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A Study on the Relationship Between Cultural Identity, Place Attachment, and Tourist Loyalty*

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Tourist loyalty is an important factor that affects tourist destinations' competitiveness and has a great practical meaning for the sustainable development of tourist destinations. Based on the theory of cognition-emotion-intention, this study takes Mount Wutai, a World Cultural Heritage in China as an empirical case, to conduct an empirical study on the relationship between cultural identity, place attachment, and tourist loyalty, using a structural equation model. The results show that: First, tourist cultural identity can form an extension of behavior and has a positive direct effect on tourist loyalty. Besides, spiritual culture identity is more likely to exert a significant positive effect on tourist loyalty. Second, cultural identity has a partial impact on place attachment, and spiritual cultural identity has a positive effect on place attachment. Material cultural identity is only a direct positive drive to place identity. Third, place attachment partially mediates the relationship between cultural identity and revisit intention. Besides, place identity has a partial mediating effect between cultural identity and recommendation intention. This paper expands the research on the influence mechanism of tourist loyalty, verifies the direct driving effect of cultural identity on tourist revisit intention and recommendation intention, and puts forward relevant suggestions for managing cultural tourism destinations.

Keywords: cultural identity, place attachment, tourist loyalty, mediation effect

Introduction

Tourist loyalty has always been the focus and major topic in academic study. A relatively mature theoretical system has been formed by tourism researchers, using management theory, psychology theory, etc., combined with the particularity of tourism consumption. The exploration of the impacts on tourist loyalty has mainly been focused on destination factors and individual tourist factors, destination image, the driving force of service and other pull motives to tourist loyalty, the examination of promoting effects of push motives like tourist travel motivation, perceived value, satisfaction, place attachment on tourist loyalty. The substitutability

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of tourism greatly affects tourist loyalty and reduces the impact of destination factors on tourist loyalty. With its endogenous influence, cultural factors are an effective way to maintain tourist loyalty. Cultural tourism consumption has the function to promote cultural identity and has become an effective path of linking individual cultural needs and the needs to co-construct community culture (Fu, 2020). The on-site experiences also further shape tourists' spiritual values, which accompany them in their post-trip life (Huang & Wu, 2019). Under this background, it is of great practical significance to study the impact of cultural factors on tourist loyalty to promote the sustainable development of tourist destinations.

Previous researches have provided an excellent theoretical basis for this study. However, after reviewing the previous literature, the author found three aspects that need further discussion. First, the impact of tourist cultural identity on destination loyalty needs to be further investigated. Existing researches have been devoted to the impact of tourist cultural identity on behavioral intention (Liang, 2018). It is regarded that cultural identity is a subjective cognition of destination culture. The more the tourists identify with destination culture, the more recommendation intention or revisit intention will be expressed. However, some studies have shown that cultural identity does not have a significant impact on revisit intention (Ma, Yang, & Wang, 2015), which means the direct impact of cultural identity on tourist loyalty needs further practical investigation. Second, the impact of cultural identity on tourist loyalty is the lack of consideration of the emotional connection between tourists and places. The construction of the influence mechanism model of cultural identity on tourist loyalty mainly focuses on subjective factors, such as destination image, authenticity, and so on (Lai, 2018; Tian, Wang, Law, & Zhang, 2020). The process of interaction between tourists and places has been neglected. Tourism is an interactive process between tourists and destinations. The destination is a material space that carries culture. The emotional connection between tourists and destinations is of great significance to the loyalty of tourists. This study introduces place attachment into the model and examines its role in the formation of tourist loyalty. Third, place attachment that reflects the relationship between tourists and places can be a mediating variable between cultural identity and tourist loyalty. Some studies have been done regarding the direct influence of cultural identity on tourist loyalty. However, the transmission mechanism and internal influence between cultural identity and tourist loyalty are not further investigated. Tourist loyalty is a behavior intention formed after comprehensive evaluation of destination, and cultural identity is a subjective cognition of destination culture. There is a mediating effect between cultural identity as a cognitive factor and tourist loyalty as behavior intention, transmitted by place attachment as an emotional variable. This study examines the mediating effect of place attachment between cultural identity and tourist loyalty.

