

# Research on Optimization Path of Living Inheritance of Red Spirit: Empowering the Integration of Red Memory Transmission and Spiritual Reinvestment for Veterans Through Language Services

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**Abstract:** The red spirit, a patriotic ethos that manifests through dialogue between individuals and their historical context, has shared characteristics across eras. As living embodiments of revolutionary heritage, veterans serve as invaluable “living textbooks”. This study employs field research from a language service perspective to explore how linguistic support can integrate with veterans’ red memory preservation and spiritual nourishment. Findings reveal challenges in red spirit inheritance: urgent need to preserve veterans’ historical narratives, limited diversity in red education formats, unmet spiritual needs among veterans, and insufficient innovation-driven practices. To address these, the research proposes a “Six-in-One” approach: establishing intergenerational communication platforms, AI-enhanced educational tools, expanded learning environments, spiritual support mechanisms, a red spirit practice ecosystem, and industry-academia collaboration models. This framework enables dynamic inheritance and evolution of veterans’ red memories, allowing youth to receive education through language services while fulfilling veterans’ spiritual needs, ultimately achieving cross-temporal resonance and mutual enrichment of the red spirit.

**Keywords:** language services, red spirit, living inheritance, integrated development

## 1. Research Background

The Fourth Plenary Session of the 20th CPC Central Committee emphasized “leveraging red resources to strengthen ideological education for youth” and called for “deepening the implementation of the

national strategy to actively address population aging”. The Outline of the Education Power Construction Plan (2024-2035), jointly issued by the CPC Central Committee and the State Council, identifies “fully utilizing the educational potential of red resources” as a key measure to cultivate new

generations capable of shouldering the mission of national rejuvenation. Language services play an indispensable role in integrating the dissemination of veterans' red memories with spiritual nourishment, primarily through two functions: effective communication and emotional resonance. Effective communication focuses on precise information delivery and semantic exchange, while emotional resonance centers on fostering empathetic connections and shared emotional experiences between communicators.

Early language services primarily focused on translation. As population aging intensifies, language service challenges have garnered increasing academic attention. Scholars such as Zhuo Xiang et al. (2022), Shen Qi et al. (2023), Teng Yanjiang (2024), and Chen Lianwen et al. (2024) have defined elderly language services from perspectives of content, scope, and objectives. Concurrently, research has expanded to explore bilingual services, healthcare-associated language services, and digital-intelligent language services. Scholars aim to mitigate cognitive decline through bilingual training programs. Valis et al. (2019) demonstrated that regular foreign language practice maintains cognitive function in healthy seniors. He Wenguang et al. (2011) concluded bilingualism delays cognitive deterioration in older adults. Amid advancing healthcare integration, researchers seek to enhance elderly well-being through language services within medical care systems. Corwin (2018) advocated communication training for healthcare professionals to improve language interaction with seniors. Wang Ling (2024) identified language barriers during medical consultations and proposed solutions at individual, corporate, governmental, and policy levels. Hou Saining et al. (2024) emphasized multidisciplinary communication strategies between caregivers and elderly patients. With rapid advancements in information technology and AI, scholars focus on digital-era language services for seniors. Chen et al. (2016) confirmed communication technologies' impact on language use and social interaction among older adults, enhancing cognitive engagement. Shen Qi et al. (2023) analyzed issues

such as language ability decline in digital elderly language and proposed solutions including resource integration, service orientation, and information support. Huang Lihe et al. (2024) argued that artificial intelligence and information technology can address the physiological and psychological needs of the elderly population through dynamic monitoring, cognitive intervention, and emotional care.

Theoretically, current research on language services covers a broad scope with diverse content, yet few studies integrate language services with the inheritance and spiritual nourishment of revolutionary legacy. More specifically, limited attention has been paid to how language services may function as a bridge between veterans' memory preservation, intergenerational storytelling, and the living inheritance of the red spirit. Existing studies on cultural memory, oral history, and intergenerational storytelling suggest that memory transmission is not merely a matter of information preservation, but also a process of narrative construction, communicative mediation, and cross-generational meaning-making (Assmann, 2008; Portelli, 1991/2006; Charise et al., 2022). Against this background, these considerations form the core research questions of this study. The paper seeks to address: What are young people's needs regarding revolutionary education? What spiritual requirements do veterans possess? How can we explore dynamic approaches to preserving and implementing revolutionary spirit practices?

