



A Conceptual Framework for Understanding Sense of Place Dimensions in the Heritage Context

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[Received: 23 February 2020; accepted in final version: 11 June 2020]

Abstract. *A thorough knowledge of the sense of place concept is required to understand the relationship between a heritage place and the people doing activities in that place. A good understanding of the human dimension presence is one of the keys to achieving sustainable heritage conservation. Although the concept of sense of place has become part of spatial studies to explain place-people bonding, there is no universal agreement among scholars how to interpret this concept. As a basis for understanding sense of place in a heritage context, this paper proposes a concept of sense of place that was developed from an approach that sees heritage place-people bonding as an attitude. This approach reliably results in a sense of place construction that is comprehensive, unambiguous, and has the potential for further development in later research on conservation behavior. As an attitude concept, sense of place has three dimensions, namely place identity (cognitive component), place attachment (affective component), and place dependence (conative component). Each dimension could be explained by different but interrelated principles. These principles were chosen because they were considered capable of identifying the bonds between people and heritage places that have both tangible and intangible aspects and are influenced by the dimension of time. The relationships between heritage place, sense of place dimensions, and the principles that explain each dimension are arranged in a conceptual framework. This framework can be used as a guideline for heritage researchers to understand the sense of place concept, which seems too abstract and subjective, so that it can be operationalized in research and be applied for the benefit of heritage conservation.*

Keywords. *Heritage, place attachment, place dependence, place identity, sense of place.*

[Diterima: 23 Februari 2020; disetujui dalam bentuk akhir: 11 Juni 2020]

Abstrak. *Pengetahuan mendalam mengenai konsep sense of place dibutuhkan untuk memahami interaksi yang terjadi antara kawasan pusaka dan individu yang berkegiatan di dalamnya. Pemahaman mengenai kehadiran dimensi manusia adalah salah satu kunci untuk mencapai keberlanjutan pelestarian. Meskipun konsep sense of place telah menjadi bagian dari kajian spasial untuk menjelaskan ikatan tempat-manusia, tetapi belum ada kesepakatan universal tentang bagaimana menyelidiki konsep ini. Sebagai landasan pemahaman dalam konteks pusaka,*

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tulisan ini mengusulkan sebuah konsep sense of place yang disusun berdasarkan pendekatan yang memandang ikatan tempat pusaka-manusia sebagai sebuah konsep sikap. Pendekatan ini andal menghasilkan konstruksi sense of place yang komprehensif, tidak ambigu, dan berpotensi untuk kelak dikembangkan dalam penelitian mengenai perilaku melestarikan. Sebagai sebuah konsep sikap, sense of place memiliki 3 (tiga) dimensi yang terdiri dari place identity (komponen kognitif), place attachment (komponen afektif), dan place dependence (komponen konatif). Masing-masing dimensi dijelaskan dengan prinsip-prinsip yang berbeda, tetapi saling terkait. Prinsip-prinsip tersebut terpilih karena dianggap mampu mengidentifikasi ikatan yang terjadi antara individu dengan lingkungan pusaka yang berwujud dan tak berwujud, serta dipengaruhi oleh dimensi waktu. Hubungan yang terbentuk antara kawasan pusaka, ketiga dimensi sense of place, dan prinsip-prinsip yang menjelaskan setiap dimensi, disusun dalam sebuah kerangka konseptual. Kerangka konseptual ini dapat menjadi panduan bagi para peneliti pusaka untuk memahami konsep sense of place yang terkesan abstrak dan subjektif sehingga kelak dapat dioperasionalkan dalam penelitian dan diaplikasikan untuk kepentingan pelestarian kawasan pusaka.

Kata kunci. *Place attachment, place dependence, place identity, pusaka, sense of place.*

Introduction

Historic cities are places with identity and cultural achievement and where human cultural traditions evolve over time (Rodwell, 2003), thus they are considered to have cultural significance values that must be preserved through conservation. The objective of heritage conservation is not only to maintain physical but also cultural significance values, such as historical, social, scientific, and aesthetic values (Australia ICOMOS, 2013; Feilden, 2003). The cultural significance values of heritage places keep changing due to the development of interpersonal relationships, demands and needs, technology, and globalization, which has made understanding heritage places more complicated (Araoz, 2011; Sepe, 2009). This complexity should be adeptly captured by heritage planners in order to establish sustainable implementation of conservation programs. Jun et al. (2019) have shown a large difference between the community's perspective and the government's analysis of an environment prior to planning. Therefore, heritage planners must first recognize the relationship between a heritage place and the people who interact with it daily through an understanding of their sense of place.

