

Study on Refining Historical and Cultural Values of Urban and Rural Areas in Qinghai Province

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Abstract: Highly condensing the value and characteristics of urban and rural historical and cultural resources in Qinghai is crucial for building a preservation system. This study, focusing on Qinghai, excavates its value themes and summarizes its historical development's core values. Leveraging geography, history, and GIS, it analyzes cultural origins, lineages, and theme condensation. Integrating planning, heritage, and spatiotemporal development, 27 value features are extracted from politics, economy, society, science, culture, and geography. Ultimately, Qinghai's "Four Area" core value is condensed. This study aims to offer insights for recognizing the province's urban and rural cultural value and utilizing cultural heritage.

Keywords: Historical Culture, Historical Culture Protection and Inheritance System, Qinghai Province, Value Condensation

1. Introduction

Excellent traditional Chinese culture is the crystallisation of the wisdom and essence of Chinese civilisation, and is the root and soul of the Chinese nation. The urban and rural historical and cultural heritage of China carries the genes and bloodline of the Chinese nation, contains the great creativity, outstanding wisdom and common memory of the Chinese people, and is a powerful testimony to the continuity, innovation, unity, inclusiveness and peacefulness of Chinese civilisation. In the context of the new era and new journey, the cause of China's urban and rural history and culture protection and inheritance is currently experiencing its most favourable period of development in history, which is also the most critical period.

The systematic protection, utilisation and inheritance of historical and cultural heritage in urban and rural construction is of great significance to the continuation of the historical lineage, the promotion of high-quality development of urban and rural construction, the firming up of cultural self-confidence, the building of a strong socialist cultural country, and the realisation of the great rejuvenation of the Chinese nation in a comprehensive manner by means of Chinese-style modernisation. It is of great importance for Qinghai to explore and construct an urban and rural historical and cultural protection and inheritance system that can fully reflect the characteristics and lineage of Chinese civilisation development. Furthermore, it is vital for the province to research the value system with the province as a unit. This is because it is essential for Qinghai to be able to tell a good Chinese story on the cultural lineage of the whole country.

As a province with a diverse ethnic population, Qinghai has amassed a wealth of historical and cultural legacies, encompassing a multitude of styles and hues, over the centuries. These invaluable resources serve as a vital foundation for the formation of a unified Chinese identity and the safeguarding of the country's ecological integrity. The cultural value of the Qinghai region should be viewed in the context of the complete picture of China, which will be more magnificent and profound. This will have positive value and significance to the understanding of the development pattern of the region, and to the perception of the laws and trends of regional exchanges nowadays and even in the future.^[1]

Currently, China's large-scale regional historical and cultural protection is in its nascent stages of development. Currently, the framework for a national urban and rural history and culture protection and inheritance system is being developed, with all provinces and municipalities taking the initiative in this regard. Cities and counties have implemented local responsibility for protection and inheritance work, and a three-level management system for urban and rural history and culture protection and inheritance is gradually being established. Nevertheless, it is necessary to reinforce the integrity of the national-provincial-municipal protection and inheritance system. The province's urban and rural historical and cultural protection and inheritance work lacks sufficient overall coordination and upward and downward linkage. A significant number of urban and rural heritages continue to exist that have not yet been included in the protection list.^[2] Furthermore, heritage resources that reflect the historical memories and important cultural values associated with the 100th year of the founding of the Communist Party of China (CPC), the 70th year of the founding of New China, and the 40th year of the Reform and Opening-up period have yet to be fully explored and protected.

This study focuses on Qinghai Province in the context of China's national historical and cultural protection and inheritance system. It employs the principle of "value-based", emphasises multi-level, multi-faceted and continuity, and focuses on the main research line of vein sorting, heritage excavation, value condensation and system construction. The objective is to systematically sort out and excavate the historical stories, cultural values and spiritual connotations of Qinghai. The study analyses the natural and social contexts and the overall dynamic change process of Qinghai's historical and cultural space. It also conducts deeper interpretation and excavation of the historical and cultural connotations and values. Based on the value carrier, a future-oriented, large-scale historical and cultural value system is constructed for the purpose of historical and cultural protection and inheritance in urban and rural areas of Qinghai Province. This system provides ideas for the current cognition of the value of provincial urban and rural historical and cultural characteristics and cultural inheritance and utilisation.

2. Foundations and strategies for building a provincial historical and cultural value system

2.1 Core tasks of provincial historical and cultural preservation and inheritance in the new era

In the context of the new era, the protection and inheritance of historical and cultural resources is of particular importance. The core task is to clarify the three major issues of "what to protect, who to protect, and how to protect", and to focus on the construction of a perfect system of protection objects and a system of management systems.

