

A Study on the Mechanism of Enhancing the Identification of Urban Micro-Cultural Carriers and Strengthening Empathy Among Urban Roamers: A Case Study of Leshan

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ABSTRACT Using the case of Leshan, this paper examines how enhancing the identification of urban micro-cultural carriers can strengthen empathy among urban roamers. Against the background of China's cultural and tourism development shifting from scale expansion to quality improvement and the increasing adoption of intelligent communication and digital information dissemination technologies, the research highlights the role of urban micro-cultural carriers in cultural inheritance, tourism experience optimization, and multimodal cultural perception. Building upon the concepts of genius loci, landscape as actor, and urban roaming, a theoretical framework is established to interpret the activation and mobilization of cultural landscapes. The study demonstrates that improving the identification of urban micro-cultural carriers not only facilitates the systematic exploration and dynamic inheritance of local cultural resources but also significantly enhances roamers' cultural perception and empathic experience through more effective information interaction and contextual communication. Strategies including immersive cultural experience design, narrative storytelling, and digital-media-assisted identification are proposed and validated through the case of Leshan, effectively strengthening urban cultural identity and attractiveness. The findings provide practical references for other heritage cities and offer a scalable pathway for integrating cultural resources with intelligent information dissemination and sensing environments, contributing to interdisciplinary research at the intersection of cultural tourism and advanced communication technologies.

INDEX TERMS urban micro-cultural carriers, urban roaming, empathic experience, digital information dissemination, intelligent sensing experience, Leshan culture

I. INTRODUCTION

CULTURE and tourism maintain a close and dialectical interactive relationship. Culture constitutes the core attraction of tourism, endowing tourism activities with profound connotation and unique charm. Tourism, in turn, serves as an important driving force for cultural communication, exchange and innovation, promoting the flow and integration of culture across regions and groups. The two are complementary and jointly boost the prosperity of the cultural and tourism industry.

A. RESEARCH BACKGROUND

At present, China's cultural and tourism development is undergoing a critical transformation from scale expansion to quality improvement. The state attaches great importance to the protection and utilization of cultural heritage and has

issued a series of policy documents such as Several Opinions on Strengthening the Reform of Cultural Relics Protection and Utilization, clearly putting forward the strategic orientation of "bringing cultural relics to life". This orientation is designed to overcome the constraints of the traditional static protection of cultural landscapes and its dynamic activation, which makes cultural landscapes strategic resources contributing to national cultural confidence and empowering the power of social development. This strategic orientation is highly consistent with the strategy of "deep integration of culture and tourism". Both strive to transcend the traditional "scenic spot-dependent" tourism model and build a new high-quality "comprehensive experience" paradigm centered on cultural connotation, featured by immersive experience, and capable of fully satisfying people's growing needs for a better life. Against this macro background, how to

systematically and deeply explore the in-depth value of local cultural resources and realize the dynamic inheritance of such resources in modern cities through innovative spatial organization and narrative translation mechanisms has become a core issue to be urgently addressed in the cultural and tourism field. A major expression of local cultural resources is the “urban micro-cultural carrier”. These are material or symbolic objects in urban areas that are not huge in size but are instantly visible at walking pace and have remnants of local historical memory or everyday activity. Their cultural meaning is not based solely on official status of recognition and protection, but their importance is more dictated by their relationship to daily life and their availability when roaming. Such as cultural elements carrying historical stories and restored cultural scenes—play a key role in cultural inheritance and activation, serving as an important bridge connecting local culture and tourism experience.

Meanwhile, tourism consumption behavior is undergoing profound changes. Postmodern society has given rise to a group of highly subjective “new tourists”, among whom citywalkers are typical representatives. Citywalkers tend to conduct in-depth exploration of daily streets and accidental landscapes in a “proactive gaze” manner through slow-paced, weakly planned walking practices, thereby reconstructing place meaning. As a decentralized embodied practice, citywalk emphasizes linear perception of the city as a “continuous dynamic space” and pursues an integrated experience integrating multi-sensory perception, emotional resonance and situational integration. This unique tourism mode provides an ideal carrier for the activation and utilization of urban “micro-cultural carriers” and cultural landscapes, facilitating interactions between urban “micro-cultural carriers” and tourists or citizens, and further triggering their place experiences.

Located in the southwest of Sichuan Province, Leshan is a world cultural and natural dual heritage city. Its unique urban spatial pattern—“Buddha in the mountain, mountain in the city, city by the water”—makes the Giant Buddha, three rivers, old town streets and other landscapes material carriers and symbolic signs of the genius loci integrating “mountain, water, Buddha, city and people”. Relying on a series of activities such as the popular science project Millennium Cultural Context · Modern Roaming funded by Sichuan Provincial Federation of Social Sciences, this study attempts to organically integrate cultural relic sites into citywalk routes and preliminarily explores ways to activate the narrative potential of landscapes.