Sense of place is a concept that explains how humans are bound to spatial settings that have meaning (Tuan, 1977). This concept is a comprehensive tool that can be commonly used to understand place through the description of the relationship between people and spatial settings (Shamai, 1991). Currently, sense of place has begun to be mentioned in government planning documents (Hague & Jenkins, 2004; Kolodziejski, 2014). Puren et al. (2007) state that knowledge of sense of place is an important input in heritage conservation because it can be used as guiding information in formulating spatial planning. Understanding place-people bonding would help to describe the distinctiveness of a particular place and discover how to improve places that are in need of restoration or repair (Relph, 1976). The question is how to investigate this issue. Although the concept of sense of place has already begun to receive attention, there is no universal agreement on how to define it (Puren et al., 2007; Shamai, 1991). The challenge lies in: (1) the intangible and subjective nature of sense of place, which makes it difficult to investigate; and (2) the manifestations of sense of place being separated in various disciplines as a result of philosophical orientation differences as well as differences in knowledge accumulation in the fields studying this concept (Patterson & Williams, 2005).

Some researchers have described sense of place as a multi-dimensional concept (see Jorgensen & Stedman, 2001; Scannell & Gifford, 2010b), but the way to investigate it still has its own debate. Jivén & Larkham (2003) argued that the concept has problems in application because there is no standard agreement on the definition and operation of the concept, especially in the context of heritage conservation. In order to counteract this, a good understanding of the sense of place concept that fits this specific context is required. One way to develop this understanding is by recognizing the dimensions of sense of place so that the concept can be operationalized.

This paper proposes a conceptual framework to explain these dimensions in the context of heritage. “The goal of a conceptual framework is to categorize and describe concepts relevant to the study and map relationships among them” (Rocco & Plakhotnik, 2009 p.122). Thus, the conceptual framework was organized based on the researchers’ understanding of how the particular dimensions of sense of place relate to each other. The conceptual framework consists of interconnected concepts that explain the relationships between them and help the researcher to answer the research problem (Adom et al., 2018). The conceptual framework in this paper was built from principles that identify the variables needed to investigate sense of place in a heritage context.

This paper is organized into several parts. The first part is the introduction, which explains the importance of understanding sense of place as well as issues regarding the investigation of the concept of sense of place in the context of heritage. The second part explains the confusion that results from inconsistent use of the sense of place concept in place studies. The third part is an explanation of the different dimensions of sense of place and the approach considered most appropriate by the authors to explain the construction of sense of place in the context of heritage. The fourth part is an explanation of the selection of the most relevant principles to be used in the context of heritage when explaining the dimensions of sense of place. The fifth part suggests the framework to describe the dimensions of sense of place in the context of heritage, the principles that were selected, and the relationships between them.

To get the results of this research, the following method was used. The first step was a literature review of relevant, up-to-date, and trustworthy English-language publications: books, journals, proceedings, theses, and reports on sense of place in non-heritage and heritage contexts, especially from the disciplines of planning, geography, and psychology. This paper mostly used electronic databases to find appropriate literature through relevant main terms and keywords. Computer databases offer access to vast quantities of information that can be retrieved more easily and quickly than using manual search (Younger, 2004). The second step was to isolate the most important variables. This paper had identified specific variables described in the literature and had figured out how these are inter-related. The third step was to generate the conceptual framework. This framework was built using the variables that were found in the previous steps.

