

Embodiment, Recreation, and Empathy: The Narrative Paradigm Shift of Qiaoxiang Intangible Cultural Heritage Cross-Cultural Communication Driven by Generative AI

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ABSTRACT

In the context of the deep integration of digital technology iteration and cultural heritage protection, the cross-cultural communication of Intangible Cultural Heritage (ICH) in Qiaoxiang (hometowns of overseas Chinese) is undergoing a paradigm shift from "digital storage" to "intelligent generation." As a significant source of Chinese overseas migration culture, Jiangmen Qiaoxiang's ICH resources carry unique diasporic memories and ethnic identities. However, facing the intergenerational gap of the new generation of overseas Chinese and the contextual barriers of heterogeneous cultures, traditional static display and one-way communication modes have become ineffective. Generative Artificial Intelligence (AIGC), with its powerful multimodal generation, deep semantic understanding, and human-computer interaction capabilities, provides ontological technical support for reconstructing the communication field of Qiaoxiang ICH. Based on theories of media ecology, phenomenology of perception, and narratology, this paper deeply analyzes the triple narrative paradigm shift of Qiaoxiang ICH communication driven by Generative AI: the shift from visual gaze to embodied immersion in "presence" narratives, utilizing multi-sensory channels to reshape the hometown experience of diasporic groups; the shift from static replication to creative generation in "recreation" narratives, activating the endogenous power of ICH through the modern translation of cultural symbols by algorithms; and the shift from one-way inculcation to emotional resonance in "empathy" narratives, rebuilding intergenerational emotional connections through anthropomorphic interaction and affective computing. The study suggests that AIGC is not merely a technical tool but a generative force reconstructing Qiaoxiang cultural memory and identity. By building a "human-machine collaborative" living inheritance mechanism, it can effectively dissolve the "cultural discount" in cross-cultural communication and realize the global expression and localized acceptance of excellent traditional Chinese culture.

KEYWORDS

Generative AI; Qiaoxiang Intangible Cultural Heritage; Cross-Cultural Communication; Narrative Paradigm; Embodied Communication; Cultural Memory

1. INTRODUCTION

1.1. Problem Statement: Qiaoxiang ICH and Cultural Anxiety in the Digital Age

Qiaoxiang culture, as a unique product of the interaction between modern Chinese migration history and the globalization process, is an important specimen of the extension and localized development of Chinese culture overseas. Jiangmen, known as the "First Qiaoxiang of China," possesses rich and

unique Intangible Cultural Heritage (hereinafter referred to as "ICH") resources. These include the construction techniques contained in the "Kaiping Diaolou and Villages" listed in the World Heritage List, as well as national or provincial ICH projects such as "Qiaopi" (Silver Letters), Taishan Guangdong Music, Xinhui Palm Leaf Craft, and Baisha Maolong Brush making techniques. These ICHs are not only the crystallization of skills and arts but also the common historical memory, emotional sustenance, and spiritual home of Chinese people at home and abroad, carrying the belonging of "root" and the identity of "soul."

However, in the era of Liquid Modernity and deep globalization, the living inheritance of Qiaoxiang ICH faces unprecedented "cultural anxiety." This anxiety stems mainly from ruptures in three dimensions: First, the obstruction of time and space and the disappearance of the field. With the acceleration of urbanization, the traditional village ecology of Qiaoxiang is gradually disintegrating, and the "native soil" on which ICH relies is becoming increasingly barren. Overseas Chinese, especially the new generation (Second or Third Generation Huayi), due to long-term separation from their native environment, have seen their cognition of their hometown degenerate from concrete sensory experiences to abstract geographical symbols. Second, the intergenerational gap and the abrasion of memory. As the older generation of immigrants gradually passes away, they take with them a large amount of unrecorded oral history and emotional experiences as carriers of "lived memory." Growing up in heterogeneous cultural environments and influenced by the acculturation of the mainstream culture in their countries of residence, the new generation of ethnic Chinese has an increasingly weak sense of identification with their ancestral culture, facing a serious risk of "cultural amnesia." Third, the failure of communication and the lack of context. For a long time, the external communication of Qiaoxiang ICH has mainly relied on traditional modes such as museum exhibitions, documentary screenings, or stage performances. These modes are mostly based on the logic of "ocularcentrism," focusing on the static display and one-way inculcation of ICH forms, lacking interactivity and a sense of participation, and making it difficult to dissolve the cognitive barriers and cultural misreadings of the audience through "deep narratives" in a cross-cultural context.

