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Research on the connotation excavation and revitalization path of the Red Village heritage of the Long March in Ganzi Prefecture

Lifeng Sun[1*], Li Guo[2]
1.College of Fine Arts, Northwest Normal University,Lanzhou,Gansu 730070, China.
2.Department of Ecological Engineering, Xining City Vocational and Technical College, Xining, Qinghai 810000, China
***Corresponding author, E-mail: zbsn@nwnu.edu.cn**

Abstract:
Ganzi Prefecture is an important area where the Red Army passed through and achieved its rendezvous during the Long March. The construction of the Long March National Cultural Park has made villages the basic spatial units for the inheritance of red culture. This article conducts research on the heritage connotation and revitalization path of the Long March red villages in Ganzi Prefecture. The Long March heritage of Ganzi Prefecture presents a spatial pattern of "one axis, three lines, and three cores", with overall characteristics of "high content abundance and uneven carrier carrying capacity"; The connotation of heritage can be decomposed into four aspects: history, ethnicity, space, and era. Historical connotation is the foundation and core, ethnic connotation is the most recognizable, spatial connotation is the combination of red culture, ethnic culture, and plateau ecology, and era connotation has contemporary functions such as education, ethnic unity, and progress; And propose a hierarchical activation path: the main path is protective activation and digital activation, and the auxiliary path is community-based activation and narrative activation.

Keywords:
Long March Red Village; Red Village; Heritage revitalization; Connotation mining; Ganzi Prefecture

1. Introduction

In September, 2021, the Implementation Plan for the Construction and Protection of the Long March National Cultural Park (Ganzi Section) was issued. Based on the fact that 15 counties (cities) were included in the main construction scope of the Sichuan Section of the Long March National Cultural Park, Ganzi Prefecture laid out "one axis, three lines and three cores", with three key exhibition parks and four centralized exhibition belts[1][2]. The Planning for the Construction and Protection of the Long March National Cultural Park requires that the villages closely related to the historical facts of the Long March and with good basic conditions be relied on to promote the construction of the Long March Village of the Red Army [1], and the villages thus become the basic spatial unit for the inheritance of the Long March culture.

At present, the academic circles have formed a number of relatively mature paths for the Long March Red

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Village. One kind of research focuses on the survey, classification and value evaluation of red resources [3][4][5]; Another kind of research focuses on the driving effect of red tourism or red culture on rural development [6]. The above research answers "How effective is the red tourism to revitalize the countryside" and "How many resources are there and how good the quality is", but the discussion on the village level is weak, and there is little explanation on the hierarchical interpretation of heritage connotation and the relationship between path adaptation. Based on this, this paper will discuss the following three questions: What levels can the heritage connotation of the Long March Red Village in Ganzi Prefecture be divided into? What is the combination of the identification degree of each level and the carrier condition? How to adapt the activation path for different combinations?

Based on the text and literature research of public information, this paper analyzes it in three steps: sorting out the distribution, types and survival of the remains of the Long March village in Ganzi Prefecture; Based on the criterion of "whether the specific carrier can be identified" [7], the connotation of heritage is divided into four aspects: history, nationality, space and times; Put forward the specific scheme of the activation path, and make clear the respective application scope and priority of the four paths of protection, community, narration and digitalization [8].

2. The spatial distribution and typological characteristics of the Red Village heritage of the Long March in Ganzi Prefecture

The connotation of the Red Village heritage of the Long March in Ganzi Prefecture is not uniformly distributed, and there are significant differences in the richness, recognizability, and contemporary transformability of the remains at different levels.

2.1 Spatial distribution pattern

The spatial pattern of the Long March heritage in Ganzi Prefecture is shaped by the marching routes of three main forces, exhibiting the characteristics of parallel three lines and clustered nodes. The Implementation Plan for the Construction and Protection of the Long March National Cultural Park (Ganzi Section) is based on the Long March route of the Red First Army as the axis, and the Long March routes of the Red Fourth Army and the Red Second and Red Sixth Army Corps as the three lines, forming a "one axis, three lines, and three cores" layout (see Figure1); Taking the Long March route of the First Red Army as the axis, the Long March route of the Fourth Red Army, the Long March routes of the Second and Sixth Red Army Corps as the three lines, and the three core themes of the Flying Battle of Luding Bridge, Ganzi Grand Division, and Xiangcheng Xiangbala as the three main themes[1]. From the direction of the route, the Fourth Red Army marched from Danba through Daofu and Luhuoxi into Ganzi, while the Second and Sixth Red Armies marched north from Xiangcheng and Daocheng in the areas of Hetang and Xinlong. The two main forces converged in Ganzi County and headed north together; The three core areas are located in the southeast, north, and southwest, connecting the remnants of villages along the line to form a spatial skeleton that combines points and lines.

