

The Influence of Ritual Sense in Red Tourism on Tourists' Civic Behavior: The Mediating Role of Awe Emotion

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Abstract: Strengthening the educational effectiveness of red tourism destinations, promoting the inheritance and dissemination of red culture, and stimulating tourists' civic behavior are critical issues in red tourism practice. Based on social exchange theory and awe prototype theory, this study introduces awe emotion as a mediating variable to analyze the influence mechanism of ritual sense in red tourism on tourists' civic behavior. Using Jinzhai Red Army Square and the Memorial Hall of the Crossing the Yangtze River Campaign in Anhui Province as research sites, questionnaires were distributed and collected through online and offline methods, and data were analyzed using SPSS. The results indicate that red tourism ritual sense significantly promotes awe emotion and tourists' civic behavior. Awe emotion has a significant positive impact on tourists' civic behavior and partially mediates the relationship between ritual sense and civic behavior. Accordingly, this study proposes that destinations should design ritualistic scenarios (e.g., flag-awarding ceremonies, historical reenactments) to enhance tourists' ritual sense, awaken awe emotion through immersive historical environments, and optimize service quality to stimulate civic behaviors such as cultural advocacy and environmental protection. These strategies can effectively promote the inheritance and sustainable development of red culture.

Keywords: Red Tourism; Ritual Sense; Awe Emotion; Tourists' Civic Behavior.

1. Introduction

In recent years, red tourism has grown into a vital sector of China's tourism industry. According to the 2023 China Red Tourism Development Report, red tourism visits surged from 140 million in 2004 to 2 billion in 2023. Many red tourism destinations now incorporate ritualistic activities, such as the "Red Ribbon" project in Guiyang's Long March Park and the "Retracing the Long March" program in Ruijin, Jiangxi Province. These rituals enhance cultural immersion and emotional engagement, fostering tourists' sense of solemnity and historical reverence.

2. Literature Overview

2.1. The Sense of Ritual in Red Tourism

The concept of the sense of ritual in red tourism was first proposed by Li Xiangmin (2018), and it is defined as "the emotional resonance and psychological identification obtained by participants in specific activities or situations, based on their respect and admiration for revolutionary historical culture, through experiencing red tourism attractions, symbols, and narratives". This concept breaks through the traditional experiential framework of tourism research, introduces ritual theory into the red education scenario, and emphasizes the construction of symbolic meaning generated by the subject during the interaction process. Subsequent scholars have further expanded its connotation: Guo Junling (2018) pointed out that the formation of the sense of ritual requires the linkage of four dimensions, namely the material carrier, behavioral practice, institutional norms, and spiritual resonance; Chen Ze (2018), starting from the spatial attributes, believes that its essence is the participatory emotional connection established between

the tourist destination and the tourists.

Existing research generally agrees that the generation of the sense of ritual in red tourism has multi-level characteristics. The four-dimensional construction model proposed by Guo Junling (2018) is the most representative: 1. Material level: Rely on concrete symbols such as revolutionary sites and cultural relic exhibitions to construct a memory field; 2. Behavioral level: Strengthen the perception of participation through embodied practices such as memorial ceremonies and situational performances; 3. Institutional level: Form a procedural ritual framework with the help of commemorative day norms, research and study courses, etc.; 4. Spiritual level: Trigger value identification and emotional sublimation by awakening collective memory. In terms of the generation path, scholars have distinguished two typical models: Passive acceptance type: Achieve the input of historical cognition through one-way information transmission (such as explanations and video broadcasts), but there is a limitation of insufficient emotional arousal (Li Xiangmin, 2018); Participatory integration type: With the help of interactive forms such as role-playing and immersive theaters, tourists are encouraged to actively reconstruct historical memories. Research shows that the latter significantly improves the level of emotional arousal and the efficiency of educational transformation through multi-sensory stimulation and embodied participation (Guo Junling, 2018), and it is particularly effective in promoting intergenerational dialogue and enhancing cultural identity.

