International Journal of Science and Engineering Applications
Volume 15-Issue 11, 52 – 57, 2026, ISSN:- 2319 - 7560
DOI: 10.7753/IJSEA1511.1012

Role and Practice Paths of the Youth Group in International Cultural Communication

Han Xiaohua
Department of International Relations,Yonsei University Mirae (Wonju) Campus,Wonju
Gangwon-do, Republic of Korea,26493

Abstract. With the continuous advancement of digital media technology and the profound changes in the global cultural dissemination pattern, the participation methods and dominant position of the youth group in international cultural dissemination are undergoing transformation. Specifically, their roles have gradually shifted from recipients and objects of cultural information to producers of cultural meanings, coordinators of cross-cultural communication, and participants in civilized dialogues. This article conducts a comprehensive study on the role positioning and practical paths of the youth group in international cultural dissemination. The research focuses on their functional characteristics in cross-cultural context translation of cultural symbols, connection of cross-cultural communities, and interaction in civilized exchanges. At the same time, the research explores the mechanisms from three dimensions: life-oriented narratives, digital technology empowerment, and cross-border community collaboration. Based on this, this study further analyzes the practical difficulties faced by youth cultural dissemination, such as semantic translation losses and platform algorithm barriers. The study holds that the advantages of youth international cultural dissemination not only lie in their digital media application capabilities and innovative cultural expression methods, but also in their core capabilities of sharing daily experiences and interactive cultural experiences. To continuously enhance the international communication ability of the youth group, a collaborative enabling mechanism needs to be formed from aspects such as institutional support, optimization of platform dissemination environment, and cultivation of cross-cultural communication literacy.

Keywords. Youth Agency; Cross-cultural Identity; Digital Media; Practice Pathways

1. Introduction

In a cross-cultural context, the current dominant pattern of core international cultural dissemination [1]-[5] is undergoing a silent generational replacement process. Traditionally, external cultural dissemination relied on the "chain" of official institutions, mainstream media, and professional cultural producers. In the current situation, a 95-year-old blogger telling about the relaxed atmosphere on Chinese streets in Spanish in Argentina, and a group of 00-year-old designers incorporating filigree craftsmanship into nail polish and selling it overseas - these latest scenes indicate a structural change. The core of this change is that the youth group is no longer merely the receiving end or the object of display in international dissemination, but increasingly

International Journal of Science and Engineering Applications
Volume 15-Issue 11, 52 – 57, 2026, ISSN:- 2319 - 7560
DOI: 10.7753/IJSEA1511.1012

