A Review of Mongolian Cultural Integration in Urban Square Design

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Abstract

Baotou's urban public spaces have not naturally incorporated Mongolian cultural elements, leading to diminished local cultural identity and disconnection in public space. Surface symbolism, uneven design approaches, and a lack of cultural sustainability lead to fewer user interactions and cultural distance. This review explains how Mongolian aspects of culture can be integrated into urban square spaces through Cultural Identity Theory (CIT) and Theory of Planned Behavior (TPB) to observe user behavior, cultural identification, and emotional states in these areas. This study integrates research on cultural identity, urban planning, and behavioral psychology through a systematic literature review. Academic databases were used to search for pertinent literature on psychological and cultural determinants like emotional response, cultural affiliation, and perceived control of behavior. The thematic synthesis approach was employed to analyze how these determinants influence user engagement in culturally diverse urban environments. Evidence indicates that perceived behavioral control, cultural identity, and emotional response are key predictors of user engagement in Mongolian-themed urban public space. Authenticity is most important because superficial cultural representation does not result in cultural attachment. Research also indicates that integrating tradition and modernity enhances sustainability and usability, providing learning points for urban planners to create culturally attractive public spaces. This paper captures the significance of genuine cultural representation in stimulating engagement and preserving local identity in urban planning.

Keywords: Mongolian Cultural Elements, Urban Square Design, Cultural Identity Theory, Theory of Planned Behavior.

Introduction

Public urban spaces are important for social contact, cultural manifestation, and group identity (Amin, 2008). Design directly affects human behavior and how people experience their surroundings, as argued by Amin (2008). Inner Mongolian urban squares are central places where regional identity can be fostered through Mongolian cultural manifestations in the form of yurts, symbolic themes, and native materials. These are components of a sense of place and belonging, which focuses on the cultural representation of the part played in shaping urban spaces(Mitchell, 2000). Mongolian cultural symbols, nonetheless, are usually applied superficially and cannot form strong cultural relations with users.

Globalization's effects also created homogenization in city planning, generating placelessness wherein urban areas fail to retain certain cultural identities (Mele, 1996). In urban centers such as Baotou, large urban squares lack extensive Mongolian cultural elements, which limit the

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chances of cultural presentation and interaction. Mele (1996) talks about the concept of spatial justice, where cities are expected to represent local identity. However, in Baotou, the majority of public spaces fail to incorporate the region's prosperous Mongolian culture and consequently attribute to lowered user attachment and participation (Fischer et al., 2019).

Earlier research emphasizes the importance of culturally responsive design. Fischer et al. (2019) argue that public spaces that are meaningful to local cultural contexts enhance user satisfaction, emotional connection, and cultural identification. The authentic integration of Mongolian cultural aspects in urban square design has the potential to activate these spaces, minimizing the effect of placelessness in Inner Mongolia. However, effective integration relies on a deeper understanding of the psychological and behavioral processes that affect user engagement.

To research such dynamics, in this study, the Theory of Planned Behavior (TPB) (Ajzen, 1991) and Cultural Identity Theory (CIT) (Hall, 2014) are applied. TPB articulates the interplay between attitude, social norm, and perceived behavioral control on user intention and behavior, and CIT points to the influence of cultural symbols on identity construction and space affiliation. The two theories provide a comprehensive framework for studying the impact of Mongolian cultural factors on user experience in urban public squares.

Significance of the Research

This research is significant because it interconnects urban planning, cultural sustainability, and psychology of behavior to meet the timely issue of cultural representation in urban settings(Soini & Dessein, 2016). Inner Mongolia, as presented through the example of Baotou, presents an intriguing scenario of where cultural identity meets modern development and urban planning and crosses paths. Despite being use-based in most cases, they fail to have actual cultural representation, therefore diminishing user participation and cultural identity (Deuze, 2006). Expansion of globalization and urban homogenization has also promoted placelessness, where the public spaces lack cultural distinctiveness and fail to produce a compelling sense of place (Ujang et al., 2018). Responding to this, this study emphasizes the importance of using Mongolian cultural characteristics in the design of urban squares so that such areas are socially vibrant, culturally significant, and representative of local heritage.