The generation of the sense of ritual in red tourism is affected by multiple factors: 1. The characteristics of the spatial field: The historical and authentic site landscapes can effectively trigger collective memories (Chen Ze, 2018), and the narrative coherence of the symbol system (such as exhibition design and slogans) determines the communication

efficiency of symbolic meanings [3]; 2. The depth of participation: The degree of role transformation of tourists from "bystanders" to "experiencers" directly affects the level of emotional involvement (Li Xiangmin, 2018); 3. The rationality of ritual design: Excessive formalization may lead to emotional alienation, while free experiences lacking standardization are likely to weaken the educational function (Guo Junling, 2018). It is worth noting that intergenerational differences significantly affect the generation effect of the sense of ritual. The younger generation has a higher acceptance of interactive rituals empowered by technology (such as VR reenactment of scenes), while older tourists rely more on the spiritual resonance of traditional memorial ceremonies (Chen Ze, 2018).

2.2. The Emotion of Awe

As a complex social emotion, the definition of the emotion of awe has long been controversial in multiple dimensions. Early studies regarded it as a mixed emotion, combining fear, surprise, and reverence (Halstead et al., 1990). However, with the development of positive psychology, scholars have gradually focused on its positive attributes. Keltner et al. proposed that awe is a surprising experience that individuals have when facing grand stimuli that go beyond their cognitive framework (such as natural wonders and historical sites), and it has the functions of cognitive reshaping and social connection. Domestic scholar Dong Rui further decomposed it into complex emotions such as confusion, admiration, and obedience, emphasizing its effect of extending the perception of time and weakening the self-awareness. Although the definitions focus on different aspects, the academic community generally agrees that the emotion of awe stems from the dual psychological mechanisms of "self-diminution" and "cognitive transcendence".

The psychological and behavioral impacts of the emotion of awe are mainly manifested in the following three aspects: 1. Cognitive reshaping. The emotion of awe promotes individuals' cognitive accommodation by breaking the conventional cognitive framework. Research shows that when facing grand natural or cultural landscapes, individuals' attention shifts from themselves to the outside world, resulting in the "Small Self" effect, thereby enhancing the ability to integrate complex information. For example, Yangy (2016) found that the experience of awe can prolong the perception of time, relieve the sense of time pressure, and provide psychological space for in-depth thinking. 2. Stimulation of prosocial behavior. Empirical studies by scholars such as Piff (2015) have shown that the emotion of awe significantly enhances individuals' prosocial tendencies, such as the willingness to donate and the participation in volunteer services, and its mechanism of action is closely related to the enhancement of the sense of collective belonging. In the tourism context, the Sense of Connection generated by tourists' awe experience can promote their awareness of the protection of cultural heritage. 3. Spiritual pleasure and meaning construction. Rudd (2012) pointed out that awe helps individuals achieve self-sublimation at the spiritual level by triggering the "Transcendent Meaning", and this process has a positive significance for mental health and social harmony. For example, the cases of veterans relieving post-traumatic stress disorder through the experience of awe of nature confirm its psychological healing value.

Based on the analysis of the grounded theory, the emotion of awe in the commemorative tourism scenario is mainly

driven by five categories of factors: the experiences of figures (such as the narrative display of the deeds of revolutionary martyrs), the records of historical events (enhancing the sense of immersion through documents and oral history), symbolic buildings (such as the grand spatial design of monuments and memorial halls), cultural heritage sites (the authenticity and sanctity of the historical site), and natural heritage sites (such as the visual shock of mountains and rivers). Currently, the development of scales shows a trend of contextualization and localization: Trait scale: The Chinese version of the Awe Experience Scale revised by Zhou Lingxiao includes six dimensions such as grandeur and the sense of connection, and is suitable for general awe measurement; Tourism context scale: Based on the behavioral characteristics of Chinese tourists, Li Zhuo developed a scale covering factors such as "cultural shock" and "historical resonance", providing a tool basis for red tourism research; Religious mountain scale: Combining the spiritual characteristics of religious places, Qi Xiaoxiao designed a special scale including dimensions such as "perception of sacredness" and "ritual participation".