The Sense of Place Terminology

In the 1970s, geographers (see Relph, 1976; Tuan, 1977) studied the sense of place concept to describe place-people bonding. However, since it was first proposed, the notion of sense of place has been marked by various revisions and inconsistencies in the use of the term (Kudryavtsev, 2014). There two inconsistencies commonly found in the academic literature:

The Use of the Term in Defining Place-People Bonding

Jorgensen & Stedman (2001 p.233) define place-people bonding as “the meaning attached to a spatial setting by a person or group”. Place-people bonding has been referred to as ‘sense of place’ in the fields of psychology (see Stedman, 2003), geography (see Hay, 1990), urban design (Carmona et al., 2003; Montgomery, 1998; Ouf, 2001), environment (see Ardoin, 2014; Atkinson et al., 1997; Chapin & Knapp, 2015), tourism (see Kianicka et al., 2006), planning (see Newton & Sinner, 2017; Puren et al., 2007; Williams, 2014), and architecture (see Parsa & Torabi, 2015). On the other hand, another term is also used in the literature as an equivalent of sense of place, namely ‘place attachment’. This term is generally used in studies of the field of psychology (see Altman & Low, 1992; Lewicka, 2008), geography (see Brown et al., 2015), urban studies (see Ujang & Zakariya, 2015), environmental (see Williams & Vaske, 2003), and tourism (see Buonincontri et al., 2017; Ram et al., 2016; Silva & Kastenholz, 2018).

The term ‘sense of place’, derived from geography, is the same as ‘place attachment’, which is often used by environmental psychologists in studies of place (Brown & Raymond, 2007; Graham et al., 2009). Tuan (1990 p.4) understands sense of place as “the affective bond between people and place or setting”, while Scannell & Gifford (2010 p.1) state that place attachment is “the bonding that occurs between individuals and their meaningful environments”. The use of two different terms in the academic literature, ‘sense of place’ and ‘place attachment’, to explain the same phenomenon exists because the concept has been developed in various disciplines (Brown & Raymond, 2007; Ng, 2013). The term ‘sense of place’ was used in human geography by researchers such as Buttimer (1980) and Relph (1976) when they began to focus on examining important differences between space and place, while the use of the term ‘place attachment’ was originally popularized by Stokols & Shumaker (1981), who are psychologists.

The inconsistency in the use of terms to explain place-people bonding by various disciplines has forced scholars to carefully read the explanations of the concept. As a matter of fact, in different publications the term ‘place attachment’ is used with different definitions. According to Hashemnezhad et al. (2013), ‘place attachment’ is a subset of sense of place (see also Bradley et al., 2009; Graham et al., 2009; Jorgensen & Stedman, 2001; Smith, 2011).

The use of the Term ‘Sense of Place’ in the Study of Place

The term ‘sense of place’ has been used inconsistently also by scholars from various fields. The first group is researchers who use this concept to define physical aspects of a place, characteristics of the built environment or topography of a place, that are considered capable of providing certain experiences so that they have the potential of evoking a sense of place. This can be seen in urban design’s concern with place-making, such as the relationship between sense of place and authenticity or its relationship with new developments (see Ouf, 2001), the need to do adaptive re-use (see Shinbira, 2012), or the physical quality of a city (see Carmona et al., 2003; Montgomery, 1998). The second group views sense of place as a subjective perspective of places that give meaning (see Buttimer, 1980; Shamai, 1991). This understanding is generally emphasized by studies in social and environmental psychology, human geography, and social anthropology to focus on how ordinary people bring together the different elements that constitute a place. The key here is the idea that ‘place’ is not defined before people create a place through its use and understanding (Graham et al., 2009).

Inconsistent use of the term may occur when ‘sense of place’ is seen as equivalent to ‘spirit of place’ (Graham et al., 2009). Spirit of place is a term popularized by Norberg-Schulz (1980)

which refers to “a guardian spirit” that gives lives to people and places, determines their character or essence. Jackson (1995 p.24) used this term to explain how, in classical times, the spirit of a place was believed to be the spirit of a locality from which “a whole community derived much of its unique quality”. Some researchers have used the same term to define sense of place. Bott & Banning (2008 p.1) wrote: “Spirit of place or sense of place ... is thought of as a dimension that is largely personal and subjective”. However, others have argued that ‘sense of place’ and ‘spirit of place’ are terms with different meanings although they are interrelated. Relph (2009 p.25) argues that “spirit of place exists outside of us while sense of place lies inside of us but is aroused by the landscape we encounter”. Spirit of place focuses on environmental characteristics while sense of place focuses more on something that is felt by people towards their environment (Cantrill, 1998). Place-people bonding is not intrinsic to the physical setting itself, but resides in human interpretations of the setting, which are constructed through experiences with it (Stedman, 2003).

