

Translation of Cultural Elements of the Shu Road and Strategies for Their Dissemination: A Case Study of Shu Road Cultural Stories

Jianjing Wang¹, Changyuan Cao^{2,*}

¹College of Foreign Languages, China West Normal University, Nanchong, Sichuan, 637009, China

²School of Education, China West Normal University, Nanchong, Sichuan, 637009, China

*Corresponding author

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Abstract: The essence of Shu Road culture is expansive, embracing a rich tapestry of cultural elements. Under the policy support and advocacy for the globalization of Chinese culture, Shu Road culture should exhibit its cultural charm through diverse means, actively seeking pathways and strategies to present itself as one of the outstanding manifestations of Chinese culture on the world stage. Taking the intangible cultural aspect of Shu Road cultural elements—specifically, cultural stories—as an example, this paper explores the connotations of the Shu Road and Shu Road culture, as well as the categorization of Shu Road culture. It meticulously examines representative stories of Shu Road culture, including "Mingxiu Zhandao, Andu Chencang", "Wu Dings Opening the Mountains" and "The Legend of Jianmen Pass", and explores effective strategies for disseminating this outstanding culture from four dimensions: the disseminators, the audience, the content being disseminated, and the media channels employed.

1. Introduction

The Ancient Shu Road embodies half of the history of China. On July 25, 2023, General Secretary conducted an inspection tour in Sichuan Province, during which he visited the Cuiyunlang Corridor along the Ancient Shu Road. He delved into the historical development of the Ancient Shu Road, listened intently to the narratives of the Shu Han Dynasty and the Shu Road, and issued significant directives pertaining to the reinforcement of ecological civilization construction and the preservation and transmission of the fine traditional Chinese culture.

The Shu Road, an ancient road traversing the towering mountains surrounding the Sichuan Basin, serves not merely as a geographical corridor but also as a bridge for cultural exchanges, holding paramount significance in the intertwined brilliance of Shu Road culture, Three Kingdoms culture, and Red Culture. The establishment, maintenance, and development of the Shu Road itself constitute a vital segment of Shu Road culture. Meanwhile, the myriad historical battles and heroic tales along its route during the Three Kingdoms period have enriched the essence of Three Kingdoms culture. Furthermore, the numerous preserved revolutionary historical sites and relics of

Red Culture along the Shu Road represent an important manifestation of Red Culture. Thus, the Shu Road stands not only as a witness to history but also as a vehicle for cultural heritage and a resource for tourism development.

The mission of protecting, preserving, and developing the cultural heritage embodied in the Shu Road has been a long-standing endeavor and a shared goal among numerous scholars and historians. Moreover, the multilingual translation and international dissemination of the elements and contents encompassed within Shu Road culture represent a crucial mission for cross-cultural language professionals.

2. The Shu Road and Shu Road Culture

The Shu Road, as a vital transportation route with a history spanning over two thousand years, has provided the necessary conditions and space for the formation and development of Shu Road culture, serving as its material carrier. Conversely, Shu Road culture embodies the spiritual essence of the Shu Road, and its evolution has further enriched the connotations and values of the Shu Road.

2.1 The Shu Road

The Shu Road, an esteemed cultural construct in Chinese history, encompasses a vast array of terrestrial routes historically connecting various parts of the country to ancient Shu territory (present-day Sichuan Basin and its adjacent regions), as well as the intricate network of transportation within Shu itself. It revolves around the Chengdu Plain, encompassing the following four roads.

Northern Shu Roads: Seven primary pathways traversing the Qinling Mountains from Shaanxi Province into Sichuan, which serve not merely as geographical corridors but also as vital bridges for ancient political, economic, and cultural exchanges, testifying to the diverse integration and development of Chinese civilization.

Tea-Horse Road: An ancient trade route extending westward, linking and even further to the Western Regions (present-day Central and West Asia). Beyond facilitating the trade of commodities such as tea and horses, it profoundly influenced the cultures, religions, and social structures along its route, constituting a pivotal part of the ancient Silk Road framework.

Southwestern Silk Road: Originating in Yunnan, traversing Shu territory, and extending southward to the Indian Subcontinent, this ancient trade route facilitated the international circulation of silk and other goods while accelerating the exchange and dissemination of cultures and technologies between East and West, exerting profound impacts on the economic landscape of the ancient world.

