A Study on the Shaping Mechanism of Tourists' Attachment Emotion in Cultural Tourism Destinations

Na Wang, Yuanlin Yang*

School of Business Administration, Anhui University of Finance and Economics, Bengbu, Anhui, China
*Corresponding Author

Abstract: Under the background of the integration of literature and tourism, people's tourism activities pay more and more attention to the needs of spiritual culture. Local attachment is an emotional connection between individuals and specific places, and the degree of attachment of tourists to cultural places is inseparable from its significance and value. Taking Tongcheng city as an example, combining tourist interviews with online travel notes, this paper constructs a model of tourists' attachment emotion in cultural tourism destinations, and explores the driving mechanism of tourists' attachment emotion in cultural tourism destinations. The research shows that the attachment emotion of tourists in cultural tourism destinations presents three-dimensional structure: emotional attachment, local identity and behavioral attachment; Influenced by the characteristics of cultural resources, tourist experience quality and destination environment characteristics, tourist experience quality plays a core intermediary role in this process; The affective effect of tourists' attachment is embodied in three dimensions: learning, emotion and behavior results, and it follows the theoretical model of "cognitive-affective-connativity" (CAC) as a whole.

Keywords: Local Attachment; Cultural Tourism; Tongcheng City; Tongcheng School

1. Introduction

In September 2021, the issuance of the "Opinions on Strengthening the Protection and Inheritance of Historical and Cultural Heritage in Urban and Rural Construction" provided guidance for further protecting historical and cultural heritage in urban and rural development[1]. With the support of national policies, the inheritance of history and culture has gradually gained the attention of the whole society. Cultural tourism, as a dynamic emerging industry in the contemporary economic society, is of great significance to historical and cultural heritage and local economic development. It is different from ordinary sightseeing, and it is a thematic tourism activity based on historical and cultural landscapes, symbols and their cultural core. It is easier for tourists to establish emotional connection with them and form emotional attachment to the place. In this context, it is particularly critical to explore the shaping effect of tourists' attachment emotion in cultural tourism destinations.

Tongcheng, known as the fine tradition of respecting education, is the birthplace of Tongcheng School, and its historical and cultural resources are extremely rich. Liuchi Lane bears the historical wisdom of the ancients in China and should carry forward the traditional virtues of the Chinese nation. Tongcheng culture has a long history, but the development of tourism industry is relatively backward. In view of this, it is of special significance to introduce the theory of "local attachment". Analyzing the shaping mechanism of tourists' attachment to Tongcheng and exploring the deep interaction between the experience of cultural tourism and local attachment can not only reveal the internal bottleneck of the development of cultural tourism in Tongcheng, but also provide reference for related theoretical research and practice.

2. Cultural Tourism and Place Attachment

Cultural tourism in a broad sense refers to a kind of special interest tourism based on seeking and participating in a brand-new or deeper cultural experience, which is little different from general tourism activities. In a

narrow sense, cultural tourism refers to a disappearing scene of life and production mode or local characteristics in human memory, such as old-fashioned houses, home textiles, horses or oxen pulling carts, plows and handicrafts[2]. To put it simply, tourists' travel can be divided into two realms. The first realm is to see the natural scenery, that is, a cursory and fleeting eye trip; The second realm is the view of humanistic scenery, that is, the journey of deep experience and understanding of humanistic history. Today's tourism is no longer just sightseeing. With the focus of tourism demand and consumption gradually changing from sightseeing to culture, cultural tourism destinations have flourished and become an ideal place for people to pursue cultural experience and meet their spiritual needs. Many scholars have also carried out relevant research around the management and development of cultural tourism destinations. Among them, Peng pointed out that cultural tourism destinations should dig deep into the cultural resources with regional characteristics and use new technologies to innovate the development model, so as to effectively improve the transformation efficiency and experience value of cultural resources[3]. On this basis, Reisinger further refines the direction of destination product development from the perspective of tourists' needs. He believes that tourists who participate in cultural tourism activities pay more attention to the acquisition of emotional resonance, the perception of aesthetic experience and the accumulation of knowledge, so the efficiency of such services needs to be further strengthened in the subsequent destination product development process[4]. In addition, the research of Zhang and Zhu further expands the development path of cultural tourism destinations from the dimension of industrial synergy[5]. It shows that cultural tourism destinations need to integrate interrelated cultural industrial chains, such as museums and theme parks. This integration path has important practical significance for the sustainable development of cultural tourism industry.

