

Mechanisms of Eco-agritourism Integration in Promoting Common Prosperity: A Social Exchange Perspective

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Abstract: *The integration of eco-agritourism is a significant pathway to common prosperity in rural China, yet existing studies lack a micro-level explanation of how farmers' subjective perceptions mediate value conversion. Drawing on social exchange theory, this paper builds a three-dimensional sense-of-gain framework—economic, ecological, and socio-cultural—and examines three cases in Shaoxing, Zhejiang: Tangdi Village, Jidong Town, and Batoushan Village. The findings show that resource endowments shape divergent transmission paths. In Tangdi Village, the flower and tree industry supplies the material basis for villagers' identification. In Jidong Town, the ancient *torreya grandis* resources make ecological-value recognition a prerequisite for later economic returns. In Batoushan Village, as the ancestral home of Lu You, socio-cultural identification builds community cohesion. Although the three dimensions can reinforce one another, this synergy depends on tightly coupled interest linkages. The cases—Tangdi's Common Prosperity Workshop, Jidong's unified brand operation, and Batoushan's collective IP governance—show that only when value-added returns accrue to farmers, rather than merely through wage jobs, does sense of gain move from objective improvement to subjective recognition.*

Keywords: Eco-agritourism Integration; Common Prosperity; Social Exchange

1. INTRODUCTION

Common prosperity is the essential requirement of socialism with Chinese characteristics and an important feature of Chinese modernization. The report of the 20th National Congress of the Communist Party of China clearly stated that by 2035, all the people will achieve more obvious substantive progress in common prosperity. To achieve this goal, the most difficult and onerous task is still in the rural areas. Driven by the dual strategy of comprehensively promoting rural revitalization and ecological civilization construction, exploring a development path that can not only protect “lucid waters and lush mountains” but also create “invaluable assets” has become the core issue of agricultural and rural modernization.

The idea that “lucid waters and lush mountains are invaluable assets” guides ecological civilization and the green economy in the new era. As a deep blend of rural ecological resources and the tourism industry, eco-agritourism is the core vehicle for this idea. Li and Song (2022) argue that turning “lucid waters and lush mountains” into “invaluable assets” advances common prosperity by breaking the resource curse, opening growth, and improving distribution. Recent work has examined the link between ecological-value transformation and common prosperity from several angles. At the macro-institutional level, scholars show how poverty alleviation, rural revitalization, and urban-rural integration lay the institutional ground for farmers' common prosperity (Lv & Luo, 2022; Sun & Li, 2025). On ecological-value transformation, studies discuss turning ecological wealth into material wealth through the Two-Mountains Bank, carbon-sink products, and differentiated eco-product development (Zhang & Chen, 2024; Jin, 2024; He & Qi, 2023; Du et al., 2022; Xiong et al., 2024; Yang et al., 2024). On industrial integration, empirical work confirms that agriculture-tourism integration and an eco-livable countryside raise farmers' income, satisfaction, and subjective well-being (Zhou, 2023; Pei & Zhang, 2024; Zhang et al., 2025). This body of work supports our understanding of how eco-agritourism promotes common prosperity, but gaps remain. Macro-institutional analysis is disconnected from micro-level perception; farmers, the central actors, are not distinguished by how they perceive economic, ecological, and socio-cultural gains; and few studies compare different eco-agritourism paths across models.

Accordingly, the present study draws on social exchange theory and treats farmers' multi-dimensional perceptions as a critical mediating link between objective development and subjective experiences of common prosperity. By selecting three typical cases in Shaoxing, Zhejiang Province, this paper attempts to answer the following questions: How do different types of eco-agritourism integration generate differentiated senses of gain, and how are these senses of gain translated into stable identification with common prosperity through institutional arrangements,

thereby providing a reference for context-specific policy design.

Social exchange theory fits this context because farmers' participation involves implicit cost-benefit calculations: they invest land, labor, and traditional ecological knowledge and expect, in return, tangible income, a better living environment, and social recognition. The theory centers on how people weigh perceived rewards, exchange fairness, and relational embeddedness—which explains why objective development results do not automatically become subjective experiences of common prosperity. Treating farmers as actors who assess multi-dimensional exchange outcomes, the framework shows how institutions shape villagers' identification with and commitment to common prosperity.