## 2. Study Design

### 2.1 Study Subjects

This study primarily focuses on veterans and young students residing in elderly care facilities. The selection of veterans as participants is based on two key considerations: First, the demographic's relative concentration. Veterans' revolutionary memories tend to fade over time, and elderly care facilities serve as hubs for veterans and seniors, facilitating language services. Second, ensuring data completeness. By volunteering at these facilities,

researchers can gather detailed firsthand information. In addition to interviews, participatory observation methods are employed to conduct immersive research, ensuring data consistency and mutual reinforcement.

## 2.2 Research Methods

This study employs a combination of methods including field investigation, observation, interviews, and questionnaire surveys to investigate young students' needs for red education, veterans' spiritual requirements, and explore dynamic inheritance and practical approaches for the red spirit.

## 2.3 Research Procedures

- (1) Questionnaires were distributed to young students through both online and offline methods.
- (2) Interviewing veterans to uncover red stories.
- (3) Conduct research on psychological needs among veterans and elderly individuals in nursing homes.
- (4) Analysis of survey data.

## 3. Research Findings

### 3.1 Survey Results Targeting Young Adults

A total of 1,130 questionnaires were distributed through online and offline channels, with 1,104 returned, achieving a response rate of 97.7%. The demographic breakdown showed 54.95% female participants and 45.05% male participants. Educational backgrounds included 45.05% holding bachelor's degrees, 37.84% with associate degrees, and 17.12% possessing master's degrees. Survey results revealed that 38.74% of respondents demonstrated comprehensive understanding of China's Red Spirit, 38.74% had moderate knowledge, 14.41% possessed partial awareness, while 8.11% showed complete ignorance. Regarding veteran stories, 45.05% reported thorough familiarity, 32.43% indicated moderate understanding, 15.32% demonstrated partial knowledge, and 7.21% showed no awareness. The data indicates widespread dissemination of Red Spirit and Red Stories, with most participants

showing basic comprehension, though a minority exhibited limited or no understanding. Future efforts should focus on enhancing public awareness campaigns about Red Spirit and veteran narratives to establish a solid foundation for its cultural preservation and promotion.

Over time, veterans' revolutionary memories tend to fade with natural aging. A survey revealed that 85.59% of participants emphasized the need to preserve these historical memories. Through volunteer interviews and documentation of oral histories, 64.21% of respondents supported this approach, while 57.89% favored organizing revolutionary-themed lecture groups. Regarding participation in ideological education micro-lectures and related activities, 30.63% expressed "strong willingness", 48.65% chose "willing", 11.71% responded "depending on circumstances", and 9.01% indicated "unwillingness". Overall, most participants demonstrated positive engagement. When evaluating teaching effectiveness, 71.17% of respondents considered "practical study tours" most impactful, followed by "artistic performances" (49.55%) and "smart classrooms" (41.44%), with only 23.42% recognizing "theoretical lectures" as the most effective. Data suggests immersive practical teaching methods significantly enhance ideological education outcomes compared to traditional lectures. Regarding memorable micro-lectures, 61.11% of participants prioritized "innovative formats", while 50% favored "focused themes with profound messages". Only 11.11% found micro-lectures with "more narration than commentary" particularly memorable. Overall, innovation, the ability to reveal profound insights through simple examples, and clear communication are key factors in enhancing the effectiveness of ideological and political micro-lectures.

### 3.2 Visiting Veterans and Investigating Needs

During visits to elderly care facilities, we interviewed 16 veterans. Through their narratives of revolutionary stories, we immersed ourselves in the patriotic values, unwavering loyalty to the Party, and enduring fighting spirit embodied by these

veterans during wartime. Simultaneously, aligning with the national strategy to address aging challenges through red spirit practices, we conducted research on elderly care needs, expanding our survey scope from veterans to all seniors. Interviews with 136 elderly participants revealed: 34.56% reported loneliness, 36.03% identified as local residents who struggle with Mandarin due to dialect barriers, while 23.53% expressed feelings of being “useless” and finding daily life meaningless in old age.