B. RESEARCH SIGNIFICANCE

Under the macro background of in-depth integration and high-quality development of the cultural and tourism industry, enhancing the identification of urban “micro-cultural carriers” carries multiple research significance closely related to cultural inheritance, tourism experience optimization and urban development.

From the perspective of cultural inheritance, as a concrete presentation of local cultural resources, urban “micro-cultural carriers” carry rich historical memories and cultural genes. Improving their identification enables more systematic and in-depth exploration of the in-depth value of local culture and promotes the dynamic inheritance of cultural resources. Not only does it help to overcome the limits of the traditional static protection model and advance the active mobilization of cultural landscapes, but also undergoes the national cultural self-confidence and transforms culture into a strategic asset enabling social development.

At the level of tourism experience, with the profound changes in tourism consumption behavior in postmodern society and the rise of new tourist groups such as citywalkers, higher requirements are put forward for tourism experiences. They tend to conduct in-depth exploration of urban streets and accidental landscapes through slow-paced, weakly planned walking practices, pursuing an integrated experience of multi-sensory perception, emotional resonance and situational integration. Improving the identification of urban “micro-cultural carriers” can provide them with richer and unique cultural landscape triggers, enhance tourists’ place experience and situational integration, and thus improve tourism satisfaction and loyalty.

From the perspective of urban development, as an important symbol of urban cultural characteristics, the improved identification of urban “micro-cultural carriers” helps shape a unique urban cultural image and enhance the city’s cultural soft power and attractiveness.

In addition, by deeply analyzing the active role of urban “micro-cultural carriers” in cultural inheritance and activation and how they act as “initiators” to trigger interactive experiences between tourists and citizens, this study fills the gaps in existing research on landscape agency and tourism experience triggering mechanisms, providing a new theoretical perspective and practical path for cultural and tourism integration research. The theoretical construction and strategy exploration Leshan as an example further provides referential experience and models for other heritage cities and promotes the exploration and practice of new paths for cultural and tourism integration.

C. LITERATURE REVIEW

In the field of cultural and tourism integration research, the precise definition of key concepts is the foundation for in-depth discussion. This paper concentrates on three fundamental ideas including genius loci, landscape as actor, and urban roaming.

“Field” concept is suggested by Pierre Bourdieu, a French sociologist in his *Practice and Reflection: An Introduction to Reflexive Sociology* [1]. This notion of genius loci was the creation of Christian Norberg-Schulz, who insisted on the fact that the special local temperament is cultivated by both natural frameworks (e.g., patterns of mountain-water) and humanistic sedimentation (e.g., historical memories, cultural symbols). It is not an abstract idea but attached

to specific material forms. Using the example of historical and cultural villages in Wuhan, Lin Yunhua (2025) indicated that various spatial structures are common material carriers of the *genius loci* that reveals the evocative power of place as “being” [2]. This research provides an important perspective for understanding the material support of unique local temperament.

The concept of landscape as actor presents post-humanism and material culture studies perspectives, which overcome the classical cognition of landscapes as inert objects. It also highlights that landscapes are agents able to actively affect or even to recruit human feelings and actions based upon material qualities, the spatial pattern and cultural narratives and serves as the first trigger of experiences. This view provides a new theoretical framework for understanding the role of landscapes in tourism experiences.

As an embodied postmodern tourism practice, urban roaming (citywalk) emphasizes slow-paced, weakly planned walking exploration [3]. According to Ma Ling (2025), the reproduction of the place meaning is achieved through the use of proactive gaze at the daily streets and odd landscapes [4]. Under the background of cultural and tourism integration, citywalk has taken the form of a translation channel through which the immobile heritage sites are incorporated into a fluid experience network [5]. This research offers an important reference for understanding how new tourism practices promote the activation of cultural landscapes [6].

Overall, this paper develops a fundamental conceptual triangle of the ways in which cultural landscapes are being “brought to life” including *genius loci* as the central concept, active landscapes as the medium, and urban roaming as the field of practice, which forms the theoretical foundation of future studies.

D. RESEARCH QUESTIONS

Against the background of in-depth integration and high-quality development of culture and tourism, this study focuses on Leshan—a world cultural and natural dual heritage city [7]—and deeply explores a series of key issues within this specific cultural field.

Theoretically, based on Norberg-Schulz’s theory of *genius loci*, unique local temperament is nurtured by natural foundations and humanistic accumulations and attached to specific material forms. In the meantime, posthumanism and material culture studies approach the concept of landscape as actor suggests that landscapes are not objects of observation, but non human actors with agency. In addition, embodied cognition theory provides theoretical support for urban roaming (citywalk) practice, emphasizing the realization of multi-sensory coordinated perceptual reconstruction through slow-paced walking.