Yangtze Navigational Axis: In the eastern region of Shu, leveraging the precipitousness of the Three Gorges and the grandeur of the Yangtze River, an essential aquatic passage emerged, allowing for navigation upstream from the Three Gorges to the Chengdu Plain. This waterway served as a crucial link connecting ancient Shu with the outside world, facilitating the circulation of goods and the blending of cultures between regions.

Broadly speaking, the Shu Road refers to an ancient land and water transportation system that has persisted for over 2000 years since its inception, with its scope continuously evolving over time. Narrowly defined, it refers solely to the routes connecting the Guanzhong region, particularly the Chang'an area, with Shu during historical times[1]. These include the Chencang Road, Baoxie Road, Tangluo Road, and Ziwu Road, which traverse the Qinling Mountains from ancient Chang'an to Hanzhong, as well as the Jinniu Road, Micang Road, and Lizhi Road (also known as Yangba Road), which traverse the Daba Mountains from Hanzhong into Shu. The scope of this article is limited to

the narrow definition of the Shu Road, and focuses on the translation and dissemination of the classic tales that occurred along these seven routes as one of the core elements of Shu Road culture. These stories serve to illustrate the rich historical and cultural significance of the Shu Road and its enduring impacts on the region.

The Shu Road, with its extensive connectivity spanning across numerous towns and cities over an extended period, served as a vital route for military, transportation, cultural, and trade exchanges. It was a major thoroughfare traversed by officials, merchants, monks, scholars, and individuals of various backgrounds traveling north and south, making it a significant material relic in the history of ancient road engineering in China. Besides, it represents invaluable remnants in the history of material culture, particularly in terms of inscriptions on metal and stone, as well as Buddhist and Taoist religious statues. Additionally, it serves as a tangible testament to the poetry, odes, travelogues, and prose of ancient Chinese culture.

2.2 Shu Road Culture and its Classification

Shu Road Culture embodies its multi-dimensionality through various interpretations from different perspectives. Drawing upon the profound insights of the "ICO-MOS Charter on Cultural Routes" and extensive academic research, Shu Road Culture can be profoundly articulated as the comprehensive ensemble of tangible and intangible cultural heritages that have converged and been transmitted along the ancient corridor of the Shu Road[2]. It is not only a testament to the multifaceted, mutually beneficial, and continuous exchanges between Shu and the outside world in historical periods, encompassing commodity trade, ideological collisions, knowledge dissemination, and value sharing, but also a shining star in the history of Chinese cultural exchanges.

From the unique perspective of cultural geography, Shu Road Culture is further interpreted as a regional cultural phenomenon along a cultural-geographical axis[3]. Deeply rooted in the vast territories traversed by the Shu Road, it represents the concentrated expression of material achievements and spiritual pursuits jointly created by the people of this region through generations of diligent cultivation and social practices. This culture not only embodies the profound commonalities of Chinese culture, but also, over the course of its lengthy historical evolution, nurtured distinctive local characteristics and identity markers, forging a culturally rich and uniquely charming regional cultural system. Thus, Shu Road Culture serves as a vital bridge connecting the past with the present, bridging regions and ethnicities, and showcasing the diversity and inclusiveness of Chinese culture.

Based on the introduction of Shu Road culture in "The Shu Roads in China cultural relics," we can briefly categorize Shu Road culture into tangible cultural heritage and intangible cultural heritage[4]. The tangible cultural heritage encompasses three elements: ancient road relics and transportation facilities, such as the Jinniu Road, Micang Road, Baoxie Road, and other major ancient roads, as well as plank roads, passes, post stations, and other transportation facilities along the routes; historic buildings, including ancient city walls, temples, and bridges distributed along the roads; and historical relics, such as ancient tombs, inscriptions, and cliff carvings. The intangible cultural heritage also comprises three elements: literary and artistic creations, including poetry, calligraphy and painting, and literary works; festive activities and folk customs, such as temple fairs, lantern festivals, singing gatherings, Sichuan Opera, Shu embroidery etc.; tales and legends, like the story of Ming Xiu Zhandao, An Du Chencang, Wu Dings Opening the Mountains, and the Legend of Jianmen Pass.