From the perspective of Digital Humanities, early digitization protection of ICH—the "ICH 1.0" era—was mainly dedicated to converting analog signals into digital signals, establishing databases and digital archives. While this solved the problem of "preservation," it failed to effectively solve the problems of "communication" and "activation." Digital archives often sleep in servers, lacking touchpoints to connect with contemporary audiences. How to break through the limitations of physical time and space, cross language and cultural barriers, activate dormant digital resources, and make them "come alive" in the new media environment has become an urgent topic for Qiaoxiang ICH protection.

1.2. Technological Opportunity: The Ontological Innovation of Generative AI

Since 2022, the explosive growth of Generative Artificial Intelligence (AIGC) technologies represented by ChatGPT, Midjourney, and Sora marks a paradigm shift in artificial intelligence from "Discriminative" to "Generative." Unlike User Generated Content (UGC) in the Web 2.0 era or early algorithmic recommendations, AIGC possesses human-like cognitive capabilities of "understanding-reasoning-generating" based on massive data. It can not only process single-modal information such as text, images, audio, and video but also achieve cross-modal semantic alignment and content generation.

From the perspective of communication studies, Generative AI is not only a tool to improve content production efficiency but also a medium that reconstructs the human information environment and modes of perception. Marshall McLuhan argued that "the medium is the extension of man." As an intelligent medium, AIGC is becoming the external extension of human imagination and memory. In the field of cultural heritage, the intervention of AIGC has triggered innovation at the ontological

level: ICH is no longer a fixed, closed "remnant," but has become a computable, interactive, and generative "data stream."

General Secretary Xi Jinping profoundly pointed out: "We must use modern scientific and technological means to strengthen the protection, restoration, and comprehensive utilization of ancient books and collections, so that Chinese culture, together with the colorful cultures created by peoples of all countries, can provide correct spiritual guidance for mankind." This statement points out the direction for technology empowering cultural inheritance. In this context, exploring how Generative AI intervenes in the cross-cultural communication of Qiaoxiang ICH has not only important technical application value but also profound cultural strategic significance. It concerns how to use the most cutting-edge technological means to master the discourse power of Chinese culture in global digital competition, and how to reconstruct the "Digital Hometown" through technology to build a spiritual community for overseas Chinese worldwide [1].

1.3. Research Path and Theoretical Framework

This paper aims to transcend the perspective of mere "technological instrumentalism" and examine the deep transformation of the communication paradigm of Qiaoxiang ICH driven by AIGC from the intersecting dimensions of narratology and media ecology. Traditional ICH narratives are often linear, closed, and based on authoritative perspectives; whereas ICH narratives after AIGC intervention are non-linear, open, and based on algorithms and user co-creation.

The article will discuss around three core concepts: "Embodiment," "Recreation," and "Empathy":

Embodiment: Focuses on how AIGC, through multimodal generation technology, breaks the "disembodied" visual gaze, builds an "embodied presence" perceptual experience, and solves the problem of "time-space obstruction."

Recreation: Focuses on how AIGC utilizes the creative generation capabilities of large models to perform modern translation and text restoration of ICH symbols, solving the problems of "contextual scarcity" and "obsolete forms."

Empathy: Focuses on how AIGC establishes emotional connections between humans and machines through anthropomorphic interaction and affective computing, solving the problems of "intergenerational gaps" and "emotional alienation."

Through the progressive analysis of these three dimensions, this paper attempts to build a new paradigm for the living inheritance of Qiaoxiang ICH adapted to the intelligent age, providing theoretical references for relevant policy formulation and practical operations.