The concepts of spirit of place and sense of place refer to the process of forming place-people bonding. Spirit of place implies that place-people bonding can be created. Place is more than an abstract location; it is completely made up of concrete things that have materiality, substance, shape, texture, and color (Shinbira, 2012). Sense of place discusses place-people bonding that can only be constructed from the results of subjective meanings of place (Kyle & Chick, 2007; Tuan, 1977). This concept asserts that the meaning of an environment is not given but is socially constructed (Graham et al. 2009). The meaning of a place always depends on the assessment of individuals. Although the term ‘spirit of place’ is rarely used anymore, its understanding is still often used in studies related to sense of place, especially in the context of place-making. As a result, “there seems to be a basic perceptual split between ‘natural’ and ‘social’ senses of place” (Cantrill, 1998 p.310).

The Construction of Sense of Place

Various studies in the academic literature agree that sense of place is a construction that needs to be understood in order to help researchers operationalize this concept. Sense of place has complex and multi-layered properties (Jivén & Larkham, 2003). Although it was initially thought of as a one-dimensional concept (see Shamai, 1991), its use in the realm of multi-disciplinary studies made researchers try to develop a multidimensional construction of sense of place.

Sense of Place Dimensions

Despite the fact that sense of place has been perceived as a multidimensional concept, the academic literature does not agree on the number of dimensions this concept has. “Although sense of place resists a simple definition, there are different ways of explaining and probing this concept” (Shamai, 1991 p.348). Some researchers have developed sense of place models by including three, four, or even six dimensions (Hammitt et al., 2009). This variation, however, has the potential to further complicate the understanding of sense of place. Therefore, Graham et al. (2009 p.5) warned: “Be aware that sense of place has been approached very differently in different disciplines and has been subdivided in some disciplines into different components of ‘sense of place’.” To clarify, Table 1 summarizes different sense of place dimensions from various contexts in the academic literature.

The absence of universal agreement on how to define the sense of place concept has made the dimensions created very diverse and ‘wild’. This diversity make the sense of place dimensions seem ambiguous (Graham et al., 2009; Kyle et al., 2004; Pretty et al., 2003), overlapping (Bonnes

& Secchiaroli, 1995), only adding to the confusion in its research (Chen et al., 2014). Scannell & Gifford (2010) state that not all dimensions can be used, thus researchers are required to be able to see which dimension fits the context studied. The diversity of interpreting sense of place has also made the accumulation of knowledge around this concept become increasingly difficult to understand (Lewicka, 2011).

Table 1. Different Sense of Place Dimensions from Various Study Contexts

Term used	Construction		Setting	References
	Dimensions	Sub-concept		
Place attachment	2	Place identity Place dependence	Recreation area Regional area	Williams & Vaske (2003) Brown et al. (2015)
Sense of place	3	Place dependence Place attachment Place identity	Residential area Heritage area	Jorgensen & Stedman (2001) Hawke (2011); Ram et al. (2016); Vong (2013)
Sense of place	3	Sense of justice Sense of loss Sense of mission	Heritage area	Tan et al. (2018)
Sense of place	3	Place attachment Place identity Place satisfaction	Freshwater area	Newton & Sinner (2017)
Sense of place	3	Place identification Place dependence Social bond	Heritage area	Goussous & Al-Hammadi (2018)
Place attachment	4	Place identity Place attachment Place dependence Place satisfaction	National park	Ramkissoo et al. (2012)
Sense of place	4	Place dependence Place identity Place affect Place social-bonding	Shopping center	Deutsch & Goulias (2010)
Place bonding	5	Place identity Place dependence Place familiarity Place belongingness Place rootedness	Natural setting	Hammit et al. (2009)
Place attachment	6	Place identity Place dependence Affective attachment Social bonding Place memory Place expectation	Urban area	Chen & Dwyer (2017)