Considering the above short of research, this study discusses the internal influence mechanism of cultural identity on tourist loyalty, based on the theory of cognition-emotion-intention, introducing place attachment as mediating variable through the construction of mediating model. The findings may deepen the understanding of the formation mechanism of tourist loyalty in theory and provide indicates for tourism destination maintains tourist loyalty in practice.

The Definition of Concept

Cultural Identity

The current research on individual cultural identity has been divided into two categories. One is towards the nation, and the other is towards a specific culture like the root culture (Wang, 2015). From a macro

perspective, cultural identity is a psychological process in which an individual is influenced by the group culture, making it a part of its personality (Wang, 2012). From a micro perspective, cultural identity is the individual's identity toward a particular culture and the degree of belonging (Su & Li, 2008). Much attention has been devoted to the residents' cultural identity toward their own group (X.-F. Lu & L. Lu, 2014). Several studies have paid attention to the critical influence of cultural identity on tourist behavior (Wu, 2020). Factors like perceived value (Wu, 2020), authenticity (Dai, 2020), and landscape quality (Qu, 2020) can motivate the cultural identity of tourists. Meanwhile, the cultural identity of tourists has a positive effect on the following aspects. First, it can form a positive emotion influence, which significantly affects tourists' well-being (Lu & Wan, 2018) and place attachment (Tang, Zhu, & Qi, 2015), thereby achieving emotional healing. Second, it can help with the sustainable development of destinations and drive tourist loyalty. Third, the unconscious effect of culture can form the meaning of environmental education to tourists, and positively drive the willingness to protect the environment (Hoyos, Mariel, & Javier, 2009). Many studies have been conducted by single-dimensional measurement on cultural identity from a micro perspective, which cannot fully reflect the individual cultural identity and different influences of different levels. According to the theory of cultural level, this study further examines tourists' cultural identity in spiritual culture and material culture at the micro-level.

Firstly, literature review on place attachment. Place attachment is feelings that human associate with specific environments (Kyle, Graefe, & Manning, 2005). It represents tourists' perception of a place at different levels and is one of the important branches of sense of place. Previous researches have mainly divide place attachment into two dimensions: place attachment and place identity (Tang, 2007; Huang, Jin, Lu, & Song, 2020). This study also measures place attachment with place attachment and place identity. Place attachment is associated with the functional attachment of tourists to a specific place, and mainly includes the ability of a place to meeting the desired goals and needs of an individual, and a preference of the place relative to other options (Chapin & Knapp, 2015). Place identity refers to the connection between a place and the personal identity of an individual (Han, J. S. Kim, Lee, & N. Kim, 2019). Place attachment is given special meaning to the place by the individual; it will affect tourists' behavior, including tourist loyalty (Patwardhan et al., 2020), pro-environmental behavior (Daryanto & Song, 2021).

Secondly, literature review on tourist loyalty. Tourist loyalty is a crucial factor measuring destinations' quality and competitiveness (Lv, Li, & Mccabe, 2020). Tourist loyalty can reduce the tourism enterprises' marketing costs with the help of word of mouth. Therefore, much work has been devoted to tourist loyalty in recent years to promote the destinations' sustainable development. Mainly drawing on the concept of customer loyalty, tourist loyalty to a destination is defined as the degree to which a tourist is willing to recommend or revisit (Chen & Gursoy, 2001). Many authors have been explored the influence of tourist satisfaction (Xu, Dong, Zhang, & Wang, 2019), destination image (Jiang, Ramkissoon, Mavondo, & Feng, 2017), destination reputation (Ma & Su, 2014), and place attachment (Yu, Zhang, Zeng, & Luo, 2017) on tourist loyalty, in the scene of the hotel, restaurant, transportation, destination, shopping, etc. The study of influencing factors of tourist loyalty also has turned into the micro-level, focusing on the driving effect of endogenous factors such as culture on tourist loyalty. Revisiting intention and recommendation intention have been the most common operational definition indicators in tourist loyalty literature (Tang et al., 2015; Chen & Gursoy, 2001; Ma & Su, 2014), and this study will also use the two dimensions to measure tourist loyalty.

