Translating Traditional Chinese Wisdom into Contemporary Architecture: A Multi-Dimensional Model of Design Mediation and Experiential Outcomes.

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Abstract:

Traditional Chinese Wisdom has historically affected architectural design by emphasising harmony among humans, nature, and the built environment. However, little empirical study has looked at how these historic principles influence modern architectural outputs. The purpose of this research is to look at the impact of Traditional Chinese Wisdom on the architectural aspects of Spatial Logic, Material System, and Symbol Encoding, as well as how they affect Spatial Experience, Environmental Performance, and Cultural Identity. A structured questionnaire was distributed to 385 participants as part of a quantitative study design. Structural Equation Modelling (SEM) was used to evaluate the suggested conceptual framework. The results show that Qi Flow Orientation has a major impact on Spatial Logic and Symbol Encoding, but Yin-Yang Balance has a substantial impact on the Material System. Form and Configuration have a favorable impact on Spatial Logic, Material System, and Symbol Encoding, but Ecological Harmony makes a substantial contribution to Symbol Encoding. Furthermore, Spatial Logic, Material System, and Symbol Encoding were shown to have a considerable favorable impact on Spatial Experience and Environmental Performance. Symbol Encoding revealed as the most powerful predictor of Cultural Identity, emphasizing the significance of cultural symbolism in modern built settings. The model has adequate explanatory power, explaining a significant variance in Spatial Experience, Environmental Performance, and Cultural Identity. This study adds to the architectural and environmental literature by giving empirical proof that Traditional Chinese Wisdom is still relevant in modern design practice. The findings indicate that incorporating old philosophical concepts into modern design can improve the user experience, environmental sustainability, and cultural continuity. The suggested paradigm provides useful theoretical and practical insights for architects, urban planners, and legislators who want to construct culturally relevant and sustainable built environments...

Keywords: Traditional Chinese Wisdom; Sustainable Architecture; Spatial Experience; Environmental Performance; Cultural Identity,.

INTRODUCTION

Architecture is never culturally neutral. Every constructed environment reflects the values, beliefs, and collective knowledge of the civilization that created it. In China, thousands of years of philosophical and cosmological thinking have resulted in a distinct architectural tradition in which the spatial, material, and symbolic dimensions of a structure are inextricably linked to broader issues of human well-being, ecological order, and social meaning. However, since modern building techniques prioritize efficiency and global standardization, much of this inherited expertise risks becoming ornamental rather than utilitarian, or even vanishing from practice entirely.

The ideas behind this tradition—Qi flow direction, Yin-Yang balance, Form and Configuration (Xing), and ecological harmony—are more than just aesthetic choices. Scholars such as Knapp (2000) and Lip (1995) argue that these principles form a coherent spatial logic in which the arrangement of interior and exterior.

space, material selection and placement, and symbolic meaning encoding all work together to create environments that are livable, culturally resonant, and ecologically responsive. Traditional Chinese architecture, according to this viewpoint, is a system—an integrated approach to the connection between humans and their surroundings. Contemporary interest in this system has developed significantly in recent decades, owing to frustration with the cultural homogeneity of globalized architecture, as well as rising awareness of the environmental consequences of current construction techniques. Researchers in environmental psychology, cultural geography, and architectural theory have begun to reconsider these traditions as potential resources for a more sustainable and culturally grounded approach to design (Zhu, 2009; Ruan & Lu, 2006). However, most of this knowledge is descriptive and historical. Empirical research on how the incorporation of traditional Chinese architectural features influences the experiences, perceptions, and cultural identifications of modern building users is sparse

This study bridges that gap by offering an integrated conceptual framework based on three interrelated theoretical domains: culturally symbolic architecture, environmental perception, and psycho-cultural experience. The framework contends that Traditional Chinese Wisdom, as expressed through its four core principles, operates through three mediating architectural dimensions (Spatial Logic, Material System, and Symbol Encoding) to produce outcomes across three interconnected domains: Spatial Experience, Environmental Performance, and Cultural Identity. By addressing them as interrelated rather than separate factors, the paradigm provides a more comprehensive foundation for understanding how cultural heritage in architecture influences human health at numerous levels at once. The relevance of this investigation goes beyond academic curiosity. As cities in China, Southeast Asia, and the larger Chinese diaspora grapple with the tension between modernization and cultural continuity, designers and policymakers face increasingly pressing questions about how built environments can honor the past without becoming mere pastiche (Chua, 2011; Zhu, 2009). A conceptually sound and empirically based framework for comprehending these interactions is thus both theoretically important and practically required.

Despite a large body of historical and theoretical scholarship on Chinese architectural traditions, little empirical research has been conducted to investigate how the intentional incorporation of traditional Chinese architectural elements into contemporary built environments affects users' spatial experience, perceptions of environmental quality, and sense of cultural identity. This gap is a severe restriction in both study and practice. The problem has several interrelated dimensions. First, while the philosophical foundations of traditional Chinese architecture, particularly the principles associated with Feng Shui and related cosmological frameworks, are well documented in historical and ethnographic literature (Feuchtwang, 2002; Ole Bruun, 2003), the mechanisms by which these principles translate into concrete spatial, material, and symbolic outcomes have received little systematic empirical scrutiny. It is unclear, for example, whether the use of Qi flow orientation in interior space arrangement produces measurably different experiences of spatial vitality than spaces organized according to other principles, or whether symbolic encoding through traditional motifs and forms contributes meaningfully to occupants' sense of cultural belonging beyond what could be attributed to novelty or aesthetic preference.

Second, previous research on culturally symbolic architecture has tended to regard spatial experience, environmental performance, and cultural identity as largely independent problems, examined by various disciplines and using different methodological techniques. Environmental psychologists have studied how spatial arrangements affect mood, stress, and cognitive functioning (Kaplan & Kaplan, 1989; Ulrich, 1991), whereas architectural theorists have investigated the semiotic features of culturally embedded architecture (Rapoport, 1982). Low and Lawrence-Zúñiga (2003) investigated how the built environment affects identity development and community cohesiveness. However, these lines of inquiry have seldom been combined into a coherent analytical framework capable of capturing the concurrent and possibly synergistic impacts of classical architectural integration across all three domains.

