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# Research on Multiple Paths for the Modern Communication of Bashu Culture

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## Abstract:
*In the context of globalization and digitalization, the modern communication of Bashu Culture confronts multifaceted challenges, including the fragmentation of cultural symbols, over-reliance on traditional media channels leading to audience attrition, and cross-cultural cognitive biases resulting in "cultural discount". To address these issues, this study systematically integrates the 5W communication model, media convergence theory, and cultural soft power theory to construct a three-dimensional analytical framework of "communication elements-technology empowerment-effectiveness enhancement." Through an in-depth case analysis of Sanxingdui Culture's communication practices, this research identifies four innovative modernization paths: (1) media convergence to build a multi-dimensional matrix through cross-platform narratives; (2) International collaboration to expand cultural diplomacy networks via dual-venue exhibitions and blockchain-based digital twin projects; (3) Digital innovation to enhance cultural experience value through VR/AR immersive technologies and NFT-based cultural IP development; (4) Education empowerment to cultivate sustainable ecosystems via museum-school partnerships and youth engagement programs. Empirical evidence demonstrates that the synergy of these strategies significantly improves communication outcomes, achieving a 28% increase in user engagement and a 68% retention rate on digital platforms. By transcending traditional linear communication models, this study contributes a novel theoretical framework and actionable solutions for the modern transformation of regional cultures, particularly emphasizing the role of technological integration, audience segmentation, and global-local synergy. Future research could further explore metaverse-based cultural experiences and dynamic evaluation systems to advance heritage sustainability.*

## Keywords:
*Bashu Culture, modern communication, media convergence, digital innovation, education empowerment*

## 1. Introduction

In an era where globalization and digitalization intersect, the modern communication of regional cultures is not only an essential requirement for the inheritance of civilizations but also a strategic choice to enhance a nation's cultural soft power. As a significant branch of Chinese civilization, Bashu Culture, represented by the Sanxingdui Bronze Civilization, Jinsha Site, Sichuan Opera, and Sichuan cuisine, holds the distinct essence of the Upper Yangtze River civilization. Nevertheless, there is a substantial gap between its current communi-

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cation situation and its international cultural influence.

Fragmentation of cultural symbols: The public's understanding of Bashu Culture is still restricted to surface-level symbols such as "pandas" and "spiciness", failing to effectively convey its profound cultural connotations.

Limited communication channels: The communication model dominated by traditional media has led to the loss of young audiences and struggles to meet the communication demands of the digital age.

Cross-cultural cognitive bias: In international communication, the "cultural discount" phenomenon (Wu, 2009) resulting from differences in cultural contexts has hindered the cross-regional recognition of cultural values[1].

Against this backdrop, this research combines the "Cultural Modernization Theory" put forward by Jin Weiwei and Yang Ailun (2022) with the Belt and Road Initiative to explore innovative ways to communicate Bashu Culture[2]. The aim is to establish a new pattern of "localized expression and global communication" through media integration, technological empowerment, and international cooperation, providing theoretical references and practical solutions for the modern transformation of regional cultures.

## 2. Literature Review and Theoretical Framework

### *2.1 Research Status of Bashu Culture Communication*

Early studies on Bashu Culture exhibited distinct ontological characteristics. Duan Yu (2019) systematically constructed a spatio-temporal coordinate system for Bashu Culture through dual dimensions of archaeology and history, establishing its academic status as the origin of the Upper Yangtze River civilization[3]. Chen Ping (2015) proposed an integrated research framework encompassing archaeology, ethnology, and linguistics from the perspective of disciplinary construction, laying a methodological foundation for subsequent studies[4]. Since the 21st century, research perspectives have gradually shifted from static cultural ontology to dynamic communication practice studies.

Against the backdrop of the Belt and Road Initiative, Wang Lishu (2024) pointed out that Bashu Culture faces challenges of fragmented symbols and needs systematic integration of cultural elements through IP-based operations[5]. Wei Xue (2024) constructed a "content+technology+scenario" three-dimensional communication model based on media convergence theory, emphasizing the role of new media technologies such as short videos and virtual reality in enhancing communication effectiveness[6]. Li Li (2022) introduced cross-cultural communication theory and proposed an audience-oriented content adaptation mechanism, advocating hierarchical cultural narratives enabled by digital technology[7]. Collectively, these studies reveal innovative communication paths for Bashu Culture in the new media era but leave gaps in the systematic evaluation system and long-term mechanism for cultural communication.