Sense of Place as an Attitude Concept

The diversity of understandings of sense of place has encouraged Raymond et al. (2017) to demand researchers to look at it not only as merely a social construction but also as a property of the relationship between perception-action within and across place-based experiences. Some researchers have proposed using the sense of place approach as a construction of cognitive, affective, and conative behaviors. The sense of place concept implies a strong link between person and environment in terms of mental, emotional and cognitive factors (Twigger-Ros & Uzzel, 1996), related to cognitive factors and perceptions (Steele, 1981), encompassing affect, emotion, and feeling (Altman & Low, 1992). “When each of these classes (affective, cognitive or

behavioral nature) of response is regarded as being mediated by a distinct construct, the place concepts of place attachment, place identity, and place dependence are evoked” (Boerebach, 2012 p.15). Having a background in psychology, Jorgensen & Stedman (2001) have argued that sense of place has similarity with the concept of attitude so that it can be considered a multidimensional concept that has cognitive, affective, and conative components. People’s feeling about a place represent the emotional dimension, their beliefs about a place represent the cognitive dimension, and the function of a place represents the behavioral dimension of a place (Jorgensen & Stedman, 2001). Scannell & Gifford (2010b) used this approach to propose a three-dimensional framework of people-place-bonding (PPP framework) and state that sense of place as an attitude concept is the way that individuals and groups relate to a place, and the nature of the psychological interactions that occur in an environment that are important to them.

As an attitude concept, according to Jorgensen & Stedman (2001), sense of place has three dimensions with attitude domain. The first dimension is place identity, which has cognitive components. Cognition involves the construction of, and bonding to, place meaning as well as cognitions that facilitate closeness to a place (Scannell & Gifford, 2010b). Place identity provides an opportunity for individuals to develop and translate self-meaning when being integrated into a place (Cuba & Hummon, 1993). The second dimension is place attachment, which has affective components. Emotional interaction with place points to attachment to place (Altman & Low, 1992). The third dimension is place dependence, which has conative components. The conative components include reports of behavioral intentions and behavioral commitments, but not actual behavior (Jorgensen & Stedman, 2001). Place dependence is characterized by desire to act as a result of evaluating the function or quality of a place setting. “Place dependence refers to the suitability of a setting for seeking satisfaction in the pursuit of some personalized interest or goal” (Nanzer, 2004 p.364).

This paper argues that sense of place as an attitude concept has the potential to produce a comprehensive and unambiguous sense of place concept. Firstly, because this approach can produce a concept with a clear separation of dimensions in order to avoid the problem of overlapping operational definitions, as mentioned by Bonnes & Secchiaroli (1995). Secondly, because this approach has been used by researchers in non-heritage contexts due to its reliability in identifying the existence of sense of place (see Scannell & Gifford, 2010). Nanzer (2004) has stated that it has been used very reliably in research. In positivist research, the work by Jorgensen & Stedman (2001) is considered a landmark study (Vong, 2013). Thirdly, because sense of place as an attitude concept is the only link in a long chain of causes and effects that can lead to behavior components (Lewicka, 2011). Sense of place is seen as a potential predictor of behavioral preservation (Buonincontri et al., 2017; Ramkissoon et al., 2012). Therefore, seeing sense of place as an attitude can be effective in the context of heritage when it wants to investigate its role as a predictor of human behavior that supports heritage conservation. Several studies of place in non-heritage contexts (see Jorgensen & Stedman, 2001; Scannell & Gifford, 2010a; Trentelman, 2009) and in the context of heritage (see Buonincontri et al., 2017; Graham et al., 2009; Vong, 2013) have adopted the approach of seeing sense of place as an attitude concept. Even though this has been widely proposed, no research that explicitly provides principles that can be used to explain the three dimensions of sense of place are available. Jorgensen & Stedman (2001) only provide information about twelve statements that required respondents’ approval to be measured using a Likert scale, such as: “Everything about my (place) is a reflection of me”, “I feel relaxed when I’m at my (place)”, or “My (place) is the best place for doing the things that I enjoy the most”. They then used psychometric tests to measure the variables because psychological studies generally use this method to measure a person’s attitude. In the end, seeing sense of place as an attitude concept still leaves a problem.