Hypothesis

Culture Identity and Tourist Loyalty

Tourists entering from a familiar living environment to an unfamiliar environment will cause a gaze on the cultural landscape of destinations, including a gaze on a material cultural symbol such as destination landscapes that carry culture and a gaze on a spiritual culture that is promoted by destinations. This kind of gaze process also is a method of tourists contacting and integrating with the new culture. The process of identification is a process of tourists' self-identification. Identification of a certain culture means that individuals recognize the cultural connotations and values promoted by culture, internalize the cultural values, reflect on the self-behavior, hold a positive attitude towards the culture carrying destination, and recommend and revisit the destination. The direct effect of cultural identity on tourist loyalty has been verified in many studies (Liang, 2018). As a consequence, the hypotheses are as follows:

H1: Cultural identity has a significant positive effect on tourist loyalty.

H1a: Spiritual cultural identity has a significant positive effect on revisit intention.

H1b: Spiritual cultural identity has a significant positive effect on recommendation intention.

H1c: Material cultural identity has a significant positive effect on revisit intention.

H1d: Material cultural identity has a significant positive effect on recommendation intention.

Cultural Identity and Place Attachment

Places are the space given meaning and connotation. Tourists' cognition of cultural connotation happens not only in on-site experience, but also includes the information searching time before trip and recall time after trip. Place, which carries culture, can implement culture-related activities, deepening the tourists' understanding of cultural connotation, integrating the culture and place, and improving the construction of self-identity. The spiritual and material identity of culture will allow tourists to form a dependence, identity, and attachment, rooted in the place of cultural tourism. It means cultural identity directly affects place attachment (Fang & Yang, 2017). Existing studies have verified tourists' cultural identity of Hongcun Village culture affects place attachment and place identity on the dimension of place attachment (Zheng, 2017). Accordingly, the following hypotheses are proposed:

H2: Cultural identity has a significant positive effect on place attachment.

H2a: Spiritual cultural identity has a significant positive effect on place attachment.

H2b: Material cultural identity has a significant positive effect on place attachment.

H2c: Spiritual cultural identity has a significant positive effect on place identity.

H2d: Material cultural identity has a significant positive effect on place identity.

Place Attachment and Tourist Loyalty

According to the theory of cognition-emotion-behavior, emotion is a crucial factor to the decision of individuals' behavior. Many tourism researchers have discussed that, individual's place attachment on destinations is a potential factor of tourism needs (Jepsom & Sharpley, 2015). The contact of natural landscape and culture in tourism destinations allows tourists to understand and recognize destinations, giving the place more emotional meaning and personal experiences (Johnstone, 2012). In the process of human-place interaction, one will have a new understanding of themselves. The cognition of self-identity can form destination identity, and create an emotional connection with destinations, and willingness of recommendation or revisit. It is widely examined that place attachment is an important factor to predict tourist satisfaction and tourist loyalty

(Zhang, X.-Y. Yu, Cheng, & R. Z. Yu, 2019), under different situations like festival tourism (Davis, 2016), city tourism (Jia & Lin, 2017), and cultural tourism (Li & Nie, 2018). Thus, the following hypotheses are proposed:

H3: Tourist place attachment has a significant positive effect on tourist loyalty.

H3a: Place attachment has a significant positive effect on revisit intention.

H3b: Place attachment has a significant positive effect on recommendation intention.

H3c: Place identity has a significant positive effect on revisit intention.

H3d: Place identity has a significant positive effect on recommendation intention.

Place Attachment as Mediating Effect

Cultural identity represents the individuals' recognition and belonging degree towards cultural value. Material space that carries culture is a place where culture can be tangible and increase the presence for tourists, and a carrier for an in-depth understanding of cultural knowledge. The material space is endowed with cultural significance and becomes a unique place. Tourists will have a special emotional connection with the place in the interaction and communication; thus, tourists are willing to share or revisit the destination to maintain this positive emotion.