## 4. Research and Analysis

### 4.1 Diverse Needs of Youth for Red Education

(1) Demand for immersive participation. Young people tend to respond more positively to immersive forms of red education, such as volunteer interviewing, field-based research, and VR-supported learning. Compared with one-way knowledge delivery, these forms enable them to approach veterans’ experiences through concrete scenes, personal narratives, and embodied participation. In this process, the “small perspectives” of individual veterans can be more effectively connected with the broader historical narrative. This not only strengthens young people’s understanding of the red spirit, but also increases the possibility that they move from passive recipients to active participants in its transmission.

(2) Demand for integrating knowledge and action. College students generally seek educational experiences that combine understanding with practice. After learning about red stories, they are more likely to deepen their engagement through forms of secondary creation, such as ideological and political micro-lectures, short videos, stage performances, and script-based activities. This indicates that red education is more effective when it allows young people not only to receive historical knowledge but also to reinterpret and express it in forms that fit their own communicative habits.

### 4.2 Spiritual Needs of Veterans

According to Maslow’s hierarchy of needs, human needs develop from basic material security to higher-level emotional and self-fulfilment needs. Field findings show that elderly care institutions have generally met veterans’ physiological and safety needs through integrated medical and nursing services, regular meals, safety monitoring, rehabilitation support, and related protective measures. Their basic daily care is therefore relatively well guaranteed.

By contrast, higher-level spiritual needs remain less fully addressed. On the one hand, because most veterans live away from family members in institutional settings, 28.57% reported that their need for love and belonging could be better met. On the other hand, although care staff maintain frequent contact with them, heavy workloads often leave limited room for sustained emotional communication or personalised support. As a result, 42.86% of veterans believed that their need for self-actualisation still had room for improvement. These findings suggest that the main gap in current services lies not in material provision, but in emotional companionship, meaningful expression, and opportunities for continued social contribution.

### 4.3 Existing Issues

Based on the above findings, four main issues can be identified in the current practice of red memory transmission and veterans’ spiritual support.

(1) The preservation of veterans’ red memories is increasingly urgent, but existing mechanisms remain fragile.

Veterans are firsthand witnesses of revolutionary history, and their personal memories constitute irreplaceable resources for the living transmission of the red spirit. These memories are not merely individual recollections, but also important carriers through which personal experience may be preserved, communicated, and gradually transformed into shareable cultural memory across generations (Assmann, 2008; Long et al., 2021). However, with advanced age, declining health, and weakening memory, the difficulty of conducting

effective interviews is increasing. Some veterans also face communication barriers caused by language habits, cognitive decline, or psychological factors. As a result, the preservation of red memory is constrained not only by time pressure, but also by the lack of stable and professional mechanisms for sustained oral recording, communication support, and volunteer participation.

(2) Red education for youth shows clear demand for participation and expression, but current formats remain relatively homogeneous.

The findings indicate that young people prefer interactive, experiential, and creative forms of red education. Yet in practice, current approaches still rely heavily on relatively conventional activities such as memorial visits, documentary viewing, classroom instruction, and report sessions. While these forms retain educational value, they often provide limited space for dialogue, role participation, or narrative reconstruction. The insufficient use of digital tools and immersive technologies has further reduced the ability of red education to connect historical content with the communicative preferences of younger generations.

(3) Veterans' higher-level spiritual needs are recognised, but current services are still oriented mainly toward daily care rather than meaningful communication.

Although elderly care institutions have achieved relatively complete material and safety support, their service model remains focused mainly on standardized management and daily life assistance. In comparison, veterans' needs for emotional companionship, social recognition, self-expression, and value realisation receive less sustained attention. This weakens the possibility of transforming veterans from passive service recipients into active participants in red memory transmission. It also means that a considerable part of their life experience and spiritual legacy remains insufficiently activated in current practice.

(4) Practical and institutional innovation remains limited, resulting in weak long-term linkage between memory transmission and youth development.

At present, many activities related to red spirit inheritance still take the form of short-term participation, with limited follow-up mechanisms and insufficient continuity. In some cases, interaction ends once an interview or visit is completed, leaving no stable framework for long-term companionship, psychological support, or feedback evaluation. At the same time, links between red education and young people's real developmental concerns, such as professional growth, public service capacity, and innovation practice, remain underdeveloped. Broader collaboration across universities, elderly care institutions, communities, and research teams is also still insufficient, which limits the sustainability and practical reach of existing work.