2. THEORETICAL CONNOTATION OF ECO-AGRITOURISM INTEGRATION

2.1 Core Concepts and Characteristics

The eco-agritourism integration is the intersection of rural industrial integration development and ecological value transformation, which includes two layers of logic. From the perspective of ecological industrialization, it emphasizes the transformation of good natural resources such as forests, farmland, and ancient villages into eco-tourism products and services with market value through the operation of tourism industrialization, including ecological tourism, leisure agriculture, forest health care, and the homestay economy. From the perspective of industrial ecology, it requires tourism development and agricultural production to follow ecological laws and pay attention to environmental protection and sustainable use of resources. The former focuses on value realization, and the latter focuses on the green transformation of production mode. The two together constitute the core mechanism of ecological agriculture and tourism integration to promote rural development and transformation.

Existing research has focused on the value realization mechanism of ecological products (Xiong et al., 2024; Zhang, 2024), cultural and tourism integration empowerment path (Zhang, 2024), differentiated value realization strategy (Yang et al., 2024), and other perspectives have accumulated rich results. Although these studies have enriched the theoretical cognition from different aspects, they mostly focus on a single link, and there is still a lack of an overall concept definition on how ecology, industry, and community work together in a development form. Based on this, this paper defines eco-agritourism integration as a development form based on rural ecological resources, through the deep integration of agriculture and tourism, to realize the coordinated improvement of ecological protection, industrial development, and community well-being. The operational level is reflected in the three core characteristics of the depth of tourism utilization of ecological resources, the richness of the integration of agricultural and tourism formats, and the ecological friendliness of tourism development. These three characteristics correspond to value realization, industrial innovation, and sustainable constraints, which together constitute the observation dimension of integrated development.

2.2 The Logical Relationship between Eco-agritourism Integration and Common Prosperity

Common prosperity is not simple egalitarianism. In agriculture-tourism integration, what counts as prosperity has long exceeded a single economic indicator. Liu (2023) and Zhang (2024) define common prosperity as the combined effect of higher income, a better living environment, and stronger cultural identity, shifting its meaning from material wealth to comprehensive well-being. In practice, rural common prosperity still faces three pressures: the urban-rural divide, regional imbalance, and income inequality. Policy must balance shoring up weak links with strengthening local actors (Lv & Luo, 2022). Promoting common prosperity, therefore, depends not only on resource input but also on activating rural endogenous organizational capacity. Guo and Wang (2024) argue that rural collective economic organizations should rebuild their resource base while creating spiritual wealth and institutional fairness through co-construction, co-governance, and sharing. Huo et al. (2025), drawing on a follow-up survey of farmers in Zhejiang Province, show that the empowering role of the new rural collective economy raises households' capacity for common prosperity by interacting with their livelihood capital.

This paper argues that the integration of ecological agriculture and tourism to promote common prosperity is not only a statistical income growth, but also a subjective reconstruction of farmers' living conditions. This reconstruction includes certainty at the material level, comfort at the ecological level, and dignity at the cultural level. Based on this, the definition of common prosperity in this paper takes into account both objective well-being improvement and subjective well-being experience. The former covers income growth and public service improvement, and the latter includes life satisfaction and future development confidence, thus sinking the analysis perspective from macro indicators to farmers' micro perceptions.

3. A MULTI-DIMENSIONAL SENSE OF GAIN FRAMEWORK FROM THE PERSPECTIVE OF SOCIAL EXCHANGE THEORY

3.1 The Applicability of Social Exchange Theory in the Context of Eco-agritourism Integration

The social exchange theory was proposed by Homans (1958), whose core idea is that individual behavior is essentially a trade-off between costs and benefits. In tourism research, this logic is reflected in the fact that residents will evaluate whether the benefits of tourism (such as employment opportunities, infrastructure improvement, etc.) are sufficient to offset the costs they bear (such as noise, rising prices, congestion, etc.), and form a supportive or resistant attitude accordingly (Ap, 1992; Perdue et al., 1990; Kuvan & Akan, 2012; Rasoolimanesh et al., 2016). Many studies have verified the applicability of this logic in nature reserves (Hu et al., 2023) and general tourist destinations (Su et al., 2018). In the context of the integration of agriculture and tourism, whether farmers regard integrated development as a path of common prosperity is essentially a comprehensive assessment of multi-dimensional benefits and potential costs. The benefits include economic income increase, ecological improvement, and social and cultural development, while the costs involve the crowding out of living space, rising prices, and unbalanced distribution of benefits. If the income perception exceeds the cost perception, farmers will have a positive experience of common prosperity; on the contrary, it is easy to breed alienation and development resistance.