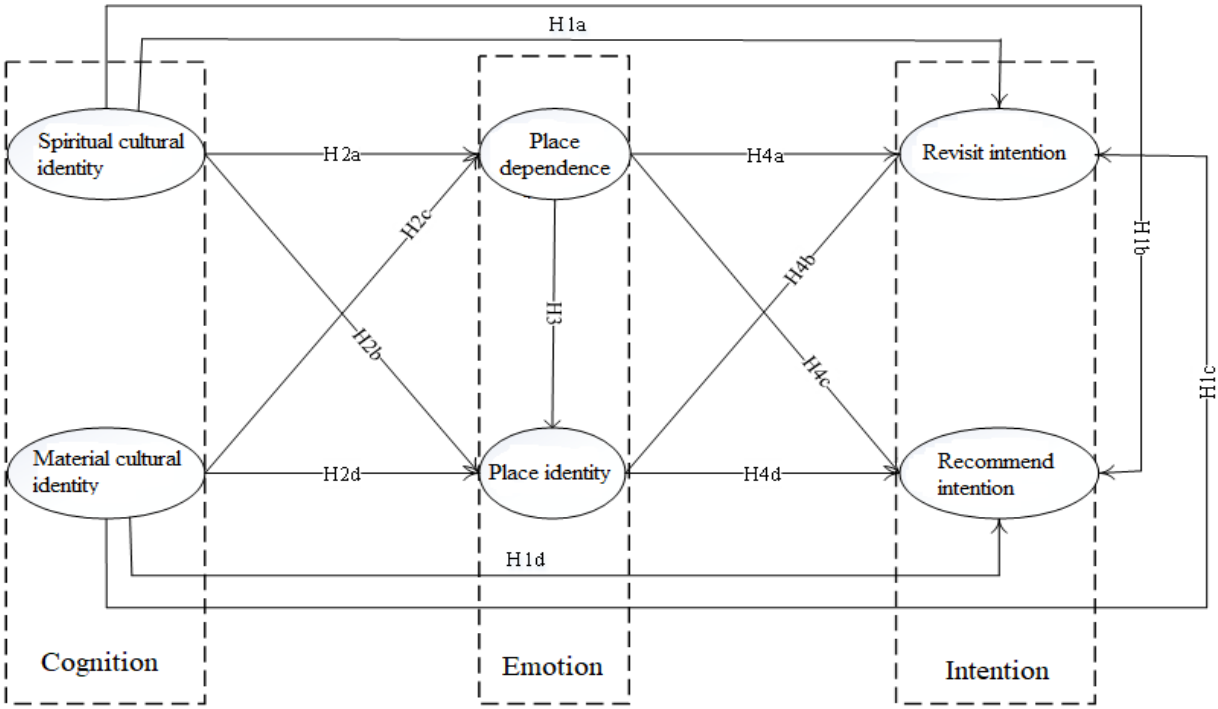

Figure 1. Conceptual model.

Accordingly, the following hypotheses are proposed as follows while accordingly the following study model is proposed as Figure 1.

H4: Place attachment has a mediating effect between cultural identity and tourist loyalty.

H4a: Place attachment has a mediating effect between spiritual cultural identity and revisit intention.

H4b: Place identity has a mediating effect between spiritual cultural identity and revisit intention.

H4c: Place attachment has a mediating effect between material cultural identity and revisit intention.

H4d: Place identity has a mediating effect between material cultural identity and revisit intention.

H4e: Place attachment has a mediating effect between spiritual cultural identity and recommend intention.

H4f: Place identity has a mediating effect between spiritual cultural identity and recommend intention.

H4g: Place attachment has a mediating effect between material cultural identity and recommend intention.

H4h: Place identity has a mediating effect between cultural identity and recommend intention.

Research Design

Variable Measurement

The measurement of destination cultural identity was composed with 13 items under two dimensions of destination spiritual cultural identity and material cultural identity. In accordance with the scale proposed by Ni (2013), and combined with the results of expert interviews, destination spiritual cultural identity was measured by seven items, including "I agree with the ideas of compassion and altruism in Wutai Mountain culture". Material cultural identity was measured by six items including "I like architectures such as temples". Then, place attachment was measured by 11 items under two dimensions of place attachment and place identity. Place identity measurement scale adopted from Stylos, Bellou, Aandronikidis, and Vassiliadis (2017) had six measuring items include "Wutai Mountain gives me a sense of identity". Place attachment was measured with five items include "I value this visit more than any other place", which was proposed by Qiu et al. (2017). Finally, the measurement of tourist loyalty was composed with eight items under two dimensions of revisit intention and recommend intention. Revisit intention was measured with a four-item scale proposed by Guo et al. (2018). Survey participants were asked to respond on "I will come again in condition of promotion" and the other three items. The measurement of recommend intention was adopted from Han et al. (2019), with four measuring items include "I will recommend this place to others on social media (WeChat/Weibo, etc.)".