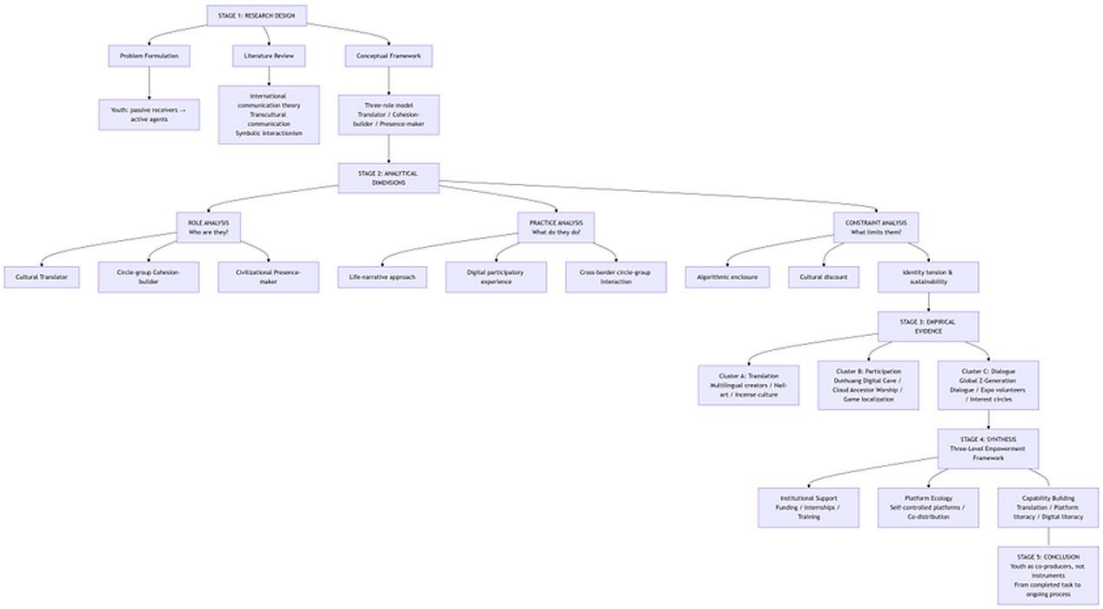


Figure 1. The Core Technical Roadmap of Proposed Methodology

becomes the producer, translator, and node of cultural meaning. The underlying driving force behind this transformation stems from the unique synergy and harmony between the youth group and digital technology, as well as the global cultural ecosystem. As digital natives and AI natives, young people are naturally familiar with platform logic and visual grammar. As a generation that views the world and all scenarios from an equal perspective, they carry less of the defensive baggage from historical narratives. However, acknowledging the communication potential of the youth group does not mean romanticizing it. The information cocoons constructed by algorithmic recommendations and the loss of meaning in the cross-cultural translation also constitute the real constraints of the youth's practices.

The core question this article attempts to address is what role the youth group [6]-[9] plays in international cultural dissemination. Additionally, it delves deeper into how these roles are unfolded through specific practical paths and what structural limitations they encounter. To answer these questions, it is necessary to categorize and understand the experiential forms of youth communication practices, and also to examine them within the dual context of digital capitalism and the global communication order. In the Figure 1, the core technical roadmap of proposed methodology is demonstrated.

2. Role Positioning of the Youth Group in International Cultural Dissemination

2.1Positioning of Cultural Symbol Translators from Presentation to Translation

The dominant logic of the traditional international cultural dissemination is an all-round presentation process, which presents the existing cultural products in the most exquisite form to overseas audiences. The limitation of this logic lies in its assumption that cultural meanings can flow independently across languages and contexts.

The most crucial core of this logic is that it ignores the differences in the decoding abilities of the audience. The practice of young people has precisely achieved a breakthrough in this aspect, the core detail being that they are no longer satisfied with merely presenting something, but it is also focus on how to enable people from another cultural background to also enter.

This kind of the general translation occurs at

multiple practical levels. At the linguistic level, young overseas Chinese bloggers compare "YYDS" to "GOA", and this widespread popularity lowers the comprehension threshold through cross-linguistic translation of internet slang. At the aesthetic level, the new generation designers transform cultural symbols such as the Bronze Tree of Deity and the Flying Heaven into fashionable symbols on nail art. At the emotional level, young creators tend to approach from individual experiences.

As a 95s cross-cultural creator said that by observing the differences in the intensity of scents from Eastern and Western perfumes, we can understand how foreign cultures emphasize individuality, and how Chinese culture prefers harmony and restraint. This translation does not aim for complete transmission; rather, it is more about achieving accessibility.

2.2 Role of the Binder in the Consensus of the Circle Group

The communication practices of the youth group are not independent and atomized individual behaviors in statistics, but are embedded within the specific social interaction structures of certain circles. Whether it is the discussion communities formed based on common interests in WeChat groups, or the interest-based circles gathered around specific cultural content on cross-border social media, young people are adept at transforming individualized cultural expressions into collective meaning-sharing. This characteristic aligns highly with the inherent demands of international cultural communication. In the case of the Dunhuang Cultural Expo, 161 young volunteers were distributed across six categories and 69 positions. From the perspective of practical application scenarios, their work was not only event service, but also involved building a cultural communication bridge through daily interactions such as guidance, explanation, and translation. The value of group interaction lies in this. Its core is that it provides a low-risk and high-frequency interactive scenario for the negotiation of cultural meanings. This cultural communication attribute enables differences to be perceived and absorbed in specific interpersonal contacts rather than being discussed abstractly or avoided.