## 5. Optimization Path of Living Inheritance of Red Spirit

In response to the problems identified above, the living inheritance of the red spirit should not rely solely on short-term educational activities or fragmented commemorative practices. Instead, it should be built on a more stable mechanism that connects veterans' memory preservation, youth education, emotional support, and public communication. From the perspective of language services, this requires not only the recording and dissemination of veterans' narratives, but also the facilitation of intergenerational dialogue, the adaptation of revolutionary stories to youth communication habits, and the development of sustainable platforms for expression, participation, and support. On this basis, a "six-in-one" optimization path can be proposed.

### 5.1 Establishing an Intergenerational Communication Platform

This path mainly responds to the fragility of current memory-preservation mechanisms and the lack of sustained intergenerational dialogue. Since veterans' revolutionary memories are embedded in personal narration, the preservation of red spirit requires platforms that support oral expression,

listening, recording, and communication across generations.

A practical approach is to establish intergenerational platforms such as Red Oral History Education Studios. Through structured oral history interviews, video documentation, and thematic archiving, veterans' revolutionary experiences can be preserved in a more systematic way. In this process, language services are not limited to simple recording. They also include narrative elicitation, interview guidance, communication assistance, and the transformation of fragmented recollections into accessible historical narratives. For veterans with difficulties in expression caused by age, dialect use, or emotional barriers, appropriate linguistic support can improve both the quality of communication and the completeness of memory preservation. (Li et al., 2020)

Physically capable veterans may be invited to participate in visits to revolutionary education bases together with young people. Compared with one-way patriotic education, such face-to-face encounters create a dialogic setting in which historical memory is transmitted through interaction rather than only through symbolic display. For young participants, this helps connect abstract historical knowledge with lived experience. For veterans, it creates opportunities for expression, recognition, and continued social participation.

### 5.2 AI Empowered Platform

This path mainly responds to the limited use of digital tools in red education and the insufficient sustainability of current preservation methods. Since traditional red education formats often lack interaction and continuity, digital platforms can extend the scope, accessibility, and expressive forms of red memory transmission.

An "AI + Red Spirit + Veteran Memory" model can be developed to support this process. Dedicated digital platforms, such as red culture apps, online forums, and cloud-based memory archives, may be used to preserve, organize, and disseminate veterans' narratives. From the perspective of

language services, AI is valuable not simply because it is technologically advanced, but because it can assist with speech recognition, oral-history transcription, dialect processing, subtitle generation, semantic tagging, and corpus construction. These functions can reduce the difficulty of preserving elderly narratives and improve the accessibility of red memory materials for broader audiences.

Immersive tools such as VR and AR may also be introduced to reconstruct historical scenes and enhance young people's engagement. However, their role should not be understood only as technological spectacle. More importantly, they allow historical narratives to be re-presented in forms that align with contemporary youth communication habits. In this way, digital technology serves as a medium for narrative translation and public communication, rather than as an end in itself.

### 5.3 Expanding the Field of Education

This path mainly responds to the mismatch between youth educational preferences and the relatively homogeneous forms of current red education. The findings show that young people prefer participatory, expressive, and practice-oriented approaches. Therefore, the educational field of red spirit inheritance should be expanded from conventional classroom teaching to a broader range of communicative and creative settings.

Schools can integrate veterans' narratives and red memory materials into ideological and political education, but the key is not merely to "add content." What matters is the linguistic adaptation and pedagogical transformation of these materials. Through language services, veterans' stories can be converted into youth-oriented forms such as micro-lectures, short-video scripts, stage performances, podcast content, and campus media materials. This allows historical memory to enter young people's everyday communicative environment in forms they are more willing to receive and reproduce.

Activities such as filming veterans' portraits, compiling oral history collections, organizing

storytelling events, and developing red-themed campus media projects can create multiple channels for youth participation. These practices do not only preserve memory. They also enable students to reinterpret and communicate red narratives through their own expressive forms. In this sense, the expansion of the educational field is also the expansion of the communicative field of the red spirit.

#### **5.4 Establish a Spiritual Support Mechanism**

This path mainly responds to the insufficient attention currently paid to veterans' higher-level spiritual needs. The findings suggest that the main gap in existing services lies less in material provision than in emotional companionship, meaningful communication, and opportunities for self-expression and self-actualisation.