This study adopted a questionnaire survey, and all items were measured with a five-point Likert scale. Experts in relevant fields were invited to brainstorm based on a draft questionnaire. According to their advice, the questionnaire was revised several times to ensure its comprehensiveness and professionalism. Besides, five students of tourism management were invited for a discussion over the expression of the questionnaire. A final questionnaire was finally formed after many modifications. A pilot survey was conducted with 100 questionnaires in Mount Wutai. After that, the item of "I agree with the idea of the worldview" in spiritual cultural identity was removed, because the factor loading of this item was less than 0.5. All the other measurement items met the criteria of the standardized factor loading, reliability, and validity.

Data Collection and Sampling Profiles

Based on a random sampling method, this survey took place at World Cultural Heritage Mount Wutai in Shanxi Province of China from August 30th to September 3rd, 2020, and focused on tourist-intensive places like Wuye Temple, Pusa Ding, Dailuo Ding, Shuxiang Temple, etc. After confirming participation intention with tourists and indicating academic purpose, participants were accompanied throughout the whole process while providing their responses in order to increase survey validity. A total of 650 tourists were approached. In all, 600 usable questionnaires were collected, resulting in a valid rate of 92.3%.

The social-demographic characteristics of the sampling data are presented as following. Of all the respondents, 46.4% were male, and 53.6% were female. The proportion of men and women was relatively close; 56% were single, and 44% were married. The respondents' age distribution is diversified. 40.9% of them were aged between 19-30 years old, 19.8% 31-40 years old, 13.8% over 60 years old, 10.5% 41-50 years old, 8.6%

and 6.4% under 18 years old, and 51-60 years old respectively. In terms of monthly income, the majority were under 3,000 Chinese RMB Yuan and 3,001-5,000 Chinese RMB Yuan, which were 41.3% and 22.2% respectively; 5,001-8,000 Chinese RMB Yuan were 15%; others shared a low percentage. A large percentage (55.6%) possessed an undergraduate degree, while other respondents who had a high school degree were 19.5%; lower than junior high school and above master degree were 14.3% and 10.6%, respectively. The professional structure was dominated by private enterprise employees, retired staff, individual businessmen, state-owned enterprises employees, and institutions employees, accounting for 16.3%, 13.4%, 12.3%, 11.3%, and 9.4%, respectively.

Data Analysis

Confirmatory Factor Analysis

AMOS 25.0 software was used to perform a confirmatory factor analysis. According to fit indices (χ^2/df = 2.257, RMR = 0.069, RMSEA = 0.075, GFI = 0.912, CFI = 0.925, TLI = 0.911, IFI = 0.939), the structural model and the sample data achieved a good degree of fit.

The Cronbach's α and composite reliability were used to ensure reliability of the measurement scale. The reliability value of measurement scale was over the level of 0.9 and reached 0.973. The Cronbach's α of each variable exceeded 0.8, ranged between 0.814 and 0.952. The composite reliability (CR) values of all measures ranged between 0.829 and 0.925, indicating good reliability.

Convergent validity and discriminating validity were used to test the validity of the measurement scale. The standardized factor loading of each variable was in the range 0.552-0.856, and the average variance extracted (AVE) was in the range 0.512-0.625, indicating that the scale had good convergent validity. The square root of AVE for each variable was consistently higher than the correlations of all variables, indicating high levels of discriminant validity (Table 1). In conclusion, the whole measurement scale showed good level of reliability and validity.

Table 1

Discriminant Validity Test

Variable	Mean	Standard error	SCI	MCI	PD	PI	RE	RI
Spiritual cultural identity	3.965	0.830	0.778					
Material cultural identity	4.001	0.744	0.660	0.754				
Place attachment	3.888	0.852	0.592	0.474	0.761			
Place identity	3.909	0.793	0.682	0.607	0.533	0.722		
Recommend intention	4.040	0.809	0.515	0.534	0.659	0.513	0.745	
Revisit intention	4.054	0.771	0.499	0.579	0.528	0.650	0.602	0.770

Notes. Numbers on the diagonal line represent the square root of the AVE value; other numbers represent the correlation coefficient.

