Original Paper

Analysis of Su Shi's IP Revival and Reconstruction and Overseas Chinese Community Communication Strategy Based on the New Media Matrix

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Abstract

Looking through My Home on the Shu River: Su Shi in Meishan, the sound of the Min River and the ancient cypress trees of the Three Su Temple seem to pull the "young Su Shi" back from the historical narrative to reality, presenting a vivid picture within reach. Meishan is not only Su Shi's hometown, but also a constantly evolving spiritual coordinate, which not only lays the foundation for the growth of the family, but also shapes the open mind inspired by the landscape. With the theme of "Tracing Cultural Roots—Su Shi in Meishan", if Su Shi's IP wants to truly achieve revival and overseas dissemination, it must go beyond symbol accumulation and superficial tribute. On the contrary, it should transform the original resources into a narrative system so that it can be identified by new media, recognized by young people, and arouse the emotional resonance of overseas Chinese.

Keywords

Su Shi IP, New Media Matrix, IP Revival and Reconstruction, Overseas Chinese Community, Cross-Cultural Communication

1. The Spiritual Core of Su Shi's IP Nurtured by Meishan Cultural Heritage

The most moving thing about My Home on the Shu River: Su Shi in Meishan is its detailed portrayal of family upbringing and character. The scene of Su Shi eavesdropping on his father's sermon outside the Sha Hu Xing courtyard in a young age brought the "genius" from abstract myths into the logic of growth. In Explanation of Naming My Two Sons, Su Xun established the moral coordinates for the two brothers, emphasizing the complementarity of tenacity and stability. Madame Cheng's warning of "don't dig up long-buried treasures" anchors the boundaries of values in daily behavior. The bustling

streets of Meishan, the rushing flow of the Min River, and the inclusiveness of the Shu region jointly shaped the calmness of Su Shi's later "straw cloak against misty rain, a life of ease" and the open mind of "where my heart is at peace, there is my home".

From the perspective of cultural geography, the significance of Meishan to Su Shi is that it provides him with a sustainable "sense of place" and a sense of belonging that can be returned. This sense of belonging is not only an emotional attachment, but also a symbolic resource for building identity. Through text analysis and studying the images and words related to Meishan in Su Shi's works, it can be found that expressions such as "Shu River" and "my home" appear repeatedly at different stages of his life—when he was exiled, they supported his spirit; at the end of his life, they affirmed his sense of belonging. This repeated appearance is not only out of poetry, but also a self-evoking of cultural memory, which shows that Meishan, as the place of origin, continues to participate in Su Shi's self-narrative. In addition, from the sociological perspective of family tradition inheritance, the Three Su family tradition shows a clear intergenerational inheritance chain, and shows observable and vivid continuity in the local society of Meishan. This provides researchable and well-founded support for the "spiritual core" of Su Shi's IP. At the same time, it has also driven the tourism development of the regional culture of Meishan Three Su Temple. Three Su Temple Museum is a representative cultural heritage unit in Meishan cultural tourism, which can enhance the spirit of the city and inherit historical and cultural heritage. Its derived cultural and creative products can promote the development of tourism, improve economic and industrial efficiency, carry forward traditional culture, and enhance national confidence.

2. The Revival and Transformation of Su Shi's IP Under the Empowerment of the New Media Matrix

2.1 When "Dongpo Jushi" Meets "Generation Z"

In short videos and community platforms, Su Shi is being reinterpreted from a perspective that is closer to the public. Young users no longer contact Su Shi only through chanting, but are increasingly inclined to learn about him through music adaptation, animation narrative and lifestyle content. The reason why these adaptations and re-creations are so popular on these platforms is that content creators have transformed Su Shi from a "cultural peak of looking up" to a "material for life dialogue". Through the naughty, friendship, dietary preferences and the ups and downs of official life and other materials of youth, Su Shi shows a complete personality. This revival is not a fading of the classics, but a redefinition of the entry point. The creator uses narrative techniques that are closer to the contemporary context to embody political struggle into workplace situations, integrate poetic images into emotional expression, and combine calligraphy aesthetics with aesthetic consumption. Users use poems as signature and social language in the comment area, indicating that Su Shi's IP has the communication attribute of "available".