2. FROM "VISUAL GAZE" TO "EMBODIED PRESENCE": SPATIAL NARRATIVE RECONSTRUCTION DRIVEN BY AIGC

Under the dominance of traditional visual culture, the digital communication of ICH is often simplified into "image display" or "video playback." The audience stands on one side of the screen, "gazing" at the cultural object on the other side with a scrutinizing eye. This communication mode based on Cartesian "mind-body dualism," while ensuring the objectivity of observation, creates an insurmountable psychological distance. For overseas Chinese who have never set foot on their ancestral land, these visual symbols lacking bodily participation are often pale and powerless. Phenomenological philosopher Maurice Merleau-Ponty emphasized that "the body is the field of perception," and we perceive the world through the interaction between the body and the world [2]. The development of Generative AI technology, especially the maturity of multimodal fusion and 3D scene generation technologies, is driving the transformation of ICH communication from "visual hegemony" to "embodied immersion."

2.1. Sensory Reshaping: "Synesthetic" Narrative of Multimodal Generation

The reason why ICH becomes "living" culture lies in the fact that it often contains a large amount of tacit knowledge and bodily memory that are difficult to articulate. For example, the craftsmanship of Xinhui dried tangerine peel involves not only the visual image of drying but also the unique smell of citrus peel fermenting in the sunlight and the tactile sensation of fingertips when flipping the peel; the performance of Taishan Guangdong Music is not only the presentation of the score but also an auditory field of eye contact and breathing coordination among musicians. Traditional graphic media strip away this multi-sensory information, leading to the depreciation of ICH charm.

AIGC technology provides a restoration solution for this "sensory deprivation," achieving "synesthetic" narrative through Multimodal Generative Models [3].

Algorithmic Restoration of Auditory Landscapes: Using Text-to-Audio models, we can reconstruct the historical soundscape of Qiaoxiang based on descriptions in historical documents. For example, when displaying the port culture of Jiangmen a century ago, AI can automatically synthesize realistic environmental sound effects based on prompts such as "wharf," "steamboat," "porters," and "dialect peddling." Furthermore, for lost Saltwater Songs (Xianshuige) or Wooden Fish Songs (Muyuge) passages, AI can synthesize original singing audio by learning the voiceprint characteristics and singing patterns of existing old artists, combined with scores and lyrics. This auditory sense of presence can instantly penetrate visual defenses and act directly on the audience's emotional center [4].

Interactive Simulation of Tactile and Kinesthetic Senses: Combining Generative AI with haptic feedback devices, the ICH skill experience can become tangible. For example, in virtual palm leaf craft weaving instruction, AI can generate force feedback data in real-time based on the user's hand gestures, allowing users to feel the toughness of the palm leaf and the resistance of weaving through VR gloves. This kinesthetic simulation based on the principle of "mirror neurons" makes skill learning no longer boring observation but bodily imitation and acquisition.

Cross-Modal Sensory Translation: AIGC can also achieve transformation between senses. For example, using Image-to-Music models, architectural images of Kaiping Diaolou can be converted into a melody, where the lines of the building become the ups and downs of notes, and the colors of the building become the brightness and darkness of the timbre. This attempt at "architecture audibility" provides the audience with a brand new, synesthetic aesthetic experience, greatly enriching the narrative dimension of ICH [5].

2.2. Scene Suturing: The Ontological Construction of Digital Hometown

For the diaspora, "hometown" is often an imagined geographical space reconstructed by memory. Henri Lefebvre pointed out in *The Production of Space* that space is the unity of physical space, mental space, and social space. AIGC technology, combined with Neural Radiance Fields (NeRF) and 3D Gaussian Splatting technologies, can build high-fidelity "Digital Hometowns" at low cost and high efficiency, achieving the "suturing" of physical space and digital space.

Spatial Production from "Modeling" to "Generation": Traditional digital scene construction relies on manual 3D modeling, which is time-consuming, labor-intensive, and difficult to scale. AIGC technology allows us to use AI algorithms to reverse-deduce the geometric structure and texture details of 3D scenes from just a few 2D photos or drone aerial videos taken from different angles, quickly generating a digital twin of an entire village. This means that even yellowed old photos in the hands of overseas Chinese can be restored by AI into navigable 3D courtyards [6].