Third, the practical consequences of this knowledge gap are significant. Architects, urban planners, and heritage preservation organizations in China and throughout the Chinese diaspora are frequently asked to make decisions about how traditional architectural elements should be incorporated into new construction, with significant implications for cultural sustainability, community well-being, and environmental quality (UNESCO, 2003; Wang, 2016). In the absence of strong scientific data, these judgements are frequently made based on intuition, precedent, or merely aesthetic considerations, with little concern for the experience and identity-related repercussions that may result.

The lack of empirical research on how traditional Chinese architectural elements affect spatial experience and environmental perception, the theoretical fragmentation that has hindered researchers from analyzing spatial, environmental, and cultural identity outcomes within a single integrated framework, and the lack of practical, evidence-based guidance for practitioners looking to integrate traditional Chinese architectural wisdom into contemporary design in ways that support both cultural and human wellbeing goals are the three interconnected issues that this study aims to address.

Accordingly, the objectives of this study are:

To examine the influence of Traditional Chinese Wisdom on the architectural dimensions of Spatial Logic, Material System, and Symbol Encoding in contemporary built environments.

To investigate the effects of Spatial Logic, Material System, and Symbol Encoding on Spatial Experience.

To investigate the effects of Spatial Logic, Material System, and Symbol Encoding on Environmental Performance.

To investigate the effects of Spatial Logic, Material System, and Symbol Encoding on Cultural Identity.

To examine the interrelationships among Spatial Experience, Environmental Performance, and Cultural Identity within the proposed conceptual framework.

To provide design recommendations for integrating Traditional Chinese Wisdom into contemporary architectural practice to promote human wellbeing, environmental quality, and cultural sustainability.

Literature Review

2.1 Theoretical Foundation

This research is based on the combination of Traditional Chinese Wisdom (TCW) with ideas from environmental psychology, cultural identity, and architectural perception. Traditional Chinese architectural philosophy is heavily influenced by concepts such as Qi Flow Orientation, Yin-Yang Balance, Form and Configuration (Xing), and Ecological Harmony, all of which guide space organization and human-environment relationships (Lip, 1995; Knapp, 2000; Mak & Ng, 2005).

Architecture, according to Traditional Chinese Wisdom, is more than just physical building; it is a living system that mediates relationships between humans, nature, and culture. The notion of Qi emphasizes the flow of vital energy via spatial layouts, whereas Yin-Yang Balance promotes harmony between complementary forces in the constructed environment. The concept of Xing (Form and Configuration) emphasizes the importance of spatial form and architectural composition in molding human perception and behavior. Furthermore, Ecological Harmony represents the ancient Chinese notion that developed environments should live with nature rather than dominate it (Xu, 1998; Youthao et al., 2026; Zhu, 2009). According to environmental psychology, individuals interpret and assess architectural environments based on their experiences with spatial organization, environmental quality, and symbolic significance. According to Kaplan and Kaplan (1989), people's perceptions of coherence, complexity, and legibility inside places impact their environmental choices. Similarly, Rapoport (1982) contends that constructed environments express cultural values via physical forms and symbolic representations, impacting both behavioural responses and social identity.

Drawing on these theoretical views, the current work conceptualises Traditional Chinese Wisdom as a broad philosophical construct with three architectural dimensions: Spatial Logic, Material System, and Symbol Encoding. These variables then impact users' perceptions of spatial experience, environmental performance, and cultural identity in contemporary built settings.

2.2 Traditional Chinese Wisdom and Spatial Logic

Spatial logic is the organizational structure of architectural environments, which includes circulation patterns, direction, hierarchy, and spatial connections. Traditional Chinese architectural theory emphasizes that space should be designed to promote the harmonious flow of Qi while maintaining a balance of openness and enclosure (Mak & So, 2015).

Qi Flow Orientation determines how movement paths, entrances, courtyards, and transitional areas are designed to promote efficient energy circulation. Similarly, Yin-Yang Balance fosters equilibrium between active and passive spatial zones, whereas Xing establishes formal criteria for spatial composition and proportionate connections. Ecological Harmony promotes spatial layouts that are responsive to the surrounding landscapes and environmental situations (Lip, 1995; Knapp, 2000). Consequently, Traditional Chinese Wisdom provides the philosophical basis for the development of coherent and meaningful Spatial Logic in architectural design.

H1: Traditional Chinese Wisdom has a significant positive effect on Spatial Logic.

H1a: Qi Flow Orientation has a significant positive effect on Spatial Logic.

H1b: Yin–Yang Balance has *a significant positive effect on Spatial Logic.*

H1c: Form and Configuration (Xing) has a significant positive effect on Spatial Logic.

H1d: Ecological Harmony has a significant positive effect on Spatial Logic.

2.3 Traditional Chinese Wisdom and Material System

The term "material system" refers to the selection, arrangement, and use of architectural materials that contribute to the built environment's practical and symbolic features. Traditional Chinese architecture has historically emphasised the use of natural materials such as wood, stone, soil, and bamboo, representing ecological adaptability and environmental harmony (Zhu, 2009).

The Yin-Yang philosophy promotes balanced contrasts between materials, whereas Qi-oriented design emphasises how materials affect environmental comfort and energy flow. Furthermore, ecological harmony encourages sustainable material choices, which improves the link between architecture and nature. Previous research has demonstrated that material selection has a considerable impact on users' environmental perceptions and emotional responses (Pallasmaa, 2012). As a result, Traditional Chinese Wisdom is projected to have a favourable impact on the Material System used in modern architectural contexts.

H2: Traditional Chinese Wisdom has a significant positive effect on the Material System.

H2a: Qi Flow Orientation has a significant positive effect on Material System.