This paper is based on the principle of theoretical sampling (Eisenhardt, 1989; Yin, 2018). Three typical villages in Yuecheng District and Keqiao District of Shaoxing City, Zhejiang Province, were selected for case analysis, which were characteristic industrial type (Tangdi Village, Keqiao District), ecological resource type (Jidong Town, Keqiao District), and cultural IP type (Batoushan Village, Yuecheng District). There are three bases for case selection: Shaoxing is a demonstration area of national ecological civilization construction, with a solid foundation for the transformation of “Two Mountains”; the three cases cover differentiated resource endowments and integration models, which is convenient for identifying path heterogeneity; the three places have formed considerable economic and social benefits, which can support the theoretical framework test. The research data are derived from government public documents, authoritative media reports, and official typical case materials, and the construction validity is improved through the triangle mutual verification method (Yin, 2018). Although the lack of first-hand interview data limits the fine portrayal of perception intensity, relying on the analysis of villagers’ speeches and collective actions in public data is sufficient to explain the generation mechanism of sense of gain.

Drawing on the core tenets of social exchange theory, this paper frames the exchange between farmers and eco-agritourism along three dimensions. Economic exchange covers monetary and material rewards: direct tourism employment, cooperative dividends, and brand-premium sharing. Ecological exchange covers non-monetary environmental benefits: better living conditions, landscape restoration, and the preservation of agricultural heritage. Socio-cultural exchange covers higher-order psychological rewards: community belonging, cultural-identity reinforcement, and social-status gains. Social exchange theory holds that the value farmers place on exchange outcomes depends not only on their absolute size but also on their fairness relative to costs and to what others receive. This paper, therefore, attends to how institutions, especially interest-linkage mechanisms, shape farmers’ subjective evaluation of multi-dimensional benefits and, in turn, their sense of gain and identification with common prosperity.

3.2 Analysis of the Transmission Mechanisms of Three-dimensional Sense of Gain

3.2.1 Explanatory Mechanism of Economic Sense of Gain

The sense of economic gain is the subjective feedback formed by the improvement of farmers’ material income, and it is the most basic explicit income in social exchange. The integration of ecological agriculture and tourism has broadened the multiple income channels of villagers through the extension of the industrial chain. Taking Tangdi Village as an example, about 95% of the village’s labor force is directly or indirectly engaged in flower and tree management, and the industrial concentration is extremely high. In 2025, the per capita income of villagers of Tangdi Village has exceeded 130,000 yuan, and the village collective income has exceeded 4 million yuan (People Network, 2025). Relying on the *Huamantang Gongfu Workshop*, the village collective built a “company + cooperative + base + farmer” model, and built a public brand platform through the Lizhu Orchid Federation. The annual sales exceeded 200 million yuan, attracting more than 5,000 employees. Liu Jianming, general secretary of the party branch of the village, summarized this change with “everyone has something to do, and families have

income” (China News, 2026).

The close interest linkage mechanism narrows the income gap between ordinary farmers and scale subjects. The unified sales model of cooperatives avoids the weak position of retail investors in market price fluctuations and expands the sense of economic gain from a small number of large-scale operators to all villagers. This inclusive pattern confirms the judgment that economic co-construction and benefit sharing promote fairness and richness (Guo & Wang, 2024), and also provides empirical support for Andereck and Nyaupane’s (2011) discovery of the mediating role of personal income perception in rural China.