Understanding Sense of Place Dimension in Heritage Context

Some heritage context studies have used the approach of seeing sense of place as an attitude concept, but very few (see Abou-Shouk et al., 2018; Hawke, 2011; Tan et al., 2018; Vong, 2013). Even though the context and the approach used can be similar, there has been no agreement between studies on the dimensions of sense of place. Vong (2013) examined the influence of heritage tourism in Macau on the sense of place of local residents by adopting the three dimensions of sense of place from Jorgensen & Stedman (2001). Abou-Shouk et al. (2018) recognizes sense of place as an attitude concept but explains it as a one-dimensional concept. Goussous & Al-Hammadi (2018) chose the terms place identification, social bonding, and place dependence when researching the sense of place of a Roman amphitheater in Amman, Jordan. Their research sees social bonding as an affective dimension, although it was considered a cognitive component by other researchers. Social bonding, which is intangible, is related to human identity, which is in the cognitive domain (Hammitt et al., 2006; Raymond et al., 2010). Although using similar approaches, studies on heritage context are not consistent among each other when researching sense of place.

Inconsistency in investigating sense of place in a heritage context may occur due to the tendency of researchers to adopt sense of place concepts from different research contexts. This potentially leads to inaccurate research results given the different contexts of place in different research settings. The context of a place is very important when discussing the relationship between individuals and a place because it greatly influences individual responses (Ardoin, 2014). Therefore, the three dimensions of sense of place should be understood within the context of each separate study. The importance of the characteristics of a place in researches on sense of place is explained by Scannell & Gifford (2010b) in their proposed PPP framework. This framework distinguishes three things that must be considered in researches on sense of place, namely the person (individual or group), the place (social or built environment), and the process (constructs of cognitive, affective, and conative components). What is it about a place to which we connect? What is the nature of that place? The context of the place needs to be explored more deeply to get a comprehensive understanding of sense of place.

Heritage places have unique setting characteristics that are different from those of other places. Heritage places record history (Graham & Ashworth, 2005) and possess cultural significance values (Australia ICOMOS, 2013). A statement of significance may be defined as a succinct summary of the reasons why a place is of value. This can be supported by a sufficient description of the assessment process used and the data upon which the assessment is based to demonstrate that the statement of significance was justified (Pearson & Sullivan, 1995). The values of cultural significance are implicit in tangible and intangible aspects of a heritage place (Australia ICOMOS, 2013). Tangible aspects of heritage places are monuments, groups of buildings, and cultural landscapes, and intangible aspects are language, traditions, and expressions (Ahmad, 2006). However, according to Smith (2006), heritage is not limited to tangible-intangible aspects only, but also refers to a performative process of meaning formation, linked to the negotiations of various forms of cultural and political identity. Smith & Campbell (2017) argue that activities in heritage places resulting from interactions with material culture, such as sites, places and artifacts, and intangible culture, such as traditions, commemorations, artistic outputs and forms of collective organizing, must also be translated as 'heritage'.

Investigating heritage places through the notion of sense of place provides the viewpoint that in addition to integrating tangible and intangible cultural aspects, heritage also integrates past and present (Davis, 2011). In heritage places, the uniqueness of tangible aspects that may be

manifested in the physical environment has the potential to influence people's sense of place. Physical settings have the potential to be a predictor of place meaning (see Stedman, 2003). This uniqueness would be difficult to capture in heritage place-people bonding studies if the sense of place is seen exclusively as an social construction. Therefore, Campelo et al. (2014 p.156) proposed to see sense of place "as a combination of social constructions interacting with physical settings". Although spatial and physical settings are tangible and the resulting meaning may often be less tangible, the meaning formed is as significant as the meaning produced from social interaction. "Separating these elements fails to recognize that together they create the habitus of the place, sometimes intangible in terms of emotional bonds, but very tangible when expressed by the ways things are done" (Campelo et al., 2014 p.156).

In the heritage context, the sense of place concept is not exclusively a social construction but rather a construction that is integrated with the physical and social environment, heritage activities, and tangible-intangible aspects. Sense of place should be understood as a social construction from the viewpoint of a meaning formation process and a construction with the physical and social environment as predictors. The uniqueness aspect of heritage places directed this study to explore principles that can be used to explain the three dimensions of sense of place that fit the heritage context as a basis for building a conceptual framework. These principles must have cognitive, affective, and conative components because they explain place identity, place attachment, and place dependence, which comprise a person's attitude towards heritage places.