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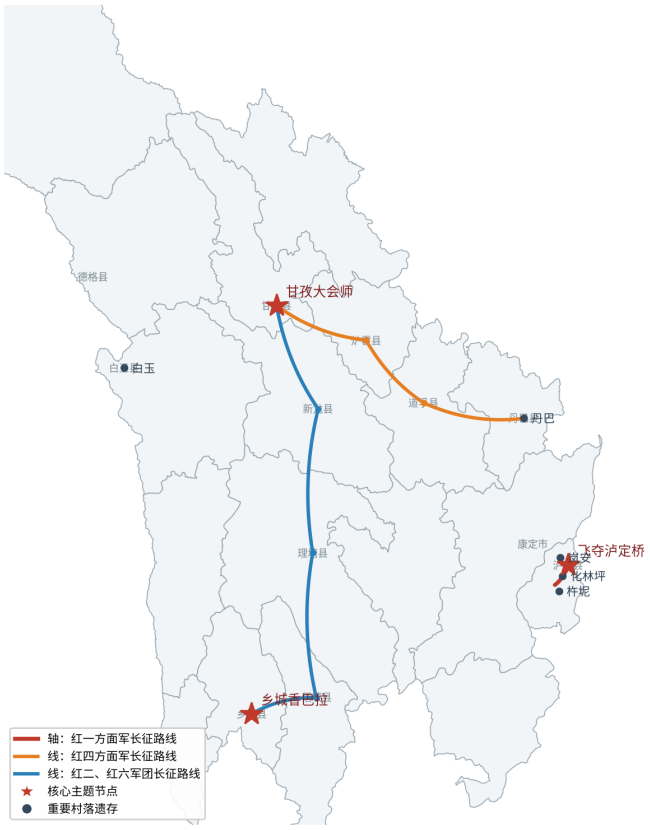


Figure 1 Schematic diagram of the spatial distribution of the Long March Red Village heritage in Ganzi Prefecture

(Note: Self-drawn by the author. The base map of administrative divisions is sourced from "Sichuan" on the National Geographic Information Public Service Platform (http://sichuan.tianditu.gov.cn/ganzi/index.aspx). The layout also incorporates the content from the "Ganzi Tibetan Autonomous Prefecture Development and Reform Commission" titled "Telling Red Stories Well, Inheriting the Long March Spirit - A Documentary of Our Prefecture's High-Level Promotion of the Construction of the Long March National Cultural Park" (https://fgw.gzz.gov.cn/gzzfgw/c100334/202206/4052b6647ece41e6966e83826c3f8976.shtml)

2.2 Type division

According to National Cultural Heritage Administration's Guidelines for the Protection and Utilization of Revolutionary Sites (Trial) (2019), the Long March Red Village Heritage in Ganzi Prefecture is divided into five categories, as shown in Table 1. In addition, there are some other forms of heritage, such as: the plaque of "Help the people and liberate independently" in the Memorial Hall of the Red Army Long March in Xiangcheng County, and the slogan of "The Red Army is not Ralph" in Jiaoba Village, Kongyu Township, kangding city.