With the rise of cultural tourism industry, cultural tourism destinations have appeared problems such as homogeneity, pseudo-authenticity and commercialization.[6]. It is difficult for tourists to form a long-term and stable customer base because of their short stay time and low revisit rate, and even some destinations are alienated from cultural symbols due to excessive commercialization, which leads to emotional alienation of tourists. As the core variable of tourists' long-term retention intention, local attachment is the key link to understand the value realization, sustainable development and cultural inheritance of cultural tourism destinations. Local attachment was originally a concept to describe the emotional connection between people and places in environmental psychology research. After Tuan, a human geographer, put forward the concept of "land love complex" in 1974[7]. In 1989, Williams and Roggenbuck put forward the concept of "place attachment (PA)". Zhang, a domestic scholar, applied the local theory to the study of tourist communities earlier, and discussed the relationship between tourists' sightseeing images and local attachment[8]. The attachment emotion of cultural tourism destinations is more rooted in the resonance of the meaning of cultural symbols. Tourists are not only cultural consumers of tourism destinations, but also cultural communicators and inheritors[9]. The key to this role transformation is the generation of tourists' attachment to tourist destinations. Therefore, studying the attachment emotion of tourists in cultural tourism destinations is a realistic need to promote cultural live transmission and enhance cultural self-confidence. From the perspective of cultural communication, tourists' cultural identity can significantly enhance their attachment to tourist destinations, which not only directly affects tourists' word-of-mouth publicity, but also indirectly affects word-of-mouth publicity through local attachment, so that regional culture can break through geographical restrictions and spread more widely[10]. From the perspective of cultural inheritance, attachment can improve tourists' loyalty to their destinations, strengthen their responsible behavior, and stimulate tourists' awareness of cultural protection and willingness to participate[11]. To sum up, studying the shaping mechanism of tourists' attachment emotion in cultural tourism destinations is a practical need to improve the optimal operation of destinations and promote the upgrading of cultural tourism industry, and also has certain practical significance to promote cultural live transmission and realize the sustainable development of cultural destinations.

3. The Research Design

3.1 The Study Area Profile
Tongcheng is a county-level city under the jurisdiction of Anhui Province. It is managed by Anqing City, with 12 towns and 3 streets under its jurisdiction. It is located in the northeast of Anqing City. Tongcheng, known as "the thoroughfare of seven provinces", is a transportation hub in southwest Anhui and an accessible place connecting the east with the west[12]. Tongcheng, as the hometown of the "Cultural Capital" and Tongcheng School, mostly concentrates on the cultural level. However, due to various factors, Tongcheng's tourism resources development is not sufficient, and it is still in a primary development stage as a whole. To this end, the Tongcheng Municipal Government is also making continuous efforts to issue the Implementation Plan of Tongcheng Cultural Tourism Integration Development Project in 2022, with Tongcheng School culture as the main line, fully excavating and integrating rich cultural resources and tourism resources. At the end of 2023, the completion of the PPP (government-social capital cooperation) project in Liuchi Lane also means that Tongcheng's tourism development has entered a new course.

3.2 Data Collection
In-depth interviews are mainly used to collect data. The interviews are mainly divided into four parts: (1) Basic personal information of tourists; (2) Tourists' travel motivation and travel time; (3) tourists' experience and suggestions; (4) The special significance of Tongcheng to tourists. On January 22-25, 2025, tourists were invited to interview in the rest areas of Liuchi Lane, Confucian Temple and Tongcheng Cultural Museum in Tongcheng City. In order to ensure the representativeness of the research data and the reliability of the research conclusions, we have a simple exchange with tourists before the official interview, focusing on the interviews with tourists who have special feelings for Tongcheng. Finally, 10 representative respondents were selected, and their basic information is shown in Table 1.

In order to enrich the data sources and further prove the validity of the data, Python software supplemented and obtained 10 travel notes recommended by tourists for reference (2 articles from Ctrip, 2 articles from Xiaohongshu, 1 article from Zhihu, 5 articles from Mafengwo), with an average of more than 400 words each. The basic situation is shown in Table 2.