One of the most significant contributions of this research is its synthesis of cultural and behavioral theories to investigate how cultural factors shape user engagement. Utilizing Cultural Identity Theory (CIT) and the Theory of Planned Behavior (TPB), this research offers a robust theoretical explanation for how Mongolian cultural symbols, aesthetics, and spatial layout contribute to user behavior and interaction in urban areas (Hall, 1990; Ajzen, 1991). Also, this study considers the implications of globalization in urban spaces with particular emphasis on the extent of urban layout homogenization as the cause of placelessness and consequent reduction in cultural distinctiveness and attenuation of public spaces character (Amin, 2008).

Besides its theoretical value, this research also has practice implications for urban design and policy development. It provides design guidelines to urban planners and designers, introducing ways of including Mongolian cultural motifs, neighborhood space forms, and indigenous materials in city squares to ensure high user interaction and achieve cultural sustainability (Nejad et al., 2019). Additionally, the findings of the research can benefit cultural policy-making, with policymakers being guided on implementing urban planning policies that prioritize culture conservation while tolerating modernization's needs (Holtorf, 2018). By intervening in these inter-disciplinary problems, this research assists in creating lively, culturally contextual public

spaces that balance tradition and modernity and commit the people over the long term while ensuring cultural sustainability.

Research Objective

To examine how Mongolian cultural elements influence urban square design and user engagement through the perspectives of Cultural Identity Theory (CIT) (Hall, 1996) and the Theory of Planned Behavior (TPB) (Ajzen, 1991).

Literature Review

These results recognize key psychological, cultural, and behavior predictors of user engagement with Mongolian cultural content within city squares. Of these, emotional experience, cultural attachment, and place satisfaction are central to predicting user experience in public spaces (Chen & Dwyer, 2017). Emotional response is at the core of driving place attachment since aesthetically and symbolically rich environments generate cultural pride, nostalgia, and sense of belonging. Cultural attachment also serves to reinforce user engagement by fostering connections between public space and personal identity, emphasizing the importance of authentic cultural representation in urban design.

This study also investigates the mediating role of intention between user behavior, as explained in the Theory of Planned Behavior (TPB). Following the argument of Ajzen (1991), attitude, subjective norms, and perceived behavioral control determine intention, which also predicts usage of culturally vibrant urban spaces(Wan et al., 2017). Empirical data support this link; for example, Wan demonstrates that intention has significant predictive ability for behavior, particularly in environments designed to fulfill users' cultural expectations. This means that public spaces incorporating Mongolian cultural elements must be attuned to users' social norms and values in order to facilitate use and participation(Liu et al., 2018).

Furthermore, TPB and CIT provide a systematic model of how psychological responses and cultural representation contribute to user engagement. Identity formation, as explained by Hall (1996), is deeply embedded in cultural symbols and determines how individuals connect with and interact with the urban environment. Rapoport (1982) identifies culturally meaningful design, arguing that urban areas ought to mirror residents' everyday living and not standardized or superficial articulations. Similarly, Carmona et al. (2008) also observe that real and inclusive urban design fosters social cohesion in that it sees to it that public spaces find resonance with locals' identities and customs.

These results yield theoretical and pragmatic implications for public space designers, planners, and policymakers to establish culturally sustainable urban spaces. Based on the merger of psychological and cultural knowledge(Brady et al., 2018), this study reiterates calls for balancing new urban functionality and the preservation of cultural. Authenticity and inclusivity will guarantee that dynamic, meaningful, and interactive public spaces are protected, which by extension promote participation and community identity(Haldane et al., 2019).

Identification of Key Influencing Factors

Emotional responses have an inherent role to shape users' experiences of cities. Environments that create favorable emotional reactions result in higher user satisfaction, attention, and attachment in the long run, as postulated by Kaplan and Kaplan's (2019) preference theory. Real Mongolian cultural elements, such as patterns, motifs, and materials, in urban squares can enhance cultural pride and place attachment. Likewise, Ulrich et al. (1991) highlight that

aesthetic and cultural qualities lend emotional resonance, affirming individual and group identity in public spaces(Menninghaus et al., 2019).