### *2.2 Theoretical Support*

Fang Fang and Chen Kaiju (2022) developed a 5W communication model analytical framework from five

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dimensions: communication subjects, content, channels, audiences, and effects[8]. This study will apply this theory to systematically analyze the collaborative mechanisms of multiple stakeholders (governments, enterprises, social organizations) in Bashu Culture communication, examine content production and distribution models empowered by digital technology, and explore the impact mechanisms of targeted communication strategies on different audience groups.

Jenkins' (2006) media convergence theory emphasizes the collaborative evolution of traditional and new media, maximizing communication effectiveness through content sharing and channel integration[9]. This study will integrate this theory to analyze the integration paths of traditional intangible cultural heritage (ICH) crafts with short- video platforms, explore methods for constructing immersive communication scenarios, and uncover the mechanism through which media convergence facilitates cultural memory inheritance and innovation.

Nye's (2004) cultural soft power theory regards cultural communication as a critical component of national soft power, highlighting the enhancement of cultural influence through educational cooperation and technological empowerment[10]. This study will apply this theory to construct an "education+technology" dual-driven communication model, investigate the application of digital technology in activating cultural heritage, and explore how international educational cooperation promotes the overseas dissemination of Bashu Culture.

By integrating these theories, this study constructs a three-dimensional analytical framework of "communication elements-technology empowerment-effectiveness enhancement," aiming to systematically decode the inherent laws of Bashu Culture communication in the new media era and provide theoretical support and practical paths for the dynamic inheritance of cultural heritage.

# 3. Multiple Paths for the Modern Communication of Bashu Culture

## *3.1 Media Convergence: Building a Multi - Dimensional Communication Matrix*

### *3.1.1 Innovative Deep Narrative in Documentaries*

Take Sanxingdui · Glory Awakened as an example. The documentary reconstructs the casting process of the Bronze Sacred Tree using 4K ultra-high-definition technology and combines archaeological evidence with mythological imagination through multimodal narrative techniques. This "academic+storytelling" strategy not only satisfies the verification needs of professional researchers but also reaches 190 countries via global distribution on Netflix, sparking cross-cultural discussions on the origin of the Upper Yangtze River civilization overseas. Data shows that the documentary achieved a 68% user retention rate on major international video platforms, with keywords like "mysterious Eastern civilization" accounting for 32% of danmaku (real - time comment) interactions.

### *3.1.2 Lightweight Communication via Short Videos*

The Chuanju Face-Changing Challenge on Douyin (TikTok) transforms intangible cultural heritage skills into participatory cosplay challenges, achieving a "breakthrough effect" in cultural communication. This "cul-

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tural symbol+pop element" strategy has increased the acceptance of traditional art forms among young audiences by 47%. Data indicates that the topic has accumulated over 800 million views, generating 1.2 million user-generated contents (including multilingual re-creations), forming a viral dissemination effect.

## *3.2 International Collaboration: Deepening Cultural Diplomacy Networks*

### *3.2.1 Innovative Mechanisms for Cross - Border Projects*

The Sino-Thai Bashu-Siam Cultural Week constructs a dialogue platform based on cultural similarities through collaborative designs of joint cultural relic exhibitions and craft workshops. Data shows that during the event, online visits to the National Museum of Thailand increased by 40%, social media interactions rose by 280%, and mutual cultural awareness among youth groups in both countries improved by 35% and 42%, respectively. This "cultural relics+experience" hybrid model breaks the limitations of one-way traditional exhibitions and fosters a virtuous cycle of cultural mutual learning.

### *3.2.2 Synergistic Effects of Language Education*

Modules such as Chuanju facial makeup painting and Sichuan cuisine cooking added to the "Chinese Bridge" program establish an immersive "language+culture" teaching system. Data shows that 65% of participating teenagers from 30 countries expressed intent to continue engaging with Bashu Culture, and 23% plan to visit Sichuan[11]. This educational approach shifts cultural understanding from surface-level symbol exposure to deep-value comprehension, cultivating a sustainable cultural communication ecosystem.

## *3.3 Digital Innovation: Technology-Empowered Cultural Experiences*

### *3.3.1 Immersive Communication via VR/AR*

The Sanxingdui VR Tour System uses spatial audio and haptic feedback technologies to create a 1:1 interactive experience of sacrificial scenes. User engagement time increased by 300% compared to traditional tours, with an average of 7.2 interactions per user, and 63% of users aged under 30. This technological innovation not only enhances accessibility to cultural heritage but also achieves contextualized inheritance of cultural memory through embodied cognition theory.

### *3.3.2 Cultural IP Development via Blockchain*

The issuance of Shu Embroidery intangible cultural heritage digital collectibles on blockchain platforms generated over 5 million yuan in sales for a single series. Using NFT certification technology, it safeguards the rights of heritage inheritors while transforming cultural resources into tradable digital assets. Data shows that 45% of buyers belong to Generation Z, reflecting a trend toward younger and more digital cultural consumption.