Table 1. Basic Information of Respondents

Number	Age	Gender	Occupation	Tourist source area	Interview location
T-01	49	woman	teacher	Jiangsu Province	Six Feet Lane
T-02	24	woman	student	Tongcheng city	Six Feet Lane
T-03	23	woman	student	Hefei city	Six Feet Lane
T-04	37	man	enterprise staff	Jiangsu Province	Tongcheng Confucian temple
T-05	35	woman	bank clerk	Tongcheng city	Tongcheng Confucian temple
T-06	61	man	retired worker	Jiujiang	kong cheng street
T-07	52	woman	—	Shanghai	kong cheng street
T-08	36	woman	Enterprise staff	Hefei city	Tongcheng museum
T-09	23	woman	student	Hefei city	online
T-10	24	man	student	Wuhu city	online

Table 2 Basic Information of Online Notes

Number	Title	Website	Ip address	Age
O-01	Liuchi Lane, Tongcheng, Anhui Travel Notes	Ctrip	Huaining	2022
O-02	Tongcheng, Anhui province, China	Ctrip	—	2020
O-03	A seriously underestimated spring outing town	Xiaohongshu	Hefei	2024
O-04	Treasure City: One-day Tour of Tongcheng	Xiaohongshu	Shanghai	2025
O-05	Next stop, Tongcheng!	Know almost	Anhui (Province)	2023
O-06	Slow time in Liuchi Lane, Tongcheng	hornet's nest	Tianjin	2023
O-07	Twilight and Dawn in Tongcheng	hornet's nest	Wuhan	2024
O-08	I am here this year: Tongcheng, Wendu, China.	hornet's nest	Nanjing	2025
O-09	Charming Tongcheng two-day tour	hornet's nest	Hefei	2020
O-10	Tongcheng tachun	hornet's nest	Guangzhou	2018

3.3 Data Processing

With the help of the coding function of Nvivo software, an example of the coding process is shown in Table 3. Firstly, the core information points in the interview text and online travel notes are extracted by disassembling sentence by sentence, and the key expressions are transformed into initial tags to establish free nodes and carry out primary coding. Then, through repeated reading and comparison of the texts, the free nodes are merged and clustered according to semantic relevance and connotation consistency, and combined with local attachment theory, the core categories are gradually screened out and the internal relationship between categories is further clarified. Finally, in the continuous classification and thematic refinement, the logical context of tourists' attachment emotion shaping is sorted out and the interactive relationship is found out.

Table 3. Partial Coding Examples

Original data statement	Primary coding	Generic
My second-grade daughter read an article about Liuchi Lane, and the story deeply moved her. The seed of Anhui Tongcheng was quietly planted in her heart[a]. We were also quite interested in this small Huizhou-style town[b], rich in historical and cultural heritage[c] yet not crowded with tourists[d]. So, we took advantage of the Dragon Boat Festival short holiday and traveled as a family, following the textbook. We navigated to the Yide Liufang Archway, and behind the archway was a stone stele engraved with Zhang Ying's famous family letter[e], which left a deep impression on us. Liuchi Lane is only about a hundred meters long, but it allowed us to feel the 'harmony' philosophy of traditional Chinese culture[f]. (O-01) This is truly an authentic old street[g], very close to Liuchi Lane. Many of the houses are classic Huizhou-style architecture, with white walls and gray tiles[h]. As a traveler with some experience, I increasingly enjoy visiting places where I can immerse myself in local life and history, rather than simply chasing popularity and prosperity[i]. This way, whenever I recall a place I have visited, I can more fully appreciate the local customs, traditions, and culture[j]. (O-09)	a. Allusions to Liuchi Lane b. Architectural style c. Historical and cultural atmosphere d. Relaxed atmosphere e. Liuchi Lane allusion scene f. Cultural feelings g. Life atmosphere h. Landscape description i. Integration into local life j. Reminisce about local customs and culture	A Intangible cultural resources (a) B Space atmosphere (bcg) C Authentic experience (e) D Cultural resonance (f) E Material and cultural resources (dh) F Emotional closeness (ij)

4. The Core Logic of Shaping the Attachment Emotion of Cultural Tourists

4.1 The Structural Dimension of Local Attachment Emotion

At present, academic circles generally accept that local attachment is a multidimensional concept, but there are still different views on the dimensions involved[13-15]. According to the existing research and investigation, the attachment emotion of tourists in cultural tourism destinations can be divided into three dimensions: emotional attachment, local identity and behavioral attachment, and they show different performance characteristics in the process of tourism.