However, existing research has obvious deficiencies. Most studies are based on theoretical frameworks such as “sense of place” and “place attachment”, focusing on people’s emotional projection and identity construction toward places, treating landscapes as objects passively perceived and ig-

norning their active role in place meaning generation and tourism experience triggering. Moreover, although cultural and tourism integration research has penetrated to the level of “cultural field” and focused on interactions among multiple actors in cultural fields, there is still a lack of systematic analysis of how “micro-cultural carriers” act as active “initiators” to trigger interactive experiences between tourists and citizens.

Accordingly, this study puts forward core questions: In Leshan’s specific cultural field, how do urban “micro-cultural carriers”, as important carriers of *genius loci*, actively “evoke” and trigger place experiences of tourists and citizens through the embodied practice of citywalk? How to improve the identification of urban “micro-cultural carriers” to enhance the probability and intensity of “landscape triggering”? Ultimately, how to strengthen the intensity and quality of value co-creation and emotional resonance between citywalkers and urban history and culture? (Figure 1)

II. THEORETICAL DISCUSSION ON CITYWALKING AND THE IDENTIFICATION OF URBAN “MICRO-CULTURAL CARRIERS”

A. THEORETICAL FRAMEWORK: TRANSFORMATION FROM “SPACE” TO “FIELD”

To understand the importance of “micro-cultural carriers”, it is necessary to start from the logic of the social production of urban space. The theory of spatial production by Henri Lefebvre points out that the urban space is not a fixed container but it is produced and reproduced in various practices day-to-day [8]. Urban roaming turns scattered “micro-cultural carriers” from the background to the “center stage”. These carriers are reduced to the minimal elements with meaning of roamers in spatial production, representing the decomposition of “grand narratives” in postmodern society and a transition to the orientation on fragmentary memories of everyday life.

To enable further analysis, this paper operationalizes “Field” Theory into three dimensions that can be observed. To begin with, power relations between actors. The essence of a field is the struggle of the various actors over the definition and application of cultural meaning. The most important stakeholders are roamers, residents, merchants, and cultural administrators. Second, cultural and economic capital distribution and conversion. Micro-carriers are not just material entities but points of capitalization. An example is the roamers, who are able to interpret the local dialects, which have cultural capital giving them the “interpretive privilege” in the field. Increasing the identifiability of a carrier basically changes the visibility of different capitals and the simplicity of their conversion between each other. Third, the clash and change of two logics. This entails witnessing the conflict between the “logic of everyday life” and the “logic of the tourist gaze” on the micro-carrier level. Indicatively, the patina on the teaware of an ancient teahouse, initially created in a natural way during

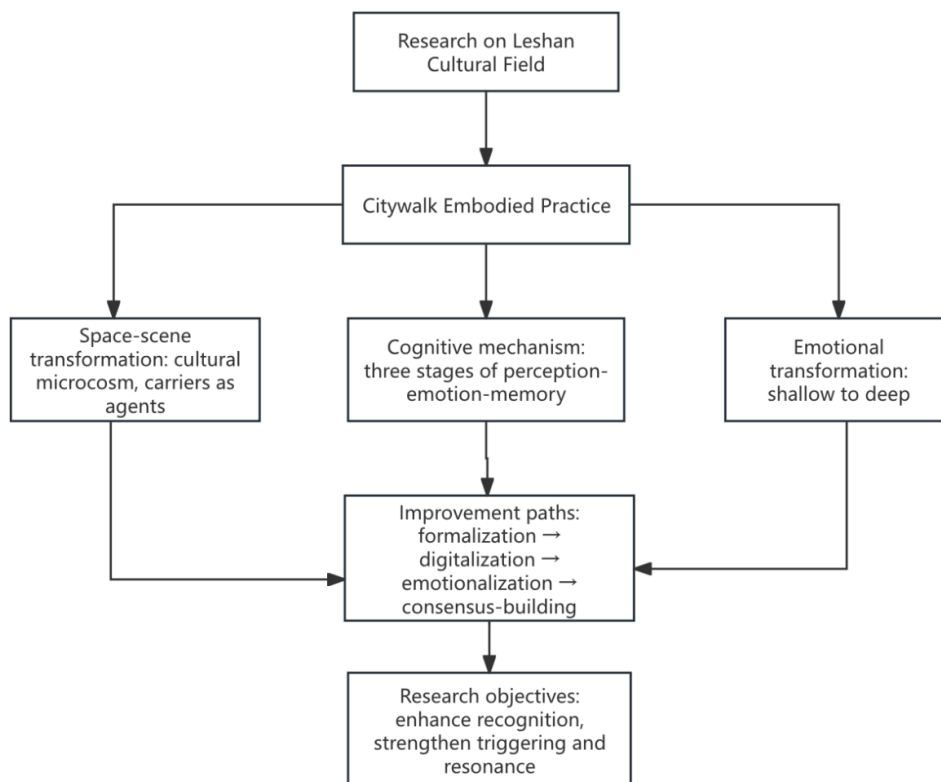


FIGURE 1. Framework of Scene Cognition and Emotional Transformation Mechanism in Cultural Fields

everyday use, previously described as a “cultural attraction”, may require vendors to “re-enact local life”. This effect is a micro-level testament to the tourist gaze logic slowly undermining and substituting the logic of daily life. The interpretation of these three visible dimensions makes it possible to understand the expression of the Field Theory in the studies and research of city walking and in the works about the identifiability of “urban micro-cultural carriers”.

