

Analysis on the Problematization of International Relations from the Perspective of Digital Interculturality

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Abstract: Digital interculturality refers to the modes by which digital media, translation systems and networked platforms facilitate cross-border encounters in culture. This paper believes that digital interculturality does not only help people of different cultures communicate more easily but also raises problems in international relations by altering the understanding that states, publics and institutions have of identity, trust, conflict and diplomacy. Based on intercultural communication studies, digital media scholarship and an intercultural theory of international relations, this paper shows that digital platforms have increased the visibility, shortened the time, and expanded the circulation of symbols and narratives. Altered circumstances have been created in foreign relations as a result of the above changes. Three levels of a conceptual analysis are introduced in this paper: mediation of meanings, reorganisation of diplomatic interaction, and the emergence of digitally amplified misrecognition and contestation. Therefore, digital interculturality should be understood as a space for communication and, at the same time, as a problem area where the cultural, political and epistemic foundations of international relations can be investigated.

Keywords: Digital interculturality, international relations, intercultural communication, diplomacy, digital media, problematization.

1. Introduction

Now that digital infrastructure is relatively advanced, international relations and the transmission of culture are all carried out through it. Social media platforms, translation tools and algorithmic recommendation systems have increased the speed of information dissemination; at the same time, they have also changed the conditions for exposure, recognition and misinterpretation. Recent studies on digital interculturality have found that online intercultural encounters are embedded in migration, activism, corporate discourse and other broader social situations, and do not take place in a neutral virtual space [1, 2]. Therefore, digital interculturality is not an auxiliary element of international relations but rather the venue for the creation of international meaning.

How digital interculturality problematizes international relations: a study. The term problematisation here is in a foucauldian sense: it refers to the process through which a field of practice comes to be understood as a problem due to the emergence of new forms of visibility, discourse and governance. Therefore, digital interculturality shows that many of the original assumptions in international relations, such as diplomatic representation, cultural differences, public opinion and communicative authority, are no longer stable. Therefore, this paper will no longer view digital media as merely a way of communicating; instead, it will study how they have altered the very subjects of international relations.

This paper is a theoretical and interpretative study in methodology. It presents an umbrella review of the scholarship on digital interculturality and intercultural communication and then closely examines some selected works of international relations research on culture, recognition and diplomacy [3-5]. It is not to confirm that digital mediation has caused the above phenomena, but rather to construct an analytical system for understanding how

cross-cultural contact is being changed by it. The four steps of this argument are: first, to introduce the digital intercultural condition; second, to explore its consequences for diplomacy; third, to discuss digitally amplified misrecognition; and finally, to put forward a new way of thinking about international relations in the digital age.

2. Digital Intercultural Condition

Digital interculturality refers to the processes of intercultural communication that are carried out through digital platforms, mobile devices, translation systems and algorithmic infrastructure. Recently, interdisciplinary studies have developed the idea of intercultural communication by combining intercultural communication, sociolinguistics and postdigital studies [1][2]. Previous studies of cross-cultural communication mainly focused on face-to-face interactions, but now digital cross-culturality investigates how cultural meanings are circulated, translated and contested in a platformised and networked setting. As a result, this area can provide a place for people to build, express and understand their online selves.

The three above are necessary. First, digital communication has compressed time, so diplomatic statements, cultural symbols and conflicts can now spread across the border almost instantaneously. Second, digital communication increases the reach of these events; they are spreading all over the world quickly and now face competition from official state narratives. Thirdly, digital communication is algorithmically moderated; therefore, cross-cultural interaction may be subject to filtering by recommendation systems, moderation policies and platform design [6, 13]. The above attributes are related to foreign relations and affect the way they are disseminated overseas and the political weight of these messages.

The digital intercultural condition is therefore a problem for international relations and has made mediation visible. In

the past, communication between the foreign ministries of the two countries was relatively restrained. In digital settings, on the other hand, the audience is more widely spread, the division between official and unofficial talk has been reduced, and the politics of interpretation are becoming increasingly unstable. International relations must be viewed as taking place in a space for communication, and cultural differences are constantly being reformed by digital infrastructure.

3. Interculturality and Diplomacy

Diplomacy has always required cross-cultural communication skills, but digital media have increased the demand for translation, framing and symbolic recognition. Diplomatic negotiation studies show that cultural and language differences affect the interpretation of purpose, power and trust by parties [7-8]. The added functions of a digital platform include searchability, shareability and contestability for diplomatic messages. A diplomatic statement that was once only for the benefit of the officials involved is now widely known by various people at all levels of society.