2.3 Role Positioning of the Participants in the Dialogue of Civilizations

For a long time, the image of China in international cultural dissemination has largely been shaped by others rather than by China itself. Western media and creators hold the defining power, and the presentation of Chinese culture is often filtered through sensationalism or ideological manipulation for comparative studies and parallel analyses. The involvement of young people is changing the question of who is present in this pattern. When the Chinese Z-generation appears in the meeting rooms of international organizations, on the round tables of global youth dialogues, and in the content streams of overseas social platforms, the core representation paradigm is their physical presence and verbal presence. This process breaks the passive state of being represented.

The significance of being present lies not only in expressing oneself, but also in providing a kind of specificity that cannot be simply categorized. A 95-year-old creator who has accumulated over 500,000 followers on overseas platforms described her strategy in this way. The core strategy is that the content does not shy away from controversy, and some expressions are quite bold. She gave cross-cultural speeches in Argentina in English and Spanish, and this behavior fully won the applause of the local business community and officials. This presence does not attempt to replace one complete narrative with another, but rather provides observations and judgments from the perspective of Chinese youth in specific issues and specific scenarios. Its persuasiveness does not come from the completeness of the system, but from the credibility of the experience and the openness of the attitude.

International Journal of Science and Engineering Applications
Volume 15-Issue 11, 52 – 57, 2026, ISSN:- 2319 - 7560
DOI: 10.7753/IJSEA1511.1012

3. Strategies for Young People in International Communication

3.1Integrating Life-oriented Narratives to Bridge Cultural Gaps

The most notable characteristic of the youth group in terms of communication is the complete integration of cultural expression into daily life scenarios. While grand narratives are necessary, their effectiveness often stops at mere knowledge; this process usually fails to reach feelings. Young creators are skilled at starting from fragmented daily experiences, with specific practical scenarios representing representative aspects such as bargaining in a market, cooking a home-cooked meal, or strolling along an old street. These seemingly trivial scenes are precisely the most effective entry point for cross-cultural understanding. The core reason is that they lower the requirements for the cultural knowledge reserves of the audience while retaining the perceptibility of cultural differences.

The contemporary youth-led new media programs provide exemplary cases where the cultural symbols are transformed into virtual images and interactive maps. This process enables Chinese and foreign young people to engage in communication through lightweight scenarios such as round-table discussions and tasting of delicacies.

3.2 Digital Technology Empowers the Participatory Experience Model

The adept use of digital technology by the youth group, this communication model has led the international cultural dissemination to shift from the viewing mode to the participation mode. The Dunhuang Digital Manuscripts use VR technology to allow viewers to explore ancient documents, and the Yun Bai Zuzui platform uses virtual images and digital avatars to carry out the search for roots ceremony. The common feature of these practices is that they no longer require the audience to understand a pre-defined cultural meaning, but provide them with a channel to enter a cultural scene.

In the latest field of game overseas expansion, the work of the young team has more specifically demonstrated the cultural significance of technological participation. By meticulously organizing and analyzing the numerous player comments on platforms such as the Steam and YouTube, the team was able to identify the different cultural circles' varying expectations for translation, interface, and narrative rhythm. The essence of this localized work lies in embedding sensitivity to cultural differences within technological products.

3.3 Idea of Cultivating Cross-border Group Communication to Foster Cultural Consensus

The concept of transcultural reminds us that the ideal state of cross-cultural communication is not for one party to understand the other. Instead, it is the generation of new and shared meaning spaces through interaction on the opposite level. The circle-group interaction practices of the youth group provide the micro foundation for this generation process. In the MBTI group on Douban, young people establish emotional connections and identity recognition through the sharing and discussion of personality labels. When this circle-group logic extends to cross-border scenarios, it forms cross-border youth communities centered around specific cultural content, lifestyle or value issues.

The limitations of this approach are also obvious. The main reason is that clustering means selective contact. At the same time, the young people involved in cross-border cluster interactions often already have some interest or favorable impression of China. Its incremental effect of dissemination is limited. But it has at least accomplished a fundamental task, which is to provide overseas young people who are willing to learn about China with Chinese peers to have a conversation with, rather than cultural exhibits to admire. In the macroscopic framework of international communication, the cumulative effect of this micro connection may be slow, but it is more lasting.