The Common Prosperity Workshop (Gongfu Workshop) in Tangdi Village works within a “cooperative + company + base + farmer” framework rooted in the flower cooperative founded in 2013, which gives villagers technical, market, and sales services and moves production from scattered individual plots to specialized cooperative management. Building on this, the village and an external enterprise set up the ‘Huamantang’ Strong-Village Company: the collective contributes land and greenhouses, the enterprise contributes capital and operating know-how, and the two parties share returns under a jointly agreed profit-distribution arrangement. The Workshop also tightens party-enterprise ties by organizing grid units around flower farmers’ worksites—each party-member grid leader coordinates the households in their grid and relays market information to villagers working locally or elsewhere. Villagers thus capture value in three ways: cooperative dividends, rent from idle homesteads and farmhouses, and operating income from the integrated complex. From a social exchange view, making villagers stakeholders rather than suppliers means the fairness they see in the contribution-reward link strengthens their economic sense of gain.

3.2.2 Explanatory Mechanism of Ecological Sense of Gain

Jidong Town holds the globally important agricultural heritage of the Kuaiji ancient *torreya grandis*, with over 50,000 mu of forest and 28,900 trees older than a century. In 2021, the town launched the “Jishan Ancient Torrey” regional public brand and unified its management, production standards, packaging, and promotion, moving *torreya* farmers from scattered management toward brand collaboration (Yueniu News, 2021). This shift reframed the ancient trees from a purely economic output to agricultural cultural heritage, bringing ecological conservation and cultural inheritance into both policy and farmers’ own views. In 2024, the town’s *torreya grandis* industry chain passed 300 million yuan in total output, and the per capita income of farmers in the town grew by 13,000 yuan (Zhejiang Provincial Department of Housing and Urban-Rural Development, 2025; Yueniu News, 2024).

From a social exchange perspective, Jidong Town shows a distinctive logic: ecological benefits act as relationship-specific assets that yield long-term relational rents rather than quick transactional returns. Farmers who invest in sustainable harvesting and heritage protection accept a deferred reward—they bear current costs (harvest quotas, organic standards) for future benefits (brand premium, tourism dividends, assets for the next generation). The key institutional move is the Four Unifications brand operation, which turns individual ecological practice into collective brand equity and makes each farmer’s compliance observable, verifiable, and rewardable. This structure solves the free-rider problem common to public goods and gives farmers reason to trust that the collective brand cooperative will fairly return their ecological investment.

The formation of ecological sense of gain depends on the smooth flow of transformation channels. For example, Jidong Town invested nearly 100 million yuan to build a road and storage center, held *Torreya grandis* cultural tourism seasons and mountain events to drive homestay consumption, and developed cultural and creative products and enterprises to broaden the market (Zhejiang Provincial Department of Housing and Urban-Rural Development, 2025; Hangzhou Daily, 2025). From the field observation, the first perception of local villagers is concentrated on the ecological level. Millennium ancient *torreya* forests not only attract tourists, but also strengthen the identity cognition of villagers as guardians. This kind of cognition is not automatically transformed into economic benefits, but needs to be realized through intermediary mechanisms such as brand premium and cultural tourism drainage. At least in the case of Jidong Town, it has initially shown a positive cycle of linkage between ecological protection, tourism development, and farmers’ income increase. This finding is consistent with Liu (2023)’s argument that a good ecological environment itself is wealth, and Pei and Zhang (2024)’s research conclusion that ecological livability promotes common prosperity.

The Four Unifications brand operation in Jidong Town—unified management, production standards, packaging, and promotion under the regional public brand *Jishan Ancient Torreya*—is a collective interest-linkage mechanism that captures the ecological value of the ancient *torreya* forests. The town has also built a tight

‘enterprise + village collective + torreya farmer’ link that returns value to farmers through guaranteed-price procurement and profit dividends. A unified batch-transfer scheme placed scattered ancient torreya trees under collective management in its first round, raising management efficiency markedly. Thousand-year-old trees earn an extra 5% millennium premium over the daily purchase price. In 2024, the town’s torreya industry chain exceeded 300 million yuan in total output. From a social exchange perspective, the mechanism strengthens farmers’ ecological sense of gain by making conservation benefits visible and priced: compliance with sustainable harvesting becomes an investment returned through brand premium and shared infrastructure, not just a cost.