H2b: Yin–Yang Balance has *a significant positive effect on Material System.*

H2c: Form and Configuration (Xing) has a significant positive effect on Material System.

H2d: Ecological Harmony has a significant positive effect on Material System.

2.4 Traditional Chinese Wisdom and Symbol Encoding

Symbol Encoding is the use of culturally significant symbols, themes, ornamental patterns, and architectural forms to convey societal ideals and cultural heritage. Traditional Chinese architecture contains several symbolic features expressing prosperity, harmony, longevity, familial continuity, and cosmic order (Feuchtwang, 2002).

According to Rapoport (1982), architectural symbols serve as a communication system for transmitting cultural meanings between generations. The intellectual roots of Traditional Chinese Wisdom provide a wealth of symbolic information incorporated in architectural forms, ornamental characteristics, and spatial layouts. Thus, the incorporation of Traditional Chinese Wisdom is projected to increase the symbolic richness of architectural surroundings.

H3: Traditional Chinese Wisdom has a significant positive effect on Symbol Encoding.

H3a: Qi Flow Orientation has a significant positive effect on Symbol Encoding.

H3b: Yin–Yang Balance has a significant positive effect on Symbol Encoding.

H3c: Form and Configuration (Xing) has a significant positive effect on Symbol Encoding.

H3d: Ecological Harmony has a significant positive effect on Symbol Encoding.

Architectural Dimensions refer to the physical and spatial mechanisms through which Traditional Chinese Wisdom is translated into built environments. In this study, three dimensions are emphasized: Spatial Logic, Material System, and Symbol Encoding (Rapoport, 1982; Knapp, 2000). Although Spatial Logic, Material System, and Symbol Encoding can be studied separately, they are interrelated aspects in Traditional Chinese architectural practice. Spatial arrangements lay the groundwork for human interaction, materials give sensory and environmental aspects, and symbols convey cultural meanings. Together, these factors transform Traditional Chinese Wisdom into visible architectural characteristics that shape users' impressions of Spatial Experience, Environmental Performance, and Cultural Identity. The current study views these three characteristics as the key mediating processes by which Traditional Chinese Wisdom influences human behaviour in modern constructed settings.

2.5 Architectural Dimensions and Spatial Experience

Spatial Experience relates to how consumers perceive vitality, comfort, atmosphere, and aesthetic coherence in a constructed area. According to environmental psychology research, spatial arrangement, material features, and symbolic meaning all influence how people perceive architectural places (Kaplan & Kaplan, 1989).

Well-organized Spatial Logic increases readability and mobility, increasing users' perception of spatial life. Material properties affect sensory engagement and environmental comfort, but symbolic features contribute to emotional connection and meaningful place experiences (Pallasmaa, 2012; Khan et al., 2025). Accordingly, the three architectural aspects are projected to have a good impact on Spatial Experience.

H4: Spatial Logic has a significant positive effect on Spatial Experience.

H5: Material System has a significant positive effect on Spatial Experience.

H6: Symbol Encoding has a significant positive effect on Spatial Experience.

2.6 Architectural Dimensions and Environmental Performance

Environmental Performance relates to how people perceive environmental quality, which includes thermal comfort, natural lighting, ventilation, acoustic quality, and ecological atmosphere. Traditionally, Chinese architectural ideas emphasized climate-responsive architecture and environmental adaptability (Zhu, 2009).

Spatial Logic improves environmental performance by orienting and configuring spaces to optimize airflow and daylight penetration. Material systems have an impact on thermal and acoustic qualities, but symbol encoding can enhance feelings of environmental harmony by reinforcing ecological ideals and cultural meanings (Preiser et al., 2015). Thus, the following possibilities are proposed:

H7: Spatial Logic has a significant positive effect on Environmental Performance.

H8: Material System has a significant positive effect on Environmental Performance.

H9: Symbol Encoding has a significant positive effect on Environmental Performance.

2.7 Architectural Dimensions and Cultural Identity

Cultural identity is the extent to which people feel connected to their cultural legacy, collective memory, and cultural belonging through architectural settings. According to cultural identity theory, physical settings play an important role in promoting social identity and cultural continuity.

Traditional Chinese Wisdom-inspired spatial layouts may elicit feelings of familiarity and cultural connection. Material Systems that use traditional materials can enhance cultural authenticity, whereas Symbol Encoding directly transmits historical and cultural values encoded in architectural contexts (Feuchtwang, 2002; Channuwong et al. 2024). As a result, the architectural features are projected to reinforce cultural identity.

H10: Spatial Logic has a significant positive effect on Cultural Identity.

H11: Material System has a significant positive effect on Cultural Identity.

H12: Symbol Encoding has a significant positive effect on Cultural Identity.

2.8 Conceptual Framework

Accordingly, the framework assumes that the integration of Traditional Chinese Wisdom enhances the effectiveness of Spatial Logic, Material System, and Symbol Encoding, which in turn positively influence Spatial Experience, Environmental Performance, and Cultural Identity. Furthermore, the three outcome constructs are expected to be interconnected and mutually reinforcing, collectively contributing to culturally sustainable and human-centered built environments.