To address this, the existing pattern of "brief contact before an interview and immediate departure afterward" should be replaced by a longer-term follow-up service mechanism. Volunteers, especially students and professionals in language-related disciplines, can provide regular communication-based support in elderly care institutions. Such support may include conversational companionship, narrative therapy, life-story interviewing, reading activities, and guided storytelling. Here, language services function not only as a tool of information collection, but also as a means of emotional support, identity reinforcement, and interpersonal connection.

For veterans who experience communication barriers due to language decline, dialect differences, or psychological withdrawal, personalized linguistic support can reduce obstacles to social participation. Based on individual interests and life histories, care institutions may also organize suitable cultural activities, such as calligraphy, singing, painting, and storytelling groups, so that veterans can maintain a sense of expression and social presence. In this process, what matters is not only participation itself, but also the creation of communicative spaces in which veterans continue to be heard, understood, and valued.

#### **5.5 Building a Practice Ecosystem for the Red Spirit**

This path mainly responds to the weak continuity of current practical activities and the insufficient connection between red memory transmission and young people's real developmental concerns. If the red spirit is to achieve living inheritance, it must move beyond isolated commemorative practices and become part of a broader practice ecosystem.

Such an ecosystem should involve coordinated participation by governments, universities, elderly care institutions, communities, veterans, and youth. Governments can provide policy support and organizational coordination. Universities can mobilize students to participate in oral history projects, digital archive construction, and public communication initiatives. Institutions and enterprises may contribute technical or financial resources. Veterans can serve as narrators, mentors, and participants in cultural memory transmission. Young people, in turn, can act not only as listeners but also as organizers, translators, and disseminators of red narratives.

From the perspective of language services, this ecosystem is valuable because it creates a sustained communicative structure rather than a one-off event. Veterans gain channels for expression and social recognition, while young people develop practical capacities through interviewing, recording, editing, interpreting, and public communication. Through this process, red memory is no longer preserved only as static historical material, but is continuously reactivated through social interaction and practice.

#### **5.6 Advancing the Collaborative Study Model**

This path mainly responds to the current lack of professional and interdisciplinary support for language services in the preservation of veterans' red memory. Since veterans are also part of the broader aging population, many of the communication challenges involved in red memory transmission intersect with wider issues of language aging, intergenerational communication, and elderly discourse support.

A collaborative research model should therefore be advanced. First, dynamic language data from elderly populations can be collected to examine everyday communication patterns, age-related language change, and barriers in intergenerational interaction. This would help identify more suitable communication strategies for elderly speakers and provide a basis for practical service guidelines. Greater attention should be paid to dialect use, Mandarin adaptation, bilingual or mixed-language practices, and communication differences across regions and contexts. On this basis, regional and age-specific language databases may be established, along with a dedicated corpus for veterans' red memory narratives.

Universities should strengthen interdisciplinary training in language, communication, aging, and health-related service fields. A more integrated model of "practice–research–application–training" would help cultivate professionals capable of conducting oral history interviews, designing communication support programs, building digital corpora, and participating in public cultural transmission. In this way, language services can become not only a practical aid for red memory preservation, but also a stable research and training field that supports the long-term inheritance of the red spirit.

## 6. Conclusion

This study examined the living inheritance of the red spirit from the perspective of language services, focusing on how veterans' red memory transmission can be connected with youth education and spiritual support in an aging society. The findings show that young people tend to prefer participatory, immersive, and expressive forms of red education, while veterans' unmet needs are concentrated mainly in emotional companionship,

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meaningful communication, and opportunities for self-expression and self-actualisation.

Based on the empirical findings, the study identifies four main problems in current practice: the increasing urgency yet fragility of veterans' memory preservation, the relative homogeneity of red education formats for youth, the insufficient response to veterans' higher-level spiritual needs, and the lack of sustained practical and institutional support. In this sense, the inheritance of the red spirit is not only a question of historical preservation, but also a question of communication, participation, and long-term social support.

The paper proposes a six-in-one optimization path through language services, including intergenerational communication platforms, AI-empowered digital support, expanded educational fields, communication-based spiritual support, a practice ecosystem, and a collaborative research model. Nevertheless, this study remains limited by its sample scope and application-oriented focus. Future research may further strengthen the theoretical discussion of language services in relation to cultural memory, narrative transmission, and public communication.

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