Furthermore, Cole et al., (2021) indicates that culturally unique design elements positively affect mood, satisfaction, and place attachment. They are supplemented by Cole et al., (2021), who argue that design elements stimulating emotional attachment facilitate a greater sense of appreciation for cultural identity in public space. In their integration in an authentic manner, Mongolian cultural symbols heighten users' emotional responses to the city environment, rendering the urban space more inviting, meaningful, and socially vibrant.

But superficial depictions of cultural aspects may not succeed in building successful emotional associations. Rapoport (1982) points out that the symbolic significance of design components should be contextually fitting in order to trigger positive emotional involvement. Like urban public spaces in Inner Mongolia that base their design on generic or stereotypical depictions of Mongolian heritage, they might disengage users, lowering satisfaction and cultural identification. This underscores the importance of authenticity in the integration of Mongolian cultural elements into city square design in order to ensure cultural integrity and user attachment.

In addition, research conducted by Montgomery (2003) and McGuire and Whyte (1982) shows that emotionally stimulating spaces stimulate user activity and patterns of interaction. Public plazas that take Mongolian cultural elements into account enhance social interaction and emotional attractiveness, and thus they are vibrant hubs of cultural life. These works support emotional response as a primary driver of user experience, which creates a robust sense of cultural identity and place in urban areas(McGuire & Whyte, 1982).

The Mediating Role of Intention

Based on Theory of Planned Behavior (TPB), intention is a stepping stone from psychological attitude to actual behavior (Ajzen, 1991). Three determinants of intention were found based on the TPB model: attitude, subjective norm, and perceived control over the behavior. Intention, in an urban design context, is willingness by a user to engage with environments that have Mongolian culture elements integrated into them and is a link between psychological inclinations and physical contact(Shavitt et al., 2016).

Experiments have affirmed intention as an effective mediator of behavioral contexts. Ajzen (1991) emphasize intention as a better predictor of action, particularly in instances where contextual factors align with user desires. Osokpo & Riegel, (2019) further argues that culturally valid settings enhance behavioral intention, since individuals are emotionally and culturally committed to the spaces. In city planning, incorporation of Mongolian patterns, spatial customary configurations, and symbolic motifs improves user intent to interact, which ensures longer interaction with culturally relevant spaces (Khalifa et al., 2016). In addition, intention reinforces the effect of subjective norms and social expectations. When there is a focus on preserving cultural heritage by family, community, or society, users are likely to go to culturally associated spaces. Rapoport (1982) and Taylor & Derudder, (2003) suggested that spaces designed to convey social and cultural values reinforce collective identity, thus reinforcing the intention to use, visit, and enjoy them. Therefore, Mongolian design motifs act as a connecting link between personal attitudes and societal norms, reasserting cultural identity and heritage.

Finally, the interaction between intention and perceived behavioral control is crucial in urban participation. Perceived behavioral control refers to one's perception of being able to access and utilize public spaces (Ajzen, 1991). Since urban areas encompass recognizable Mongolian

elements, functional planning, and accessible space arrangements, they enhance perceived accessibility, which enhances user intention to utilize (Montgomery, 2003). Through making public spaces culturally inclusive and accessible, Mongolian cultural attributes not only enhance intention but also sustain long-term user activity in public spaces.

Cultural Identity Theory (CIT)

Cultural Identity Theory (CIT) is concerned with the role of cultural symbols in the construction of individual and collective identity. Cultural identity, as Hall (1990) implies, is shaped by historical, social, and environmental interactions, and it cements community cohesion and heritage conservation. Cityscapes imbued with meaningful cultural symbols are active agents of identity construction, fostering a sense of belonging and cultural continuity. For instance, Mongolian motifs and architectural forms are visual narratives, connecting users to their regional and historical identity (Taylor & Derudder, 2003).