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Table 1 Classification of Long March Heritage in Garze Prefecture

Type	main forms	representative relics
Former site of the institution	The former site of the Soviet government, the command headquarters, and the political department	The former site of the Lan'an Soviet Government, the former site of the Boba Government (the ruins of the Kongsa Building), and the former site of the Danba Tibetan
Former Residence	Former residences of leaders and generals	The former residence of Comrade Mao Zedong in Moxi Catholic Church, the former residence of Zhu De in Ganzi County, and the former residence of He Long in Baiyu
Event Site	Bridges, ferries, battlefields	Luding Bridge, Dadu River Suspension Bridge, Feiyueling and Hualinping Battle Sites
Martyrs' Cemetery	Martyrs' Cemetery	Litang County Martyrs Cemetery, Luding Red Army Martyrs Cemetery
Revolutionary Memorial Buildings	Memorial Hall/Monument/Garden/Square	Commander in Chief Zhu De and the Fifth Geda Living Buddha Memorial Hall, as well as the Rural City Memorial Hall of the Sixth Red Army Corps

2.3 the basic situation of the inheritance

As far as public information is concerned, Ganzi Prefecture has a large number of cultural relics with complete levels, which not only preserves many historical sites of Kangba nationality, but also preserves a large number of precious sites of the Long March Revolution and physical historical materials. In 2025, the Compilation of General Survey Results of Red Sites in Sichuan Province (Ganzi Volume), compiled by the Party History Research Office of Ganzi Prefecture Committee, was published publicly, presenting a relatively complete and rich map of red culture in Ganzi Prefecture. However, the distribution of red sites is not balanced, and most villages only have a small number of relics, and there are also differences in protection levels. Some sites are located in remote mountainous areas, where the problems of natural weathering and disrepair are prominent and the protection pressure is great. As far as the level of protection is concerned, Luding Bridge and Dadu River Suspension Bridge on Sichuan-Tibet Highway have been included in the national key cultural relics protection units, and the former site of Lan ‘an Soviet government has been included in the provincial protection sequence, but a large number of slogans, wooden characters and movable cultural relics have not been graded, and the census and filing work still needs to be promoted.

3. Multidimensional Connotation Exploration of Red Village Heritage during the Long March in Ganzi Prefecture

3.1 Historical Connotation

The historical connotation is the foundation and core existence of heritage, with the highest recognizability,

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and has a definite time, place, troop number, and action process.

The core military event was the Battle of Dadu River. After the Red Army forcibly crossed the Dadu River in Anshun Field, they divided their forces and captured the Luding Bridge. Flying over the Luding Bridge enabled the Central Red Army to break through the natural danger of the Dadu River and escape the dangerous situation of being blocked in the front and chased by pursuers in the back. The Luding Bridge thus became a landmark site in the history of the Long March. The time, location, and process of this site must be complete, providing a reliable starting point for the interpretation of its connotation. Afterwards, the Red Army captured Hualinping and engaged in fierce battles over Feiling, forming an important part of the campaign. As a result, the Hualinping area retained a large number of battle stories and red memories, becoming the most solid part of the Ganzi Long March heritage. In terms of military operations, Ganzi County is an important site for the main force of the Red Army to meet, with historical clues concentrated in the meeting sites, memorial facilities, and villages along the line. After entering Danba, the Fourth Red Army operated for a longer period of time in Ganzi; The Red Second and Red Sixth Army Corps met with the Red Fourth Front Army within the territory of Ganzi County, and subsequently merged into the Red Second Front Army and headed north together; Zisu Temple and Rongba Cha are key nodes for the meeting[9]. In terms of temporal clues, historical connotations can be further divided into three levels: military history, rendezvous history, and political construction history. The Battle of Dadu River constitutes the main body of military history, while the main force meets to form a node in organizational history. The Boba government and the Tibetan Independence Army bear the historical facts of political power construction and armed struggle. The three are interconnected and jointly support the integrity of the historical narrative of the Ganzi Long March.

3.2 Ethnic Connotation

If the historical connotation answers' What did the Red Army do in Ganzi ', the ethnic connotation answers' What does this period of history mean in ethnic relations'. The ethnic connotation is the most distinctive and unique aspect, and it is also the most expansive content in the various layers of the Ganzi Long March heritage.