Firstly, all kinds of historical and cultural heritage should be protected in a systematic and complete manner. A comprehensive census and sorting out will establish a map of the current status of historical and cultural resources in urban and rural areas of the province, as well as the implementation of protection measures. This will result in the formation of a unified database of the province's protection list, ensuring that historical and cultural resources are protected in a comprehensive and effective manner.^[3]

Secondly, the revitalisation and utilisation of historical and cultural resources will be strengthened. It is of the utmost importance to conduct in-depth research and analysis of the

historical and cultural values and spiritual connotations inherent in all forms of historical and cultural heritage. This knowledge must be integrated into urban and rural construction, with the objective of promoting the preservation by use of historical and cultural resources.^[4] Furthermore, the integration of preservation with use is essential to ensure that historical cultures continue to flourish in the modern era.

The third and final step is the establishment of a comprehensive management system for the protection and transmission of historical and cultural resources. It is necessary to implement a hierarchical management system, to clarify the responsibilities of governments and authorities at all levels, and to strengthen the coordination capacity at the provincial level and the implementation capacity of cities and counties.^[6] This will ensure that the protection work is carried out in an orderly manner.

In addition, five key tasks must be completed in the context of provincial historical and cultural protection and inheritance planning, as shown in Figure 1. These include determining values, types, patterns, themes and standards. By determining the value and characteristics of cultural resources, the foundation for protection and inheritance is established. The types of historical and cultural resources are identified, thereby ensuring the comprehensive coverage of the entire region and its constituent elements. The spatial pattern of protection and inheritance is determined, and The structural requirements for protection are proposed, the theme of display and interpretation is determined in relation to the historical and cultural values and characteristics of the province, and the standards for the work of cities and counties are established in order to ensure that protection and inheritance work is implemented in an appropriate manner.



Figure 1 General Framework of Qinghai Urban and Rural Historical and Cultural Protection and Inheritance System

2.2 Provincial Historical and Cultural Value Refinement and System Construction Strategy

The implementation of the requirements set forth by General Secretary Xi Jinping in his "three favourable aspects" directive. In order to fulfil the requirements of "being conducive to highlighting the historical and cultural values of Chinese civilisation, reflecting the spiritual pursuits of the Chinese nation, and presenting a comprehensive and authentic picture of ancient and modern China to the world", it is necessary to distil the value elements and key messages, and condense the core values.

The value system is derived from the overall development of Chinese civilisation, taking into account the historical, cultural, spiritual and contemporary aspects of Chinese civilisation. The research framework of the National System of the Ministry of Housing and Construction was employed, with the five historical stages of 5,000 years of ancient civilisation, 180 years of modern history, 100 years of the founding of the Communist Party of China (CPC), 70 years of

the founding of the New China, and 40 years of reform and opening up serving as the basis for the comprehensive sorting out of the historical and cultural development lineage and the condensation of the core values.

Systematically study the historical and cultural values of urban and rural areas from a multi-dimensional perspective. In the process of constructing the historical and cultural value system, Fernand Braudel's holistic view of history was introduced. This was subsequently deployed by General Secretary Xi Jinping in the report of the 19th CPC National Congress, in which he outlined the overall pattern of "comprehensively advancing the construction of economy, governance, culture, society and ecological civilisation". Similarly, historian Huang Renyu introduced the overall pattern of "promoting economic construction, governance, culture, society and ecological civilisation" in the aforementioned report. The overall pattern can be described as follows. Historian Huang Renyu proposed that history is the need to analyse the whole long period of time. He argued that history is not an isolated event, but rather that there are intrinsic laws and connections. In order to grasp the micro-objects, it is necessary to focus on historical structural changes and long-term development trends. This approach allows one to reveal the laws of history and the concept of big history. Furthermore, the Ministry of Housing and Construction's "national system" research, which established the "five categories" (political, economic, social, scientific, technological and cultural, geographic), and the "fifteen themes" (state power, Institutional civilisation, national rituals, agricultural economy, handicrafts and industrial development, The framework encompasses trade and commercial exchanges, social organisation, ethnic integration, ideology and culture, religious beliefs, literature and art, science and technology, cities and architecture, natural geography and humanities geography. It is designed to facilitate the systematic.