Structural Equation Model Test

According to fit indices reported in Table 2, χ^2/df is 2.490 (< 3); goodness of fit index (GFI) is 0.967; adjusted goodness of fit index (AGFI) is 0.906; root mean square residual (RMR) is 0.051; root mean square error of approximation (RMSEA) is 0.076; indicating adequate model fit. Other indicators of goodness of fit were: The comparative fit index (CFI) is 0.938 (> 0.9); normed fit index (NFI) is 0.921; incremental fit index (IFI) is 0.965. It is shown that the sample data and structure model achieved a good degree of fit.

Table 2

Model Fit Test

Fit indices	(χ^2/df)	CFI	GFI	NFI	AGFI	RMR	RMSEA	IFI	TLI
Reference	≤ 3	≥ 0.9	≥ 0.9	≥ 0.9	≥ 0.9	≤ 0.1	≤ 0.08	≥ 0.9	≥ 0.9
Output	2.490	0.938	0.967	0.921	0.906	0.051	0.076	0.948	0.917

As shown in Table 3, the effects from spiritual cultural identity on revisit intention and recommend intention are strongly significant, and the path coefficients are 0.332 ($p < 0.001$) and 0.174 ($p < 0.001$), respectively, confirming H1a and H1b. Additionally, material cultural identity exerts a significant and positive effect on revisit intention and recommend intention, and the path coefficients are 0.182 ($p < 0.05$) and 0.147 ($p < 0.05$) respectively, providing support to H1c and H1d. The influences of spiritual cultural identity on place attachment and place identity, as well as that of material cultural identity on place identity are significant, with path coefficients are 0.582 ($p < 0.001$), 0.637 ($p < 0.001$), and 0.169 ($p < 0.01$), respectively. Hence, our findings offer support to Hypotheses H2a, H2b, and H2d. However, with a path coefficient of 0.097 ($p < 0.01$), the direct effect from material cultural identity towards place attachment was found to be non-significant, thus not offering support to H2c. Furthermore, place attachment significantly affects revisit intention and recommend intention. The path coefficients are 0.206 ($p < 0.01$) and 0.262 ($p < 0.01$), respectively, which support Hypotheses H3a and H3b. Place identity affects both revisit intention and recommend intention significantly, and the path coefficients are 0.643 ($p < 0.001$) and 0.898 ($p < 0.001$), respectively, which provide support to Hypotheses H3c and H3d.

Table 3

Path Coefficient Test Result

Influence path	Path coefficient	Standard error	T-value	Results
H1a: Spiritual cultural identity → Revisit intention	0.322***	0.023	2.300	Supported
H1b: Spiritual cultural identity →Recommend intention	0.174***	0.089	2.835	Supported
H1c: Material cultural identity → Revisit intention	0.182*	0.086	2.075	Supported
H1d: Material cultural identity →Recommend intention	0.147*	0.067	2.069	Supported
H2a: Spiritual cultural identity → Place attachment	0.582***	0.086	5.182	Supported
H2b: Spiritual cultural identity → Place identity	0.637***	0.058	2.942	Supported
H2c: Material cultural identity → Place attachment	0.097	0.111	0.998	Rejected
H2d: Material cultural identity → Place identity	0.169**	0.075	2.778	Supported
H3a: Place attachment → Revisit intention	0.206*	0.083	2.865	Supported
H3b: Place attachment → recommend intention	0.262*	0.051	2.359	Supported
H3c: Place identity → revisit intention	0.643***	0.013	3.790	Supported
H3d:Place identity → recommend intention	0.898***	0.038	2.690	Supported

Notes. * indicates $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$.