The uniqueness of the Ganzi Long March lies in that it is the early practice scene of the CPC in exploring political power construction and ethnic policies in ethnic areas. In 1935, the Red Army established the first Soviet government in Kang District in Lan'an, and in 1936, the Chinese Soviet Boba Government was established in Ganzi County. The relationship between religious figures and the Red Army is particularly valuable for exploration. In 1936, the Red Sixth Army, led by Xiao Ke and Wang Zhen, came from Zhongdian to Dingxiang and was welcomed by the Living Buddha of Sangpi Temple. When they left and continued north, they presented a plaque to Sangpi Temple with the words "Supporting the aboriginal people, independent liberation"; The Red Army Memorial Hall was built in 1996, and General Xiao Ke personally wrote a banner that read "The Red Army's Long March to Rural Cities, Han Tibetan Coexistence Day Matchmaking"[9]. After the Red Army entered Tibetan areas, they strictly implemented ethnic and religious policies. The slogan "Red Army does not slack off" is a physical witness of disciplinary constraints, while the slogan "assisting the aboriginal people" reflects the policy of uniting and striving for the masses. The ethnic connotation thus combines the three aspects of policy history, relationship history, and ideological history.

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3.3 Spatial superposition

When the heritage falls in the village, it must be combined with the local cultural system and natural conditions. Spatial connotation is the superposition of red culture, Tibetan culture and ecological culture in the same space.

The superposition of architecture and space is the most intuitive. Many Long March remains are traditional Tibetan buildings with dual values. The Langse residence in the village of Seargong in Xiangcheng County is not only the headquarters of the Red Army, but also the local Tibetan residence. The slogan of the Red Army and the building components coexist in the same entity, and the protected object cannot be divided into the red part and the ethnic part [10]. Ecological conditions are the constraints of spatial connotation. Ganzi Prefecture is located in the alpine ecological zone, and the Beautiful Ganzi Construction Plan (2024-2035) makes binding arrangements for natural forest protection and grassland management[11]. The activation space of red villages is substantially limited by the red line of ecological protection, so the construction of large-scale service facilities may not be feasible. Therefore, spatial connotation is not only an available resource, but also a constraint that must be observed. This spatial superposition makes the red remains naturally localized, and the protection and utilization must take into account the triple values of cultural relics, national architecture and settlement life.

3.4 connotation of the times

The connotation of the times is the function undertaken by the heritage in the contemporary era. It is not inherent in history, but given under specific policies and social conditions.

In terms of educational function, the cultural heritage of the Long March has been widely incorporated into the education system of patriotism and party history. Commander-in-Chief Zhu De and the Fifth Geda Living Buddha Memorial Hall were listed as provincial patriotic education bases. After the village of Selgong was identified as the first batch of pilot villages for the construction of beautiful red villages in Sichuan Province, full-time and part-time red commentators were trained and red education activities were carried out. In terms of the function of national unity and progress, Ganzi requires that the protection and utilization of red resources should be organically combined with national unity and progress, global tourism and rural revitalization, which makes the heritage undertake the three-tier mission of revolutionary history, ethnic relations and regional development at the same time, and it is easy to dilute each other if it lacks fine design. Luding County has connected memorial halls, sites and villages in series to launch a red boutique tour line [12], making the red village a walking classroom. Under the background of rural revitalization, the revitalization of red villages is also embedded with the renovation of village capacity and the construction of rural civilization, and the extension of the connotation of the times is still expanding, which also puts forward higher requirements for its bearing design.

4. The revitalization path of the Red Village heritage of the Long March in Ganzi Prefecture

Based on the above analysis, it can be seen that the Long March heritage in Ganzi Prefecture has rich con-

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notations, but the carrying capacity of material carriers varies. Different connotations have different requirements for carriers, and a single path is difficult to balance the four goals of survival, dissemination, benefit, and understanding. Therefore, the activation path is designed in layers according to the main path and auxiliary path. The main path includes protective activation and digital activation, while the auxiliary path includes community-based activation and narrative activation; The main and auxiliary paths cooperate with each other and have their own focus, forming a complete activation chain to adapt to the actual conditions of different villages and relics.

4.1 Protective activation

Protective activation is the premise of all activation work, and the difficulty is not whether to protect it, but what to protect and to what extent.