B. KEY MECHANISM: THE EFFECT OF THE IDENTIFICATION ON PERCEPTION AND EMPATHY

First, guidance of attention and visual salience: Due to overload of information in cities, roamers would overlook information. This can be achieved by enhancing identification of “micro-cultural carriers” capable of overcoming the “selective attention” and transforming the roamers of “hastened commuting” into their “careful observation”, and altering the perspective range of “functional” to “aesthetic” and “symbolic”. Second, narrative affiliation and emotional projecting: Emotional projecting is founded on “stories”. Micro-cultural carriers lack self-narrative ability and need to be endowed with “souls” through background stories. Once roamers know the history behind them, the process of “self-projection” is triggered and projected feelings are projected on objects to create empathy. Third, memory anchoring

and place construction: “memory anchors” serve to enable roamers to form “path memories” in the brain as anchors, in this case, memory anchor. This sense of memory anchoring is the foundation for building urban belonging and promotes the formation of sense of place.

C. PSYCHOLOGICAL AND EMOTIONAL: A QUESTION OF “SUPERFICIAL BROWSING” VERSUS “DEEP IMMERSION”

The goal of improving identification is to change roamers’ psychological state from passive “tourists” to active “walkers”, who no longer “sightsee casually” but “seek texts in the city”. Micro-cultural carriers have the potential to bring “surprise” and “awe”. When roamers inadvertently recognize these details, they will have an emotional “peak experience” and achieve cultural empathy.

D. GENERAL EXPOSITION OF THE THEORETICAL CHAIN OF LOGIC

Spatial production perspective: Urban space is co-produced by people, behaviors and symbols, and citywalking is an important way of spatial reproduction. Perceptual change shift: Enhancement of identification alters the visual and cognitive emphasis of roamers towards trifles of their day-to-day lives and cultural specifications.

Narrative and emotional resonance: The narrative of the story makes the cold symbols become emotional carriers, the emotional projection mechanism of roamers.

Formation of cultural empathy: Roamers attain resonance among themselves and the city in the context of emotional resonance, and develop profound cultural understanding and identity.

The core of this process is to enhance the identification of “micro-cultural carriers”, shift roamers’ perception from daily trivialities to cultural details, and turn cold symbols into emotional carriers through story-telling narratives. This activates roamers’ emotional projection mechanism and promotes resonance between individuals and the city, forming deep cultural perception and identity. Therefore, improving identification is not simply about setting signs, but activating roamers’ overall perception system through multi-dimensional design of vision, narrative and emotion, guiding them from “casual sightseeing” to “spiritual roaming”, and deepening and transforming cultural experience and identity during walking. (Figure 2)

E. IDENTIFICATION TO EMPATHY: BARRIERS TO PSYCHOLOGICAL TRANSFORMATION AND REGULATORY MECHANISMS

Recognizability of “carriers of micro-culture” may guide the visual attention of roamers and prompt the emotional project. However, enhanced identifiability does not necessarily lead to cultural empathy [9]. There are a number of critical psychological transformation barriers between the two, and unless taken care of, they may lead to a failure scenario of “high identifiability and low empathy”. First, attentional selection barrier of the “meaning filtration”. Micro-carriers with high physical identifiability will be processed along deep channels, not even when roamers assume that they are commercial gimmicks or decorative elements “that do not apply to them”. Relevance “judgment of meaning” must first be activated by identifiability as opposed to visual salience. Second, there is the barrier of “cultural distance” in symbolic decoding. Micro-cultural carriers are frequently rooted in the local historical background, dialectal icons, or shared memories. To roamers who do not have the same cultural capital, such symbols can be “recognizable but not understandable”. Increased identifiability can even further increase alienation. Third, the affective matching barrier of the “emotional tone conflict”. When the story transmitted by a micro-carrier is tragic or is very heavy or local-specific, and roamers are in a free and easy state of mind, it may lead to emotional avoidance as opposed to empathy. Fourth, self-referential processing barrier of “identity threshold”. Cultural empathy needs deep learners to go through the process of moving between the process of “observation of the other” and the process of “self-projection”. When carriers are too “defamiliarized” or they have no universal emotional anchors, it becomes hard to cross the identity threshold. In a nutshell, the identification-empathy change is not a spontaneous “stimulus-response” process. It is a

controlled change that involves surmounting the above-mentioned several obstacles.