2.3. Tourist Citizenship Behavior

The concept of Tourist Citizenship Behavior is derived from Customer Citizenship Behavior [34], and the latter is essentially an extension of the Organizational Citizenship Behavior (OCB) theory in the consumption field. Groth (2005) first introduced the OCB framework into consumer research and proposed that customer citizenship behavior is an altruistic behavior voluntarily demonstrated by consumers that goes beyond their basic role obligations, aiming to promote the sound operation of an enterprise or service system. On this basis, Liu et al. (2014) further extended it to the tourism context and defined tourist citizenship behavior as the positive, non-mandatory behaviors voluntarily carried out by tourists during the tourism process, including recommendation, feedback, assistance, etc. Its core characteristics lie in "extra-role nature" and "public welfare of society".

The theoretical foundation of tourist citizenship behavior can be traced back to the classic definition of OCB, that is, the additional efforts voluntarily made by individuals to support the functions of an organization (Organ, 1988). By reconstructing the applicable boundaries of OCB, Groth (2005) proposed a three-dimensional model of customer citizenship behavior (recommendation, feedback, assistance), emphasizing its role in enhancing the customer-enterprise interaction relationship and service quality. Subsequent studies have further verified the dual value of this behavior: On the one hand, tourists directly optimize tourism services through voice behaviors (such as putting forward improvement suggestions); on the other hand, they indirectly enhance the group experience through altruistic behaviors (such as assisting other tourists) (Bove et al., 2009; Arica et al., 2020). The academic community shows a diversified trend in the dimensional division of tourist citizenship behavior: The basic model is the three-dimensional framework (recommendation, feedback, assistance) proposed by Groth (2005); the extended model is the four-dimensional structure (advocacy, assistance, tolerance, feedback) proposed by Yi et al. (2013), which emphasizes tourists' tolerance of service failures; the comprehensive model is the eight-dimensional model (such as word-of-mouth communication, participation in service innovation, influencing other customers) proposed by Bove et al. (2009),

which comprehensively covers the two-way influence of tourists on enterprises and their peers [63][59]. It is worth noting that Yi et al. (2013) further divided the behavior into two major modules: support behaviors for tourism enterprises (such as word-of-mouth recommendation and participation in public welfare activities) and assistance behaviors for other tourists (such as sharing information and maintaining the public environment). Research shows that tourist citizenship behavior promotes the sustainable development of the tourism ecosystem through the following paths: Service optimization, that is, tourists' feedback and suggestions provide a basis for real-time improvement of destination management (Liu et al., 2014); Relationship strengthening, that is, altruistic behaviors (such as helping lost tourists) enhance the social connection among tourists and improve overall satisfaction (Arica et al., 2020); Brand value addition, that is, active recommendation and word-of-mouth communication can significantly expand the market influence of the destination (Bove et al., 2009). For example, in red tourism, tourists not only convey cultural values but also shape the social responsibility image of the destination through volunteer explanations or donations of cultural relics.

3. Theoretical Basis and Model

3.1. Social Exchange Theory

Social Exchange Theory posits that interpersonal interactions are realized through the exchange of resources between parties. This theory seeks to examine social interactions and the interpersonal relationships they establish from the perspective of benefit exchange. According to the principle of reciprocity, individuals tend to adjust their behaviors based on the value others provide to them [2]. In other words, individuals need to reciprocate the benefits and values they receive to sustain the advantages derived from relationships, and this need for reciprocity serves as the driving force for the continuity of social exchange. Certain studies, grounded in social exchange theory, have explored the mechanisms of tourist citizenship behavior and achieved notable findings. Specifically, the ritual sense created by red tourism destinations can provide tourists with exceptional cognitive experiences and cultural value. Through the transmission of such value, it drives their citizenship behaviors.

3.2. The Prototype Theory of Awe

The Prototype Approach of Awe proposed by Keltner and Haidt (2003) provides a classic theoretical framework for understanding the emotion of awe. This model holds that the core characteristics of the emotion of awe include Perceived Vastness and Need for Accommodation. Among them, "Perceived Vastness" refers to the situation where individuals perceive things that go beyond their cognitive scope (such as grand natural landscapes and lofty moral spirits), while "Need for Accommodation" refers to the process in which individuals achieve psychological adjustment through cognitive restructuring when facing new experiences that cannot be directly assimilated (Piaget, 1973). This theoretical model has been widely verified and expanded in subsequent studies. For example, Bonner and Friedman (2011) extracted the three-dimension and ten-theme of the emotion of awe through the phenomenological hermeneutic method, among which Profoundness, Connectedness, and Existential Awareness were identified as the most common experience

themes. Combining with the special context of red tourism, scholars have further explored how the design of the sense of ritual can drive tourists' emotional and behavioral responses by activating the prototype of awe.