3. The Representative Stories Embodying Shu Road Culture

Due to the early establishment of the Shu Road and their extensive scope, the historical stories and cultural legends that have unfolded along their routes are rich and varied. These can be categorized into historical and military stories, mythological legends, literary and artistic stories, as well as folk customs and traditions. The historical and military stories of the Shu Road primarily revolve around ancient military activities, war strategies, and the deeds of historical figures along the roads, showcasing the significant strategic position of the Shu Road in history. The mythological legends of the Shu Road, on the other hand, are imbued with a mystical aura, often intertwined with ancient mythological figures, deities, or supernatural phenomena, reflecting the ancient people's awe and imagination towards nature. The literary and artistic stories of the Shu Road primarily exhibit the grandeur and arduousness of the roads, as well as portrayals of the local customs and scenery of Shu, through artistic forms such as poetry, prose, and painting. Lastly, the folk customs and traditions stories of the Shu Road mainly reflect the daily lives, customs, and folk beliefs of the people of Shu, showcasing the unique cultural charm of the region.

Among various stories about the roads of Shu, the story of "Mingxiu Zhandao, Andu Chencang" is a model of historical and military stories. The story of the "Wu Dings Opening the Mountains" is one of the important tales explaining the origin of the roads of Shu. The story of "The Legend of Jianmen Pass" exemplifies the significance of Guangyuan's Jianmen Pass as a crucial military strategic location. All these stories are embodied in the classic literary and artistic work—"Hard is the Road to Shu"[5]. The following goes into the details of each story.

3.1 Ming Xiu Zhandao, An Du Chencang

It is an anecdote derived from the Records of the Grand Historian (Shiji), which means pretend to advance along one path while secretly going along another. It primarily narrates a strategy adopted by Liu Bang (Emperor Gaozu of Han) during the wartime to achieve the effect of surprising the enemy and defeating the strong with the weak. Here is a detailed account of the story.

In the year 206 BCE, after the fall of the Qin Dynasty, Liu Bang's army, confronted with the dominant position of Xiang Yu, was compelled to accept the latter's territorial allocation—the remote regions of Bashu and Hanzhong (present-day Sichuan and southern Shaanxi). Meanwhile, Xiang Yu self-styled himself as the Overlord of Western Chu and granted the fertile Guanzhong region to three surrendered Qin generals, aiming to prevent Liu from re-entering Guanzhong. Due to insufficient troops, Liu temporarily accepted this arrangement, yet he was unwilling to remain in such a remote corner indefinitely. During his journey to Hanzhong, Liu's counselor Zhang Liang advised him to burn the plank roads along the way to show that he has no intention of returning east to contend for the throne, and thereby lull Xiang Yu and the Qin generals into a false sense of security and reduce their vigilance. Liu adopted Zhang's advice and burnt the plank roads. A few months later, Liu deemed the time ripe for counterattack. He employed the strategy proposed by General Han Xin, ostensibly dispatching a small force to repair the plank roads, creating a pretense of preparing to launch an attack via these roads to divert the enemy's attention. Meanwhile, he secretly dispatched troops to launch a surprise attack on Chencang via alternative routes. During the process of repairing the plank roads, Liu deliberately created a commotion, misleading Xiang Yu and his allies into believing that he intended to return to Guanzhong via the plank roads. In reality, Liu's main army, led by Han Xin, took a detour and launched a surprise attack on Guanzhong through the Chencang Ancient Road. As Xiang Yu's attention was diverted by the plank roads, the defenses in the Guanzhong region were relatively weak, allowing Liu's army to successfully capture key locations such as Chencang.

This anecdote not only demonstrates Liu's wisdom and courage but also reveals the essence and

intricacies of military strategy. Furthermore, it has become a significant component of Chinese culture, widely celebrated and quoted by later generations.

3.2 Wu Dings Opening the Mountains

During the period of the Ancient Shu Kingdom, the Shu region was surrounded by towering mountains and deep, secluded valleys, with a sparse population and isolation from the outside world. With the gradual development of Chinese civilization, the civilization of Ancient Shu thrived silently on this enclosed land. During the reign of the twelfth emperor of the Kaiming Dynasty, the capital of Shu was relocated to the fertile Chengdu Plain. The powerful Qin State had always coveted the fertile lands of Shu, yet due to the treacherous terrain that hindered military passage, its ambitions remained unfulfilled. In order to conquer Shu, King Huiwen of Qin devised two stratagems: the Golden Ox Stratagem and the Beauty Seductive Stratagem.