One of the prominent ideas of CIT is cultural authenticity of representation. Symbolic expressions, Rapoport (1982) argues, need to exhibit cultural authenticity in order to interact with users at a significant level. Inauthentic or superficial representations of Mongolian cultural symbols—i.e., generic patterns or abuse of symbols—can be alienating for users and are not emotionally appealing. The cultural authenticity of space fosters attachment, user satisfaction, and longevity of use, substantiating the necessity of genuine integration of cultural themes in urban design(Gao et al., 2020).

CIT also envisions cities as vibrant sites of identity creation. Nasar (1994) stresses that those design features particular to a specific culture enable the users to convey their heritage and exchange collective memory, strengthening the connection between identity and place. This is particularly relevant in Inner Mongolia, where public spaces are at the forefront of Mongolian culture preservation and promotion.

Socio-political circumstances also affect cultural identity formation within the urban context. Harvey (1989) argues that spatial justice necessitates equal representation of cultural narratives, whereby urban design reflects local identities and histories. This view is in agreement with Lefebvre's (1991) "right to the city" advocating for inclusive and representative urban planning. Mongolian cultural elements can help this vision by supporting identity, unity, and cultural continuity in public spaces.

Finally, CIT prioritizes cultural sustainability in urban design. Relph (1976) warns that globalization erodes cultural distinctiveness, leading to placelessness. The inclusion of Mongolian motifs, spatial organization, and traditional materials in urban squares reverses this trend, offering long-term cultural preservation. These spaces serve as bearers of cultural memory, where active cultural exchange and dialogue solidify cultural heritage and social cohesion.

Theory of Planned Behavior (TPB)

The Theory of Planned Behavior (TPB) provides a structured conceptual framework for psychological determinants of behavior. According to Ajzen (1991), the intention of a person to perform a behavior is affected by three major determinants, namely attitudes, subjective norms, and perceived behavioral control. TPB can be applied in the context of urban design to identify how users experience and engage with culturally enriched places with Mongolian cultural content (Fishbein & Ajzen, 2010).

Attitudes, according to TPB, are the judgments of some environments by users. In urban spaces with Mongolian cultural design incorporation, positive attitudes can be caused by perceived beauty, authenticity, and emotional attraction (Kaplan & Kaplan, 1989). Bad design, however, can create negative attitudes and thus reduce user interest and satisfaction (Nasar, 1994).

Subjective norms have been utilized in describing the manner in which society and community pressures influence an individual's behavior. Rapoport (1982) cites social pressures and cultural values as framing user engagement with public environments. Cultural expectations involving the protection of heritage can considerably influence the ability of users to engage with rich urban cultural areas in Mongolia. Similarly, Chatterjee and Mehta (2007) observe that public spaces conforming to societal shared cultural expectations would be favorable towards positive social engagements and interaction.

Perceived behavioral control is the belief of users in their power to enter and navigate city spaces (Ajzen, 1991). Inclusive, accessible design that incorporates Mongolian cultural themes, such as historic imagery, rational layout, and usability, can reinforce the sense of control among users, increasing their intention to use. Research indicates that higher perceived ease of use directly affects intention and behavior (Fishbein & Ajzen, 2010).

All these predictors of psychology have an effect on behavioral intention, which is the strongest predictor of behavior. Han and Kim (2010) demonstrate that intention is a mediating variable between design elements and user behavior, affirming the relevance of psychological and cultural compatibility in urban settings. The use of TPB in Mongolian cultural integration in urban design offers a better understanding of how attitude, norms, and perceived control influence user engagement in public spaces.

Finally, TPB has immediate practical implications for urban planning and design. By identifying the psychological processes that affect user behavior, designers can create culturally rich environments that align with users' values and preferences. Sensitive integration of Mongolian cultural elements enhances positive attitudes, strengthens society's norms, and enhances perceived control, leading to sustainable participation and long-term user satisfaction.