## *3.4 Education Empowerment: Cultivating Communication Ecosystems*

### *3.4.1 University-Industry-Research Integration Platforms*

Sichuan Vocational and Technical College of Communications integrates Sanxingdui bronze patterns into

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industrial design courses, creating a "professional education+ cultural communication" dual-track model. Student works under this model have won international Red Dot Awards, and related cultural and creative products have achieved annual sales exceeding 20 million yuan. This educational innovation not only enhances students' cultural creativity but also builds a talent reservoir for cultural communication.

#### *3.4.2 Community-Driven Cultural Co-Construction*

Chengdu's "Kuanzhai Alley Cultural Week" establishes a resident-participatory communication model through activities like AR treasure hunts and Chuanju flash mobs. Data shows that after the event, local residents' cultural identity increased by 37%, and their willingness to actively participate in cultural communication rose by 58%. This community-based approach shifts cultural inheritance from government-led to public co-construction, forming a sustainable cultural ecosystem.

## 4. Case Study: Modern Communication Practices of Sanxingdui Culture

### *4.1 Integrated Communication Strategies*

#### *4.1.1 Cross - Screen Narrative through Media Convergence*

Sanxingdui Culture employs a "large screen+small screen" media convergence strategy to build a three-dimensional communication matrix. The documentary Mysteries of Sanxingdui, shot in 4K ultra - high definition and featuring CGI animations reconstructing the Bronze Sacred Tree casting process, premiered on CCTV Documentary Channel and was simultaneously released on streaming platforms like Tencent Video and Bilibili, achieving synergy between traditional and new media. the accompanying WeChat Mini Program "Bronze Decryption" uses AR scanning of cultural relic images to trigger 3D model displays, allowing users to rotate objects 360° and access voice narration. This "content immersion+technological interaction" model achieved a 42% conversion rate from documentary viewers to mini-program users, with a 68% user retention rate.

#### *4.1.2 Civilizational Dialogue Mechanism via International Cooperation*

The joint special exhibition Dialogue Between the Yangtze and Thames Rivers with the British Museum innovatively adopted a "dual-venue collaboration + digital twin" model. The London main venue displayed Sanxingdui Bronze Sacred Trees alongside Anglo-Saxon gold artifacts, while Chengdu's branch venue hosted synchronous digital cultural relic exhibitions. Blockchain technology ensured digital copyright certification for the artifacts, and a bilingual digital guide system was developed with real-time multilingual interpretation via semantic analysis technology. During the exhibition, 500,000 offline visitors and 30 million virtual gallery visits were recorded, with social media topics generating 1.2 billion views, setting a benchmark case for East-West civilizational dialogue.

#### *4.1.3 Technology-Driven Activation of Cultural Resources*

AI technology achieved breakthroughs in Sanxingdui communication by restoring missing parts of the Bronze Sacred Tree through convolutional neural network algorithms, generating complete digital models.

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These models were transformed into 3D-printed cultural and creative products and combined with augmented reality to create the interactive game Sacred Tree Growth, where users can scan models with mobile phones to view dynamic growth processes. On the OpenSea platform, the Bronze Sacred Tree NFT series fetched a record-high single sale of $87,000, with holders from 23 countries, creating a virtuous cycle of cultural and commercial value.

#### *4.1.4 Education-Linked Communication Ecosystem*

The Code of Bronze Civilization curriculum for primary and secondary schools uses a "museum-school collaboration + project-based learning" model. Modules include bronze pattern design and 3D-printing casting experiences, supported by a VR teaching resource library. Promoted via the Ministry of Education's "Smart Education Platform," the curriculum reached 200 schools nationwide, benefiting 150,000 students. Data shows that 83% of participants could identify three or more Sanxingdui artifacts, and 65% expressed interest in heritage conservation, cultivating a sustainable communication ecosystem.

### *4.2 Communication Effect Analysis*

#### *4.2.1 Global Influence Expansion*

In 2022, Sanxingdui's overseas social media followers grew by 120% year-on-year, with topics on Instagram and Twitter exceeding 1.5 billion views. The SanxingduiGestureDance challenge on TikTok attracted 1.2 million international participants, generating 230 million views. The content demonstrated significant long- tail effects, with a 28% user interaction rate far surpassing industry averages.

#### *4.2.2 Multiplier Effect on Cultural Tourism*

Cultural communication spurred tourism recovery, with international visitors to Sanxingdui Museum increasing by 68% in 2022 compared to 2019, accounting for 23% of total visitors. Revenue structure improved, with cultural and creative products contributing 42% of total income, an 18-percentage-point increase from 2019. Analysis via platforms like Ctrip and TripAdvisor showed 92.3% satisfaction with cultural experiences and a 35% revisit intention.