Place Identity Principles

Place identity is a collection of beliefs resulting from cognitive perceptions of places that are considered capable of defining self-identity (Jorgensen & Stedman, 2001). The cognitive perception involves observation, knowledge, and thought as basic human processes to understand and recognize their environment. One type of environments that are highly expressed in place identity formation are historic places. Historic places have a significant and positive relationship related to the existence of sense of place (Vong, 2013). The importance of heritage as an element in place formation has been proposed by several authors (see Castillo et al., 2015; Davis et al., 2010; Stephanie K Hawke, 2011). The unique characteristics of a heritage place can establish meaning for the people associated with it. Hawke (2011) states that the existence of heritage places has strong potential to be a predictor of sense of place because it gives meaning related to self-identity. A heritage place may represent or stand in place of a sense of identity and belonging for particular individuals or groups (Smith, 2006). People living in a region have the potential to develop a socio-spatial consciousness related to self-identity, called 'regional identity' (Agnew & Paasi, 1996; Paasi, 2013). Expressions of identity through heritage make appeals to both past and continuing human experiences (Smith & Campbell, 2017). When associated with place identity, the uniqueness of heritage places has been recognized as part of self-identity. Based on this understanding, this paper used three principles to explain place identity in the context of heritage. The first and second principles are distinctiveness and continuity, adopted from Twigger-Ros & Uzzel (1996). The word 'identity' means two things, namely distinctiveness and continuity, therefore the term 'place identity' should combine both aspects (Lewicka, 2008). The third principle, familiarity, was adopted from Fullilove (1996), who believes it is a cognitive component of sense of place.

Distinctiveness

Heritage contributes to sense of place by distinctiveness, which is also an element of identity (Hawke, 2011). Distinctiveness is a concept that was introduced by Twigger-Ros & Uzzel (1996)

to describe an identity process model. According to them, one of the identity concepts is the desire to maintain self-distinctiveness. When this concept is coupled with place, distinctiveness can be realized, among others as a result of the awareness of the relationship between the self and the existence of a place that is considered typical and unique. In the context of heritage, distinctiveness explains the existence of the belief that a place is unique, formed by aspects of tangible and intangible heritage, and can be part of an individual's self-identity. Proshansky et al. (1983) found that environmental attributes of places influence individuals' self-concepts. When conducting an assessment based on the distinctiveness principle, one would have to engage with the issue of authenticity of the heritage area, which is an eternal debate in heritage studies. The assessment of a place must be related to place authenticity although the perceptions of authenticity may vary (Trinh et al., 2016). This self-identity still has the potential to produce self-esteem, even though the cultural or physical authenticity of the environment has changed in form or function. In the context of heritage, variables that can be used to explain the principles of tangible and intangible distinctiveness must be related to individual awareness that tangible and intangible heritage are part of an individual's self-identity

Continuity

Continuity is a concept that shapes a person's identity (Twigger-Ros & Uzzel, 1996). Continuity explains place identity when a person is able to see the similarity between himself and a place in a way that the place reflects who he is (Okoli, 2013). According to Hawke (2011), the continuity principle from Twigger-Ros & Uzzel (1996) has some connections to the idea of sense of place in heritage places with the element of time. Heritage places contribute to place identity by supporting a sense of continuity over time. The link between heritage and sense of place is most clearly made through aspects of place identity such as continuity (the way a place supports someone's personal sense of continuity) (Bradley et al., 2009). The principle of continuity has two types, namely place-referent continuity and place-congruent continuity (Twigger-Ros & Uzzel, 1996).

The first type, place-referent continuity, describes how people use the characteristics of a particular place to refer to themselves and their actions in the past, where the environment acts as a reminder (Korpela, 1989). In a non-heritage context, this principle may only refer to memories that are related to the character of the physical environment. Existing buildings, for example, can help people to remember or to restore memories (Lalli, 1992). However, in the context of heritage, place-referent continuity is manifested through the idea of people's bonds with childhood and family histories (Hawke, 2011). Place-referent continuity is translated through awareness of the existence of 'memories of ancestors' in the heritage place. When a person or group has a time relationship with a place in the form of memories, there is an innate notion of identity and with that identity related to heritage has validity (Edson, 2004). The principle of place-referent continuity can be explained by variables related to memory regarding family history possessed by individuals related to heritage places.