3.2.3 Explanatory Mechanism of Socio-cultural Sense of Gain

The sense of socio-cultural gain reflects farmers’ subjective experience of community belonging, social identity, and cultural continuity, the higher-order psychological benefit in social exchange. As the ancestral home of Lu You (a Southern Song poet), 60% of Batoushan’s villagers descend from him, and Song-dynasty wells and ancestral halls survive in the village. By building the “Lu You’s Rural World” IP and investing over 20 million yuan in cultural centers and family-precept halls, the village changed from a run-down place into a 3A scenic village, with an annual income increase of over 500,000 yuan and an annual reception capacity of 100,000 tourists (Xinlan Website, 2023).

Activating the cultural IP yields combined benefits in Batoushan. First, building an identity system engaged villagers’ sense of who they are; their identity as descendants of a celebrated figure is confirmed again and again by visitors and media attention, and it is a lived experience in daily talk rather than abstract symbol consumption. At the same time, a cleaner village and growing tourism flows lead villagers to revalue local culture from outside feedback, giving cultural confidence a concrete basis. Lu’s family precepts are not only displayed for publicity; through village rules and neighborhood mediation, they have become a bond within the community. A better environment also keeps the landscape from emptying as public services improve. Together, these changes have widened villagers’ view of common prosperity beyond a single economic dimension: income matters, but cultural rootedness and spiritual enrichment now count as much. This matches the finding that socio-cultural perception raises subjective well-being (Wang & Huang, 2023; Tu, 2021), and suggests that in culturally rich villages, the sense of socio-cultural gain can drive common prosperity.

The “Lu You’s Rural World” IP runs as a public-private partnership with guaranteed income increase. The shareholding economic cooperatives of Batoushan and Xihu’ao villages partnered with Zhejiang Lisheng Culture Communication Co., Ltd. to form the Shaoxing Fangweng Commercial Operation Management Co., Ltd. A guaranteed dividend model applies: the village collective is assured a guaranteed minimum annual return, with the company covering any shortfall and excess profit shared by ratio. In 2022, Batoushan’s collective income rose from 519,300 yuan to 1.2 million yuan, and villagers’ annual per-household income grew by over 5,000 yuan. The governance gives villagers a voice through the cooperative’s democratic decision-making: major brand and operating decisions go to the members’ congress of the shareholding cooperative. From a social exchange view, villagers’ socio-cultural sense of gain grows because their cultural identity is treated as a shared heritage the collective owns and profits from, rather than as a commodity to extract.

3.3 Comparison and Integration of Three Paths

Table 1: The Comparison of Three Case Villages

Comparison Dimension	Tangdi Village	Jidong Town	Batoushan Village
District	Keqiao District	Keqiao District	Yuecheng District
Integration Model	Characteristic Industry-Oriented	Ecological Resource-Oriented	Cultural IP-Oriented
Core Resource	Orchid Industry	Ancient Torreya Grandis Forests	Lu You Ancestral Residence Culture
Development Stage	Mature Stage	Growth Stage	Cultivation Stage
Benefit Linkage Mechanism	Cooperative + Company + Farmer; ‘Huamantang’	Regional Public Brand ‘Jishan Ancient Torreya’ with Four Unifications; ‘enterprise + collective + farmer’ linkage; 5% millennium premium	Public-Private Partnership with Guaranteed Income; Shaoxing Fangweng Co.; village collective guaranteed minimum return + proportional excess
Villagers’ Industrial Participation	Strong-Village Co. (collectively and enterprise jointly funded; returns shared by agreement)	Moderate (ancient torreya owners and industry chain practitioners)	Very High (95% of the labor force engaged in the flower and tree industry)
Dominant Perception Pathway	Economic Benefits	Ecological Benefits	Relatively Low
			Socio-cultural Benefits

The cases of Tangdi Village, Jidong Town, and Batoushan Village confirm (Table 1) that the three sense of gain

paths of economy, ecology, and socio-cultural are not operating in isolation. The reinvestment of industrial revenue into environmental protection in Tangdi Village, the attraction of visitor flows through ecological landscapes in Jidong Town, and the generation of endogenous value through cultural IP in Batoushan Village, illustrating that these three elements mutually support one another, jointly forming the operational mechanism by which eco-agritourism integration influences the perception of common prosperity.