First of all, we must identify the protected object. Among the five types of remains listed in Table 1, most of the event sites, former sites of institutions and former residences of people have entered the classified protection system. For example, in the List of Red Resources Protection in Sichuan Province (the first batch) published in 2023, four items including Luding Bridge were selected in Ganzi Prefecture; The former site of Lan ‘an Soviet government was listed as the eighth batch of provincial-level cultural relics protection units in Sichuan Province in 2012, covering the former site of the Soviet government, the top ten platforms, the Red Army Hospital and other components. For this kind of graded heritage, the focus of work is to repair the quality and environmental control. The repair must follow the traditional technology and raw materials to avoid the erasure of historical traces by “repairing the old as new”. The environmental control needs to coordinate the transformation around the former site and the upgrading of infrastructure to be consistent with the historical features. The Dadu River Suspension Bridge on Sichuan-Tibet Highway belongs to the eighth batch of national key cultural relics protection units, and its completion is a historical witness to the liberation of Xizang and the strengthening of national unity. The protection of this kind of modern industrial heritage should be based on the premise of minimum intervention, and the industrial heritage should be re-embedded into modern life by adjusting its adaptive function and ensuring sustainable utilization [13]. These remains that have been included in the hierarchical protection system have relatively clear protection boundaries, and the focus of work is on repair and environmental control. In the pilot construction of the beautiful red village, Seergong Village repaired and strengthened the Red Army resident buildings such as Langse residential buildings without changing the style, and implanted the functions of exhibition and research nearby, so that the texture of Bai Zang houses and villages was preserved as a whole, avoiding the style split caused by newly-built antique buildings [14]. This kind of function implantation based on protection has lower cost and less conflict with authenticity, which provides replicable experience for similar villages. The practical experience of Selgong Village shows that it is more feasible and attractive to implant functions based on the existing white Tibetan houses and the rural scenery of Tibetan villages than to build new service facilities, and the protective activation itself does not generate income but continues to consume resources. However, the status of protection is not optimistic, and it is urgent to clarify its protection status through census and filing. After defining the object of protection, we should also make overall plans for space. Necessary service facilities such as accommodation, parking, catering, etc. shall be arranged within the limits of ecological protection red line and cultural relics protection scope.

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4.2 Digital activation

Digital activation solves the problem of how to deliver it to more people. Ganzi Prefecture has a vast area and scattered villages, so it is difficult to cover the passenger flow in a balanced way. Digitalization can expand the spread of the heritage of the Long March Red Village in Ganzi Prefecture.

The biggest damage and loss in the heritage of the Long March Red Village in Ganzi Prefecture are slogans, wooden characters, small objects, etc., such as the vague slogan "The Red Army is not Ralph" and the movable revolutionary cultural relics scattered among the people. Its value is highly dependent on words and images themselves, and once it disappears, it can't be recovered. At present, high-precision collection, 3D scanning and image archiving are the high cost-effective coping methods, which can form permanent digital archives without changing the location and state of the heritage. As far as urgency is concerned, such rescue records should be ranked before any demonstrative digital projects. For sites that have disappeared or cannot be visited on the spot, digital restoration needs to distinguish between substitution and supplement carefully. The old site of "Banqiao Bridge" in Ganni Village, Luding County has disappeared due to geological disasters and retreated into the villagers' courtyard. Its historical facts are still complete, but the physical objects cannot be visited. It is preferable to set up signs at the place where the historical facts occurred and restore the scene by digital means. The effect of digital communication can not be measured by online exposure, and its risk lies in the fact that technology is valued over content and the standards of counties are different; The more reasonable direction is to establish a unified collection standard and data platform by the state as a whole.

The intelligent transformation of Luding County Red Army Flying over Luding Bridge Memorial Hall is a typical sample for reference. The county invested 69 million yuan to complete the exhibition of the memorial hall and the construction of the wisdom museum, and introduced technologies such as AR, VR and 3D arc screen holographic projection to transform the historical scene of "Flying the Luding Bridge" into an immersive experience space, and received a total of 290,100 tourists [12]. Its experience is worth learning from: first, focusing on high-profile core sites to form a demonstration digital experience node to drive the flow of villages along the route; Secondly, digital means are deeply combined with exhibition content, and technology serves the restoration of historical situations rather than showmanship; Thirdly, Ganzi Prefecture simultaneously promoted the construction of 3D cultural relics display system of state museums, and completed the 3D collection of 73 sets of precious cultural relics [15], which provided state-level platform support for the permanent preservation of scattered cultural relics.