III. STRATEGIES FOR IMPROVING THE IDENTIFICATION OF URBAN “MICRO-CULTURAL CARRIERS”

A. DESIGNING “IMMERSIVE” HYPERSENSORY CULTURAL EXPERIENCES

This is a strategy that aims at artificially turning fragmented cultural representations into sensory experiences of high impact by using artistic and ritualized approaches. Adopting the “citywalk” model, urban characteristic artifacts are arranged, community rituals designed or interactive devices installed in specific spaces [10]. Combined with multi-sensory elements such as sound, smell and touch, a “full-sensory” immersive environment is constructed, allowing roamers to intuitively feel the cultural aura of the city [11].

B. ENHANCING NARRATIVE STORYTELLING AND EMOTIONAL RELATIONS

The essence of this plan is to dig up historical tales and anecdotes in the background of micro-carriers and construct an animated system of interpretation. Interactive connections like learning local lifestyles and community activities are meant to promote a sense of substitution and emotional resonance to the roamers making cultural carriers to be nodes of emotional attachment.

C. AMPLIFYING IDENTIFICATION VIA DIGITAL MEDIA

This strategy uses digital means to expand the influence of micro-carriers. Roamers are encouraged to share experiences on social media, constructing urban sense of place through UGC content. In the meantime, AR can be used to visualize concealed carriers of culture (e.g., reproduction of historical images), which contributes to the definition and popularity of micro-culture.

D. ESTABLISHING “CULTURAL IDENTIFIERS” AND BRAND EFFECTS

This approach makes identification better by attributing micro-carriers special cultural symbols or rituals. Specific cultural rituals or behaviors are set as “cultural identifiers” to enhance roamers’ sense of participation. Meanwhile, cultural carriers are branded (e.g., integrated with citywalk brands) to elevate their status in roamers’ minds through professional recommendation.

E. OVERALL INTERPRETATION OF STRATEGIES: FROM “SEEING” TO “FEELING”, FROM “ISOLATION” TO “SYMBIOSIS”

The essence of enriching the discovery of a carriers of urban “micro-cultural carriers” is in sensual stimulation and emotional resonance [12]. Through artistic transformation, story-telling packaging, digital communication and the construction of an interconnected cultural network, urban elements are transformed into “cultural coordinates” in

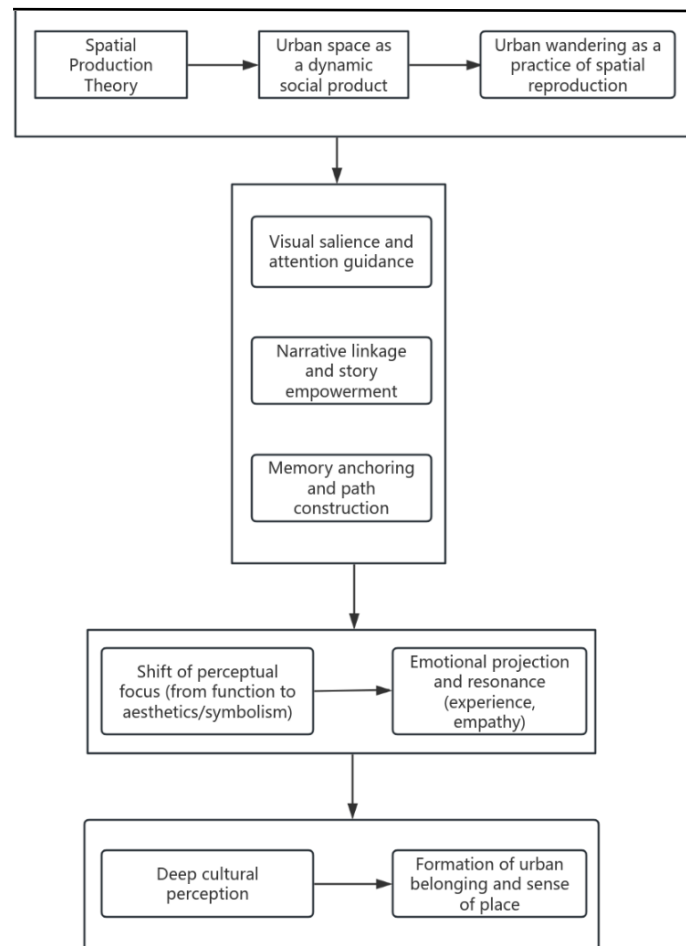


FIGURE 2. Mechanism of the Influence of Micro-Cultural Carrier Identification on Cultural Empathy Among Urban Roamers

roamers' minds [13]. This procedure does not only enhance the presence of the carriers of the culture, but also facilitates profound engagement and value co-generation among the roamers and the urban culture.

F. TYPE-ADAPTED STRATEGIES: DIFFERENTIATION INTERVENTION LOGIC OF VARIOUS MICRO-CARRIERS

The tactics that are discussed in this section are not universal to all micro-carriers. They need to be adapted to the prevailing carrier type. The corresponding relationships between various strategies and types of micro-carriers are summarized below (Table 1).