The three paths have differentiated functional positioning. In Tangdi Village, 95% of the labor force is engaged in the flower and tree industry, and the sense of economic gain constitutes the material cornerstone, which directly determines the income increase and livelihood improvement. Jidong Town has more than 50,000 mu of ancient *Torreya grandis* forest. The villagers' recognition of the value of 'living cultural relics' of the ancient *Torreya grandis* forest precedes the economic return, and the sense of ecological gain becomes the background, reshaping the relationship between people and the environment. Relying on the identity of Lu You's ancestral home, Batoushan Village obtains spiritual support through cultural identity during the industrial cultivation period, and the sense of socio-cultural gain carries collective ownership and cultural self-confidence. The inherent resource conditions of the village determine the starting point of the sense of gain.

Cross-dimensional analysis shows that each case has a dominant perception pathway, yet the other dimensions are present at different intensities and stages. In Tangdi Village, the ecological dimension appears through reinvesting industrial revenue into landscaping and environmental governance, complementing economic gains; the socio-cultural dimension stays weak because the flower and tree industry carries little cultural identity or heritage narrative. In Jidong Town, brand-premium sharing and tourism jobs reinforce the economic dimension, but it still depends on the ecological one—without the ancient *torreya* forest as a living landscape, the economic chain would collapse; the socio-cultural dimension is emerging but not yet institutionalized, as heritage storytelling and community identity are still in their early stages. In Batoushan Village, the economic dimension grows through IP licensing and study tours but stays modest next to industrial or ecological models, and the ecological dimension gains only indirectly from tourism-driven upgrades, lacking Jidong's systematic conservation framework. These uneven profiles mean the synergy among the three senses of gain is not evenly spread but is bounded by each village's resource base and institutional maturity.

Linking the paths can add value, but synergy hinges on institutions. Tangdi uses flower-and-tree income to fund environmental governance and landscape; Jidong uses the ancient *torreya* landscape to spur business innovation; Batoushan uses Lu You's IP for regional spillover. Across the three cases, synergy does not happen by itself. Loose interest linkages let income leak out and participation stay thin; only close linkages open up resources, industry, and governance. Tangdi's Huamantang Workshop embeds smallholders in the chain; Jidong's Four Unifications secures *torreya* farmers' sharing premium; Batoushan's collective IP gives villagers a governance role. Tighter linkages raise the intensity of farmers' perception, broaden who benefits, and let the three-dimensional sense of gain transform more fully. Close interest linkage is the key institutional condition for synergy to take effect.

3.4 Three Exploratory Propositions

Based on the cross-case comparative analysis, this paper distills three exploratory propositions that extend social exchange theory to the context of eco-agritourism integration and common prosperity. These propositions are intended as theoretically grounded hypotheses for future quantitative or mixed-methods validation.

Proposition 1 (Resource-Perception Matching): The dominant pathway through which eco-agritourism generates farmers' sense of gain follows the village's main resource endowment. Industrial villages treat economic gain as the base driver; ecological villages treat ecological gain as the precondition; cultural villages use socio-cultural gain to mobilize the community. The match suggests policy should fit the dominant perception pathway to local resources rather than apply one template.

Proposition 2 (Interest-Linkage Threshold): The three senses of gain reinforce each other only when interest-linkage mechanisms are tight. Loose or transactional links (e.g., wage labor without profit sharing) yield isolated, weakly coupled perceptions, while tight or relational links (cooperative dividends, brand-premium sharing, collective IP governance) trigger positive feedback across dimensions. We hypothesize a threshold: synergy becomes statistically significant only once the interest-linkage index passes a critical level.

Proposition 3 (Perception-Identification Transformation): The shift from objective outcomes to subjective

identification with common prosperity is mediated by farmers' perceived fairness of exchange. Even large material gains produce weak sense of gain if distribution seems unfair or participation marginal; modest gains can still build strong identification when farmers see procedural fairness, recognition of their contribution, and institutional channels to voice concerns. This foregrounds fairness perception, a normative side of social exchange, as the key mediator between objective prosperity and subjective well-being.