The Golden Ox Stratagem: King Huiwen of Qin ordered the creation of five stone oxen and placed piles of gold behind their hindquarters, falsely claiming that these stone oxen were golden and capable of producing a pile of gold each day. This news quickly heard by the king of Shu, who, being avaricious, was greatly intrigued and sent envoys to Qin to request the gift of these golden oxen. King Huiwen readily agreed but stipulated that the golden oxen were too large and heavy to transport, requiring Shu to send its own people to retrieve them. Consequently, the king of Shu dispatched five exceptionally strong men known as the Wu Ding Warriors to Qin to transport the golden oxen. The Wu Ding Warriors worked tirelessly, carving through mountains to create a road, known as the "Jinniu Road." However, upon the golden oxen's arrival in Shu, the king discovered that they did not produce gold, leaving him furious and helpless. He was forced to return the stone oxen and scolded King Huiwen for breaking his word. Upon hearing that the Jinniu Road had been opened, the Qin state was greatly pleased, however, they harbored deep apprehension towards the Wu Ding strongmen due to their immense strength, and dared not launch an immediate attack. Consequently, they devised another stratagem—the beauty seductive stratagem.

The Beauty Seductive Stratagem: King Huiwen of Qin, cognizant of King Shu's not only avarice for wealth but also his fondness for beauty, dispatched envoys to inform King Shu that Qin possessed five fairies-like beauties whom they were willing to present as a tribute. Upon hearing of the beauties' arrival, King Shu immediately forgot his old grievances and fell into the enemy's trap once again. He once more dispatched the Wu Ding strongmen to Qin to escort these five beauties back to Shu. While returning with the beauties through the place of Zitong, the Wu Ding strongmen suddenly saw a huge snake slithering into a mountain cave. One of the strongmen hastily rushed over to grab the snake's tail, intending to slay it and rid the people of this menace. However, the snake was immense and could not be moved by one person alone, so the five brothers came to assist. As the snake was almost pulled out, a loud bang echoed, shaking the earth and mountains, causing a massive landslide. In the blink of an eye, the five heroes and the five beauties were crushed to death, turning into a pool of bloody mud, while a single mountain was split into five peaks. The people held a deep affection for these five strongmen, and thus named the mountains "Wuding Mountains." Hearing that the five Wu Ding heroes had perished and the path to Shu had been cleared, the King of Qin recognized that the opportunity to invade Shu had ripened. Consequently, he dispatched a large army to attack Shu via the Jinniu Road, swiftly leading to the conquest of Shu. This marks the tragic conclusion of the story, and explains the origin of the roads of Jinniu.

The allusion of "The Wu Dings Opening the Mountains" has become a vital component of the Shu Road culture in China. It unveils the essence and mysteries embedded within military strategies, showcasing the wisdom and courage of ancient peoples. Furthermore, this allusion has left behind numerous relics and place names, such as "Wuding Pass" and "Jinniu Road," serving as significant

sites for people to explore the ancient Shu civilization and commemorate their ancestors.

3.3 The Legend of Jianmen Pass

Jianmen Pass served as a crucial gateway connecting ancient Shu territory to the Central Plains, renowned for its steep terrain and abundant historical and cultural significance. Due to its strategic location, it has become a hotly contested area for military strategists over the years, nurturing numerous renowned historical figures and stories.

During the late years of the Shu Han Dynasty in the Three Kingdoms period, the Kingdom of Wei dispatched the generals Zhong Hui and Deng Ai with nearly two hundred thousand troops to invade Shu. They swiftly captured Hanzhong. In response, General Jiang Wei of Shu, leading only five thousand soldiers, retreated to Jianmen Pass. Leveraging the terrain advantages of Jianmen Pass, Jiang fortified his defenses on the cliffs, using rudimentary weapons such as rocks and bows and arrows to repel the enemy forces. Despite the vast numerical disparity, this battle lasted for over three months, with Jiang successfully warding off the elite troops of Wei numbering over ten thousand. Ultimately, however, the outcome of the campaign was influenced by Deng Ai's stealthy crossing of Yinping Pass and his direct advance to Chengdu, forcing Shu's ruler Liu Shan to surrender. Yet, Jiang's bravery and deeds were immortalized, becoming a legendary tale. The defense of Jianmen Pass by Jiang represented a crucial battle in Shu Han's resistance against the Wei invasion. This story is a historical tale filled with bravery, wisdom, and tragic heroism, showcasing Jiang Wei's military prowess as a renowned general of Shu Han and his unwavering loyalty to his country and people.