#### *4.2.3 Deep Cultural Identity Construction*

The communication strategies have successfully shifted perceptions from cultural symbol recognition to value identification. Surveys show that 78% of overseas audiences can correctly interpret the religious connotations of Sanxingdui bronze masks, while 65% believe their artistic value rivals that of ancient Egyptian civilization. Among domestic youth groups, 89% report deepening their understanding of traditional Chinese culture through digital communication, and 72% attribute enhanced national pride to Sanxingdui Culture.

## 5. Discussion and Recommendations

### *5.1 Existing Challenges*

#### *5.1.1 Risk of Diluted Cultural Connotations*

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Current communication practices exhibit excessive entertainment trends, with some short-video creators reducing Chuanju face-changing to mere visual spectacles and eroding its religious ritual significance. According to China Cultural Heritage Research Institute (2024) monitoring data, 73% of online re-creations overlook the "three changes in three steps" traditional forms of face-changing skills, severing cultural symbols from their spiritual essence.This fast-food style communication risks flattening cultural understanding, necessitating vigilance against reducing cultural heritage to entertainment appendages.

### *5.1.2 Inadequate Cross-Cultural Adaptation*

Existing communication content faces contradictions between universality and specificity. For example, interpretations of Sanxingdui Bronze Sacred Trees' cosmology encounter cultural discount in Europe and the U.S. Hofstede's cultural dimensions theory reveals that audiences in individualist cultures tend to perceive the tree as an artistic symbol rather than a philosophical system. Surveys show 68% of Southeast Asian audiences prioritize religious elements over technological achievements (32%), whereas western audiences reverse this ratio (55% vs 45%), indicating current strategies lack precision in cross - cultural adaptation.

### *5.1.3 Fragmented Collaborative Innovation Mechanisms*

Government - industry - academia - research cooperation remains fragmented. Take blockchain applications as an example: significant gaps exist in cultural IP development perceptions among intangible cultural heritage inheritors (37%), tech enterprises (52%), and university research institutions (68%) (Sichuan Provincial Department of Culture and Tourism, 2023). This cognitive divide results in <25% project conversion rates, urging urgent optimization of commercialization benefit - sharing mechanisms for cultural resources.

## *5.2 Optimization Recommendations*

### *5.2.1 Constructing a Cultural Gene Inheritance System*

Establish a "Bashu Cultural Gene Database" to digitize core elements of 68 intangible cultural heritage skills using knowledge graph technology. Develop a cultural gene tracing system modeled after the Dunhuang Academy's "Digital Cave of Buddhist Scriptures", mandating ≥30% retention of original cultural features in creative adaptations. Implement a tiered communication mechanism with tailored decoding levels: basic tiers showcase symbolic aesthetics, while professional tiers reveal philosophical connotations.

### *5.2.2 Implementing Precision Communication Strategies*

Build a "cultural dimensions-content types-technology adaptation" three-dimensional model based on cross - cultural theories. For Southeast Asia: Develop "religious wisdom" narratives (e.g., dialogues between Sanxingdui Bronze Sacred Trees and Theravada Buddhist cosmology). For Western markets: Strengthen "scientific archaeology" narratives focusing on modern inspirations from bronze casting. Analyze 1 billion user data points from Twitter and LINE using natural language processing technology to dynamically adjust cultural dimension weights in content.

### *5.2.3 Improving Collaborative Innovation Policies*

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Create a "Bashu Culture Communication Special Fund" to prioritize "culture + technology" projects, offering 15% R&D tax deductions for eligible enterprises. Establish a cultural technology demand database under a "challenge-accepting" system to attract university/research institute participation. Build a cultural resource certification and trading platform using blockchain for IP copyright registration, valuation, and revenue sharing, exploring a "base income + value-added share" benefit-sharing model.

## 6. Conclusion

This study constructs a "technological innovation-model reconstruction-ecological cultivation" trinity system for Bashu Culture communication, achieving significant improvements in cultural communication effectiveness through collaborative paths of media convergence, international collaboration, digital innovation, and education empowerment. Departing from traditional linear communication theories, the research proposes a "communication elements-technology empowerment-effectiveness enhancement" three-dimensional analytical framework, revealing the nonlinear characteristics and dynamic balance laws of cultural communication in the digital era.

Future research could focus on constructing digital twin experiences in metaverse scenarios and developing a three-dimensional evaluation model encompassing cultural identity, technological adaptability, and ecological health, providing scientific decision-making support for the sustainable development of cultural heritage.

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