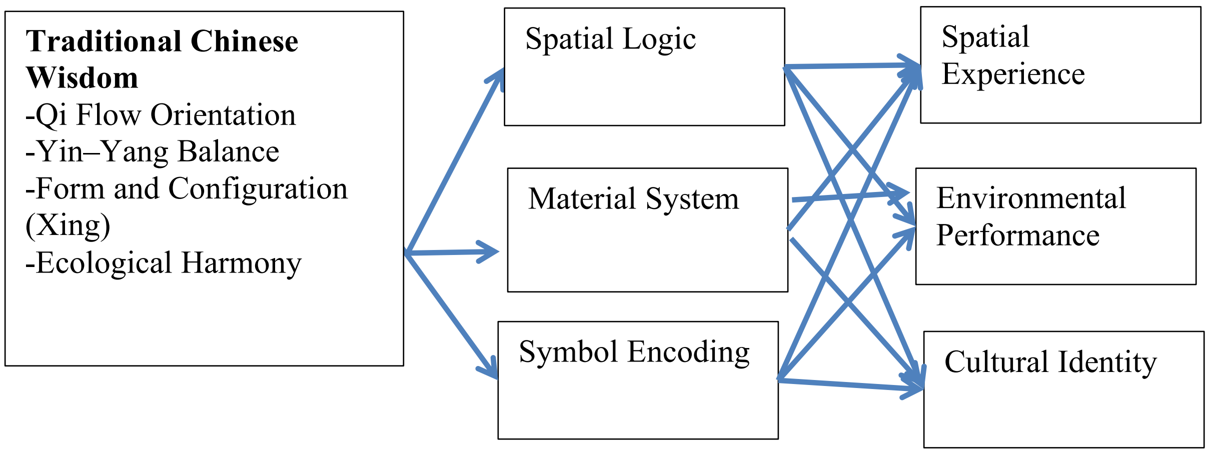

Figure 1. Conceptual Framework

Research Methodology

This study uses a quantitative research approach to investigate the links between Traditional Chinese Architectural Element Integration, Feng Shui-Inspired Spatial Vitality, Spiritual Charm, and Cultural Identity in modern constructed spaces. The decision to use a quantitative approach is based on the study's goal of measuring the strength and direction of relationships between theoretically defined constructs, allowing for statistical generalisation across a defined population, and producing findings that can be systematically compared across different respondent groups and geographic contexts.

The study used a cross-sectional survey design, with data collected at a particular moment in time from a representative sample of individuals. This methodology is especially well-suited for studies that aim to map patterns of perception and experience across a population rather than tracking changes over time (Creswell, 2014). The major data collecting tool is a structured self-administered questionnaire, which allows for consistent measurement of all research variables among respondents. The theoretical foundation for the research design is based on the positivist tradition in social science research, which holds that when human perceptions and attitudes are measured reliably and validly, they can reveal patterns of association that are stable enough to be analyzed using inferential statistics (Bryman, 2016). Within this tradition, the study seeks not only to describe respondents' perceptions, but also to determine whether statistically significant relationships exist between the incorporation of specific architectural elements rooted in Traditional Chinese Wisdom and measurable outcomes such as spatial experience, environmental quality, and cultural belonging.

Population and Samples

This study's target audience was entirely composed of Chinese adults who had direct experience inhabiting, visiting, or engaging with physical places that purposefully include Traditional Chinese architectural features and Feng Shui-inspired design concepts. These environments include cultural centers, heritage sites, hotels, commercial complexes, educational institutions, and residential developments that incorporate traditional concepts like Qi flow orientation, Yin-Yang balance, symbolic spatial arrangements, and culturally significant architectural features (Lip, 1995; Knapp, 2000). Restricting the study to Chinese participants was deemed acceptable since the study's goal is to investigate perceptions of cultural identity, spatial experience, and environmental performance within a cultural framework profoundly founded in Chinese philosophical traditions.

Eligible participants had to be Chinese nationals aged 18 or older and have prior expertise with architectural spaces containing Traditional Chinese design elements. Such expertise was deemed necessary to guarantee that respondents could effectively assess the geographical, environmental, and cultural factors investigated in the study. A purposive sampling strategy was used to guarantee that all participants satisfied the study's eligibility requirements and had relevant experience knowledge of Traditional Chinese architectural contexts (Patton, 2015). Snowball sampling was then used to expand sample accessibility and reach people who had comparable experiences through personal networks, cultural organizations, and professional groups in architecture, historical preservation, and interior design.

The sample size was chosen using Hair et al.'s (2022) recommendations for structural equation modelling (SEM), which advise a minimum of 10 respondents per observed indicator. Given that the study instrument had 32 assessment items across all dimensions, a minimum of 320 respondents were necessary. To establish enough statistical power and to account for possibly incomplete or incorrect replies, the study targeted roughly 400 participants.

Research instruments

The data were gathered using a standardized, self-administered questionnaire designed expressly for this study. The questionnaire consists of two major sections. The first section collects demographic and background information from respondents, such as gender, age group, cultural background, educational level, and self-reported acquaintance with traditional Chinese building concepts and Feng Shui. The second section includes the primary scale items that assess the study's core constructs: Traditional Chinese Architectural Element Integration (TCAEI), Spatial Experience (SE), Environmental Performance (EP), and Cultural Identity (CI). All scale items are scored on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree), which Dillman et al. (2014) propose as a dependable and well validated approach for evaluating attitudes and perceptions in survey research.

The Traditional Chinese Architectural Element Integration (TCAEI) scale consists of eight items that measure the perceived presence and intentionality of traditional Chinese architectural elements across the dimensions of Spatial Logic (e.g., flow of movement, directional orientation, proportional balance), Material System (e.g., use of natural materials, textural contrast, material symbolism), and Symbol Encoding. Items were drawn from Rapoport's (1982) research on the meaning of the built environment and Knapp's (2000) research on Chinese home architecture.

The Spatial Experience (SE) scale consists of eight items that assess respondents' subjective perceptions of the place in three dimensions: spatial vitality (a sense of energy and aliveness in the space), spiritual appeal (a sense of atmosphere, tranquillity, or transcendence), and aesthetic coherence. The items were constructed based on Kaplan and Kaplan's (1989) environmental preference framework and Low and Lawrence-Zúñiga's (2003) psycho-environmental theory of place attachment.

The Environmental Performance (EP) scale consists of eight questions that evaluate perceived environmental quality across four dimensions: thermal comfort, auditory quality, natural light and ventilation, and ecological atmosphere. The post-occupancy assessment literature, notably the frameworks produced by Preiser et al. (2015), influenced the item content, as did the ecological harmony concepts entrenched in traditional Chinese architectural philosophy (Zhu, 2009).