Dynamic and Organic Memory Field: This "Digital Hometown" is no longer a dead architectural model but a dynamic field driven by AI. Intelligent Non-Player Characters (NPCs) driven by Large Language Models (LLMs) can be implanted in it. These NPCs can be set as village "elders,"

"patriarchs," or "craftsmen," possessing independent memory banks and character traits trained based on local gazetteers and genealogies. When overseas Chinese enter this space wearing VR equipment, they can not only see the ruined walls of their ancestral homes but also talk to the "AI Great-Grandfather" sitting at the village entrance, ask about the family's migration history, and even participate in virtual "Piaose" (Floating Colors) parades [7].

Time-Space Folding and Embodied Homecoming: This narrative mode breaks the linear view of time. In the Digital Hometown, the past and present overlap. Users can switch timelines at any time, seeing the prosperity of the Diaolou when it was just built in the 1920s, and also seeing today's vicissitudes. This immersive "embodied homecoming" experience transcends simple tourism and becomes a sacred "root-seeking ritual." For the new generation of ethnic Chinese, this may be the first time they have "returned" to their hometown in a phenomenological sense, thereby re-establishing the ontological coordinate of "where I come from" through the virtual interaction between body and land [8].

3. FROM "STATIC REPLICATION" TO "CREATIVE RECREATION": CONTENT PRODUCTION PARADIGM EMPOWERED BY AIGC

For a long time, there has been tension between "Authenticity" and "Innovation" in the field of ICH protection. Traditional protection concepts often focus on "rescue recording," attempting to freeze ICH at a certain historical moment and make it a "specimen" in a museum. However, the essence of ICH is "living"; it needs to constantly evolve and regenerate in the process of adapting to the modern life context. The core characteristic of AIGC lies in "Generation," that is, creative recombination based on probabilistic statistical models. This characteristic fits the needs of living inheritance of ICH perfectly, promoting the transformation of the content production paradigm from "static replication" to "creative recreation."

3.1. Text Regeneration: Algorithmic Repair of Fractured Memory and RAG Enhancement

Qiaoxiang ICH contains massive text resources, including genealogies, Qiaopi, contracts, stele inscriptions, oral historical materials, and folk literature (such as Wooden Fish Songs, Saltwater Songs). These texts often face problems such as damaged carriers, obscure language (dialects, classical Chinese), and scattered content, leading to difficulties in cultural decoding. The breakthrough of Large Language Models (LLM) in the field of Natural Language Processing (NLP) provides powerful tools for the repair and regeneration of these texts.

Intelligent Repair Based on Context Awareness: For incomplete Qiaopi or moth-eaten genealogies, large models based on Transformer architecture can master specific language styles, vocabulary habits, and social background knowledge by learning massive historical corpora from the same period. When inputting incomplete text, AI does not simply fill in the blanks but performs high-probability prediction and completion of missing content based on deep semantic understanding. For example, when repairing a damaged Silver Letter sent from San Francisco to Taishan in the 1930s, AI can reasonably infer the missing paragraphs possibly involving economic hardship and homesickness based on residual keywords such as "Chinese Exclusion," "unemployment," etc., combined with historical databases, and provide multiple versions of repair suggestions for experts' reference [9].

Retrieval-Augmented Generation (RAG) and Knowledge Graph: To solve the problem of "Hallucination" that large models may produce, Retrieval-Augmented Generation (RAG) technology can be introduced. Construct an exclusive "Jiangmen Qiaoxiang Culture Knowledge Base" (containing local gazetteers, genealogy data, ICH encyclopedias). When AI generates content, it retrieves this knowledge base in real-time to ensure that the generated information conforms to

historical facts and cultural logic. This makes AI not only a creator but also a knowledgeable "textual researcher."

Cross-Lingual and Cross-Contextual Cultural Translation: The difficulty of ICH communication often lies in the understanding threshold of dialects and classical Chinese. AI can not only achieve high-precision mutual translation of "Dialect-Mandarin-English" but also perform "cultural translation." For example, automatically rewriting the dry lineage tables in genealogies into fascinating family chronicle stories; automatically generating modern vernacular annotations or corresponding English background introductions for obscure allusions in Wooden Fish Songs. This text regeneration is essentially a modern encoding of ICH content, enabling it to be successfully decoded by contemporary audiences [10].