During the revolutionary era, Jianmen Pass also served as a witness to the heroic deeds of the Red Army. In the spring of 1935, the Fourth Front Army of the Red Army, aiming to break the enemy's encirclement and suppression plan, decided to advance towards the border of Sichuan and Gansu, initiating the Jialing River Campaign. In this campaign, Jianmen Pass became the focal point of contention between the two sides. Under the leadership of Commander-in-Chief Xu Xiangqian and Political Commissar Chen Changhao, the Fourth Front Army concentrated its superior forces and launched a fierce attack on Jianmen Pass. Due to the tenacious resistance of the defending enemy, who relied on the formidable terrain and sophisticated equipment, the battle was exceptionally intense and arduous. Facing immense difficulties in frontal assaults, the Red Army soldiers launched a surprise attack from the side, ultimately annihilating the defending enemy forces and capturing Jianmen Pass. This victory not only broke through the enemy's defensive line but also greatly boosted the morale of the Red Army, laying a solid foundation for subsequent strategic actions. This battle not only demonstrated the bravery and tenacity of the Red Army soldiers but also made significant contributions to the development of the Chinese revolutionary cause. In summary, the story of the Red Army's capture of Jianmen Pass is a history filled with hardships and glory. It is not only an important chapter in the history of Chinese revolution but also a powerful source of inspiration for future generations to continue moving forward.

In general, the cultural stories of the Shu Road are rich, colorful, and vividly engaging. The stories along the Shu Road have been widely circulated in the Sichuan and Shaanxi regions, serving as a significant source of spiritual and cultural nourishment for the local populace. However, from the perspective of the dissemination scope of it, the relatively confined region indicates a need for further exploration and extensive practice in terms of their dissemination. In other words, there is a pressing requirement to delve deeper and engage in broader initiatives to disseminate the stories of the Shu Road culture.

4. The Dissemination Strategies of Shu Road Culture and its Cultural Stories

The dissemination of Shu Road Culture and its Cultural Stories necessitates a multifaceted approach, encompassing various strategies tailored to both domestic and international audiences. To further promote the dissemination and development of Shu Road culture and its cultural stories, an in-depth exploration is required from the perspective of communication studies, focusing on several aspects including the cultural transmitters, the audience, the dissemination content, and the dissemination media (Zeng Yuqin)[6].

Firstly, from the perspective of the transmitters, the transmitters' screening of Shu Road culture and the choice of transmission strategies directly impact the dissemination effectiveness of Shu Road culture. Mainstream transmitters, including local governments, enterprises, social groups, and individuals, need to enhance their learning and understanding of Shu Road culture itself. Local governments should play a leading role by collaborating with cultural research institutions, cultural tourism enterprises, and relevant cultural organizations to jointly promote the dissemination of Shu Road culture. Cultural institutions, such as museums and cultural centers, can regularly organize activities like cultural lectures, calligraphy and painting exhibitions, storytelling sessions, poetry competitions, and so forth, to bring Shu Road culture and various cultural elements into people's lives. Various social groups, such as the Guangyuan Shu Road Culture Research Association and the Jiange County Shu Road Culture Federation, can leverage their specialized research expertise to explore, disseminate, and popularize Shu Road historical culture, as well as conduct various cultural and social science popularization activities. These groups can contribute to the research, development, and inheritance of Shu Road culture, as well as to the planning, development, and decision-making of Shu Road cultural industries. Furthermore, they can unite a vast number of Shu Road culture researchers, including intangible cultural heritage inheritors, literary workers and artistic workers, to integrate Shu Road culture into daily life through creation and performance.

Secondly, from the perspective of dissemination audience, the recipients of Shu Road culture occupy a pivotal position in the dissemination process. They serve as a litmus test for the effectiveness of Shu Road culture dissemination, and their level of cognition towards this culture determines the quality of dissemination outcomes. The renowned American humanistic psychologist Abraham Maslow categorized human needs into five hierarchical levels: physiological needs, safety needs, love and belonging needs, esteem needs, and self-actualization needs. As consumers of Shu Road cultural products, the dissemination audience exhibit varying psychological tendencies in receiving cultural knowledge, and the higher their level of cognition, the better the dissemination outcomes tend to be. Primarily, the dissemination audience of Shu Road culture are the residents along the Shu Road in Sichuan and Shaanxi provinces. Due to their extensive knowledge of local culture and related stories, these residents have a high degree of recognition for Shu Road culture, resulting in a "hot" dissemination environment locally. However, as Shu Road culture has not truly gone global, non-local populations, including those from other provinces and even foreign countries, have limited understanding of the Shu Road itself and its culture. Consequently, the dissemination status encounters a "cold" reception, leading to an overall situation where Shu Road culture is warmly embraced internally but coolly received externally. In today's era where new media has become a significant dissemination pathway, we must integrate scientific channels and select efficient and reasonable dissemination methods within our capabilities to spread Shu Road culture to more potential cultural audiences, particularly international ones. This endeavor aims to achieve the inheritance and preservation of Shu Road culture.