3 Tracing the Historical and Cultural Threads of Qinghai Province

3.1 Overview of Qinghai Province

The province of Qinghai, abbreviated as "Qing", is named after Qinghai Lake, the largest inland saltwater lake in China. The spatial scope of the study is the administrative area of Qinghai Province, which has a total area of 722,300 square kilometres, accounting for one-thirteenth of the country's total area and ranking fourth in the country. Furthermore, the province is endowed with a wealth of natural resources, including petroleum, potash, and lithium, as well as substantial hydroelectric and solar energy reserves. These resources provide a robust foundation for the development of a world-class salt lake industrial zone and a national clean energy industrial hub. Additionally, Qinghai is situated in the northeastern region of the Qinghai-Tibetan Plateau, with a topography that is elevated in the west and low in the east. It is renowned as the "source of rivers" and "Chinese water tower," which has fostered the growth of world-class tourism resources, including the source of the Three Rivers and Qinghai Lake. The natural and humanistic geographic pattern of Qinghai Province is defined by the presence of Qinghai Lake, the Yellow River, Yangtze River, Lancang River, Kunlun Mountain Range, Qilian Mountain Range, Tanggula Mountain Range, a lake, three rivers and three veins. Furthermore, Qinghai is home to a diverse array of ethnic minorities, who live in a region characterised by cultural diversity, unique customs, and the presence of numerous religious traditions.^[5] These distinctive geographic and cultural traits serve as a vital link between Tibet, Xinjiang, and the mainland, as shown in Figure 2.



Figure 2 Natural and human geography of Qinghai Province

3.2 Composition and Spatial Distribution Characteristics of Urban and Rural Historical and Cultural Heritage in Qinghai Province

As a province inhabited by a multitude of ethnic groups, Qinghai has amassed a historical and cultural legacy of diverse styles, rich in colour and invaluable in its contribution to the formation of the Chinese nation and the safeguarding of the country's ecological security.^[5]

3.2.1 General Situation of Heritage Composition

As of October 2023, Qinghai has one national historical and cultural city, four provincial historical and cultural cities, one Chinese historical and cultural town, nine provincial historical and cultural towns, five Chinese historical and cultural villages, thirty-three provincial historical and cultural villages, eighteen Chinese traditional villages, four historical and cultural districts, and one national scenic spot. Additionally, there are fifty-one national key cultural relics protection units. A total of 466 provincial cultural relics protection units and 6,411 immovable cultural relics have been identified. Additionally, there are 51 national key cultural relics protection units, 466 provincial cultural relics protection units, 6,411 immovable cultural relics, one world natural heritage site, two national industrial heritage sites, and 88 national intangible cultural heritages. These have been the subject of initial protection systems comprising a variety of elements and cultural values, which have effectively safeguarded a significant number of precious urban and rural historical and cultural heritages. The Qinghai region has been at the forefront of exploring and innovating the concept and method of protection and inheritance, particularly in the context of Chinese civilisation exploration, Huangshi culture heritage, the promotion of the "two bombs and one star" spirit, the construction of the plateau beautiful town, and other related fields. This has resulted in the

formation of numerous exemplary cases of protection and inheritance, which have collectively accumulated a wealth of experience.

3.2.2 Spatial Distribution Characteristics of Resources

The distribution of historical and cultural cities, historical and cultural towns, historical and cultural villages, and traditional villages is largely concentrated in the basin and valley areas, particularly in the Huangshui River Basin, where they are particularly dense. The Tongtian River (Yangtze River), the Yellow River, and the Zhaqu (Lancang River) are also located in the river valley basin.

Cultural relics protection units are distributed in the basin and valley area, with a concentration in the Huangshui River Basin, which is particularly rich in such sites, as well as in the Tongtian River (Yangtze River), the Yellow River, and the Zhaqu (Lancang River) along the river valley basin.

The majority of scenic spots are situated in mountain ranges and along rivers, particularly in the vicinity of the Yellow River, which is particularly dense. Other notable locations include the Qilian Mountains and the Kunlun Mountains.

The Silk Road (Qinghai) cultural belt is predominantly located in the river valley and basin areas, with the Huangshuang Basin representing a particularly dense concentration. The Qinghai-Tibet Railway Culture Belt is primarily concentrated in the basin and along the railway line, with the Huangshui Basin exhibiting the highest density. The Tangfan ancient road culture belt is distributed in the basin and valley area, with a particularly dense concentration in the Huangshui Basin. It also extends along the Tongtian River (Yangtze River), the Yellow River, and the Zachu (Lancang River) in the valley area.

Other remains are distributed in the basin, valley and along the belt, with a particular concentration in the Huangshuo Basin. Additionally, the Tongtian River (Yangtze River), the Yellow River, and the Zachu (Lancang River) are located along the valley, along the Qinghai-Tibet Railway, and in other zones, as shown in Figure 3.