The two results are as follows. At the same time, by giving the people a new tool to learn about global events and other information, we can foster a spirit of democracy around the world. At the same time, it will be less monopolistic in terms of the meaning of the state. Digital publics can recontextualise diplomatic language by creating memes, editing clips or response videos, and translating only small sections without considering the original situation. Thus, the problem is not only one of poor communication but a reorganisation of diplomatic authority [3, 7].

An intercultural theory of international relations can also provide an explanation for this phenomenon. Friedrichs believes that the cultures of self-esteem in the world are different, and thus their responses to humiliation, recognition and status vary as well [5]. Digital interculturality amplifies these sensitivities because online dissemination spreads symbolic offenses, praise and other kinds of honour or humiliation more broadly and rapidly. Therefore, digitally spread diplomatic conflicts are no longer confined to issues of policy; they also cover whether the cultural community is respected and recognised by the authorities.

4. Digital Misrecognition

One of the primary ways in which digital interculturality problematises international relations is through misrecognition. Digital systems may increase misinterpretations of tone, purpose and cultural connotations because messages have been detached from their original contexts and circulated across many interpretive groups. Although translation tools can address the problem of language, they are still unable to solve issues in pragmatics, culture and politics. Therefore, the same message may be regarded as appealing in one place and disrespectful in another.

It is also a problem of life. The speed of dissemination on the Internet has not kept pace with new cross-cultural materials and studies. Online anger often spreads before there is an official statement and, due to algorithm favouring emotional or controversial content, depth of explanation is lacking. Research on digital intercultural communication indicates that virtual interaction often has a lack of context-richness, unclear non-verbal signals, and difficulties in

learning about etiquette, hierarchy and relational distance [2,9]. The above factors are all very related to foreign relations; otherwise, there will be misunderstandings among the people or countries.

The 2023 Slovak election deepfake case is a typical representative. AI-generated audio content spread shortly before the vote and was widely viewed as an attempt to sway public opinion. The incident showed that synthetic media can exploit the digital intercultural vulnerability by circumventing the official channel of verification and spreading across language and political borders at a faster pace than corrections can be made [10, 11]. Such cases do not demonstrate that digital communication inevitably leads to conflict; rather, they show that in the media era, the world is now interconnected, and issues such as authenticity, source credibility, and cultural translation are being contested around the globe.

5. Problematizing International Relations

If international relations are viewed as digital interculturality, they are less likely to be a stable system of interstate cooperation and more inclined to be a field of continuous problem-solving. Digital platforms present the cultural connotations associated with the ideas of sovereignty, diplomacy, public diplomacy and global opinion. They have also shown that the monopoly of international interaction by states is no longer absolute; diasporic communities, activists, corporations and ordinary users are now also participants in the production of international meaning [1-3].

The states are not becoming irrelevant. Their power of address is thus relatively weak. Foreign-policy messages need to compete in a crowded digital space, and different cultural communities use different interpretive frames. The same digital environment that promotes cross-cultural communication can also increase the differences, suspicions and narratives of conflict. Digital interculturality therefore shows that, although power and institutions and other forms of mediation exist in international relations, contested politics of interpretation are also involved.

Therefore, it can be seen that future studies in foreign affairs will also explore the role of digital platforms. The Digital Platform is not merely the foundation for other work. Therefore, scholars should explore the impact of platform design, algorithmic ranking, translation technology and content governance on what is deemed a "diplomatic event", a "cultural offense", or a "legitimate international claim" [12]. Thus, digital interculturality has provided a concept for connecting communication studies and international relations theory.

6. Conclusion

This paper has proposed that digital interculturality questions the conditions in which cultural meaning, diplomatic authority and international recognition are generated in international relations. Changes in the environment for cultural communication have changed the sense of political responsibility in culture. In recent years, scholars have begun to apply intercultural communication to the system of international relations theory, and now it is known that digital infrastructure is neither a neutral carrier nor a silent channel for global political interaction.

First, there is a concept problem. Internationally relations

can be regarded as relations among states and as connections among digitally mediated cultures of interpretation. Thus, digital interculturality is both an observable phenomenon and a way to examine the circulation of meaning and other needs for recognition; at the same time, it also brings with it new problems of political difference. In the future, more in-depth studies of specific regions, platforms and problems can be conducted on this system, such as diplomacy, conflict communication, migration discourse and AI translation systems.

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