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Research on the Practice of Rural Landscape Localization in Panzhihua Under the Vision of Common Prosperity

Jian Cao[1]

[1] *Department of Arts, Panzhihua University, Panzhihua 617000, China*
[1]*Corresponding author. Email: caojian@pzhu.edu.cn*

ABSTRACT
Under the guidance of the strategic goal of common prosperity, rural landscape localization has gradually emerged as a critical pathway to drive rural revitalization and urban-rural integrated development. This study focuses on Panzhihua City, Sichuan Province, systematically exploring its innovative mechanisms and practical experiences in advancing common prosperity through the integration of rural landscape resources, ecological restoration, and cultural reconstruction. Research reveals that Panzhihua has established a trinity model of landscape localization — "ecological foundation, industrial empowerment, and cultural enrichment" — which fosters a synergistic development pattern characterized by economic efficiency, ecological value enhancement, and cultural vitality, significantly elevating the comprehensive value of rural areas. However, challenges such as homogenized resource development, insufficient endogenous community motivation, and the lack of long-term operational mechanisms persist in practice. Grounded in a multidimensional theoretical framework and case study analysis, this paper proposes systematic optimization strategies from the perspectives of top-level design, stakeholder collaboration, and institutional innovation. These strategies aim to provide a reference paradigm with both theoretical and practical implications for the transformation of resource-based cities and sustainable rural development.

Keywords*: Common prosperity, Rural landscape localization, Urban-rural integration, Panzhihua model, Rural revitalization, Ecological value transformation.*

1. INTRODUCTION

Under the vision of common prosperity, the core mission of Chinese modernization and the strategic pathway of rural revitalization are profoundly intertwined, jointly shaping the epochal landscape of urban-rural integrated development. As a quintessential representative of traditional industrial cities, Panzhihua City is navigating the dual challenges of industrial transformation and the dismantling of urban-rural dual structures. Its practice of rural landscape localization serves not only as a demonstrative model for the transition of resource-based cities but also as an innovative exemplar interpreting the synergistic co-prosperity of "ecology-economy-culture". Rural landscape localization, rooted in the integration of place-based resources and the innovative transformation of values, provides methodological support for resolving the tension between material development and cultural inheritance in rural revitalization by activating urban-rural factor flows and reconstructing ecological service functions. In Panzhihua's practice, this concept materializes into a "people-centered, polycentric governance" planning paradigm: Ecological-Spatial Regeneration: Through systematic design that merges scientific principles with innovative thinking, it shapes rural spaces characterized by ecological resilience, industrial vitality, and cultural allure. Cultural Gene Activation: Grounded in the "Confucian-Chivalry" cultural gene nurtured during the Third Front construction era—a synthesis of Confucian practical rationality and the self-sacrificing chivalric spirit—it forges a unique cultural identity that resists material alienation and safeguards spiritual heritage. This deeply contextualized rural revitalization approach not

only manifests the ecological wisdom of "harmonious coexistence between humans and nature" inherent in traditional rural societies but also redefines the evaluation dimensions and realization logic of contemporary rural cultural landscapes through axiological perspectives.

Currently, Panzhihua's rural landscape planning constructs cultural identity as a nexus, integrating the activation of farmers' agency, the capitalization of ecological resources, and the living inheritance of cultural heritage into a unified framework. This forms a closed loop from "spatial reconstruction" to "value regeneration." Such practice not only offers place-based solutions to address urban-rural development disparities but also contributes theoretical insights and practical paradigms for achieving the dialectical unity of material abundance and spiritual fulfillment under the goal of common prosperity.

2. THEORETICAL FOUNDATIONS AND RESEARCH FRAMEWORK CONSTRUCTION

2.1 Theoretical Coupling Between Common Prosperity and Rural Revitalization

As the core objective of Chinese modernization, common prosperity embodies the principles of "shared benefits for all, comprehensive affluence, and co-construction co-governance" (Liu et al., 2021), which synergize with the "Five Revitalizations" (industrial, talent, cultural, ecological, and organizational revitalization) of rural revitalization strategy. The two share profound value alignment: rural revitalization activates endogenous rural dynamics to achieve wealth creation and distributive justice, while common prosperity provides goal orientation and evaluation criteria for rural development. Current research predominantly focuses on macro-policy interpretation but lacks exploration of contextualized pathways for "resource-based city transition" and "cultural capital transformation," creating theoretical space for Panzhihua's innovative practices.

2.2 Theoretical Evolution and Practical Shifts in Rural Landscape Localization

Rural landscape localization theory emphasizes place-based resource revitalization rooted in regional characteristics (Yu Kongjian, 2018), with its value dimensions evolving from singular ecological conservation to synergistic "ecology-economy-culture" value enhancement (Wang Yuncai, 2019). International experiences reveal that Japan's "One Village, One Product (OVOP)" model achieves product through cultural symbol extraction, while Europe maintains cultural authenticity via landscape protection conventions. Domestically, Zhejiang's "Thousand Villages Demonstration and Ten Thousand Villages Renovation Project" and Guizhou's "Village Super League" phenomenon highlight the critical role of digitalization and community participation. However, existing studies lack systematic frameworks for landscape localization strategies in unique geo-cultural contexts such as dry-hot valley ecological restoration and multi-ethnic cultural heritage co-development, underscoring the urgency of leveraging Panzhihua's case to fill theoretical gaps.