The Cultural Identity (CI) scale consists of eight items that assess the degree to which users perceive cultural continuity, legacy link, collective memory, and cultural belonging in the environment. These elements are based on the cultural identification literature in social psychology (Tajfel & Turner, 1986; Channuwong et al., 2023) and architectural semiotics research that has investigated how culturally encoded physical environments contribute to group identity and collective memory (Feuchtwang, 2002).

Data collection

Data collection took place over an eight-week period following the completion of the study instrument. A total of 400 questionnaires were delivered to Chinese individuals who had experience with constructed spaces that included Traditional Chinese architectural components and Feng Shui-inspired design concepts. Purposive sampling was used to guarantee that survey respondents had relevant expertise. Participants were recruited through two ways. First, printed questionnaires were distributed to specific sites with prominent Traditional Chinese architectural characteristics, such as heritage cultural centers, traditional temples, Feng Shui-oriented commercial complexes, and university campuses with preserved Chinese architectural features. An online poll was conducted using Wenjuanxing and distributed through Chinese social media platforms such as WeChat and Xiaohongshu, as well as Chinese cultural associations, architectural heritage groups, and professional design networks.

Respondents were told of the study's aims, that participation was optional, that anonymity and confidentiality were maintained. All participants provided informed permission in compliance with recognized ethical norms (American Psychological Association, 2017). No personally identifying information was gathered. Following data screening, 385 valid replies were preserved from the 400 surveys sent.

Questionnaires that included significant missing data, duplicate submissions, or inconsistent answer patterns were eliminated. The resultant sample met the minimum criteria for structural equation modelling (Hair et al., 2022), and was thus deemed sufficient for additional statistical analysis.

Data Analysis

The collected data was examined using the Statistical Package for the Social Sciences (SPSS) and Structural Equation Modelling (SEM) tools (AMOS). Descriptive statistics were first used to summarizes respondents' demographic information as well as the overall distribution of replies. Cronbach's alpha was used to determine the internal consistency of the measurement scales, with values better than 0.70 being satisfactory. Confirmatory Factor Analysis (CFA) was performed to evaluate concept validity by looking at factor loadings, composite reliability, and extracted average variance. After verifying the measurement model, Structural Equation Modelling was used to investigate the hypothesized correlations between the constructs. Multiple goodness-of-fit indices were used to evaluate the overall model fit, such as Chi-square/degrees of freedom (χ^2/df), Comparative Fit Index (CFI), Tucker-Lewis Index (TLI), Standardized Root Mean Square Residual (SRMR), and Root Mean Square Error of Approximation (RMSEA). The suggested thresholds are $\chi^2/df < 3.0$, CFI and TLI > 0.90, SRMR ≤ 0.08, and RMSEA ≤ 0.08 (Hair et al., 2022; Kline, 2023). Path coefficients, critical ratios, and significance levels were then used to assess the strength and importance of the hypothesized links in the conceptual framework.

Results

The analysis contained a total of 385 valid replies. In terms of gender, 51.9% of the respondents were male (n = 200), while 48.1% were female (n = 185), showing a well-balanced gender distribution. In terms of age, the majority of respondents (31.7%, n = 122) were between the ages of 36 and 45, followed by those aged 26 to 35 (29.9%, n = 115). Respondents aged 46 to 55 years accounted for 18.2% (n = 70), while 12.2% (n = 47) were over the age of 55. The smallest age group included respondents under the age of 25, accounting for 8.1% (n = 31). In terms of educational achievement, the majority of respondents had a bachelor's degree (60.3%, n = 232). Respondents with credentials greater than a bachelor's degree made up 36.6% (n = 141), while only 3.1% (n = 12) indicated educational levels below a bachelor's degree. In terms of occupation, the majority of respondents (66.5%, n = 256) worked in business or were entrepreneurs. The remaining participants were divided into five categories: tourism and culture (9.6%, n = 37), academic and research professions (9.4%, n = 36), architectural and design professions (9.4%, n = 36), government or public-sector work (4.4%, n = 17), and other jobs (0.8%, n = 3).

Descriptive statistics were used to assess respondents' views of the research constructs. The Qi Flow Orientation (QI) construct has mean scores ranging from 3.44 to 3.54. Among the indicators, QI1 had the highest mean score (M = 3.54, SD = 1.141), while QI3 had the lowest (M = 3.44, SD = 1.209). The total mean score for the construct was 3.49, suggesting a somewhat positive assessment of Qi Flow Orientation. The mean Yin-Yang Balance (YIN) scores were between 3.38 and 3.47. YIN2 had the greatest mean score (M = 3.47, SD = 1.237), while YIN4 had the lowest mean score (M = 3.38, SD = 1.195). The total construct mean was 3.43, indicating a reasonable level of agreement on Yin-Yang balance. The mean scores for Form and Configuration (XIN) varied from 3.43 to 3.58. XIN2 had the greatest mean score (M = 3.58, SD = 1.175), whereas XIN1 had the lowest mean score (M = 3.43, SD = 1.139). The construct had an overall mean score of 3.51, suggesting that Form and Configuration were perceived positively. The mean Ecological Harmony (ECO) scores ranged from 3.39 to 3.45. ECO1 earned the greatest mean score (M = 3.45, SD = 1.222), while ECO4 had the lowest mean score (M = 3.39, SD = 1.179). The total concept mean was 3.42, indicating modest agreement and the lowest average of the antecedent constructs. Among the mediating factors, Spatial Logic (SL) received the highest overall rating. Mean scores varied from 3.55 to 3.60, with SL1 having the highest (M = 3.60, SD = 1.162) and SL4 the lowest (M = 3.55, SD = 1.131). The total mean score for the concept was 3.58, indicating a rather high level of agreement among respondents. Mean Material System (MS) scores varied from 3.49 to 3.60. MS2 had the greatest mean score (M = 3.60, SD = 1.049), while MS1 had the lowest mean score (M = 3.49, SD = 1.039). The total mean score for the construct was 3.56, indicating a positive assessment of the material system dimension. The mean scores for Symbol Encoding (SE) varied from 3.45 to 3.53. SE2 and SE4 had the greatest mean score (M = 3.53), while SE3 had the lowest (M = 3.45, SD = 1.065). The construct's mean score was 3.51, indicating a relatively good impression of symbolic encoding elements. Spatial Experience (SX) mean scores varied from 3.42 to 3.50. SX3 obtained the greatest mean score (M = 3.50, SD = 1.159), while SX2 had the lowest mean score (M = 3.42, SD = 1.122). The total construct mean was 3.47, indicating a moderate to positive level of agreement on spatial experience. Regarding the outcome factors, Environmental Performance (EP) received reasonably good ratings. Mean scores varied from 3.53 to 3.58. EP1 and EP4 had the greatest mean score (M = 3.58), while EP3 had the lowest mean score (M = 3.53, SD = 1.005). The total mean score for the concept was 3.56, showing a positive attitude toward environmental performance outcomes. Similarly, Cultural Identity (CI) got positive feedback, with mean scores ranging from 3.51 to 3.59. CI2 had the greatest mean score (M = 3.59, SD = 1.037), whereas CI3 had the lowest mean (M = 3.51, SD = 1.071). The total concept mean was 3.56, indicating a strong impression of cultural identity outcomes. Overall, all variables had mean scores higher than the 3.00 midpoint, indicating that respondents had generally positive attitudes. Spatial Logic had the greatest overall mean score (M = 3.58), while Ecological Harmony had the lowest (M = 3.42). These data indicate that respondents had moderate to high levels of agreement with all facets of the suggested conceptual framework.