Mediating Effect Test of Place Attachment

PROCESS Macro Model 6 based on SPSS 21.0 is a mediation model with three mediating variables. In this study, Model 6 was used to test the mediating effect of place attachment between cultural identity and loyalty, with variables like gender, age, and education degree under control. As shown in Table 4, the indirect effect of place attachment and place identity between spiritual cultural identity and material cultural identity

and tourist revisit intention was statistically significant, since the confidence intervals did not include 0 (95%CI = [0.1088, 0.3680], [0.0288, 0.1439], [0.1057, 0.3666], [0.0006, 0.1795], respectively); thus H4a, H4b, H4c, and H4d were supported. We similarly found the indirect effect of spiritual cultural identity and material cultural identity on recommend via place identity to be statistically significant, since the confidence intervals did not include 0 (95%CI = [0.0394, 0.1731], [0.0288, 0.1835], respectively); therefore, H4f and H4h were supported. However, we found that the confidence intervals of indirect effect of spiritual cultural identity and material cultural identity on recommend intention via place attachment included 0 (95%CI = [-0.0060, 0.2032], [-0.0036, 0.2011] respectively); therefore Hypotheses H4e and H4g were not supported.

Table 4

Effect Value and Effect Size in Chain Mediation

Effect	Path	Effect value	95%CI	Effect size (%)	Effect	Path	Effect value	95%CI	Effect size (%)
Direct effect	*d1a*	0.322	[0.0041, 0.2397]	22.98	Direct effect	*d1b*	0.174	[0.0544, 0.2944]	35.88
	Ind1a	0.235	[0.1088, 0.3680]	44.26		*Ind1b*	0.103	[-0.0013, 0.2013]	21.24
Indirect effect	*Ind2a*	0.174	[0.0288, 0.1439]	32.76	Indirect effect	*Ind2b*	0.208	[0.0923, 0.3312]	42.88
	total	0.409	[0.3132, 0.5041]	77.02		total	0.311	[0.1930, 0.4387]	64.12
Total effect		0.731	[0.4265, 0.6347]	100	Total effect		0.485	[0.3866, 0.5838]	100
Direct effect	*d1c*	0.182	[0.1051, 0.3566]	37.02	Direct effect	*d1d*	0.147	[0.2148, 0.4658]	54.57
	Ind1c	0.233	[0.1057, 0.3666]	37.34		*Ind1d*	0.103	[-0.0073, 0.1985]	16.53
Indirect effect	*Ind2c*	0.160	[0.0091, 0.3328]	25.64	Indirect effect	*Ind2d*	0.180	[0.0596, 0.3397]	28.89
	total	0.393	[0.2230, 0.5826]	62.98		total	0.283	[0.1671, 0.4434]	45.43
Total effect		0.575	[0.5046, 0.7433]	100	Total effect		0.430	[0.5148, 0.7323]	100

Notes. *d1a* = spiritual cultural identity → revisit intention; *Ind1a* = spiritual cultural identity → place attachment → revisit intention; *Ind2a* = spiritual cultural identity → place identity → revisit intention; *d1b* = spiritual cultural identity → recommend intention; *Ind1b* = spiritual cultural identity → place attachment → recommend intention; *Ind2b* = spiritual cultural identity → place identity → recommend intention; *d1c* = material cultural identity → revisit intention; *Ind1c* = material cultural identity → place attachment → revisit intention; *Ind2c* = material cultural identity → place identity → revisit intention; *d1d* = material cultural identity → recommend intention; *Ind1d* = material cultural identity → place attachment→ recommend intention; *Ind2d* = material cultural identity → place identity → recommend intention.

The indirect effect of spiritual cultural identity on revisit intention (effect value = 0.409, effect size = 77.02%) was significantly higher than direct effect between them (effect value = 0.122, effect size = 22.98%). Therefore, we concluded that the effect of spiritual cultural identity on revisit intention was mainly from mediating effect, especially via place attachment. Similarly, compared with the direct effect of spiritual cultural identity on tourist recommend intention (effect value = 0.174, effect size = 35.88%), the indirect effect of that (effect value = 0.311, effect size = 64.12%) was more significant. Thus we concluded that the effect of spiritual cultural identity on recommend intention was mainly mediating effect. The indirect effect of material cultural identity on revisit intention (effect value = 0.393, effect size = 62.98%) was higher than direct effect between

them (effect value = 0.231, effect size = 37.02%), which indicated that the mediating effect was the main effect between material cultural identity and revisit intention. However, the direct effect of material cultural identity on recommend intention (effect value = 0.340, effect size = 54.57%) was slightly higher than indirect effect between them (effect value = 0.283, effect size = 45.43%), indicated that the effect between material cultural identity and revisit intention was both direct effect and indirect effect (Table 4).