The main message of this adaptation matrix is as follows: when developing a strategy, it is essential to focus on aligning the prevailing features of micro-carriers. As an example, when dealing with material trace-type carriers (including traces of Buddha statue restoration), overdependence on the digital interpretation (Strategy 3.3) can erode their appeal to authenticity. The better approach is to enhance them with material qualities by being physically directed (tactile design in Strategy 3.1). On the other hand, in the case of interactive medium-type carriers (e.g., QR codes), the absence of the

narrative design (Strategy 3.2) or ritual atmosphere creation (Strategy 3.4) can make them just a functional tool and thus lose their opportunity to achieve cultural empathy.

G. BALANCED DESIGN: ETHICAL PRINCIPLES OF NEGATIVE INDUCEMENTS TO BE AVOIDED

Predominantly, the measures of increasing the recognizability of urban "micro-cultural carriers", should they not be limited by ethical considerations, are capable of causing adverse effects like alienation of the residents or museification of residential areas [14]. Based on this, there are four principles of balanced design that are proposed in this section. First, locally emanated "life authenticity" protection. The principle of "minimum signage, maximum respect" should be observed to have "living spaces" that, yet, support daily life. Movable guideboards and computer-generated materials should be used as low-invasive strategies to prevent encroachment of permanent installations on day-to-day life. The example of the district "Shangzhongshun" in Leshan was successful in avoiding "museification" by retaining original resident businesses and regulating the ratio of the so-called internet-famous commercialization. Second,

TABLE 1. Enhancement Strategies and Micro-carrier Matrix of Adaptation

Strategy	Material Trace Type	Cultural Symbol Type	Interactive Medium Type	Adaptation Logic
Immersive Experience (3.1)	***	**	*	Immersive environments enhance multi-sensory perception of traces of materials.
Story-based Narrative (3.2)	**	***	*	Symbol-type carriers rely most on narrative decoding.
Digital Media (3.3)	*	**	***	Interactive carriers are inherently compatible with digital technology.
Cultural Signifiers	**	***	**	Cultural signifiers are the most susceptible to ritualized signification symbol-type carriers.

Note: *** = High adaptation; ** = Moderate adaptation; * = Low adaptation.

multi-stakeholder “negotiative design”. Various participants such as inhabitants, traders, and cultural scholars must be included. This includes gathering oral histories of residents, providing feedback in renovation projects, and the formation of “cultural carrier maintenance committees”, including representation by the community. These acts make residents no longer “passive observers” but as narrators. Third, narrative openness and “blank space” strategies. Non-deterministic phrases like “possibly” and “according to legend” should be used in the interpretive texts. QR codes must offer a variety of entry points, such as “resident views, scholarly views, and tourist views”. In the case of material trace-type carriers, written interpretation can be dispensed with completely. “Blank space” is not imposing but welcoming to empathize with. Fourth, negative feedback and dynamic monitoring. Measures of resident satisfaction (e.g., “the disturbance of the daily life”, “the readiness to show the community to other people”, etc.) should be introduced. The data should be observed at regular intervals, and the intervention measures are to be timely adjusted in case the negative indicators surpass the thresholds. Such approaches transform urban cultural intervention from a “one-time project” into a “continuous dialogue”.

IV. STRATEGIES FOR BUILDING IDENTIFICATION OF LESHAN'S URBAN “MICRO-CULTURAL CARRIERS”: REINTERPRETATION BASED ON THE CASE CITY

Being a global cultural and natural dual heritage city, the special space structure of “Buddha in the mountain, mountain in the city, city by the water” in Leshan offers a natural platform to construct extremely recognizable micro-cultural carriers. Enhancing the identification of urban “micro-cultural carriers” needs to regard urban space as a dynamic system co-produced by people, behaviors and symbols based on Lefebvre’s theory of spatial production and Norberg-Schulz’s theory of genius loci. In being an embodied practice, it is as a result of citywalking that scattered micro-cultural carriers are coated into meaningful units in the production of space by the walking exploration of the roamers. The present research replaces the “space” by the “field” and focuses on the active role of “micro-cultural carriers” in place making and tourism experience evoking with the purpose of facilitating in-depth interaction and value co-creation between urban culture and roamers by means of strategic design.

A. LANDSCAPE REPRESENTATION OF LESHAN'S GENIUS LOCI AND IDENTIFICATION OF MICRO-CULTURAL CARRIERS

Not only macroscopic geographical space, but also cultural domain with the distinctive genius loci, are Leshan’s “Buddha, mountain, city and water”. Every discipline has a set of macroscopic features and micro-cultural carriers. Improving the identification of micro-cultural carriers is the key to activating the genius loci of each field and strengthening the efficiency of “landscape triggering” [15]. The present paper presents the analyses of micro-carrier behavior in each discipline as an “actor” who can provoke and lead roamers to in-depth experiences by their material bodies and narrative possibilities [16].