Measurement Model Assessment

Cronbach's alpha was used to determine the internal consistency of the measurement scales. The findings show that all constructs were very reliable, with Cronbach's alpha values ranging from 0.885 to 0.911, which above the suggested criterion of 0.70 (Hair et al., 2019). Ecological Harmony (ECO) was the most reliable antecedent construct (α = 0.896), followed by Yin-Yang Balance (YIN) (α = 0.886) and Qi Flow Orientation (QI) (α = 0.885). Spatial Experience (SX) had the greatest reliability coefficient (α = 0.911) among mediating constructs, followed by Symbol Encoding (SE) (α = 0.902), Material System (MS) (α = 0.901), and Spatial Logic (SL) (α = 0.897). Regarding the outcome constructs, Cultural Identity (CI) had a reliability value of 0.903, while Environmental Performance (EP) had a coefficient of 0.893.

Confirmatory Factor Analysis (CFA) was used to determine the overall fit of the measurement model. The findings show that the suggested model fits the data well. The chi-square value was significant (χ^2 = 1277.984, df = 695, p <.001), which is typical in models with large sample sizes. As a result, extra fit indices were included for evaluating model adequacy. The normed chi-square value (χ^2/df) was 1.839, which is lower than the required threshold of 3.00, suggesting a satisfactory fit. The Root Mean Square Residual (RMR) was 0.037, indicating low residual error. The Goodness-of-Fit Index (GFI) and Adjusted Goodness-of-Fit Index (AGFI) were 0.876 and 0.854, respectively, which are close to the suggested threshold of 0.90 and indicate an acceptable level of model fit. Incremental fit indices provided additional support for the measurement model's adequacy. The NFI was 0.890, RFI was 0.876, IFI was 0.947, TLI was 0.940, and CFI was 0.946. These results above or neared the required threshold of 0.90, indicating an acceptable incremental model fit. In addition, the Root Mean Square Error of Approximation (RMSEA) was 0.047, with a 90% confidence interval of 0.043 to 0.051, and a PCLOSE score of 0.909. The RMSEA value was less than 0.05, while the PCLOSE value was more than 0.05, indicating that the suggested model and the observed data match well. The parsimony-adjusted fit metrics also confirmed model adequacy, with PNFI = 0.793 and PCFI = 0.843, showing that the model struck the right balance between explanatory power and model complexity. Furthermore, Hoelter Critical N values of 228 (.05 level) and 236 (.01 level) exceeded the necessary minimum value of 200, indicating model stability. Overall, the CFA findings show that the measurement model was an excellent fit for the actual data.

Structural Equation Modelling

Structural Equation Modelling (SEM) was used to evaluate the connections between the latent constructs in the structural model. The findings showed that some hypothesised correlations were statistically significant. Qi Flow Orientation (QI) had a substantial beneficial influence on both Spatial Logic (SL) (β = 0.608, p <.001) and Symbol Encoding (SE) (β = 0.186, p =.001). However, the impact on the Material System (MS) was not significant (β = 0.074, p =.152). Yin-Yang Balance (YIN) had a substantial positive impact on Material System (MS) (β = 0.426, p <.001), but had no statistically significant impacts on Spatial Logic (SL) (β = 0.058, p =.247) or Symbol Encoding (SE) (β = 0.012, p =.825). Similarly, form and configuration (XIN) had a favourable impact on all three mediating structures. XIN had a significant effect on Spatial Logic (SL) (β = 0.101, p =.041), Material System (MS) (β = 0.427, p <.001), and Symbol Encoding (SE) (β = 0.193, p <.001). Ecological Harmony (ECO) showed a substantial positive association with Symbol Encoding (SE) (β = 0.433, p <.001). The impact of ECO on Spatial Logic (SL) (β = 0.085, p =.092) and Material System (MS) (β = 0.052, p =.286) was not significant. The findings also show that the three mediating components had a substantial impact on spatial experience (SX). Symbol Encoding (SE) had the greatest impact (β = 0.279, p <.001), followed by Spatial Logic (SL) (β = 0.260, p <.001) and Material System (MS) (β = 0.184, p <.001). Regarding Environmental Performance (EP), all three mediators had a considerable favourable impact. Spatial Logic had the most significant impact (β = 0.325, p <.001), followed by Symbol Encoding (β = 0.309, p <.001) and Material System (β = 0.291, p <.001). Symbol Encoding was shown to be the most significant predictor of Cultural Identity (CI) (β = 0.761, p <.001). Spatial Logic had no significant influence on Cultural Identity (β = -0.022, p =.654), but Material System had a tiny but substantial negative effect (β = -0.106, p =.029). The structural model's explanatory ability was evaluated by calculating squared multiple correlations (R^2). The study found that the antecedent factors explained 51.4% of the variation in Spatial Logic ($R^2 = 0.514$), 54.8% of the variance in Material System ($R^2 = 0.548$), and 40.2% of the variance in Symbol Encoding ($R^2 = 0.402$). The three mediating categories accounted for 30.5% of the variation in Spatial Experience ($R^2 = 0.305$), 49.4% in Environmental Performance ($R^2 = 0.494$), and 52.5% in Cultural Identity ($R^2 = 0.525$). These results indicate that the suggested model has moderate to strong explanatory power and empirical validity for the majority of the hypothesised correlations.

