension of Computer-Mediated Communication in Global Teamworking* <http://www.ts.mah.se/forskni/worksci/abstracts/AbsOtten.htm>
- Rheingold, H. (1994) *The Virtual Community. Homesteading on the Electronic Frontier*. New York: HarperPerennial.
- Roos, J. P. (1986). *Elämäntapateoria ja suomalainen elämäntapa*. In *Kymmenen esseetä elämäntavasta*. Lahti: Yleisradio.
- Sackmary, B. & Sclaia L. M. *Cultural Patterns of World Wide Web Business sites: A comparison of Mexican and U.S. Companies*. State University of New York College at Buffalo. <http://marketing.bvu.edu/htmlpages/ccrs/proceedings99/sackmary.htm>
- Samovar, L.A., Porter, R. E. (Eds.), *Intercultural communication: a reader*. Belmont, CA: International Thompson Publishing.
- Sheridan, E. F. and Simons G. F. *Going Global Online: Monitoring Your Cultural Presence in Cyberspace. The Web of Culture* <http://www.webofculture.com/home/analysis.html>
- Sheridan, E.F. and George F. Simons. (2000) "The web culture" *Going Global Online: Monitoring Your Cultural Presence in Cyberspace*. [online]. Available: <http://www.webofculture.com/home/analysis.html> (June 20, 2000)
- Tella, S. & Mononen-Aaltonen, M. (1998). *Developing dialogic communication culture in media education: Integrating dialogism and technology*. Helsinki: Media Education Publications 7.
- The Mid-Atlantic Equity Consortium (January 20 1998) *Cross-Cultural Communication*. [online] <http://www.maec.org/cross/2.html>, August, 2003
- The Mid-Atlantic Equity Consortium (January 20,1998) *Cross-Cultural Communication*. [online] Available: <http://www.maec.org/cross/2.html> (June 24, 2000)
- The University of British Columbia Center for Intercultural Communication, August 2003 <http://cic.cstudies.ubc.ca/>
- Unesco Report on the world's languages <http://www.unesco.org/cpp/ecp/lingua.htm>
- Unesco Culture of Peace, <http://www.peace.ca/unesco.htm>
- Warschauer, M. (in press). 'Language, identity, and the Internet'. In B. Kolko, L. Nakamura, & G. Rodman (Eds.), *Race in Cyberspace*. New York: Routledge.

University of Zagreb  
Faculty of Organization and Informatics  
Varaždin

14<sup>th</sup> International  
Conference on Information  
and Intelligent Systems

September 24 - 26, 2003.  
Varaždin, Croatia.