4.1.1 Emotional attachment

In the framework of local attachment theory, emotional attachment is the first level of connection between tourists and cultural tourism destinations, which refers to the positive emotional connection between tourists and destinations through sensory experience[16]. It is the psychological premise of the subsequent formation of local identity and behavioral attachment. If tourists do not have positive emotions such as love and relaxation, it is difficult to further form their cognition and behavioral tendency to local cultural values. Its core connotation can be subdivided into three categories: emotional release, cultural resonance and emotional attachment. Emotional release stems from Tongcheng's environmental characteristics of "*low commercialization and low crowd density*", which is similar to the expression of "few tourists and no noise" for 37 times, such as "*Kongcheng Old Street doesn't need people to crowd, and the whole person is relaxed when walking slowly on the gravel road, which is not available in the city*" (T-07). Cultural resonance

relies on Tongcheng's intangible cultural resources, such as the association of values triggered by the allusion of "comity" in Liuchi Lane, and related expressions, such as "*Walking in Liuchi Lane, thinking of the story of' Why not let him be three feet', and then associating with getting along with his neighbors, suddenly resonates and feels that this culture is very warm*" (T-01); Emotional attachment, as a high-order expression of emotional attachment, although its proportion is relatively low, reflects deep emotional connection and focuses on the life atmosphere in the ancient city area. For example, "*in the ancient city, you can see the old people washing clothes by the ancient well and chatting in the neighborhood, like going back to grandma's house, and they have a sense of belonging that they don't want to go*" (T-09).

4.1.2 Place identity

According to the deepening research of local attachment theory, Place identity is the deepening level of emotional attachment, which refers to tourists' active cognition and value recognition of the cultural value, historical significance and local characteristics of cultural tourism destinations on the basis of positive emotions[17], is the core hub connecting "emotional connection" and "behavior transformation". Only when tourists upgrade from the atmosphere of liking the destination to the cultural value of the destination can their emotions be transformed into stable behavioral tendencies. Its description can be divided into two categories: cultural value identification and Place identity. Cultural value identification focuses on Tongcheng's identity as a "cultural capital" and cultural symbols of "comity". For example, *"I only knew Tongcheng School in textbooks before, but I didn't understand the meaning of"* the world's articles are based on Tongcheng Hu *"until I came here. The title of"* Wendu *"really deserves its reputation, and its cultural value is especially recognized"*. The identification of local characteristics points to the concrete characteristics of Tongcheng's "*simple folk customs and quiet environment*". For example, *"I bought firewood buns in Kongcheng Old Street, but I didn't increase the price just because I was a tourist. I can feel that the folk customs here are particularly simple, which is my deepest impression of Tongcheng"* (O-08).

It is worth noting that Tongcheng's Place identity dimension is characterized by cultural value identity, which is consistent with its cultural tourism destination attribute of "taking cultural heritage as the core attraction" and also confirms the theoretical logic that Place identity takes cultural cognition as the core in cultural tourism scenes.

4.1.3 Behavioral attachment

Behavioral attachment is the final manifestation of emotional attachment and Place identity, which refers to the repeated experience and active communication behavior of tourists based on positive emotions and cultural value identity, and is the core index to measure the sustainable attraction of cultural tourism destinations. Its essence is that tourists turn their psychological attachment into practical action, which directly brings the value of passenger repurchase and word-of-mouth diffusion to their destinations. Among them, the expression of willingness to pay a return visit focuses on scenic spots with high emotional connection, such as the ancient street atmosphere of Kongcheng Old Street and the natural landscape of Longmian Mountain. For example, *"The night view of Kongcheng Old Street and Mashi Road are so emotional that I want to come and take a walk every spring and bring my family with me next time"* (T-07); The expression of positive communication behavior is mainly interpersonal recommendation, supplemented by social platform sharing. For example, *"Liuchi Lane and Confucian Temple in Tongcheng are of great cultural significance and have been recommended to friends around them, so that they can feel the culture of comity"* (O-05).

Compared with emotional attachment and Place identity, Tongcheng's behavioral attachment dimension accounts for a relatively low proportion, which is related to the characteristics that the experience of cultural tourism destinations is deeply dependent on cultural interpretation (some tourists have not formed a strong behavioral tendency due to lack of experience items), and on the other hand, it also reflects that behavioral attachment is a theoretical attribute of external expression, which is based on the full formation of emotion and identity, and is the result dimension with the highest threshold among the three.

4.2 Cultural Tourism Destination Tourists Attachment Factors

Based on Tongcheng's cultural attributes and

tourists' feedback, the influencing factors of tourists' attachment can be divided into three categories: the characteristics of cultural resources, the quality of tourists' experience and the characteristics of destination environment.