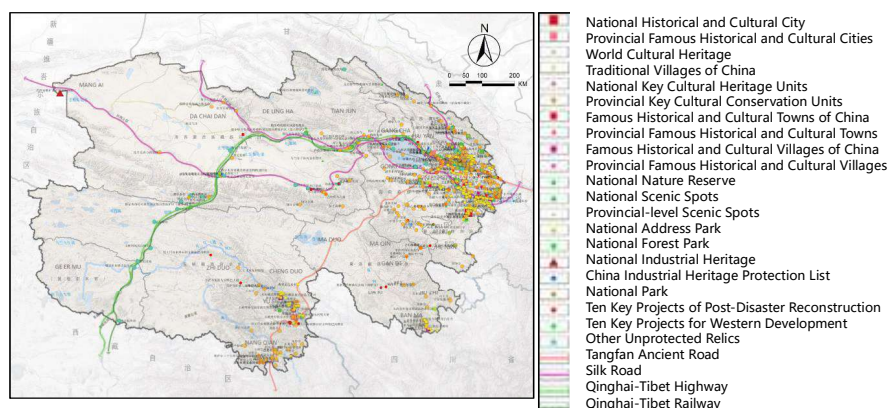


Figure 3 Schematic Diagram of the Distribution of Urban and Rural Historical and Cultural Remains

3.3 The Historical and Cultural Lineage and Phased Characteristics of Qinghai Province

Based on literature and historical materials, the latest archaeological data, historical relics and existing research results, it carries out thematic studies on politics, economy, society, science and technology, culture, geography and other aspects, and systematically sorts out the historical and cultural lineage of Qinghai, as shown in Figure 4 and 5.

3.3.1 From Prehistory to the Han Dynasty: The Emergence of Agriculture and Animal Husbandry in Qiang Region, and the Penetration of Central Plains Culture

From Xia to Shang to Zhou, Qinghai was the "Qiang land of the Xirong clan", and the Qiang people lived by hunting and herding, then turned to agriculture under the influence of Central Plain culture. During the Qin and Han dynasties, the Xiongnu expanded their power and the Qiang people of Qinghai became a force in their attacks on the Han dynasty. When Emperor Wu of the Han Dynasty successfully counterattacked the Xiongnu, the Western Han began to build cities with tunnels in the Huanghe Valley and established Pavilion County, gradually bringing the Huanghe area under the rule of the Central Plains. After the Eastern Han Dynasty, Jincheng and Xiping County (now Xining) were established, and Xining became a major military city, consolidating the western frontier.^[5]

At the same time, the Qiang people in the nomadic life, opened to all parts of the traffic road, such as "Huanghuanzhong Road", "Henan Road" and "Qiangzhong Road", these roads to the centre of Qinghai Lake, connecting the four sides, forming a net-like structure. These roads, centred on Qinghai Lake, connected the four directions and formed a net-like structure, providing convenient transportation for Qinghai and the northwestern region. The Qiangzhong Road was particularly unique, as it not only connected the north, west and south, but also led to Zhangye through the Dadubai Valley, making it an important transport route in ancient times.

3.3.2 From the Wei-Jin Period to the Late Tang Dynasty: Frequent Political Changes and Remarkable Cultural Integration

From Wei Jin to the end of the Tang dynasty, Qinghai experienced regime change and cultural fusion. The Xianbei tribes moved in and established the southern Liang state, which was controlled by the northern Wei dynasty, and then established the Shanshan state. The rise of the Tugukhun, a vast territory and close interaction with the central dynasties, had far-reaching effects. After the unification of the Sui Dynasty, Shanshan Prefecture was transformed into Xiping County, and Emperor Yang's personal conquest led to the decline of the Tugukhun. At the beginning of the Tang Dynasty, Li Jing surrendered to the Tugukhun, and the Tang-Fan Road was opened, promoting exchanges between China and foreign countries. The rise of Tubo, the destruction of the Tugukhun, Qinghai has become an important source of horses, tea and horse market prosperity. After the Anshi Rebellion, the Tubo occupied Qinghai, and various ethnic groups integrated into the Tubo, forming a new cultural landscape. The tombs are rich in excavated artefacts, showing the unique charm of Qinghai culture under Tubo rule. At the end of the Tang Dynasty, the internal turmoil of the Tubo brought Qinghai into a new stage of history.

3.3.3 From the Song to Yuan Dynasties: The Process of Political Unification and Deepening Ethnic Integration

During the Northern Song Dynasty, Guosiluo established the Qingtang regime in Qinghai with Tibetans as the main body, integrating Han, Huihe, Dangxiang and other ethnic groups, thus ending a long period of chaos. The rulers attached great importance to the lines of communication between China and the West, and maintained exchanges between the western regions and the central plains. During the reign of Emperor Huizong of Song, the Guosiluo regime was destroyed and the name Xining was adopted. The Song Dynasty followed the Tang system, and the Old Tea Horse Road was further developed, increasing economic and cultural exchanges. In the Yuan Dynasty, the unified situation encouraged ethnic migration and integration. Western Muslims moved to Qinghai, and Islam was introduced and spread there. During this period, the Qinghai region underwent historical changes from local regime to national unity, from ethnic dispersal to integration and development.