3.3. Research Hypotheses

3.3.1. The Influence of the Sense of Ritual in Red Tourism on Tourists' Citizenship Behavior

Research shows that the sense of ritual in tourism, through the gradual experience, processing, and enhancement by tourists, strengthens their perception and thus promotes positive behaviors at the tourist destination, especially pro-environmental behaviors at red tourism destinations. A strong atmosphere of the sense of ritual not only deepens tourists' understanding of the red spirit but may also inspire them to consciously protect red tourism resources and spread red culture. For example, they may take the initiative to publicize red history and advocate civilized tourism [9]. The research also finds that the sense of ritual can affect the value of the red tourism experience, thereby influencing tourists' behavioral intentions. Tourists with a stronger sense of ritual in their experience are more willing to revisit and recommend red tourism destinations. The combination of the sense of ritual in tourism and tourists' self-identity helps to stimulate tourists' sharing behaviors [6]. The emotional resonance brought about by the sense of ritual may also prompt tourists to reflect on their own behaviors, thereby setting higher requirements for their moral and behavioral norms and acting in a way that is more in line with the values advocated by red tourism [7]. Taking teenagers as an example, the sense of ritual in red tourism can enhance their identity, strengthen their tourism experience, and further influence their online engagement behaviors. In summary, the following hypothesis is proposed:

H1: The sense of ritual in red tourism has a positive impact on tourists' citizenship behavior.

3.3.2. The Influence of the Sense of Ritual in Red Tourism on the Emotion of Awe

The emotion of awe is a typical positive psychological experience that is closely related to tourists' tourism experience. Research shows that the sense of ritual is a comprehensive response rich in emotions such as sanctity, awe, identity, protection, belonging, and honor, which is generated through ritual activities. It reflects the spiritual experience and subjective feelings of participants in specific ritual situations. When participating in red tourism ritual activities, the sense of ritual experienced by tourists can stimulate the emotion of awe [3]. When tourists are in a red tourism environment and influenced by the solemn red relics and the red atmosphere, it will awaken the perception of various senses, thus triggering the recognition of the great images of heroic figures and the sentiment of their own insignificance, and stimulating the emotion of awe. In summary, the following hypothesis is proposed:

H2: The sense of ritual in red tourism has a positive impact on the generation of tourists' emotion of awe.

3.3.3. The Influence of the Emotion of Awe on Tourists' Citizenship Behavior

Research shows that as a positive psychological experience, the emotion of awe has a significant impact on tourists' identity psychology and citizenship behavior. Awe is regarded as a positive emotion that can drive individuals to take positive actions and play a positive promoting role. Specifically, the emotion of awe makes tourists pay more

attention to the surrounding environment and the knowledge and culture of red scenic areas, thus deepening their understanding of red history and spirit, enhancing their cognition of red culture, and promoting emotional resonance and psychological identity. The sense of awe not only promotes tourists' cognition of red culture but also enhances self-reflection, making tourists more identify with and pursue the noble morality in red culture, thereby strengthening their behavioral tendencies towards the interests of others and society. In addition, the emotion of awe can drive tourists to carry out various behaviors, such as word-of-mouth recommendation and revisiting [5]. Among them, the positive impact of the emotion of awe on the recommendation behavior is particularly obvious, and it will also affect tourists' civilized behaviors, which is of great significance for promoting the development of tourist destinations. In summary, the following hypothesis is proposed:

H3: The emotion of awe has a positive impact on tourists' citizenship behavior.