4.2.1 Characteristics of cultural resources

The characteristics of cultural resources are the fundamental support for Tongcheng to attract tourists and form attachment feelings, which refers to the uniqueness, richness and perceptibility of material and intangible cultural resources. Material and cultural resources are the basis for tourists to form an intuitive impression, which triggers emotional resonance through visual beauty and historical texture. For example, the blue bricks and gray tiles, the gravel pavement, the wooden carved windows, the champion bridge of Tongcheng Confucian Temple, the Confucius lobby, the trees of green jade bushes, the cobblestone road in Liuchi Lane and the stone archway of "Yi De Liu Fang" all have the softness of Jiangnan water town and the elegance of Huizhou architecture, which constitute the visual core of antique. Visitors commented that *"the building is very distinctive and has a sense of history at a glance"* (O-09). Intangible cultural resources are the key to tourists' cultural value recognition. Through the symbolic historical allusions of Liuchi Lane, *"Knowing the story of Liuchi Lane and walking here can really appreciate the virtue of humility"* (O-06), and the literary status of Tongcheng School, *"I only knew that Tongcheng School was famous before, but I didn't know that it came out of Fang Bao and Yao Nai, and the title of' Wendu' really deserved"* (O-05).

4.2.2 Tourist Experience Quality

The quality of tourists' experience is the key to transform shallow impressions into deep emotions[18]. Based on the theory of experience economy and tourists' feedback, its core points to the authenticity, richness and comfort of experience. Experience authenticity is the trust foundation of cultural experience, which refers to the fit between the experience content perceived by tourists and the original cultural appearance, and is the premise to avoid "commercial fraud" and establish experience trust. For example, Kongcheng Old Street *"preserves the original appearance of the old houses after the aborigines moved out, which is different from other commercial ancient towns. There is no trumpet selling here, and they are all old houses, which feel very real and are not fake ancient towns to make tourists money"* (O-03); Experience richness enhances experience satisfaction through multi-senses and multi-scenes, which is the key to avoid single sightseeing and enhance the depth of experience. It includes the stratification of cognitive experience (O-05) and *"I made Tongcheng paper-cut by myself, which is much more interesting than simply watching the exhibition"*. Experience comfort refers to the ease of rhythm and the suitability of crowd density in the experience process. In the tour rhythm, *"there is no pressure to punch in, so you can stroll slowly"* (T-05), and in the crowd density, *"there are not many people when you go, so you don't have to wait in line, so you can relax and not be crowded like other scenic spots"* (T-05), which is the key to meet the needs of tourists to escape from the hustle and bustle of the city.

4.2.3 Environmental characteristics of the destination

The environmental characteristics of the destination are an important aid for Tongcheng to create an emotional atmosphere, and the experience is optimized through the spatial atmosphere and natural landscape. Spatial atmosphere is a direct environmental factor for tourists to form a relaxed mood, which is manifested in the synergy of low-commercial quiet atmosphere and high-life warm atmosphere in Tongcheng City. Core attractions such as *"Liuchi Lane is very secluded, so you can calm down and feel the comity culture when you walk in it"* (T-03), and expressions such as "sense of life" and "warmth" account for a high proportion in tourists' feedback, such as *"residents can see shopping and chatting in the ancient city, which is very lively"* (T-09); Natural landscape refers to the landscape and green landscape that are complementary to cultural resources. In Tongcheng, it is the ecological combination of Longmian Mountain and Longmian River. *"Longmian Mountain is hidden in green trees, and maple leaves turn red in autumn, so it is very comfortable to walk in it"* (O-07) *"Walking by Longmian River at night, street lamps reflected in the water, and waterfowl flying over, which is very pleasant, adding points to the experience during the day"* (O-10).

4.3 The Effect of Attachment Emotion of Cultural Tourists

Based on relevant theories and tourist feedback texts, the effect of tourist attachment emotion is embodied in three parts: learning result, emotional result and behavior result.

4.3.1 Learning results

The learning result is the "cultural knowledge" or "historical cognition" that tourists acquire actively or passively in the process of playing. The acquisition of cultural knowledge is the core performance of learning results, which shows that tourists gain cultural symbols, literary genres or folk knowledge through experience. For example, *"I only knew Tongcheng School was famous before, but now I really understand its cultural weight through the exhibition and interpretation of Tongcheng School Cultural Center"* (O-08); The deepening of historical cognition is manifested in the tourists' in-depth cognition of historical background, relic function or the value of the times through experience. For example, *"The Champion Bridge in Tongcheng Confucian Temple is a symbol of Tongcheng people's emphasis on education after listening to the explanation, and students in Ming and Qing Dynasties will take a walk before the exam, which means to be no.1"* (T-04). The core value of learning results lies in transforming implicit psychological identification into concrete cognitive results and providing cognitive support for deep emotions. Without learning results, tourists' feelings for the destination may stay in simple liking, and it is difficult to form a deep connection that they like because of understanding.