4. Structural Dilemmas and Empowerment Pathways

The international communication practices of the youth group do not take place in a vacuum. At least three core structural limitations should be taken seriously.

Aspect 1.

Any cross-cultural translation inevitably leads to the loss and distortion of meaning. When young creators strive for accessibility, they tend to choose cultural elements that are easy to visualize and emotionalize. Over time, overseas audiences' understanding of Chinese culture may be solidified into interesting but superficial impressions.

Aspect 2.

Young creators highly rely on the content distribution mechanisms of overseas social platforms, but the platform algorithms have a systematic tendency to limit access to Chinese content or content with Chinese identifiers. Multiple interviewed bloggers reported that they had to use pinyin or symbols to write "keywords" to avoid restrictions. This self-censorship-like technological adaptation consumed a lot of creative energy and simultaneously weakened the discoverability of the content.

Aspect 3.

oung people, in their civilian capacity, carry out the dissemination, and have gained higher credibility and affinity than through official channels. However, there is a problem here. That is to say, once their content is labeled as an official mouthpiece, this advantage will quickly disappear. At the same time, the production of high-quality bilingual content requires continuous investment, and the commercialization path is still unclear.

5.Conclusion

The youth group is becoming the co-producers of cultural meaning in international cultural dissemination, rather than mere audiences or tools. Their core roles are cultural translators, community bonders, and civilized presences. This role transformation is realized through life-oriented narratives, digital participatory experiences, and cross-border community interactions. However, algorithmic barriers, cultural discounts, and identity tensions still constitute structural constraints. The sustainable empowerment requires coordinated efforts at the institutional, platform, and capability levels which will be essential and the trend for the future studies.

References

1.Lu, Junfeng. "Exploring localization pathways for cultural dissemination by international Chinese teachers from the perspective of regional and national studies." Journal of Education, Humanities, and Social Research (2025): 19-29.

2.Zhao, Xiaotang, and Haihan Zhou. "Evaluation of the Current Situation of Local Culture Dissemination Based on Neural Network." In 2025 International Conference on Intelligent Communication Networks and Computational Techniques (ICICNCT), pp. 1-6. IEEE, 2025.

3.Knudsen, Janine, Maddie Perlman-Gabel, Isabella Guerra Uccelli, Jessica Jeavons, and Dave A. Chokshi. "Combating misinformation as a core function of public health." NEJM Catalyst Innovations in Care Delivery 4, no. 2 (2023): CAT-22.

4.Li, Fangni. "Construction of International Sports Communication Influence Model Based on Data Mining." In 2024 3rd International Conference on Smart City Challenges & Outcomes for Urban Transformation (SCOUT), pp. 137-143. IEEE, 2024.

5.Dahlan, Nur Fadillah. "Media and Culture: The role of media and social media in the formation and dissemination of popular, local, global and international culture." Journal of Studies on Art, Culture and Society (2024): 13-17.

6.Pang, Shifu, Xiaodong Chen, Zhilong Lu, Lili Meng, Yu Huang, Xiuqi Yu, Lianfei Huang et al. "Longevity of centenarians is reflected by the gut microbiome with youth-associated signatures." Nature Aging 3, no. 4 (2023): 436-449.

7.Sydiq, Tareq, and Miriam Tekath. "Youth as

generational configurations: Conceptualising conflicts along generation-based dynamics." Peacebuilding 10, no. 1 (2022): 51-65.

8.Zhang, Yang, and Tong Ji. "Youth are united online to fight against involution: a study of group cohesion on Weibo." Frontiers in psychology 14 (2023): 1014331.

9.Tsagkaris, Christos, Beatriz Arranz, Wendy Yared, Rui Medeiros, and José María Martín-Moreno. "How can youth involvement in public health conferences promote a tobacco-free generation? Lessons from the ECToH 2023's Youth Committee." Tobacco Control 33, no. e2 (2024): e273-e277.