3.3.4. The Mediating Role of the Emotion of Awe

Theoretically, the sense of ritual in red tourism can stimulate tourists' emotion of awe. Solemn ritual activities, the solemn presentation of revolutionary history, etc., can all make tourists feel a sense of awe, and this emotion of awe may further influence tourists' behaviors. The emotion of awe can enable tourists to more deeply recognize the significance and value of red tourism, thus prompting them to more consciously abide by social norms and moral standards during the tourism process and exhibit good citizenship behaviors [6]. On the one hand, the sense of ritual triggers tourists' emotion of awe by creating a specific atmosphere and situation; on the other hand, the emotion of awe will prompt tourists to have positive behavioral intentions, including citizenship behaviors such as abiding by the rules and regulations of the tourist destination and protecting tourism resources. The existence of this mediating role enables the sense of ritual in red tourism to be better transformed into tourists' actual behaviors, enhancing the educational effect and social influence of red tourism. In summary, the following hypothesis is proposed:

H4: The emotion of awe plays a mediating role between the sense of ritual in red tourism and tourists' citizenship behavior.

3.4. Construction of Model

The Structural Equation Model (SEM) can handle multiple dependent variables simultaneously, analyze the relationships among various variables, and clearly take into account the errors in the variable measurement process, thereby improving the accuracy of estimation. In addition, through a series of indicators, the goodness of fit between the entire model and the data can be verified, and then the rationality of the model can be evaluated. Based on the Social Exchange Theory and the Prototype Theory of Awe, this paper constructs a path model of the influence of the sense of ritual in red tourism on tourists' citizenship behavior, as shown in Figure 1. This model reveals the relationships among the sense of ritual in red tourism, the emotion of awe, and tourists' citizenship behavior, indicating that the sense of ritual in red tourism may directly affect tourists' citizenship behavior, or it may indirectly affect tourists' citizenship behavior by stimulating the emotion of awe.

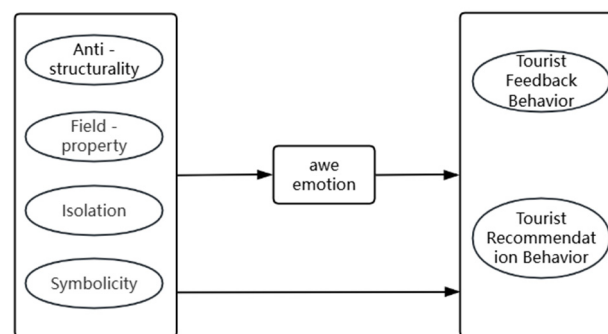


Figure 1. Study model

4. Survey Design and Questionnaire Collection

4.1. Survey Design

The questionnaire is mainly divided into two parts: The first part measures tourists' citizenship behavior and its influencing factors, including three variables: tourists' citizenship behavior, the emotion of awe, and the sense of ritual in red tourism. All questions are measured using a five-point Likert scale. In this scale, "5 points" means "strongly agree", and "1 point" corresponds to "strongly disagree". The second part of the questionnaire focuses on collecting the basic information of tourists, such as gender, age, educational attainment, and occupational characteristics [4].

"Tourists' citizenship behavior" is evaluated through six measurement items regarding tourists' recommendation behavior and feedback behavior, mainly referring to the studies of Li et al. and Torres-Moraga et al. The "sense of ritual in red tourism" consists of 15 measurement items. Based on the "attribute dimensions of the sense of ritual in red tourism" refined by Lü Xingyang, the questionnaire is designed from four dimensions: anti-structurality, field-property, isolation, and symbolicity. The "emotion of awe" includes four measurement items. According to Zhao Liang's research on the inducing factors of the emotion of awe in commemorative tourism scenarios and combined with Li Zhuo's scale for tourists' emotion of awe, a scale for inducing the emotion of awe applicable to red tourism scenarios has been compiled. The structural equation model is used for research analysis, and software such as SPSS 27.0 is employed to conduct analyses of reliability and validity, correlation, mediating effects, hierarchical regression, etc.

4.2. Questionnaire Collection

In this study, according to the "List of Classic Red Tourism Scenic Spots in China", the Red Army Square in Jinzhai County and the Memorial Hall of the Crossing the Yangtze River Campaign, which are representative and rich in ritual activities within Anhui Province, are selected as the research objects. The research is carried out from July to August 2024 by combining online and offline methods. The questionnaire survey method is adopted to collect sample data, and a five-point Likert scale is used to evaluate the relevant content. A total of 325 questionnaires were collected both online and offline. Subsequently, these questionnaires were screened, and those with too short filling time, incomplete answers, and various other problems were excluded. Finally, 146 valid questionnaires were collected online and 154 valid questionnaires were collected offline, with an effective recovery rate of 93.75%. In terms of gender distribution, there

are 156 female participants in the survey, accounting for 52% of the total number; there are 144 male participants, accounting for 48%, which is slightly higher than that of male tourists. The surveyed tourists cover all age groups suitable for tourism. At the same time, considering that the research objective is the citizenship behavior of tourists, which requires tourists to have a certain amount of free time and money, the proportion of tourists aged 25-34 among the surveyed tourists is relatively high.