4.3.2 Emotional results

The emotional result is the direct emotional output of tourists' attachment emotion, which refers to tourists' explicit positive emotional expression through language description and behavior disclosure. Its core value lies in transforming implicit psychological emotions into perceptual emotional signals and establishing emotional anchor points for deep emotions. Only when shallow emotions are expressed through emotional results can tourists' psychological connection with their destinations be upgraded from "vague affection" to "clear emotion"[19]. Judging from the feedback data of tourists, the expression of emotional results focuses on three levels: expression of relaxation, transmission of resonance and expression of belonging. For example, *"When I walked to Gujing, East Street,*

I saw my aunt washing clothes and my uncle chatting, and I deliberately slowed down when I left" (O-09). Such comments confirmed the key role of emotional results. It is an explicit expression of emotions, by turning the resonance in my heart into a story of sharing resonance.

4.3.3 Behavior results

Behavior result is the final practical output of tourists' attachment emotion, and its core value lies in transforming implicit psychological intention into grounded behavior feedback. When learning and emotion are put into practice through behavior result, tourists' deep affection for the destination is transformed into sustainable value connection, and its performance is concentrated in three parts: active return visit, interpersonal communication and social sharing. Tourists show their willingness to continue to experience through planning or implementing a return visit, such as *"I only experienced paper-cutting this time in Tongcheng, but missed the Huangmei Opera performance, and the autumn scenery in Longmian Mountain is not at its best. I have made an appointment with my family to come back in November this year and want to eat Kongcheng rice dumplings again"* (O-10), "My colleague recently visited places on weekends when there are few people, so I specially recommended Tongcheng to her and told her to bring it.

4.4 Theoretical Model Construction and Interpretation

It is generally believed that the generation of tourist attachment follows the basic psychological process of human beings, that is, the theoretical model of "cognition-affective-conation", which is the theoretical basis for the study of consumer behavior and tourist behavior. On the basis of this model, the characteristics of cultural resources and destination environment are regarded as "external information sources" for tourists to carry out cognition, and it is considered that these external information can stimulate tourists' cognitive process in tourism scenes, that is, the knowledge acquisition and meaning construction of cultural connotation and environmental characteristics, and then trigger psychological connection at the emotional level through tourists' experience, and finally promote the behavior and result output at the intentional level. In this process,

tourist experience is the intermediary carrier of "emotional stage", and through the experience of authenticity, richness and comfort, the "meaning understanding" at the cognitive level is transformed into "place attachment" at the emotional level. The action effect is the explicit expression of the "conation stage", which transforms implicit emotions and psychological tendencies into observable cognitive achievements, emotional expressions and actual behaviors. The specific model is shown in Figure 1.
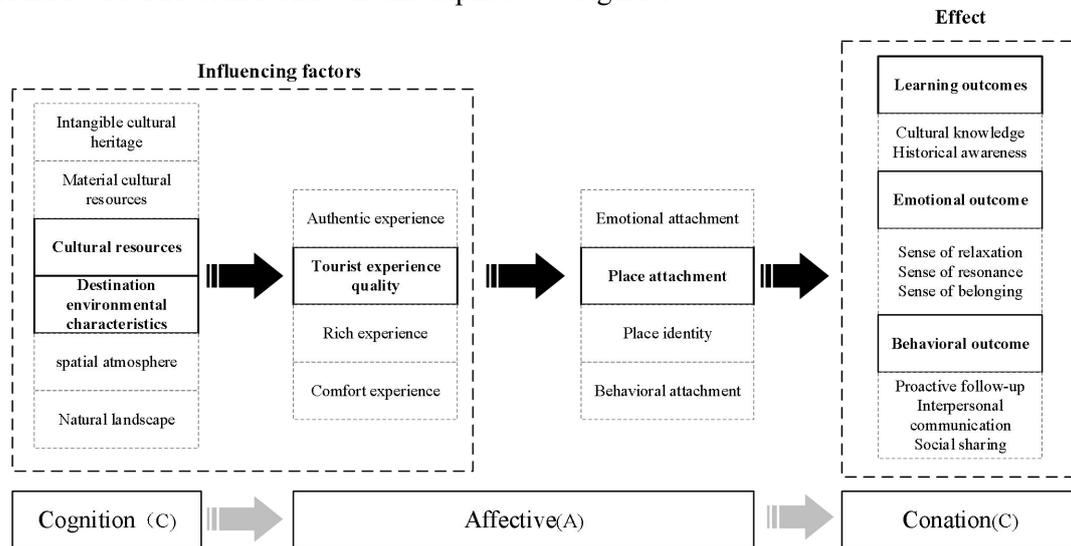
Figure 1. Modeling Model of Tourist Attachment Emotion in Cultural Tourism Destination