Conclusions and Implications

Conclusions and Discussions

First, this study verifies the direct drive effect from cultural identity to tourist loyalty. The results indicate that culture identity directly affects tourist loyalty. When tourists enter culture space, they will exert limen out of initial cultural cognition. The conception of cultural space is characterized as the identity of the main space. And the tourists get relaxation and pursuit of meaning through the construction of self identification (Pang, 2017). Moreover, according to the conservation of resources theory, individuals will try their best to maintain and protect their existing resources. As for tourists, the physical and mental relaxation and pursuit of meaning are positive psychological resources. In order to maintain and obtain the psychological resources, tourists will revisit destination.

Second, the findings of this study provide empirical evidence for the relationship between cultural identity and place attachment. Spiritual cultural identity significantly direct affects place attachment. Material cultural identity only has direct effect on place identity. The place is a concept that contains culture. Visible space that embodies culture is different, and the culture expressed by visible space is also varied. Thus, the visible space becomes an important medium of place identity (Nogue & Viccente, 2004). The understanding of cultural space is based on self-affirmation to form the personal identity of tourists. Furthermore, the integrated sensory experience of touch, hearing, and vision in visible space can deepen the self-identity, thus forming the identity of places carrying cultural significance. For tourists toward cultural tourism destinations, their motivation is to pursuit spiritual experience and explore the meaning of life. The realization of the pursuit of meaning gives more reason for higher evaluation of the place than visible object. Thus spiritual cultural identity can affect place attachment.

Third, this study highlights the partial mediating effect of place attachment between cultural identity and tourist loyalty. It is concluded that place attachment has a mediating effect between cultural identity and revisit intention. Place identity has a mediating effect between cultural identity and recommend intention. These findings are understandable because tourists coming from familiar living environment to tourism environment can experience cultural life and cultural style, and reflect on their own life and work. Tourism is a decision-making process combining rationality and sensibility, which involves tour spend, spare time, and the principle of maximizing benefit. Only when emotional attachment exerts from the process of interaction with the place will tourists have a special memory and exert revisit and recommend intention.

Implications for Management

The findings indicate that cultural identity and place attachment directly affect tourist recommend intention and revisit intention. Therefore, managers of destinations may consider following suggestions planning tourism products. First, pay attention to the effect of cultural identity on tourist loyalty. The destinations may not only focus on material cultural display, but also pay attention to the development of

spiritual culture and the explanation of destination with cultural knowledge. It would be useful to increase lecture in different fields that incorporate culture and the difficulties in life. Therefore tourists' cultural identity can be reinforced through transmission of culture. Second, it is necessary to emphasize the influence of cultural identity on place attachment, and improvement of tourist loyalty by place attachment. Tourists' cultural experience deserves managers' attention. For example, it helps tourists to explore the essence of culture by optimizing the configuration of destination functional facilities, which can deepen the understanding of culture and place attachment of tourists. Third, managers are advised to take cultural identity in consideration because it can affect tourists place identity and further affects tourist loyalty. Specifically, the development of cultural tourism interactive experience projects could potentially initiate the self involvement of tourists and the connection between tourists and destinations. In this way, a positive sense of belonging between tourists and destinations at the same time can be promoted, and further more revisit or recommend destination to others.

As with any study, the present one has some limitations that could serve as the basis for future research. First, this study focused on Mount Wutai as case; no empirical research had been conducted on other cultural destinations. Future studies could consider other types of cultural tourism destinations to further verify related models. Second, this study examined the mediating effect of place attachment and place identity. Other emotion variables like deep-rooted emotion and sense of place can be further incorporated into the model for further research. Third, the sample did not include different market segments. Ordinary tourists and pilgrims may differ from each other over cultural identity. In the future we will extend the present studies by dividing tourists according to the purpose and investigate the difference in the influence mechanism of tourists with various cultural identity. Last, there is no impact on the dimensions of subdivided cultural identity in this study. Cultural identity includes spiritual cultural identity, material cultural identity, and institutional cultural identity. Future studies can incorporate more specific dimensions into the model and improve the explanatory of the model.

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