Methodology

The current review employs a systematic literature review approach to investigate the incorporation of Mongolian cultural elements into the planning of urban squares. Systematic review represents an established means of gathering prevailing evidence and arriving at well-grounded conclusions based on previous studies (Snyder, 2019). The review process involved the following processes:

Literature Search: Peer-reviewed journals, books, and articles were gathered from Google Scholar, Scopus, and JSTOR. Search was made for urban design, Mongolian cultural traits, cultural identity and behavioral theories, with emphasis on the Theory of Planned Behavior (TPB) and Cultural Identity Theory (CIT). Urban planning literature reviews emphasize the importance of thoroughly collecting and analyzing research data from reliable academic databases (Tranfield et al., 2003).

Inclusion and Exclusion Criteria: Research was selected based on its relevance to urban planning and cultural identity. Peer-reviewed articles, theoretical articles, and influential studies published in English from 1990 to 2024 were included. Research that had nothing to do with Mongolian culture or urban square planning was excluded. The inclusion of peer-reviewed

literature makes the review reliable and credible (Booth et al., 2016).

Thematic Analysis: The selected literature was examined thematically to establish primary concepts, trends, and theoretical viewpoints. The review focused on psychological and cultural aspects, such as emotional response, cultural affiliation, and intention as a mediating factor in user interaction with culturally augmented environments. Thematic analysis is a common qualitative technique employed in literature reviews to determine significant themes and findings from diverse sources (Braun & Clarke, 2006).

Synthesis of Results: Results were synthesized to identify the interlinkages between user engagement, cultural identity, and urban square design. The key constructs of TPB and CIT were examined to derive theoretical and practical implications for planners and designers. Integrative synthesis is important in review studies to provide a broad understanding of theoretical and practical contributions (Petticrew & Roberts, 2006).

By applying this systematic review approach, the research ensures extensive, systematic, and objective examination of the effects of Mongolian cultural factors on the use of public space.

3.1 Investigate Psychological Factors Influencing User Engagement

One needs to know the psychological determinants of user engagement in order to create culturally appropriate public spaces. Emotional response, cultural identification, and user satisfaction are central to determining how individuals engage with the urban environment. User satisfaction in the urban environment, as Kaplan and Kaplan (1989) argued, is closely tied to the emotional appeal of design. In the same vein, Ulrich et al. (1991) refer to the contributions of environmental aesthetics to users' behavior and feelings, affirming the worthiness of visually and symbolically complex environments in developing attachment and participation.

If Mongolian cultural elements are genuinely integrated into city squares, they enhance place and belonging, which solidifies emotional relationships between users and the setting. Montgomery (1998) contends that culturally enriched spaces not only increase user satisfaction but also foster long-term attachment and loyalty. By injecting traditional Mongolian patterns, spatial composition, and indigenous materials, urban planning can foster cultural pride and emotional health, which affirms user attachment to public space.

These findings emphasize the importance of cultural representation in urban planning. Authenticity in design elements ensures that public spaces are aligned with users' identity, hence being more inviting, significant, and sustainable. Urban spaces that uphold cultural heritage not only preserve customs but also produce vibrant, socially dynamic spaces that enhance community solidarity and user participation.

Analyze the Mediating Role of Intention

The intervening role of intention in establishing user behavior is well documented in behavioral research. The Theory of Planned Behavior (TPB) suggests that intention is a central mediator of attitudes and actual behavior (Ajzen, 1991). In urban design, intention is a sign of a user's desire to use and utilize urban squares that incorporate Mongolian cultural elements.

Studies by Fishbein and Ajzen (2010) and Han and Kim (2010) demonstrate that user intention is significantly enhanced when environmental design aligns with the cultural and emotional expectations of users. Well-designed urban spaces that truly integrate cultural identity, aesthetics, and functionality enhance user intention, encouraging greater usage and improved

public space management.

By operating as a bridge connecting psychological inclinations and actual user behavior, intention also serves as a mediator of the effects of attitudes, subjective norms, and perceived behavioral control on participation. This, in turn, points toward the importance of culturally responsive urban planning where public spaces are planned to reflect the cultural beliefs and lived experiences of their users. Ultimately, integrating Mongolian cultural factors into urban planning promotes stronger feelings of belonging, higher user satisfaction, and long-term use of public spaces.