3.2. Visual Reconstruction: Modern Translation of Cultural Symbols and Style Transfer

In the social media era dominated by visual culture, the communication power of ICH largely depends on the attractiveness of its visual symbols. Traditional ICH visual images are often labeled as "rustic" or "outdated," making it difficult to enter the aesthetic field of Generation Z. Image generation models in AIGC (such as Midjourney, Stable Diffusion) provide infinite possibilities for the modern translation of traditional cultural symbols.

Symbol Extraction and Stylized Reconstruction: In the "human-machine collaborative" creation mode, designers can extract core visual elements (Prompts) of Qiaoxiang ICH, such as the Baroque pediments and swallow's nest shooting holes of Kaiping Diaolou, the fire painting texture of Xinhui palm leaf craft, the luster of Taishan jade, etc. Input these elements into the AI model and combine modern art styles (such as Cyberpunk, Vaporwave, Minimalism, Ukiyo-e style) for Style Transfer. For example, generating a set of "Cyberpunk Style Kaiping Diaolou" illustrations, combining traditional blue brick walls with neon lighting effects, which preserves the recognizability of the Diaolou while endowing it with a sci-fi futuristic sense. This visual impact can quickly attract attention on platforms like Instagram and TikTok.

Generative Design and Cultural Product Development: AIGC can greatly reduce the design threshold and cost of cultural and creative products. By training exclusive LoRA (Low-Rank Adaptation) models, AI can learn specific ICH skill styles (such as the calligraphy flying white effect of Maolong Brush). Designers only need to input creative instructions, and AI can batch generate hundreds of cultural and creative product design schemes (such as phone cases, T-shirts, scarf patterns) and automatically adapt to product models. This high-efficiency generation capability enables ICH cultural products to achieve "small orders, quick response" and rapidly respond to market hotspots.

Decentralized Co-creation Aesthetics: The popularization of AIGC tools empowers the general public, making visual reconstruction of ICH no longer the patent of professional designers. Overseas Chinese teenagers can use AI tools to create their own ICH art works combined with their imagination of their hometown. This UGC+AIGC co-creation mode decentralizes the aesthetic interpretation power of ICH and promotes the flow and appreciation of cultural symbols in different subcultural circles.

4. FROM "ONE-WAY INCULCATION" TO "EMOTIONAL RESONANCE": THE EMOTIONAL COMMUNICATION MECHANISM MEDIATED BY AIGC

"Empathy" in communication studies refers to the emotional resonance and psychological isomorphism between the communication subject and the recipient. In cross-cultural communication, due to the existence of "Cultural Discount," simple information transmission often stops at the cognitive level and is difficult to trigger deep emotional fluctuations. For many new generations of

overseas Chinese, the hometown is an "othered" concept lacking personal emotional connection. The intervention of AIGC, through anthropomorphic interaction and affective computing, endows ICH communication with emotional depth, promoting the transformation from "one-way inculcation" to "emotional resonance."

4.1. Anthropomorphic Interaction: Cross-Space-Time Intergenerational Dialogue and "Post-memory" Reconstruction

Marianne Hirsch's "Post-memory" theory points out that the second generation indirectly inherits traumatic or decisive memories not personally experienced through the stories, images, and behaviors of the older generation. However, with the passing of witnesses, this memory chain faces a crisis of rupture. The "Digital Human" or "AI Ancestor" built based on AIGC is becoming a new medium for connecting intergenerational memories and reconstructing post-memory.

Construction and Personification of AI Agents: By collecting letters, photos, diaries, pre-death voice recordings, and family oral history data of deceased overseas Chinese, large model technology can be used to train an "AI Agent" with the specific character traits, language habits, values, and memory data of the deceased. This AI possesses not only the appearance of the deceased (through video generation technology) but also the "soul" of the deceased (through Chain-of-Thought technology).