Although the above findings need to be tested by a larger sample, they provide a detachable analytical framework for observing the process of common prosperity in the integration of ecological agriculture and tourism in similar areas from the perspective of farmers' subjective perception through the logical chain of "*Resource conditions-Path selection-Interest connection-Sense of gain synergy*".

4. CONCLUSIONS AND IMPLICATIONS

4.1 Main Conclusions

Based on the theory of social exchange, this paper constructs a multi-dimensional sense of gain framework for the integration of ecological agriculture and tourism to affect farmers' sense of common prosperity, and makes a situational interpretation through three typical cases in Shaoxing. The study draws the following conclusions :

First, eco-agritourism promotes common prosperity through two channels: objective economic improvement and subjective perception transformation. Industrial value added does not automatically equal farmers' inner experience of common prosperity; perception is what converts it. The three-dimensional sense of gain—economic, ecological, and socio-cultural—forms the material base, ecological setting, and spiritual core of common prosperity.

Second, the dominant perception path varies according to resource endowments. The industrial resource-based villages take the sense of economic gain as the guide, the ecological resource-based villages take the sense of ecological gain as the starting point, and the cultural resource-based villages are characterized by the sense of social and cultural gain. This correspondence has been verified in three cases.

Third, there is a synergistic effect between the three perception paths, but its stable release depends on the close interest linkage mechanism. No matter which path is dominant, only when farmers can clearly perceive and fairly share the benefits of development can the sense of gain be transformed from objective facts to subjective identity.

Fourth, the three exploratory propositions in Section 3.4—(1) resource-perception matching, (2) interest-linkage threshold, and (3) perception-identification transformation—offer an extensible analytical framework for studying eco-agritourism and common prosperity from farmers' subjective view. They rest on cross-case evidence and social exchange theory, but their generality still needs testing with more cases and quantitative methods. They do, however, give working guidance for tailoring policy to local resource endowments.

4.2 Practical Implications

Based on the above conclusions, the following policy implications are derived.

First, choose the dominant path according to local conditions. In areas with a solid industrial foundation, policy resources should be given priority to industrial chain extension and brand building to strengthen the transmission effect of economic sense of gain. In areas with superior ecological resources, we should first consolidate the foundation of ecological protection, and let the ecological value be seen, priced, and transformed through the certification of ecological products and the operation of regional public brands. In areas with profound cultural resources, we should pay attention to the collective operation and activation of cultural IP, so that the sense of socio-cultural gain becomes an important part of the experience of common prosperity, rather than relying solely on ticket economy and hardware investment.

Second, build the perception link into policy design and evaluation. Objective results do not automatically become farmers' subjective well-being, and income statistics alone cannot represent how far common prosperity is realized. The practical lever is to make benefits visible, secure fair distribution through close interest linkages, give farmers a leading role through community participation, and shorten the lag between development and perception through information disclosure.

Thirdly, take the interest linkage mechanism as the core of the ecological agriculture and tourism integration policy. Regardless of which perception path is dominant, close interest linkages help to activate perception and amplify synergies. For areas with rich ecological resources but weak industrial foundations, ecological benefit perception may be a breakthrough to start the process of common prosperity, but the premise is to let farmers share long-term benefits through brand premiums, ecological compensation, and other ways, rather than temporary migrant income brought by external capital development.

4.3 Research Limitations and Future Directions

This study has three limitations. First, the number of cases is small. Although the three cover differentiated models, two districts and counties are too few to represent all types; more regions and models are needed to test external validity. Second, the data are mainly second-hand, so first-hand, individual-level perception data were not collected, which limits the fine description of how perception intensity differs and changes. Future work can design interviews or questionnaires from this framework to measure the content, intensity, and trajectory of perception more precisely. Third, the analysis is a static cross-section and misses how farmers' perceptions change with development stages; longitudinal tracking could examine perceptions at different stages and their dynamic effect on common prosperity. A further question is how digital technology in agriculture-tourism integration shapes the sense of gain.

ACKNOWLEDGMENTS:

This study was supported by the Zhejiang Philosophy Social Science Planning Project Achievements, Enabling Common Prosperity through the Integrated Development of Ecological Agriculture and Tourism: logic, mechanism, and optimization path (No. 24NDQN201YBM).

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