Develop a Conceptual Framework

This study develops a combined conceptual model based on Cultural Identity Theory (CIT) (Hall, 1990) and the Theory of Planned Behavior (TPB) (Ajzen, 1991) to comprehensively examine the dynamics between cultural identity, user intention, and behavior in cities. CIT identifies symbolic representation in constituting a common cultural identity, validating how cultural elements included in urban planning reinforce social cohesion and place attachment. At the same time, TPB identifies the psychosocial determinants—attitudes, subjective norms, and perceived behavioral control—that affect behavioral intentions and actual behavior in public places.

Through the integration of these perspectives, this framework fills the gap between cultural design elements, user intention, and actual behavior in urban environments. It illustrates how actual Mongolian cultural expression influences emotional reaction, identity formation, and long-term adherence, ensuring that public spaces are not only aesthetically important but socially and culturally sustainable as well.

This multidisciplinary approach provides theoretical and applied education to urban designers, policymakers, and urban planners on incorporating Mongolian cultural elements into urban square design. This enhances cultural identity, promotes user interaction, and optimizes public space utilization (Carmona et al., 2008; Relph, 1976). By bringing together cultural and behavioral factors, this approach provides a comprehensive strategy for developing lively, inclusive, and culturally rich urban spaces.
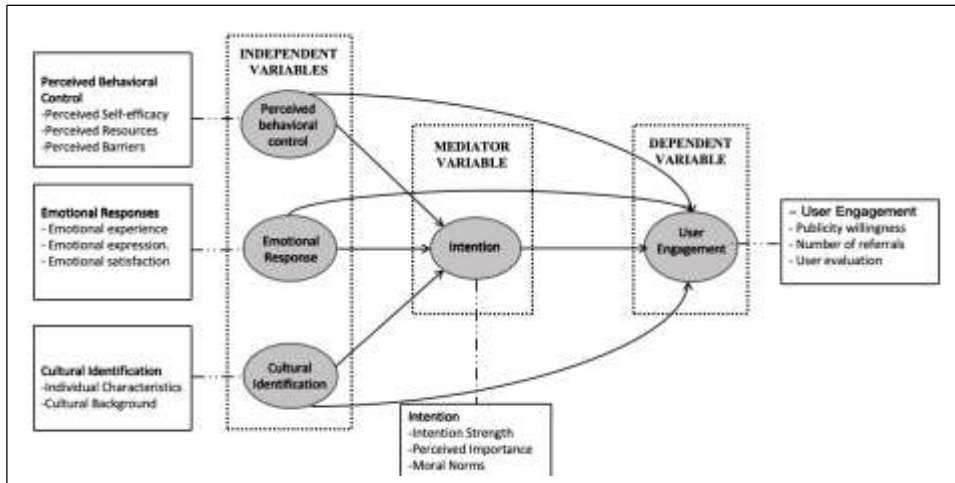
Findings

Figure 1: Conceptual Framework

Source: author,2024

This article proposes a conceptual model that can forecast users' engagement on the basis of Mongolian cultural aspects in urban square planning, using an integrated model of psychological, artistic, and behavioral factors. In this model, three independent variables of Perceived Behavioral Control, Emotional Response, and Cultural Identification influence the dependent variable of User Engagement by mediating intention. All of them give wonderful insight into how urban form can create user satisfaction and cultural attachment. Kindly see the figure 1.

According to Ajzen (1991), Perceived Behavioral Control is an indicator of individuals' perception of controlling an environment to interact with. In urban public spaces, the perceived self-efficacy to do something by the user, availability of resources, and absence of hindrances directly affect the interaction of the user. Various researchers, such as Bandura (1997), have specified that perceived control increases participation and satisfaction. The Emotional Response is the emotional satisfaction and nostalgia that is provoked by Mongolian cultural attributes. Kaplan and Kaplan, 1989 show how positive affect from some environments generates stronger psychological attachment to such environments. Lastly, cultural identification addresses individual attributes and collective cultural experience, confirming a common identity through meaning-filled design attributes (Hall, 1990; Nasar, 1994).