Cross-Space-Time Dialogue Ritual: The new generation of ethnic Chinese can conduct real-time, cross-space-time dialogues with this "Digital Ancestor" through dialog boxes, voice, or even holographic projection. This dialogue is no longer a cold Q&A like a museum guide robot, but a family exchange with emotional warmth. The AI Ancestor can recount the hardships of gold mining in "Gold Mountain" back then, recall the longing for family when sending the first Silver Letter, and explain why the Diaolou was built in the hometown to defend against bandits.

Repair of Emotional Bonds: This anthropomorphic interaction greatly reduces psychological distance, concretizing grand and abstract Qiaoxiang history into private memories and personal narratives within the family. When the AI simulates the grandfather's tone to ask about the grandchild's life and exhorts "fallen leaves return to their roots" in the hometown dialect, this strong emotional impact can awaken the audience's subconscious blood identity and sense of cultural belonging. This is essentially a "root-seeking ritual" achieved through technological mediation, effectively repairing the emotional bonds broken by time and space obstruction.

4.2. Affective Computing: Adaptive Narrative with Precise Feedback

Traditional ICH communication is "broadcast-style"; regardless of who the audience is, the content and emotional tone of communication are fixed. AIGC combined with Multimodal Affective Computing technology makes the communication process possess "Emotional Intelligence" (EQ), enabling adaptive narrative with precise feedback.

Multimodal Emotion Perception: Utilizing Computer Vision (CV) technology to analyze users' facial expressions (such as smiling, frowning, crying), using Speech Emotion Recognition (SER) technology to analyze users' tone changes, and using text sentiment analysis technology to analyze users' comment content. The AI system can capture users' emotional states (such as curiosity, confusion, touched, sadness, indifference) in real-time while browsing ICH content.

Dynamic Narrative Strategy Adjustment: Based on emotional feedback, the AI narrator or digital guide will dynamically adjust the narrative strategy. For example, when the system detects that the user shows sadness and heaviness towards a tragic history of Chinese laborers building railways, the AI will automatically adjust its tone to become lower and more soothing, generating more comforting response content, emphasizing the resilience and sacrifice of the ancestors; when detecting that the user shows excitement and curiosity towards the lion dance performance, the system will speed up

the rhythm, push more high-burning motion capture images, and introduce the martial arts origin of the lion dance in depth.

Closed Loop of Emotional Resonance: This immediate emotional interplay breaks the "heartless" attribute of traditional media. Machines are no longer indifferent narrators but understanding listeners and responders. This two-way emotional flow turns the ICH communication process into a deeply interactive psychological counseling or emotional exchange ritual. Under the action of Interaction Ritual Chains, the audience's emotional energy is enhanced, thereby realizing the internalization and identification of Qiaoxiang culture in the deep psychological structure.

5. MECHANISM CONSTRUCTION AND PATH EXPLORATION: SOCIAL COLLABORATION EMPOWERED BY TECHNOLOGY

The transformation of the ICH communication paradigm driven by AIGC is not just a matter of technological application but a systemic engineering involving the government, society, technology, and individuals. To ensure the healthy development of this transformation, a collaborative mechanism of "Government Guidance - Technological Support - Community Participation - Industrial Integration" must be constructed.

5.1. Government Guidance: Standard Setting and Ethical Regulation

The government should transform from a "manager" to a "service provider" and "rule maker."

Formulating ICH Data Standards: Establish digital collection standards and metadata specifications for Jiangmen Qiaoxiang ICH to ensure that data from different institutions and platforms can be interconnected.

Ethical Review Mechanism: Issue ethical guidelines for the application of AIGC in ICH protection and establish a special ethical review committee. Focus on supervising historical nihilism issues to prevent AI from generating content that distorts history or blasphemes ancestors; supervise algorithmic bias issues to prevent technological misreading of local culture.

Intellectual Property Protection: Clarify the copyright ownership of AI-generated ICH derivatives, explore establishing an ICH digital asset confirmation and profit-sharing mechanism based on blockchain, and safeguard the legitimate rights and interests of inheritors.