5. Conclusions and Suggestions

5.1 Conclusion

Taking Tongcheng as an example, this study builds a theoretical model of tourists' place attachment emotion, evaluates the influence process of Tongcheng culture on place attachment, finds out the role and value of culture on tourism development, and provides theoretical basis and decision-making reference for the sustainable and healthy development of cultural tourism destinations. The main conclusions are as follows:

Firstly, the structural dimensions of tourists' attachment emotion in cultural tourism destinations include emotional attachment, Place identity and behavioral attachment. Emotional attachment is tourists' direct emotional experience of the destination, Place identity is tourists' deep recognition of the cultural value and characteristics of the destination, and behavioral attachment is tourists' practical tendency based on emotion and cognition, which is the practical extension of emotion and cognition, and will feed back emotional deepening and cognitive consolidation through practical feedback.

Second, the quality of tourists' experience is the core intermediary for the formation of tourists' attachment emotion. The objective influencing factors, such as the characteristics of cultural resources and the characteristics of destination environment, need to be transformed into place attachment of tourists through tourist experience. Among them, authentic experience is the trust premise of attachment formation; Rich experience deepens emotional resonance and cultural cognition, which is the key driving force for attachment upgrading; Comfort experience optimizes tourists' emotions, consolidates emotional attachment and provides a positive psychological background for the connection between cognition and behavior. The revelation of this intermediary role makes clear the core value of tourist experience in the formation of attachment emotion in cultural tourism destinations.

Thirdly, the effect of attachment emotion of tourists in cultural tourism destinations includes three dimensions: learning result, emotional result and behavior result, and the three dimensions are characterized by mutual coordination and promotion. The learning result is the concrete result of Place identity, which provides rational support for attachment; Emotional result is the direct expression of emotional attachment, anchoring psychological signals for attachment, strengthening one's own emotional connection and transmitting experience value to others; The result of behavior is the practice of behavioral

attachment, which feeds back emotion and cognition through practical feedback. On the other hand, the mechanism of tourists' attachment emotion in cultural tourism destinations basically follows the model of "cognition-affective-conation", that is, tourists' attachment emotion is the result of their unique local cultural cognition of cultural tourism destinations, which, to a certain extent, reflects some emotional sustenance that tourists get during the tour, and completely presents the psychological and behavioral evolution chain from cognitive foundation to emotional connection to conation output.

5.2 Suggestions

First, deepen the excavation of the value of cultural resources and build a core attraction foundation for the development of cultural tourism. Create cultural IP and develop tourism products with core cultural symbols as the origin. At the same time, we will promote the cross-border integration of "cultural tourism+", break industry boundaries to build new formats, explore the integration paths of "cultural tourism+commerce", "cultural tourism+film and television" and "cultural tourism+agriculture", and integrate cultural elements into consumption scenes and production processes to form a characteristic product system with both cultural value and market vitality.

The second is to systematically optimize the tourism experience and strengthen the transmission efficiency of cultural perception. Customize differentiated products for different customer groups. Design gamification tasks and social scenes for young tourists, develop parent-child interaction courses for family tourists, and provide in-depth research and expert tour services for cultural lovers to accurately match the needs and enhance the experience value. Create a "subject-object sharing" cultural space. Through community activities, public performances, co-creation projects and other forms, we will promote the in-depth interaction between tourists and local residents, integrate tourists into local life, and form a strong sense of belonging and identity.