The intention is the bridge construction from independent variables and user action. The Theory of Planned Behaviour asserts that intention sums up the psychological antecedents—attitude, norms, and perceived control—to utilize Ajzen, 1991. Han and Kim (2010), for instance, show that cultural dimensions in design more and more shape user intention. If they are perceived as authentic and suitable according to moral standards, the Mongolian cultural traits significantly enhance the degree of users' intention. This is a mediating variable in the process of understanding how cultural representation influences publicity space use and consumption.

The final result of the conceptual model is User Engagement, as measured by willingness to publicize, refer, and review. Carmona et al. (2008) provide evidence that culturally interactive

spaces increase community satisfaction, repeat patronage, and social interaction. Montgomery (1998) also provides evidence that well-designed cultural elements increase the vitality of public spaces, thereby generating user loyalty and positive attitudes. Facilitating participation in Mongolian city squares must strike a balance between functionalism and aesthetic expression to yield usable and meaningful places.

This model focuses on the significance of integrated psychological and cultural strategies in urban planning. By employing Structural Equation Modeling, the model quantifies the relationship between the variables to allow the urban planners to predict and optimize user engagement. The integration of Mongolian cultural factors as active design elements satisfies Lefebvre's (1991) spatial justice, making the urban areas inclusive and culturally significant beyond. The framework augments existing research by integrating psychological determinants and cultural identity into it, generating new insights on sustainable urban planning.

Conclusion

This This review highlights the importance of Mongolian cultural considerations in urban square design for enhancing cultural identity and user interaction (Relph, 1976; Rapoport, 1982). Using Cultural Identity Theory (CIT) (Hall, 1990) and Theory of Planned Behavior (TPB) (Ajzen, 1991), it identifies emotional response, cultural identification, and perceived behavioral control as the most important factors with intention intervening in participation (Fishbein & Ajzen, 2010; Han & Kim, 2010).Authenticity and tradition/modernity balance are required for urban functionality and cultural sustainability (Carmona et al., 2008; Montgomery, 1998). The study provides theoretical and empirical directions for the design of culturally diverse public spaces that enhance community engagement and identity preservation (Kaplan & Kaplan, 1989; Ulrich et al., 1991).

One of the significant lessons that can be derived from the review is emphasizing authenticity in cultural representation. From the reviewed literature, it is concurred that symbolic features in urban structure should reflect authentic-to-life cultural narratives to foster emotional connections with users (Rapoport, 1982; Carmona et al., 2008). Mongolian cultural aspects incorporated authentically create spaces that evoke a sense of belonging and identity (Relph, 1976). But generic or superficial representations of culture do not engage the user to their potential and lower the universal experience, diluting cultural connection (Nasar, 1994).

The review also specifies the role of intention as a mediating variable in the cultural design factor-user engagement relationship. TPB model, applied here, demonstrates that social norms, attitudes, and perceived behavioral control influence intention, which is a predictor of user behavior (Ajzen, 1991; Fishbein & Ajzen, 2010). Research has demonstrated that authentic integration of Mongolian cultural elements into urban planning is positively influencing user intention and hence active use of such places (Han & Kim, 2010).

The implied practical implications of these findings are that the designers and urban planners need to give precedence to the genuine expression of cultural elements in order to enhance user experience and satisfaction (Montgomery, 1998). By including psychological and cultural considerations in urban planning, public spaces can become culturally significant, relevant, and sustainable (Kaplan & Kaplan, 1989; Ulrich et al., 1991).

Ethics Approval and Consent to Participate

The researchers adhered to the ethical guidelines provided by the relevant institutional research

ethics committees. All procedures involving human participants in this study followed the Universiti Teknologi MARA (UiTM) moral standards. Informed consent was obtained from all participants before they participated in the study.

Author contributions

Acknowledgements

Conflict of Interest

The authors declare no conflict of interest.

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