2.2 The "Use and Satisfaction" Effect of New Media Communication

Observing the content of different platforms, it can be seen that users' satisfaction mainly comes from three experiences. The first is the playability of symbols. The creator converts symbols such as "Dongpo Pork" and "Bamboo Sticks and Straw Shoes" into emojis, filters, emoticon packs and phrases, providing a lightweight carrier for traditional culture that is convenient for instant dissemination. The second is narrative participation. The interactive content lowers the threshold of participation and enhances the sense of immersion through visiting the Three Su Temple, time-travel dialogues, theme challenges and co-creation. The third is emotional positioning. Su Shi's large amount of content, such as "healing copywriting", "coping with adversity" and "resonating with people in the workplace", has enabled his life experience to provide psychological support for people under contemporary pressure. The key to matrix operation lies in the division of labor and collaboration: short videos are responsible for diverting and breaking through circles, long-form platforms are responsible for knowledge accumulation and clarification of views, and live broadcasts and communities are responsible for real-time interaction and relationship maintenance. More importantly, the matrix should establish a unified content framework and material library to ensure that the narratives on different platforms complement each other rather than overlap. This can transform the fleeting "short, fast and superficial" interests into "deep, slow and refined" cultural understanding, and finally consolidate into sustainable user relationships and community identity.

3. The Innovative Communication Path of Su Shi's IP in Overseas Chinese Communities

3.1 Resonance: Where the Heart is at Peace is "My Home"

Overseas Chinese's sense of closeness to Su Shi often begins with emotional resonance and gradually develops into cultural identity. Immigrants and international students often face pressures such as identity conversion, emotional alienation and integration into foreign societies. Su Shi's long-term life experience of exile and migration just provide them with a spiritual projection mirror. In elegant online parties and community reading fairs, participants often regard the calmness in "Calming the Waves" as self-encouragement, the thoughts in "May We Live Long" as the expression of family affection across time and space, and the philosophy in "Where the Heart is at Peace" as the psychological pillar of facing the uncertainty of life. The advantage of communication here lies in "similar life situations". Overseas Chinese do not need to be repeatedly told about Su Shi's literary status; they need a cultural language that can interpret their own experiences. Understanding Su Shi as a cultural partner closely related to his own destiny helps to cultivate stable emotional attachment and community memory.

3.2 The Strategy of "Community-level Accurate Positioning" in Cross-cultural Communication

The main challenge facing the overseas promotion of Su Shi's IP is to understand the cost and cultural discount in the cross-cultural context. Therefore, the communication strategy should adopt a precise positioning strategy at the community level to reduce friction and improve the conversion rate. The overseas Chinese community is not a homogeneous group; at least three core levels can be identified

for differentiated content matching. The academic level gives priority to the credibility and depth of interpretation of knowledge. The dissemination side should provide bilingual texts, translation comparisons, conceptual explanations and academic lectures to create referenceable knowledge products. The life level attaches importance to the reproduction of the scene. The dissemination side can design activity packages and tutorials with the theme of food, calligraphy, festival activities and parent-child education to bring Su Shi from text to experiential life practice. At the emotional level, it is necessary to build an empathetic narrative. The dissemination side can organize themed essay competitions, story interviews, online recitation, community mutual assistance and other activities to transform Su Shi's life philosophy into shared psychological resources. Platform distribution also needs to adapt to overseas ecosystems: short video platforms are responsible for triggering algorithm recommendations through bilingual recitation, micro-stories and cultural challenges; YouTube and podcasts are more suitable for carrying long narratives and in-depth interpretation; Facebook and community tools are more suitable for consolidating activity organization and user relationships. Thus, a point-to-area communication structure is formed, and the transformation from content touch to identity recognition is realized through continuous operation.

4. Conclusion

Through My Home on the Shu River: Su Shi in Meishan, it can be clearly seen that the Min River in Meishan carries not only nostalgic images, but also a series of cultural resources that can be activated by the contemporary communication system. The revival and reconstruction of Su Shi's IP must start from its source, so that young people can establish a channel of understanding through interesting, participatory and empathetic content. Overseas communication should abandon the generalized narrative model and adopt the logic at the community level to provide more suitable content forms and interaction mechanisms for different communities. By transforming cultural distance into emotional connection and arousing emotional resonance through real situations, Su Shi's IP can be constantly "reborn" in social circles, communities and even cross-ocean life, so as to revive the vitality of Chinese cultural heritage in a more modern way.

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