3.3.4 From the Ming and Qing dynasties to the Republic of China period, Establishment of the Great Wall Defense and the Transformation of Qinghai Province

During the Ming Dynasty, to ensure the security of the Huangshui area, the Ming army built the Great Wall, which is over 330 kilometres long, and formed a complete defence system with castles, beacon flints and other facilities. At the end of the Ming dynasty, the Heshuit Mongol Ministry entered and ruled Qinghai, promoting the Gelugpa school of Tibetan Buddhism. In the Qing Dynasty, the government introduced the Alliance Flag System, which further strengthened the administration of Qinghai and promoted the economic and cultural development of all ethnic groups. At the same time, the Tea Horse Road flourished during this period, becoming an important trade route between the Chinese and Tibetan regions. During the Republic of China period, Qinghai experienced nearly 40 years of rule by the Ma family warlords, during which time Qinghai was officially established as a province. In 1936, the West Road Army fought hard in Qinghai, and although some of the soldiers were captured and persecuted, their revolutionary spirit lives on, engraving their beliefs on the flower bricks and leaving a deep revolutionary imprint. Rescued by the Party Central Committee and all parties, many of the soldiers eventually survived, and the heroic deeds of the West Road Army soldiers have written a most heroic and tragic chapter in the history of the Chinese revolution.

3.3.5 From the Founding of the People's Republic of China to the Present: Ethnic Unity, Social Harmony, and the Increasing Prominence of Strategic Status

Xining was liberated in 1949 and the Qinghai Provincial People's Government was established in 1950. The Qinghai Provincial Party Committee actively implemented the Party's ethnic policy and promoted comprehensive economic and social development under the guidance of "prudence and steady progress". Under the supervision of the Party Central Committee, Qinghai explored resources, promoted national defence science and technology, and carried out construction, which not only transformed Qinghai's backwardness, but also cultivated the spirit of "Two Roads", "Two Bombs and One Star", "Qaidam" and "Xiaogaoling", which inspired people of all ethnic groups. It is a vivid interpretation of the Party's glorious history in Qinghai during the period of socialist revolution and construction, which inspires and encourages generations of builders and achievers from all walks of life to root themselves in Qinghai and devote themselves to Qinghai.^[1]

Qinghai's vast territory and complex climate and geography are the bottlenecks limiting economic development. Reform and opening-up have brought new opportunities to Qinghai. Qinghai's transportation network has been greatly expanded, with highways, railways and aviation facilities becoming more and more perfect, and the Qinghai-Tibet Railway has become

a world-renowned plateau railway. Qinghai has become the transport hub of the Qinghai-Tibet Plateau, laying a solid foundation for economic development.

In recent years, based on the strategic position of "three more important", Qinghai Province has made clear the goal of building "four places" with clean energy industry highland to promote high-quality development. Qinghai has made remarkable achievements in clean energy, big data, agriculture and tourism, and has become a nationally recognised economic highland. These achievements have not only enhanced Qinghai's comprehensive strength, but also contributed to the comprehensive construction of a modern socialist country.