Table 1. Summary of Hypotheses Testing

Hypothesis	**Path**	**β**	**p-value**	**Result**
H1	QI → SL	0.608	<0.001	Supported
H2	QI → MS	0.074	0.152	Not Supported
H3	QI → SE	0.186	0.001	Supported
H4	YIN → SL	0.058	0.247	Not Supported
H5	YIN → MS	0.426	<0.001	Supported
H6	YIN → SE	0.012	0.825	Not Supported
H7	XIN → SL	0.101	0.041	Supported
H8	XIN → MS	0.427	<0.001	Supported
H9	XIN → SE	0.193	<0.001	Supported
H10	ECO → SL	0.085	0.092	Not Supported
H11	ECO → MS	0.052	0.286	Not Supported
H12	ECO → SE	0.433	<0.001	Supported
H13	SL → SX	0.260	<0.001	Supported
H14	SL → EP	0.325	<0.001	Supported
H15	SL → CI	-0.022	0.654	Not Supported
H16	MS → SX	0.184	<0.001	Supported
H17	MS → EP	0.291	<0.001	Supported
H18	MS → CI	-0.106	0.029	Supported (Negative)
H19	SE → SX	0.279	<0.001	Supported
H20	SE → EP	0.309	<0.001	Supported
H21	SE → CI	0.761	<0.001	Supported

Conclusion and Discussion

This study looked at the impact of Traditional Chinese Wisdom on architectural dimensions and their impacts on spatial experience, environmental performance, and cultural identity in modern constructed settings. The first objective's findings indicated that Traditional Chinese Wisdom has a considerable impact on Spatial Logic, Material System, and Symbol Encoding. Among the ancient wisdom aspects, Qi Flow Orientation, Form and Configuration, and Ecological Harmony had a profound impact on several architectural dimensions. For the second aim, Spatial Logic, Material System, and Symbol Encoding were shown to have a positive impact on Spatial Experience, suggesting that both physical and symbolic design aspects influence users' perceptions of space. For the third aim, all three architectural aspects considerably improved Environmental Performance, demonstrating the significance of traditional design principles in supporting sustainable built environments. For the fourth aim, Symbol Encoding appeared as the most powerful predictor of Cultural Identity, emphasising the importance of cultural symbols and heritage aspects in conserving cultural values within contemporary architecture. Regarding the fifth aim, the findings revealed that Spatial Experience, Environmental Performance, and Cultural Identity are all interrelated outcomes impacted by Spatial Logic, Material System, and Symbol Encoding. The model demonstrated enough explanatory power, demonstrating that architectural aspects drawn from Traditional Chinese Wisdom improve experience quality, environmental sustainability, and cultural continuity. Overall, the findings indicate that Traditional Chinese Wisdom is still very relevant to current architectural practice and may serve as a solid foundation for developing sustainable, culturally meaningful, and user-centred constructed environments.

The findings show that Traditional Chinese Wisdom continues to play an important role in defining modern architectural dimensions and outcomes. The findings give empirical evidence for incorporating traditional Chinese philosophical ideas into modern constructed settings, while also demonstrating that not all traditional wisdom characteristics have equal relevance across architectural forms. In terms of Traditional Chinese Wisdom's influence on architectural dimensions, Qi Flow Orientation (QI) greatly improved Spatial Logic (H1) and Symbol Encoding (H3) while having no significant effect on Material System (H2). This research lends credence to Feng Shui philosophy, which emphasizes the role of spatial layout, circulation, and symbolic representation in promoting harmonious energy flow (Mak & Ng, 2017). The negligible association between QI and Material System shows that energy-flow notions are more closely related to spatial organization than material choices. Yin-Yang Balance (YIN) was shown to have a considerable influence on Material System (H5), but had no significant effect on Spatial Logic (H4) or Symbol Encoding (H6). This result is congruent with traditional Chinese architectural philosophy, which emphasizes balance and harmony via material composition, building processes, and the use of natural elements (Xu, 2018). According to the findings, physical materials may represent Yin-Yang concepts more directly than spatial or symbolic forms. Form and Configuration (XIN) had a substantial impact on Spatial Logic (H7), Material System (H8), and Symbol Encoding (H9). These findings suggest that conventional spatial shapes and arrangements are still important design ideas in contemporary architecture. Wang and Heath (2020) discovered that traditional Chinese spatial patterns improve functional efficiency and cultural continuity in modern architecture projects. Ecological Harmony (ECO) had a substantial favorable influence on Symbol Encoding (H12), but not on Spatial Logic (H10) or Material System (H11). This research implies that ecological ideals included in Traditional Chinese Wisdom are frequently transmitted via symbolic and cultural representations rather than direct spatial or material actions. The findings confirm prior research that has highlighted the symbolic relevance of ecological philosophy in Chinese cultural landscapes and architectural heritage (Li & Liu, 2021). The second goal investigated the impact of architectural elements on spatial experience. The results revealed that Spatial Logic (H13), Material System (H16), and Symbol Encoding (H19) all had a favorable impact on Spatial Experience. Symbol Encoding had the most significant influence ($\beta = 0.279$). This research lends credence to environmental psychology and place-making theories, which contend that users perceive places not just via physical settings, but also through cultural meanings and symbolic interpretations (Norberg-Schulz, 1980; Relph, 1976). The findings show that culturally significant locations strengthen users' emotional and experiential ties to place. For Environmental Performance, all three architectural elements made a major contribution to better results, supporting H14, 17 and 20. Spatial Logic had the most effect, followed by Symbol Encoding and Material System. These findings are congruent with the literature on sustainable architecture, which emphasizes the need of efficient spatial organization, context-responsive design, and culturally informed environmental measures in achieving long-term sustainability (Kibert, 2016; Ding, 2019; Khan et al., 2025). The findings indicate that Traditional Chinese Wisdom can give useful recommendations for ecologically responsible architectural construction. The data on Cultural Identity indicate a more nuanced trend. Symbol Encoding was the greatest predictor of Cultural Identity (H21), with a significant standardized coefficient ($\beta = 0.761$). This finding demonstrates that cultural symbols, traditional motifs, and heritage-related meanings are crucial in sustaining and reinforcing cultural identity in contemporary constructed settings. Rapoport (2005) and Smith (2006) reached similar findings, arguing that symbolic representations are effective means for passing on cultural beliefs between generations. In contrast, Spatial Logic had no significant effect on Cultural Identity (H15), but Material System had a tiny but substantial negative effect (H18). One probable explanation is that consumers are less likely to recognize cultural identity when using technological spatial layouts or modern building materials. In modern times, the increasing use of standardized materials and global architectural styles may limit the appearance of traditional cultural features, weakening the link between material systems and perceived cultural identity.