4.3 Community Activation

Community-based activation solves the problem of who to activate. The practice of Ganzi Prefecture has formed two recognizable models, one of which is based on collective planning. The "1+3" industrial development alliance, led by the village party branch and involving the village collective economic stock cooperatives, village collective companies and farmers, has expanded from a single leisure village tour mode to a new "red tour" mode integrating "red cultural experience tour+leisure village tour+farming experience", realizing the community transformation of red resources; Seargong Village explored in the pilot project of red beautiful village construction, based on the cultural elements of Bai Zang housing and the pastoral sightsee-

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ing belt of Tibetan villages, combined with the red tourism resources, to help the villagers get rich together. The other is to rely on the industrial model. Hualinping village develops rural tourism on the basis of pepper industry, focusing on building a village with the theme of Long March. At the same time, the whole village people increase their income by planting pepper, making the villagers the main body and beneficiaries of community activation [16]. The organizational subjects of the two models are different. The former relies on party organizations and collective organizations to co-ordinate resources, while the latter relies on existing industry and market forces to drive participation, but both aim at benefiting villagers. This shows that the key to community activation is not the project form, but the establishment of a sustainable interest linkage mechanism.

4.4 Narrative activation

Narrative activation solves the problem of how the connotation is understood: the relic itself cannot speak, and its connotation must be organized into narrative to be understood and perceived.

The heritage of the Long March Red Village in Ganzi Prefecture can be summarized into three narrative themes: the theme of the Dadu River Campaign (flying Luding Bridge-capturing Hualinping-fighting and flying over the ridge), the theme of political power construction in ethnic areas (Lan 'an Soviet government-Danba Tibetan independent division-Chinese Soviet Boba government), and the theme of Sino-Tibetan relations (Geda living Buddha supporting the Red Army-Sangpi Temple to rest and give plaques). Among them, the theme of the Dadu River campaign is Luding Bridge, a well-known carrier in China, which has been supported by mature scenic spots and special memorial halls. The latter two themes are short of physical objects and detailed historical materials that can be directly relied on, and there is still room for development. For example, we can talk about relationships in the old residence and systems in the old site, so that each place can undertake narrative tasks that match its historical events, and at the same time alleviate the problem of passenger flow concentrated in well-known nodes. Narrative activation should also pay attention to the support of historical facts, transform the historical details obtained from literature research into explanatory words and scene signs, and avoid the tendency of theme first and divorced from historical facts. The three themes can be subdivided into narrative units that can be explained. The theme of Dadu River Campaign focuses on military process and sacrifice spirit, the theme of regime construction focuses on system exploration and mass line, and the theme of Sino-Tibetan relations focuses on national unity and communication. Each unit is designed separately in place, route and explanation content, forming a distinct narrative system.

5. Conclusion

This paper combs and discusses the connotation, composition and activation path of the Long March red village heritage in Ganzi Prefecture. The research shows that the heritage of the Long March Red Village in Ganzi Prefecture is generally characterized by "high connotation and uneven carrying capacity", and the heritage connotation can be divided into four layers: history, nationality, space and times, which are superimposed rather than juxtaposed. Historical connotation is the base and core existence, national connotation is the most recognizable, spatial connotation is the superposition of red culture, national culture and plateau ecology, and era connotation has contemporary functions such as education, national unity and progress. According to the

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difference of carrier conditions, the activation path is designed according to the main and auxiliary layers. The main path is protective activation and digital activation, and the auxiliary path is community activation and narrative activation. It should be noted that this paper is based on public information and lacks systematic field investigation, and the actual effect of village activation is still lack of empirical test. Follow-up research can be promoted in three directions: first, build a value evaluation framework of red village heritage, and clarify the priority order of activation at different connotation levels; Secondly, tracking the benefit distribution mechanism of community activation and investigating the real effect of villagers' participation; Third, examine the balance between preservation and dissemination of digital technology to prevent technical means from obscuring the heritage itself. With the development of the Long March National Cultural Park, the red villages in Ganzi Prefecture are expected to form a more sustainable path between protection and utilization. The connotation framework and activation path design proposed in this paper can provide reference for this process.

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