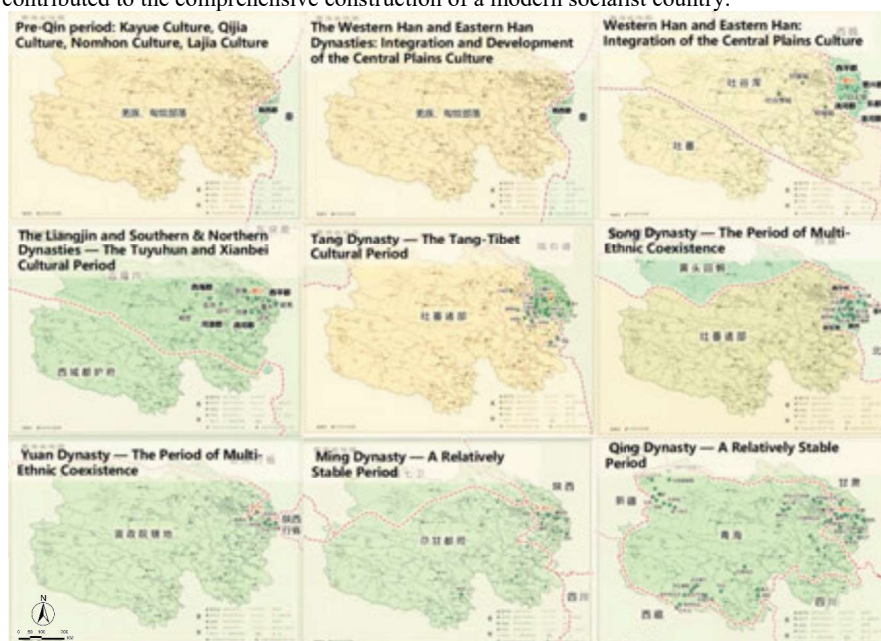


Figure 4 Historical Evolution from Pre-Qin to Qing Dynasties

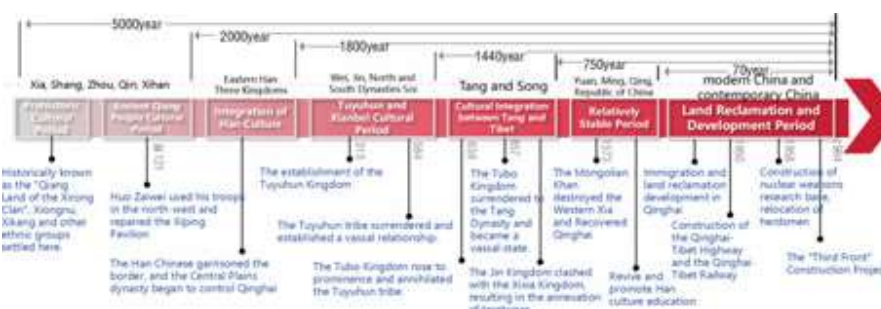


Figure 5 Schematic Diagram of the Distribution of Urban and Rural Historical and Cultural Remains

3.4 The Formation Mechanism of the Historical and Cultural Values in Qinghai

Located at the crossroads of agricultural and nomadic cultures, Qinghai played an important role in the formation and development of the unified multi-ethnic state of ancient China. A number of traditional settlements in Qinghai are important testimonies to the social patterns of multi-ethnic, multi-religious and multi-cultural mixing in Qinghai.

4. Condensation and Framework Construction of Urban and Rural Historical and Cultural Values in Qinghai Province

4.1 Identification and Organisation of the Characteristics of Historical and Cultural Values

From the birth of human civilisation to the new era of scientific and technological innovation selected 24 representative historical events and other five historical veins and spatial and temporal evolution combing, clear Qinghai in the national urban and rural historical and cultural protection and inheritance system, the Yellow River Cultural Corridor, the Silk Road Cultural Corridor, and other national and regional cultural protection system in the positioning, and based on the national and provincial relevant policies and documents, condensed on behalf of the historical and cultural values of Qinghai Province, as shown in Figure 6.

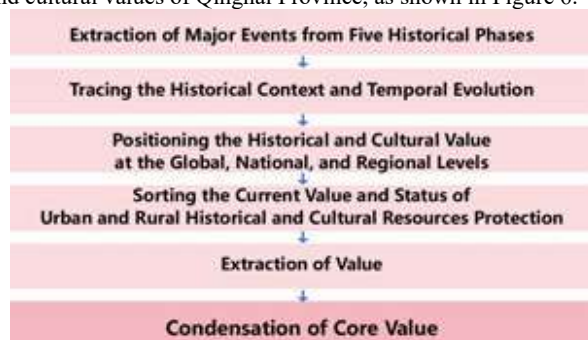


Figure 6 Pathway to Condensing the Values of Qinghai

4.2 Condensing Historical and Cultural Values

The study systematically combed through the five stages of historical development of Anhui Province: 5000 years of ancient civilisation, 180 years of modern times, 100 years of the founding of the Party, 70 years of the founding of New China, and 40 years of reform and opening up, and identified the typical value characteristics of urban and rural history and culture in Anhui Province in terms of five categories: politics, geography, society, economy, science and technology, and five aspects of state power, institutional civilisation, national rituals, agricultural economy, handicrafts, trade and commercial exchanges, social organisations and strata, Chinese nation, ideology and culture. Religious beliefs, literature and art, science and technology, urban architecture, natural geography, human landscape and other fifteen aspects^{[8][9][10]}, condensing the typical value characteristics of urban and rural historical and cultural features of Qinghai, and constructing the "5 categories-15 themes-27 characteristics" of Qinghai's historical and cultural value system, as shown in Table 1. The value system of Qinghai's history and culture is constructed with "5 categories-15 themes-27 characteristics", as shown in Table 1.