2.3 Research Framework: A Tripartite Logic of "Problem-Theory-Practice"

This study constructs a three-tiered analytical framework:

- Value Identification Layer: Utilizing CiteSpace to analyze global research hotspots in rural landscapes, combined with GIS spatial analysis and the Analytic Hierarchy Process (AHP), establishes Panzhihua's ternary evaluation model of "ecological resilience–cultural authenticity–economic sustainability," addressing the limitation of "prioritizing form over value" in traditional landscape assessments.
- Mechanism Analysis Layer: Focusing on Panzhihua's "Five Revitalizations" practices, this layer deciphers: The industrial coupling mechanism of "photovoltaic-agricultural complexes" (e.g., increased land productivity by 4.2 times); The cultural transformation pathway of a "three-tier intangible cultural heritage (ICH) revitalization system" (preservation → productive inheritance → creative adaptation); The governance innovation logic of "Party-building + village sage council" (93% approval rate for community decisions).
- Path Design Layer: Empirically grounded in Yishala Village, this layer proposes a tourism-driven common prosperity model of "cultural gene bank–landscape capitalization–benefit-sharing chain."

Through 3D laser scanning for digital twin village construction and a "dynamic equity distribution mechanism," it facilitates a paradigm shift from "blood transfusion-style aid" to "hematopoietic development."

3. PRACTICAL PATHWAYS OF RURAL LANDSCAPE LOCALIZATION IN PANZHIHUA

3.1 Regional Endowment and Transitional Foundations: Anchoring Multidimensional Resource Value

As a historical epitome of China's Third Front construction and a quintessential industrial city, Panzhihua is undergoing a strategic transformation from a "Steel City" to a "Sunshine Flower City". Its unique geographical and resource endowments form the bedrock of its practices:

- Ecological Dimension: Located in the core area of the Jinsha River dry-hot valley, with annual sunshine exceeding 2,700 hours, Panzhihua leverages its distinct light-heat conditions to cultivate "vertical climate zone" agricultural landscapes.
- Cultural Dimension: Ethnic minorities such as the Yi and Lisu constitute 14.3% of the population, nurturing 21 intangible cultural heritage (ICH) items, including Lipo Tanjing ancient music and Juque inkstone carving. The interplay between Third Front industrial relics and multi-ethnic cultures forms a "compound cultural landscape".
- Spatial Dimension: Despite a rural forest coverage rate of 62.2%, ecological fragility persists. The coexistence of industrial relics and modern agricultural parks necessitates unique spatial renewal strategies, such as "brownfield remediation–green corridor restoration."

3.2 From Passive Governance to Active Value Creation: Ecological Restoration and Landscape Resilience

To address ecological degradation in dry-hot valleys, Panzhihua innovates a three-tiered strategy of "ecological restoration–functional implantation–value realization":

- Technology-Driven Restoration: In the Anning River Valley (Miyi County), a "contour planting + biological hedges" soil conservation project, combined with drought-tolerant plant community reconstruction, reduced soil erosion modulus by 47%. A smart ecological monitoring platform enables real-time carbon sink data visualization.
- Spatial Function Reconfiguration: In Hongge Town (Yanbian County), a "photovoltaic matrix + vertical agriculture" model deploys solar panels across 12,000 mu of barren slopes, with shade-tolerant cash crops and medicinal herbs cultivated beneath, forming a vertical revenue chain: "clean energy on rooftops–high-value agriculture in sheds–ecotourism on the ground".
- Ecological Value Transformation: Establishing a "Dry-Hot Valley Ecological Bank," Panzhihua integrated carbon credits from 38,000 mu of restored forestland into the Chengdu Environmental Exchange. In 2023, the first carbon trade transaction yielded ¥8.2 million, pioneering a closed-loop "restoration–carbon development–rural reinvestment" mechanism.

3.3 From Monolithic Production to Tri-Sector Resonance: Industrial Integration and Value Leapfrogging

By "agriculture, culture, tourism, sports, and wellness," Panzhihua reconfigures its rural economic landscape:

- Agricultural Branding Upgrade: The regional public brand "Panguo" employs a "blockchain traceability + livestream e-commerce + cold-chain logistics" system.
- Cultural Scenario Monetization: In Yishala Yi Village, the "ICH Living Heritage Program" integrates Lipo Tanjing music into immersive performances, while initiatives like "Yi Medicinal Herb Spa" and "Stargazing Homestays" increased average annual.
- Industrial Heritage Revitalization: Repurposing abandoned Pansteel railways into the "Third Front Memory Corridor," with art installations, transforming derelict tracks into a "social media hotspot economic belt."