1) Buddha Field: Complementarity of Sublime Symbols and Micro-Narratives

As demonstrated itself in the Buddha field of Leshan Giant Buddha, its triggering force consists initially of the macroscopic shock of visuals and the pilgrimage route of sacredness, which renders the transcendental tone of experience. Nevertheless, a profoundly cultural echo is most likely to be provoked by minor micro-carriers: irregular patches of mend reports on the body of the Buddha, the remains of scriptures in the carvings of the cliff, and the peculiarities of the design of incense burners, and even a prehistoric stone step on the road to Lingyun Mountain. These mini-elements are tangible ones, footnotes to macro-narratives. These non-moving “objects” can be turned into communicative “entities” by establishing markers that explain the objects history and place repair narratives through a QR code, which encourages the tourist to cease to be amazed by the “grandeur” but instead to gaze and empathize with “subtlety”, making perception less about the initial shock of amazement and more of the spiritual dialogue.

2) City Field: Interweaving of Daily Life and Historical Imprints

The beauty of the urban terrain is based on the bright scenes of life and superimposed historical backgrounds. The process of its activation is based on the finding and decoding of everyday micro-carriers: marks of wear on old teawareings in the tea houses, marks of time on the walls of the streets, old tools used to make snacks, and dialectic shop signs. Enhancing the perception of these carriers raises the level of urban vitality, which is merely an

obscure background, to a readable “urban text”. Roamers are therefore able not only to be observers but also to know the cultural logic of life and comprehend the shift between the sightseeing of the other to the “situational integration”.

3) Water Field: Dynamic Connection and Gaze at Poetic Symbols

The water field formed by the confluence of three rivers physically connects Buddha, mountain and city through fluidity, but its cultural connection needs to be manifested through poetic micro-carriers: ancient wharf ruins, traditional fishing boat shapes, river scene depictions in poem inscriptions, and framed views at specific observation angles. By setting artistic signs for the best viewing spots and historical allusions and presenting historical waterway changes via digital guides, the “fluidity” of water is endowed with specific cultural narratives. It gives roamers an opportunity to not only observe natural landscapes, but also to experience the profound meaning of water as a millennial cultural instrument, as well as a representation of ecological intelligence that in turn provokes philosophical thought on the symbiotic relationship between the city and nature.

4) Mountain Field: Micro-Presentation of Natural Tranquility and Cultural Aura

The mountain field represented by Lingyun Mountain and Wuyou Temple derives its Zen atmosphere not only from precipitous terrain and simple architecture but also from exquisite micro-details: wind chimes on ancient temple cornices, cliff inscriptions beside hiking paths, signs for ancient and famous trees, and light, shadow and bell sounds at specific moments. Through tranquil guiding design and the excavation and narration of allusions to every stone and tree, these easily neglected details can be transformed into strong “atmosphere triggers”. They guide roamers to slow down, shift from visiting macroscopic “mountain temples” to actively exploring and physically immersing in micro “aura”, thus strengthening the unique tranquil, mysterious and spiritual experience of the field. (Table 2)

B. EXCAVATING AND DEFINING UNIQUE URBAN MICRO-CULTURAL SYMBOLS OF LESHAN

Localized IP development: Leshan not only has macroscopic cultural symbols such as “Giant Buddha” and “Emei Mountain”, but also should excavate localized micro-IPs such as “Kingdom of Begonias”, “Jiazhou Painting School” and “Salt Industry Civilization”. These product symbols have very strong connection with the memory of the urban population and they are easy to visualize thus enhancing the identification of the culture.

Connotation of feelings and mood: The most profound memories about Leshan in tourists may be associated with certain emotional experiences (e.g., “singing with groups on double-decker sightseeing buses”). Through atmosphere marketing, specific emotions are bound to Leshan, making

identification transcend physical carriers and form unique emotional memories. (Table 3)

C. BUILDING IMMERSIVE MICRO-CULTURAL SITUATIONAL EXPERIENCES

Immersive blocks: The “Shangzhongshun Immersive Characteristic Cultural Experience Block” combines the history of old alleys and the present day business, which forms the blocks with both look and meaning to bring more immersion to the roamers.

Micro-scene restoration: The histories or urban memories are condensed into “micro-films” or “micro-documentaries” to instantly form the emotional attachment of roamers through the short audio-visual experience.

Emotional and sensory stimulation: Combined with “night tours”, multi-sensory stimuli such as lighting, music and smell are used to strengthen “experience” rather than “sightseeing” and deepen cultural perception. (Table 4)

D. PROMOTING “MICRO” CULTURAL AND CREATIVE PRODUCTS AND DIGITAL COMMUNICATION

Micro cultural and creative products: Develop IP peripherals of “Leshan Flavor” (e.g., cultural and creative packaging for local specialties) and propose micro-museums to enhance the fun and identification of cultural carriers. Social media operation: Disseminate the “micro” stories of Leshan through the short-videos (e.g., urban micro-films, micro-documentaries) in order to attract the attention of youth [17].