The third is to focus on the effective transformation of experience value and amplify the continuous influence value of cultural tourism. Use new media to spread fragmented narrative, publish cultural stories, scene tidbits, tourist experience sharing and other content through short videos, social platforms and other channels, create a "social currency", and stimulate tourists' willingness to actively spread and punch in. Hold cultural activities with a sense of ceremony. Combine traditional festivals and seasonal characteristics to create theme activities, such as Mid-Autumn Lantern Festival, folk festivals, cultural carnivals, etc., and strengthen the emotional imprint through the sense of ritual of collective participation.

Acknowledgments

References:
[1] Ren Yunying, Xie Xiaoyu. Historical and Cultural Integrity Protection and Its Innovative Development Based on Value Chain Logic. Administrative Reform, 2024,(2):16-26.

[2] Smith V L. Introduction. V L Smith. Hosts and Guests: the Anthropogy of Tourism. Pennsylvania: The University of Pennsylvania Press,1997.1-14.

[3] Peng Hua. Discussion on Cultural Development of Tourist Destinations. Journal of Tourism, 1998,(1):42-45.

[4] Yvette R. Tourist—Host Contact as A Part of Cultural Tourism. World Leisure & Recreation, 1994, 36(2): 24-28.

[5] Zhang Chaozhi, Zhu Minmin. Integration of Culture and Tourism: The Connotation, Challenges and Practical Paths of Multi-Level Relations. Journal of Tourism, 2020,35(3):62-71.

[6] Zhang Huan-zhou, Ying Shun, Wu Mao-ying. Theme Recognition and Asymmetric Effects of Tourists' Perception Images in Cultural Tourism Destinations——A Case Study of Shaoxing, a Canal City. Geographic Science, 2022,42(12):2131-2140.

[7] Tuan Y F. Topophilia: A Study of Environmental Perception, Attitudes and Values. Englewood Cliffs NJ: Prntice Hall Inc,1974:260.

[8] Zhang Zhonghua, Wen Jing, Li Jin. Deconstruction of the Local View in the Study of Perceived Images of Foreign Tourist Destinations. Journal of Tourism, 2008,23 (3): 43-49.

[9] Wang Meiyu, Li Yongquan, Ruan Wenqi, et al. Multiple Effects of Cultural Innovation in Heritage Tourist Destinations on Tourists' Behavior-Integrating Social and Market Perspectives. Journal of Tourism, 2024,39(7):82-97.

[10] Tang Lili, Zhu Dingxiu, Qi Xianwen. Study on the Relationship between Cultural Identity and Tourist Loyalty—Taking Huizhou Cultural Tourism Zone as an Example. East China Economic Management, 2015,29(11):54-58.

[11] Zhou Xiaoli, Tang Chengcai. Study on the Influence of Place Attachment on Tourists' Loyalty to Red Tourism and Responsible Behavior of Red Cultural Resources. Geography and Geographic Information Science, 2022,38(4):130-136+144.

[12] Lin Zhao. Study on the Problems and Countermeasures of Anhui Local Talents Introduction under the Strategy of Strengthening the Country by Talents: Taking Tongcheng as an Example. Business News, 2023,(12):5-8.

[13] Kyle G, Graefe A, Manning R. Testing the Dimensionality of Place Attachment in Recreational Settings. Environment and Behavior, 2005, 37(2): 153-177.

[14] Hammitt W E, Backlund E A, Bixler R D. Experience Use History, Place Bonding and Resource Substitution of Trout Anglers during Recreation Engagements. Journal of Leisure Research, 2004, 36(3): 356-378.

[15] Williams D R, Patterson M E, Roggenbuck J W. Beyond the Commodity Metaphor: Examining Emotional and Symbolic Attachment to Place. Leisure Sciences,1992,(14):29-46.

[16] Yuksel A, Yuksel F, Bilim Y. Destination Attachment: Effects on Customer Satisfaction and Cognitive, Affective and Conative Loyalty. Tourism Management, 2010,31(2):274-284.

[17] Zhu Hong, Liu Bo. Discrimination and Research Enlightenment of Concepts Such as Local Sense, Place Attachment and Place Identity. Journal of South China Normal University (Natural Science Edition), 2011,(1):1-8.

[18] Shi Si, Huang Xiaobo, Meng Zhang. Just Immerse Yourself in It? Research on the Influence of Immersion Experience and Meaningful Experience on Tourist Satisfaction. Journal of Tourism, 2021,36(9):46-59.

[19] Dong Yinyin, Qu Ying. Dynamic Representation of Destination Attachment Memory: Emotional Transfer from First Visit to Revisiting: Taking Hainan Island as an Example. Journal of Tourism, 2022,37(7):95-106.