3.4 From External Dependency to Endogenous Drive: Community Co-Governance and Cultural Identity

Panzhihua constructs a sustainable governance model of "stakeholder activation–benefit sharing–cultural regeneration".

- Deepening "Three Transformations" Reform: In Hunshala Village (Renhe District), a mango cooperative allows farmers to contribute land use rights for 51% equity share.
- Cultural Identity Construction: Initiatives like the "Nostalgia Memory Hall" and the Lisu Kuoshi Festival redefined the regional "Confucian-Chivalry Spirit", A planned smart platform will digitize village deliberation processes and enhance project decision-making transparency.

4. OPTIMIZATION STRATEGIES FOR PANZHIHUA'S RURAL DEVELOPMENT UNDER COMMON PROSPERITY

4.1 Systemic Reconstruction of Top-Level Design: From Blueprint to Implementation

Differentiated Planning System: It is to establish three-tiered "municipal–county–village" landscape planning framework. Utilizing GIS spatial analysis and cultural gene mapping technology, complete the construction of "One Village, One Gene Bank" across 26 townships (e.g., Yishala Village's "Lipo Architectural Symbol Database" containing 43 rammed-earth construction paradigms) to avoid homogenized development.

Dynamic Assessment Mechanism: It is to introduce "Dual Carbon" target-oriented evaluation model for rural development, incorporating ecological carrying capacity (e.g., dry-hot valley restoration index), cultural heritage vitality (ICH activation rate), and economic inclusivity (collective economy share). Update planning schemes triennially.

Cross-Regional Collaboration: It is to launch the "Dry-Hot Valley Rural Revitalization Alliance" with cities along the Jinsha River (e.g., Lijiang, Liangshan), sharing patents on mango cultivar improvement and photovoltaic-agricultural technologies.

4.2 Innovative Breakthroughs in Benefit-Linking Mechanisms: From Distribution to Symbiosis

Rural Land Trust Pilot: In Renhe District, it is necessary to trial homestead usufruct trust model where farmers contribute 30% equity via idle homesteads, tourism enterprises invest 60% operational capital, and village collectives retain 10% cultural resource ownership, implementing a "tripartite rights separation + dynamic equity" reform.

Ecological Dividend Sharing: There is a must to design "carbon revenue–eco-compensation–community sharing" mechanism, and allocate 40% of annual carbon credits (≈1,200 tons CO_2 equivalent) from Hongge Town's photovoltaic-agricultural park to villagers' social security accounts, ensuring equitable access to ecological dividends.

Risk Mitigation Fund: It is also necessary to establish rural tourism income insurance fund to compensate households with baseline revenue guarantees when scenic area earnings fall below thresholds.

4.3 Dual-Driven Strategy: Technology-Culture Synergy from Tool Empowerment to Value Reengineering

The "Pan zhihua Metaverse" platform should be developed, creating digital twins of 12 traditional villages via 3D laser scanning. Tourists can experience the Lisu Kuoshi Festival through VR immersion.

"Mango Traceability Chain" should be implemented using blockchain, enabling consumers to scan QR codes for grower profiles, carbon footprints, and quality certifications, achieving a 28% price premium.

Abandoned mining sites should be transformed into "Third Front Memory+" cultural complexes, where holographic projections revive the "epic struggles of Third Front builders." Launch ICH Workshop 2.0 models, such as integrating 3D printing into Juque inkstone carving, increasing product value by 4x and employing 200+ artisans. This strategy system not only addresses core challenges of rural revitalization—"funding sources," "talent retention," and "cultural vitality"—but also institutionalizes common prosperity into actionable, measurable, and sustainable pathways.

5. CONCLUSION

Panzhihua's practice of rural landscape localization, through its trinity model of "ecological restoration–industrial integration–cultural regeneration," has successfully activated the economic value of ecological resources, enabled

sustainable transformation of cultural capital, and strengthened endogenous governance dynamics, providing innovative solutions for rural revitalization in resource-based cities. However, the study also reveals persistent challenges: incomplete valuation systems for ecological products, institutional barriers to cross-regional factor flows, and insufficient operational capacity for cultural IP sustainability. These bottlenecks underscore the urgency of innovating "stakeholder collaboration mechanisms" and refining "targeted policy toolkits." To advance common prosperity, the scalability of Panzhihua's experience requires breakthroughs in three dimensions: deeper integration of digital technologies, cross-regional collaborative mechanisms, and scientific decoding of cultural genes. Panzhihua's exploration not only offers a practical template for similar resource-based cities but also contributes to the theoretical framework of rural revitalization. Future research should prioritize emerging issues such as rural carbon finance innovation under the Dual Carbon goals and intergenerational cultural heritage transmission in aging societies, ensuring rural revitalization theories remain responsive to contemporary challenges and contribute Chinese wisdom to global sustainable rural development.

Panzhihua's practice demonstrates that common prosperity transcends material wealth accumulation, embodying a systemic leap in ecological value, cultural identity, and governance capacity. In an era where digitalization and ecological civilization converge, rural landscape localization will serve as a critical vehicle for redefining urban-rural relations and realizing Chinese modernization.

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