5. Empirical Analysis

5.1. Reliability and Validity Test

As can be seen from Table 1, the overall reliability α coefficient of the 28 items included in this questionnaire is 0.937, which exceeds 0.8, indicating that the questionnaire has a high level of reliability. At the same time, the α coefficient fluctuates around 0.937 after deleting any item, which shows that the item setting of the questionnaire is relatively reasonable.

The reliability of key variables was tested using SPSS 27.0: (1) Sense of Ritual in Red Tourism: The research adopted the core category of the "Attribute Dimensions of the Sense of Ritual in Red Tourism" refined by Lü Xingyang, and constructed a scale consisting of 15 items based on it. One of the items states, "I feel freed from the constraints of life on myself and have accumulated new energy." With the help of this scale, it aims to accurately measure the sense of ritual experience in red tourism from multiple dimensions. The Cronbach's α coefficient of this scale is 0.889. (2) The measurement scale of the emotion of awe is based on Zhao Liang's research on the inducing factors of the emotion of awe in commemorative tourism scenarios, and combined with Li Zhuo's scale for tourists' emotion of awe. It is specially designed for red tourism scenarios and has a total of 4 items. For example, "The commemorative buildings (such as

monuments, statues, sculptures, etc.) in red tourism places make me feel shocked." The Cronbach's α coefficient of this scale is 0.884. (3) Tourists' Citizenship Behavior: It includes the measurement of two dimensions, one is tourists' feedback behavior, and the other is tourists' recommendation behavior, mainly drawing on the research of Li et al., Torres-Moraga et al., etc. "Tourists' citizenship behavior" has a total of 6 measurement items, such as "I will recommend this scenic area to others". The Cronbach's α coefficient of this scale is calculated to be 0.842, reflecting that the scale has a high level of internal consistency reliability. (4) In the research process, the selection of control variables is extremely crucial, and its purpose is to effectively exclude the possible interference of other potential factors on the research results. The control variables selected in this research mainly cover four dimensions, including gender, age, and educational attainment.

Table 1. Statistical Results of the Reliability Test

Variables	Alpha	number of items
The Sense of Ritual in Red Tourism	0.889	15
The Emotion of Awe	0.884	4
Tourists' Citizenship Behavior	0.842	6
he Overall Scale	0.930	25

Table 2. Confirmatory Factor Analysis

X2/df	RMSEA	GFI	AGFI	CFI	IFI	TLI
1.038	0.011	0.936	0.918	0.998	0.998	0.997

From the data in the above table, the value of X^2/df is 1.038, which is less than 3, indicating that the model fit reaches an ideal state. The RMSEA value is 0.011, which also shows that the fit is ideal. The GFI value is 0.936, suggesting that the results have a good fit. The AGFI value is 0.918, which also reflects that the fit of the results is at a good level.

Table 3. Results of Hierarchical Regression Analysis

Variable name	Awe emotion			Tourist citizen behavior		
	M1	M2	M3	M4	M5	M6
Gender	0.245	0.083	0.13	-0.041	0.015	-0.055
Age	0.024	0.013	-0.008	-0.019	-0.019	-0.021
Educational background	-0.045	-0.009	-0.067	-0.03	-0.047	-0.028
Occupation	0.021	0.006	0.022	0.007	0.013	0.006
Red Tourism Ceremony		0.832***		0.875***		0.728***
Reverence emotion					0.465***	0.178***
R ²	0.016	0.340	0.008	0.475	0.286	0.502
ΔR^2	0.003	0.329	-0.005	0.466	0.286	0.492
F	1.192	30.277***	0.615***	53.273***	23.549***	49.313***