5.2. Technological Support: Vertical Large Models and Infrastructure Construction

Constructing "Qiaoxiang Culture Vertical Large Model": General large models (such as GPT-4) often lack deep understanding of specific regional cultures. Cooperation should be established with universities and technology companies to fine-tune open-source base models using massive local data such as Jiangmen's rich gazetteers, genealogies, and ICH literature, training a specialized Vertical LLM that understands the Qiaoxiang dialect and history.

Building Multimodal ICH Database: Not only store text and images but also focus on collecting audio (dialects, folk songs), video (skill processes), 3D models (architecture, artifacts), and motion capture data (lion dance, martial arts) to provide high-quality "fuel" for AIGC.

5.3. Community Participation: Decentralized Co-creation Ecosystem

Crowdsourcing Mode for Overseas Chinese Communities: Utilizing Web 3.0 concepts, build a "Cloud ICH Workshop." Encourage overseas Chinese worldwide to digitally upload old photos and letters from their homes, which are then repaired by AI and included in the database. Each contributor can receive corresponding digital points or NFT badges, forming a crowdsourcing ecosystem where "everyone is an inheritor."

Exploration of DAO (Decentralized Autonomous Organization): Support the establishment of DAO organizations concerned with Qiaoxiang ICH, allowing overseas Chinese to vote on the priority of ICH digitization, fund usage, and cultural product development directions, enhancing their sense of ownership and participation.

6. ETHICAL SCRUTINY AND RISK AVOIDANCE: COLD REFLECTION AFTER TECHNOLOGICAL DISENCHANTMENT

While embracing the opportunities brought by AIGC, we must also maintain a sober theoretical self-consciousness and examine the alienation traps it may bring.

6.1. The Game Between "Digital Hallucination" and Historical Authenticity

The essence of Generative AI is probabilistic prediction, and there is an inherent defect of "Hallucination" (making things up). If AI generates fictional ICH history or incorrect skill processes based on erroneous data and presents them in high fidelity, it is extremely easy to cause cognitive confusion and even lead to the proliferation of "fake ICH." We must adhere to the principle of "Human-in-the-loop," establishing the final review power of inheritors and experts in content production to ensure that technology does not overstep its bounds and culture does not lose its authenticity.

6.2. "Algorithmic Bias" and Hidden Worries of Cultural Homogenization

Mainstream AIGC models are mostly dominated by the West, and their training corpora imply Western values and aesthetic tastes. Relying entirely on general models may lead to Qiaoxiang ICH being "Westernized" or "stereotyped" (e.g., rendering all Chinese architecture in the style of the Forbidden City, ignoring the Chinese-Western fusion characteristics of Diaolou). Therefore, mastering autonomous and controllable vertical models and training data is the key to maintaining cultural security and interpretation power.

6.3. The Fading of "Aura" and the Return of Authenticity

Walter Benjamin believed that artworks in the age of mechanical reproduction lost their "Aura." Although AI-generated works are perfect, they often lack human warmth and the beauty of imperfection. We should be clear that AIGC is only a "bridge" to ICH, not the "destination." The ultimate goal of technology is not to replace real ICH but to stimulate the audience's desire to return to reality, touch real objects, and visit their hometown through wonderful digital experiences.

7. CONCLUSION

The rise of Generative AI marks the entry of cross-cultural communication of Qiaoxiang ICH into a new era of "Embodiment, Recreation, and Empathy." This transformation is not only an iteration of communication technology but also a profound change in cultural production relations and memory construction methods. AIGC reconstructs the space-time experience through embodied presence, allowing dispersed ethnic groups to reunite in the Digital Hometown; activates cultural life through creative recreation, enabling ancient ICH to speak to the world in a young language; and rebuilds identity through emotional empathy, allowing fractured intergenerational memories to be repaired in the warmth of algorithms.

For Jiangmen Qiaoxiang, this is both a challenge and a rare historical opportunity. We must make good use of the power of technology, not only to make ICH "live" in databases but also to make it "live" in the lives and memories of overseas Chinese worldwide, becoming a spiritual link connecting

Chinese people at home and abroad, and telling the new era's Chinese stories and Qiaoxiang stories in the sea of digital civilization.

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