Table 1 The Historical and Cultural Value System of Qinghai Province

Number	Value categories (5)	Value themes (15)	Value characteristics (27)
1	Political Category	National Governance	1 Prehistoric cultural sites, represented by Lajia Site and Liuwan Site, are significant historical witnesses to the origin of Chinese civilisation in Qinghai. The Hehuang culture in eastern Qinghai is an important symbol of the human civilisation process at the source of the Yellow River and a crucial part of the Yellow River civilisation system.
			2 Qinghai, located at the junction of farming and nomadic cultures, served as an important strategic fulcrum for the Central Plains dynasties to govern the Qinghai-Tibet Plateau, playing a vital role in the formation and development of the unified multi-ethnic country in ancient China.
			3 The Red Army's Second and Fourth Front Armies and the Western Route Army left an epic chapter of battle in Qinghai. The liberation of Qinghai had a profound impact on the liberation of Ningxia, Gansu, and even the peaceful liberation of Xinjiang, Tibet, and other regions.
2		Institutional Civilisation	4 Qinghai is a typical region where the ancient unified country adopted a variety of governance systems such as prefectures and counties, native chieftaincies, chieftaincy households, and alliance banners in multi-ethnic areas.
			5 Qinghai is a typical region where the Central Plains dynasties implemented systems such as garrison farming and garrison institutions in the western region.
3		National Etiquette	6 "Sea Worship" at Qinghai Lake was a national sacrificial system implemented by the Qing Dynasty to enhance national identity and promote ethnic integration among multi-ethnic regions in Qinghai.
4	Economic Category	Agricultural Economy	7 The Hehuang region in eastern Qinghai was an important garrison area of the Central Plains dynasties on the Qinghai-Tibet Plateau and a typical representative of plateau agricultural development in China.
			8 Qinghai's unique geographical environment possesses tremendous advantages for developing animal husbandry. It was one of the main sources of military horses for ancient China's Central Plains and remains one of the four major pastoral areas in China.
5		Development of Handicrafts and Industrial & Information Industries	9 "Qing Embroidery" represented by Tu Nationality Pan Embroidery, Tibetan Embroidery, Danggar Leather Embroidery, Salar Embroidery, Hui Embroidery, and Hehuang Embroidery, along with traditional crafts such as Jiaya Tibetan Carpet Weaving, Tibetan Black Pottery Firing, and

			<p>Traditional Barley Wine Brewing, showcase Qinghai's ethnic-specific, profound, and diversified handicraft system.</p> <p>10 Qinghai is the most resource-rich region of salt lakes in the world, with comprehensive development conditions for hydropower, solar energy, and wind energy ranking among the best in the country. It is a crucial salt chemical and clean energy industrial hub for China's modern industrial development.</p>
6		Trade and Commerce Exchange	<p>11 The "Qinghai Route" of the Silk Road and the Tang-Tibet Ancient Road are important passageways connecting the hinterland of the Central Plains to Xinjiang and Tibet. The Riyueshan Market Exchange in the Tang Dynasty and the tea-horse trade during the Song and Ming Dynasties were significant commercial exchange methods between the agricultural areas of the Central Plains and the nomadic areas of the Qinghai-Tibet Plateau.</p>
7	Social Category	Social Organisations and Classes	<p>12 Traditional villages represented by Tibetan Dianda Village, Tu Nationality Guomari Village, Salar Dazhuang Village, and Hui Nationality Hongshuiquan Village are crucial witnesses to Qinghai's multi-ethnic gathering, coexistence of multiple religions, and cultural integration.</p> <p>13 After the founding of New China, the Tibetan regions of Qinghai were the first to transition from feudal serfdom to socialism, serving as an important witness to the leapfrog social and economic development of ethnic regions in China.</p>
8		Ethnic Integration	<p>14 Qinghai has been an important region for the integration and development of multiple ethnic groups since ancient times. Modern Qinghai features the harmonious coexistence of Han, Tibetan, Mongolian, Hui, Tu, and Salar ethnic groups, and it has the largest proportion of nationally autonomous areas and the highest percentage of ethnic minority populations in the country.</p> <p>15 The Princess Wencheng's route to Tibet and related cultural relics, represented by the Tang-Tibet Ancient Road, Riyueshan, and Beidari Tathagata Grottoes, are crucial witnesses to the long history of exchanges and integration between the Han and Tibetan ethnic groups.</p>
9	Science, Technology, and Culture Category	Ideology and Culture	<p>16 Qinghai is an important place for inheriting and promoting the red genes of the Long March Spirit, the West Road Army Spirit, the "Two Roads" Spirit, and the "Two Bombs and One Satellite" Spirit.</p>
10		Religious Beliefs	<p>17 Qinghai is a significant region for the dissemination and development of Tibetan Buddhism and Islam. Ta'er Monastery, Qutan</p>