According to the data in Table 3, in Model 4, the sense of ritual in red tourism has a significant positive impact on tourists' citizenship behavior ($\beta = 0.875$, $p < 0.001$), and this result strongly supports Hypothesis 1. Model 2 shows that the sense of ritual in red tourism has a significant positive effect on the generation of tourists' emotion of awe ($\beta = 0.832$, $p < 0.001$), thus supporting Hypothesis 2. The data in Model 5 indicate that the emotion of awe has a significant positive impact on tourists' citizenship behavior ($\beta = 0.465$, $p < 0.001$), providing strong evidence for Hypothesis 3. In Model 6, when the emotion of awe is introduced, the sense of ritual in red tourism still has a significant positive impact on tourists' citizenship behavior ($\beta = 0.728$, $p < 0.001$). This means that the emotion of awe covers the influence of the sense of ritual

in red tourism on tourists' citizenship behavior to a certain extent, and Hypothesis 4 is thus verified. The test was carried out using the Process 3.4 plugin, and the results are shown in Table 4. The influence coefficient of the sense of ritual in red tourism on tourists' citizenship behavior is significant ($\beta = 0.7247$, $p < 0.001$), and Hypothesis 1 is further verified. The mediating effect between the generation of the emotion of awe and tourists' citizenship behavior is significant ($\beta = 0.1477$, $p < 0.001$), and the test results show that the confidence interval of employees' trust in leaders does not include 0 (LLCI = 0.0722, ULCI = 0.2283), and Hypothesis 4 is verified.

Table 4. Mediating Effect Test

Project	effect	se	t	p	BC95%CI
Total effect	0.8724***	0.533	16.3805	0	[0.7676, 0.9772]
Direct effect	0.7247***	0.639	11.3422	0	[0.5989, 0.8504]
mediating effect	0.1477***	0.0397	—	0	[0.0722, 0.2283]

6. Research Conclusion and Prospect

Based on the social exchange theory and the awe prototype theory, this paper constructs a conceptual model with the sense of ritual in red tourism as the independent variable, tourist citizenship behavior as the dependent variable, and awe emotion as the mediating variable. It explores the positive role of the sense of ritual in red tourism on tourist citizenship behavior in the context of red tourism. The study finds that: on the one hand, the sense of ritual in red tourism has a significant positive impact on tourists' citizenship behavior. On the other hand, the sense of ritual in red tourism can also positively affect tourists' citizenship behavior by arousing tourists' awe emotion, indirectly influencing tourists' citizenship behavior. The higher the degree of awe emotion generated, the more easily tourists' citizenship behavior is influenced, and the more proactive tourists are in recommending and providing feedback on the travel destination. Based on these findings, the following management suggestions are proposed:

First, shape the sense of ritual in red tourism scenes. Red tourism destinations can stimulate tourists' sense of ritual through planning ceremonial activities, thereby promoting the inheritance and dissemination of red culture. For example, organizing flag-raising ceremonies, oath-taking ceremonies, etc., and incorporating red symbolic elements such as Red Army uniforms and Red Army flags, or reproducing classic ceremonial scenes through tourism performances, striving to immerse tourists in the red atmosphere, enhance their sense of ritual and tourism experience, and promote the dissemination of red culture.

Second, awaken the awe emotion of tourists. Red tourism destinations can: carefully design the entrance to the scenic area, set up gates with elements from the revolutionary period (such as red stars, old-style slogans, etc.), allowing tourists to feel a solemn atmosphere from the moment they enter the scenic area. Restore historical scenes, such as command posts and meeting sites from wartime, arrange items according to the real layout of that time, allowing tourists to feel as if they have traveled back to that era, generating awe.

Third, optimize the services and programs of the tourism destination. To encourage tourists to engage in proactive feedback and recommendation behaviors, red tourism destinations need to not only provide high-quality tourism services but also enrich the content of cultural experiences. Tourists are not only consumers of red tourism products but also inheritors and disseminators of red culture. Destination managers should strive to improve the quality of tourism services, such as improving internal facilities of the scenic area, enhancing the natural environment, enriching the variety of programs, and strengthening information service construction. Only when red tourism destinations improve both the quality of services and the quality of cultural experience can tourists' citizenship behavior be stimulated, thereby creating a positive and comprehensive reputation for the destination.

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