Thirdly, from the perspective of dissemination content, although Shu Road culture is a traditional culture in China, its dissemination hinges on its alignment with the values advocated in modern society, which is a prerequisite for audience recognition and acceptance. Therefore, it is imperative

to continuously explore the intrinsic value of Shu Road culture and identify points of convergence with the values of modern society in transition, as well as the international community, thereby rendering it suitable for dissemination within both modern and international contexts. The dissemination content of Shu Road culture is rich and diverse, encompassing both material and immaterial elements. Material cultural elements primarily include Shu Road transportation relics, cultural sites, and natural landscapes. These elements constitute a vital component of Shu Road culture, bearing abundant historical information and unique cultural value. For instance, ancient plank roads, passes, post stations, stone inscriptions, and sculptures along the Shu Road are significant material cultural heritage items, witnessing the development of ancient transportation, the evolution of military defense, and the history of cultural exchanges. By establishing cultural heritage databases, developing cultural tourism routes, and intensifying the preservation and restoration efforts of material cultural heritage, the integration and utilization of material cultural resources can be better achieved. Immaterial cultural elements mainly encompass literary and artistic creations, legendary stories, folk arts, folk activities, religious beliefs, and other aspects related to the Shu Road. These elements embody the soul of Shu Road culture and serve as crucial carriers reflecting its extension and connotation. For example, folk tales, songs, and operas associated with the Shu Road are important intangible cultural heritage items. Through oral transmission and performing arts, they convey the unique charm of Shu Road culture. Leveraging language and writing, documentaries, film and television production, combined with modern technological means such as Virtual Reality (VR) and Augmented Reality (AR), the digital exhibition and interactive experience of intangible cultural heritage can be facilitated, enabling the public to more intuitively understand and appreciate the charm of Shu Road culture.

Lastly, from the perspective of dissemination media, in addressing the limited conditions for cultural preservation and exhibition, the Forbidden City has introduced an APP format in conjunction with the development of mobile terminal products such as smartphones[7], serving as an exemplary case for the promotion of Shu Road culture. To broaden the audience for Shu Road culture, local governments or cultural tourism enterprises can endeavor to develop an online tour APP dedicated to Shu Road culture, leveraging mobile terminals such as smartphones to disseminate this culture. The APP should incorporate rich media content including languages, texts, and videos, utilizing video footage to narrate stories of Shu Road, complemented by elegant commentary that brings historical figures and tales to life in an intimate manner, thereby making Shu Road culture less abstract and more vividly accessible. Furthermore, efforts should be intensified to collaborate with mainstream media and leading platforms to enhance the visibility and influence of Shu Road culture. Given the current limited popularity of official WeChat or Blog accounts of various Shu Road-related institutions, to strengthen the dissemination of Shu Road culture, it is advisable to leverage well-known self-media accounts and websites for promotion, such as partnering with renowned travel websites like Meituan, Qunar, and Tuniu, with the aim of opening up the tourism market and elevating the profile of scenic spots and relics along the Shu Road. Additionally, the tourism industry and cultural dissemination are mutually reinforcing. The tourism industry has become a common realm of entertainment for the masses and its development signifies an improvement in national living standards and consumption capacity. By regularly hosting the international cultural tourism festival of the great Shu Road, developing culturally distinctive tourism products and routes, and other activities, domestic and international tourists can be attracted to visit and experience, thereby promoting the domestic and international dissemination of Shu Road culture.

5. Conclusion

The exploration of Shu Road and its culture, with a particular emphasis on its intangible cultural stories, reveals a profound and diverse heritage that deserves global recognition and appreciation. By examining the connotations, classifications, and representative stories of Shu Road culture, as well as considering the multifaceted aspects of its dissemination, this study contributes to the efforts of promoting Chinese culture internationally. As Shu Road culture continues to find innovative ways to present its charm to the world, it not only enriches global cultural diversity but also fosters cross-cultural understanding and respect. Therefore, the ongoing efforts to disseminate Shu Road culture should be encouraged and supported. As we continue to explore and share the unique qualities of this cultural heritage, we not only enrich the global cultural landscape but also contribute to the broader goal of fostering cross-cultural understanding and respect. Let us cherish and celebrate the diversity of our cultural heritage, and strive to ensure that it continues to shine brightly for future generations to enjoy and appreciate.

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