			Monastery, Longwu Monastery, and Dongguan Grand Mosque are important witnesses to the harmonious coexistence of multiple religions.
11		Literature and Art	18 Qinghai boasts a rich and diverse multi-ethnic culture, represented by literary works such as "Gesar" and "Camel Spring Legend", performing arts like Flower Songs, Tibetan Opera, and Jianzha Folk Songs, and painting and plastic arts exemplified by Regong Art, Beidari Tathagata Grottoes, and Lebago Cliff Carvings. These are outstanding representatives of ethnic literary and artistic achievements.
12		Science and Technology	19 Qinghai Jinyin Beach is China's first nuclear weapon research and development base, and the cradle of China's atomic energy industry.
			20 The Qinghai-Tibet Railway is the highest and longest plateau railway in the world, achieving numerous "firsts" both domestically and internationally. It is one of the four major projects of China's new era.
			21 Astronomical and medical achievements represented by "Ma Yang Temple Han Calendar Essentials," "Essentials of the Kalachakra Calendar," and Tibetan medical bath therapy are typical representatives of the technological development of ethnic minorities in history.
13		Cities and Architecture	22 Traditional settlements like Tongren Longwu Ancient City, Xunhua Jiezi Town, and Tongren Guomari Village, as well as traditional dwellings like Jianzha Nangla Qianhu Compound and Xunhua Mengda Salar Ancient Residential Groups, are typical representatives of natural adaptive human settlements in China's cold and arid plateau regions, serving as practical examples of traditional wisdom in landscape and cultural construction.
			23 The reconstruction of Yushu is the largest and most effective disaster relief operation and reconstruction project ever undertaken by humans in cold and high-altitude areas, serving as a model for urban construction in the ecologically fragile regions of the Qinghai-Tibet Plateau.
14	Geographic Category	Physical Geography	24 Qinghai is a strategic region for safeguarding national ecological security, undertaking the significant mission of protecting ecological security, the source regions of the Three Rivers, and the "Water Tower of China."
			25 Qinghai is the region with the most concentrated biodiversity in the world's high-altitude areas, serving as the primary habitat for endangered and rare wild animals such as Tibetan antelopes, snow leopards, and Przewalski's gazelles.

15		Human Geography	<p>26 The Kunlun Mountains are considered the "ancestor of all mountains" and the "source of culture" in the collective memory of the Chinese nation. The Qilian Mountains, Bayan Har Mountains, Animaqing Mountains, and Tanggula Mountains are important regional cultural and geographical landmarks.</p> <p>27 Qinghai Lake, anciently known as "Xihai," is the largest inland saltwater lake in China, renowned as "the most beautiful lake in China."</p>
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5. Core Values and Conclusion

5.1 Core Values of the 'Four Area'

Consolidate the five categories of values of Qinghai Province, condense the core values of Qinghai from the main line of "Four Area", interpret Qinghai based on the special geographical pattern of "one lake, three rivers and three veins", and take on a special mission in the development of Chinese civilisation and the long history of national integration, which is of outstanding significance. It is of outstanding significance to clarify the value and support of Qinghai in the national urban and rural historical and cultural protection and inheritance system.

National ecological safety strategy: "Protecting the ecological environment of Qinghai is 'the most important thing of the country'", and Qinghai has the important task of maintaining ecological security, protecting the source of the Sanjiang River and protecting the "Chinese Water Tower". The mission.

Qinghai is the province with the highest proportion of ethnic minorities, and has a deep history of interaction and exchange among various ethnic groups in western China, which has played an important role in strengthening the sense of community among the Chinese nation.

Where the Red Spirit genealogy is carried forward: Qinghai is an important area for the inheritance and promotion of the Red Spirit, such as the Spirit of the Long March, the Spirit of the Western Road Army, the Spirit of Two Bullets and One Star, the Spirit of the Two Roads, and the Spirit of Yushu Earthquake Rescue and Disaster Relief.

Plateau Habitat Wisdom Inheritance: Qinghai people of all ethnic groups have created regional habitat wisdom adapted to the cold and arid environment of the Qinghai-Tibet Plateau and coexisting harmoniously with nature through long-term production and living practices, forming a rich and varied urban and rural heritage.

5.2 Conclusion

China's original hierarchical classification of historical and cultural heritage protection system has certain limitations, through the provincial level of historical and cultural protection and inheritance planning, can achieve regional coordination, the whole area of the whole elements of the protection of the work of the foundation, has an important practical value. Provincial-level protection and inheritance planning can not achieve the depth of complete excavation and specific positioning of the protection content, the key is to do a good job in coordinating the role of the top and the bottom. This paper combines the methods of geography, history and GIS, analyses the origin of culture, cultural lineage and theme content condensation, and combines

the relevant planning and historical and cultural heritage of time and space evolution characteristics, from the political, economic, social, scientific and technological culture, geography, five aspects of the summary distillation of 27 value characteristics. Finally, the historical and cultural value system of Qinghai with "5 categories - 15 themes-27features" was constructed, and the core values of Qinghai in "Four Area" were integrated and condensed: national ecological security, strategic region, national unity, integration and blending. The core values of Qinghai are integrated and condensed into four areas: national ecological security strategy area; ethnic unity integration and intermingling area; red spirit genealogy promotion area; and plateau habitat wisdom inheritance area. Combined with the exploration of the preparation of Qinghai Province's protection and inheritance planning work, it is intended to provide ideas for the recognition of the value of the historical and cultural characteristics of urban and rural areas at the provincial level and the use of cultural inheritance.

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Notes

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