Digital guide: Create a digital guide map to walk around the city, highlighting GPS points of micro-cultural locations, so that the roamers can explore the culture “anywhere and anytime” in the city. (Table 5)

TABLE 2. Micro-Carriers and Experience Triggering Mechanisms in Leshan's Four Major Cultural Fields

Macroscopic Field Type	Major Features	Examples of Micro-Cultural Carriers	Triggering Mechanism and Experience Transformation Path	Strategies to Enhance the Process of Identification
Buddha Field	Leshan Giant Buddha; path to pilgrimage; sacred space	Repair traces on Buddha; fragments of Buddha scripture inscribed on the cliffs; incense burner patterns; old stone steps	Visual shock (sublimity) to spiritual dialogue	Set historical explanation signs; link repair stories through QR codes; turn static object into a conversational narrative media.
City Field	Old town streets; living space in town	Patina of tea sets; wall traces; traditional snack tools; dialect signs	Other sightseeing (superficial viewing) to situational integration (learning cultural logic)	Strengthen textual presentation of everyday objects; interpret the historical accumulation behind life.
Water Field	Meeting point of three rivers; natural fluidity	Ruins of ancient wharf; customary shapes of fishing boats; poem inscription; framed viewing points	Natural landscape perception to cultural cognition (ecological wisdom and philosophical thinking)	Set artistic signs to viewing points and water allusions; change of waterway with digital guides; endow water with narrativity.
Mountain Field	Lingyun Mountain; Wuyou Temple; geological landforms	Cornice wind chimes; cliff inscriptions; ancient trees; light, shadow, and bell sounds	Macroscopic visit (mountain temple check-in) to micro immersion (aura exploration)	Tranquil guiding design; excavating and narrating the allusions of stones and trees; "Transform details into atmosphere triggers".

TABLE 3. Leshan's Urban Micro-Cultural Symbols

Strategic Dimension	Strategic Practices	Theoretical Foundation
Localized IP development	Promotion of IPs including "Kingdom of Begonias" and "Jiazhou Painting School"	Visualization of cultural symbols and deep integration of local memory
Emotional symbolization	"Emotional bus" activities; binding definite emotions to urban experience	Atmosphere marketing and construction of emotional memory

TABLE 4. Constructing Immersive Micro-Cultural Situational Experiences

Strategy Dimension	Specific Practices	Theoretical Base
Immersive blocks	"Shangzhongshun" block that brings history and modern business together	Space reproduction and creation of cultural scenarios
Micro-scene restoration	"Micro-films" and "micro-documentaries" summarising urban memory	Rapid implementation of audio-visual perception and emotional bondage
Emotional & sensory stimulation	Multi-sensory stimulation in "night tours"	Experience-enhancing and augmenting the cultural perception

TABLE 5. "Micro" Cultural and Creative Products and Digital Communication

Strategic Dimension	Strategic Practices	Theoretical Foundation
Micro cultural & creative products	IP peripherals "Leshan Flavor"; micro-museums	Fun of cultural and creative products and enhancement of cultural identification
Social media operation	Fragmented spread of "micro" stories through short-video platforms	Digital communication and youth attraction to social media
Digital guide	Creation of citywalking digital guide map	Discovery of micro-cultural locations with the help of GPS positioning, conveniently and easily

V. CONCLUSIONS AND REFLECTIONS

Using Leshan as a case, this research paper has delved into the process through which the identification of urban carriers of micro-cultural practicing can be augmented to empower empathy among the roamers. Strategies such as excavating localized micro-cultural symbols, constructing immersive cultural situational experiences, strengthening the integration of micro-tours in public cultural venues, and promoting micro cultural and creative products and digital communication have effectively improved the identification and attractiveness of Leshan's urban culture. The results show that as an important presentation form of local culture, improving the identification of urban micro-cultural carriers can not only help systematically explore and dynamically in-

herit local cultural resources, but also significantly enhance roamers' cultural perception and empathic experience. This is further enhanced by the embodied practice of citywalk in which the roamers become immersed in the city cultural field and have the opportunity to experience dual emotional and cognitive resonance by exploring the urban cultural field at a slow pace and with little planning.

However, the study also reveals challenges facing current urban cultural inheritance and tourism experience optimization, such as how to continuously innovate cultural narrative methods, maintain the freshness and interactivity of digital communication, and balance commercial development and cultural protection. The further directions of interdisciplinary integration should also be studied, using improved technologies of big data and artificial intelligence to gain a better understanding of the behavioral pattern and emotional requirements of roamers and offer a scientific rationale of how exactly to design and adjust carriers of urban culture [18]. Meanwhile, international comparison and cooperation should be strengthened to learn from the cultural activation experience of global heritage cities, and synchronously promote the improvement of China's urban cultural soft power and international influence.

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