Overall, the results show that Symbol Encoding is the most powerful architectural feature in the model, with a major impact on Spatial Experience, Environmental Performance, and Cultural Identity. This research emphasizes the significance of incorporating cultural symbols and historic meanings into contemporary architectural design. Furthermore, the study builds on past research by giving actual evidence that Traditional Chinese Wisdom may improve user experience, sustainability performance, and cultural preservation all at the same time, therefore promoting the creation of culturally sustainable built environments.

Implications

Theoretical implications

This study adds to the literature by expanding the use of Traditional Chinese Wisdom in architecture, cultural sustainability, and environmental design. First, it creates and empirically validates a multidimensional framework that connects Traditional Chinese Wisdom constructs—Qi Flow Orientation, Yin-Yang Balance, Form and Configuration, and Ecological Harmony—with key architectural dimensions such as Spatial Logic, Material System, and Symbol Encoding. Second, the findings contribute to current architectural theory by revealing how classical philosophical assumptions continue to impact modern constructed environments via various methods. Symbol Encoding revealed as the most significant architectural feature impacting Spatial Experience, Environmental Performance, and Cultural Identity, emphasizing the significance of cultural symbolism in architectural study. Third, this study adds to the sustainability and heritage literature by combining cultural, experiential, and environmental results into a unified conceptual framework. The findings give empirical evidence that traditional cultural wisdom may promote environmental sustainability, user experience, and cultural continuity while also promoting multidisciplinary study on culturally sustainable design.

Practical Implications

The findings have several practical consequences for architects, urban planners, legislators, and developers. First, the enormous effect of Traditional Chinese Wisdom on architectural dimensions implies that traditional cultural concepts should be incorporated during the design process rather than being viewed only as historical or ornamental components. Incorporating principles like Qi flow, Yin-Yang balance, and ecological harmony may improve the functional and cultural elements of modern architecture. Second, the significant impact of Symbol Encoding on Spatial Experience and Cultural Identity suggests that architects include cultural symbols, traditional motifs, and historic narratives into building design. Such integration can improve consumers' emotional tie to place while also reinforcing cultural identity in progressively modernizing metropolitan contexts. Third, the favorable impacts of Spatial Logic, Material System, and Symbol Encoding on Environmental Performance indicate that conventional design expertise may help achieve sustainable development objectives. Urban planners and politicians may thus encourage the adoption of culturally aware and environmentally sensitive design concepts into future development projects. Finally, the paper proposes a realistic framework for reconciling modernization and cultural preservation. Integrating ancient knowledge into contemporary architectural practice allows stakeholders to build constructed settings that are ecologically sustainable, culturally meaningful, and capable of improving users' overall spatial experiences.

Recommendations and Further Studies

This study's findings can be used to make numerous suggestions for future research and practice. First, architects and urban planners should think about incorporating Traditional Chinese Wisdom concepts into modern design methods to improve spatial quality, environmental sustainability, and cultural identity. Symbol Encoding deserves special consideration since it has the greatest effect on both Spatial Experience and Cultural Identity. Second, governments and heritage conservation organizations should promote the adoption of traditional cultural values and symbols into urban development schemes. Such measures can assist to protect cultural heritage while also promoting sustainable and culturally responsive constructed environments.

Several avenues of further investigation are suggested. First, future research should look at the direct links between spatial experience, environmental performance, and cultural identity, as these were not explicitly examined in the current model. Such research may give a more complete picture of the connection between experiential, environmental, and cultural consequences. Second, researchers may use other factors, such as Place Attachment, User Satisfaction, Cultural Engagement, Perceived Sustainability, or Sense of Belonging, to further understand how Traditional Chinese Wisdom impacts built-environment outcomes. Third, comparative studies across regions, nations, or cultural settings are recommended to establish the proposed framework's generalizability. Comparing Chinese architectural traditions to other Asian or indigenous knowledge systems can yield useful cross-cultural insights.

Finally, future study may utilize longitudinal or mixed-method techniques to track how consumers' views of conventional architectural principles change over time, as well as to get more qualitative insights into the significance of cultural symbols in current architectural design. Overall, these proposals may help to promote culturally sustainable design and lay a solid platform for incorporating traditional wisdom into future built-environment research and practice..

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