The second type, place-congruent continuity, explains how a place becomes an identity when it is found that the place is in accordance with the idea of their self-image, sense of past-self, and values and lifestyle (Twigger-Ros & Uzzel, 1996). This principle refers to experiences in a place that is suitable for lifestyles that support a sustainable identity. Savage (2005) describes this as the continuity of self-identity or 'life story'. There is an inseparable relationship between the experience of a person in a heritage place and the awareness of time and history of that place (Graham & Ashworth, 2005). Place-congruent continuity is explained as a self-awareness over experiences gained in heritage places, where these experiences are supportive of a lifestyle in

accordance with identity. This principle is able to explain the possibility of someone's attitude who views a heritage place as merely a place to carry out daily routines that are meaningless to them. According to Graham et al. (2009), there may be differences in a person's response when asked to think of a heritage place as a museum or a heritage place that is a setting for daily activities. As a lived-in experience, heritage becomes a reality that is immediately felt and plays a role in creating everyday spatiality in the landscape so that people may tend to value its function more than its tangible and intangible values (Mosler, 2019). To explain the principle of place-congruent continuity, one can use variables related to an individual's belief that the heritage place, whether related to its tangible-intangible aspects, or heritage activities carried out, is able to form the desired self-image image. Hawke (2011) in his research at North Pennines explained this principle through the self-beliefs of local residents who felt that the heritage place was congruent with their sense of themselves as a 'rural person', a person who dislikes city-living, or a person who is environmentally responsible.

Familiarity

This principle was explained by Lalli (1992) and Bernardo & Palma (2005) in the urban identity context. It explains the awareness of people's intimacy with places (Fullilove, 1996), or familiarity with places through facilities and activities in it (Ujang, 2008). Familiarity can occur due to intimacy with features of a physical environment (Kianicka et al., 2006), or as a result of a sense of being known and knowing people in a place (Korpela, 1989).

In the context of heritage, familiarity with a place must refer to intimacy with the physical environment, including tangible and intangible aspects. When referring to the tangible aspects, a person is considered to know the form and function of the built environment in the heritage place. Carter & Grimwade (1997) believe that those who are familiar with a heritage place "may have intimate knowledge of its form and function". According to Shamai (1991), when people are familiar with a place, despite the lack of emotional connection, they already possess knowledge about it and are able to identify symbols in that place. Therefore, this principle can be explained through variables related to the individual's belief that he has knowledge of the physical environment, including the ability to identify symbols of tangible aspects of a heritage place.

Familiarity with the heritage place environment has the potential to provide familiarity with the social environment in that place. Familiarity due to repetition that arises from habits can help landscape users to produce social interactions in that landscape (Mosler, 2019). Some sense of place researchers have assumed that place-people bonding actually refers to the social interactions in a place (Scannell & Gifford, 2010b). The principle of familiarity is recognized as one of the concepts used by researchers to explain the meaning of social bonding (Hammitt et al., 2006; Raymond et al., 2010). Social bonding refers to a belief that a person is part of a community in a heritage place, feels accepted, and shares the same values, so that he is sure to be able to influence and be influenced by that community (Bradley et al., 2009; Hawke, 2011). People who spend more time in a place tend to have strong social bonds such as interpersonal relationships in that place (Cantrill, 1998). The principle of social familiarity can be explained through variables related to an individual's belief that he feels familiar and known, feels accepted in the heritage place's neighborhood.

Place Attachment Principles

Place attachment is an emotional attachment a person built to a place that has been given meaning. This relationship may be negative (Tuan, 1990), for example due to traumatic experiences in that

place (Scannell & Gifford, 2010b). However, most researchers argue that place attachment is a relationship of positive emotion with their environment (see Altman & Low, 1992; Giuliani, 2003; Hummon, 1992). This opinion is based on the fact that many people are reluctant or refuse to move from a degraded environment (Brown et al., 2003). Generally, people have positive emotional feelings when trying to maintain closeness with a place (Giuliani, 2003). Place attachment may also be the reason why people stay in environments despite declining health or crime threats that render that place unsafe (Brown et al., 2003). In the context of heritage, place attachment tends to be interpreted as a positive emotional bond with an environment. According to Smith (2006), positive ties to a heritage place are able to help understand the meaning of that place and its settings. Smith (2006 p.77) writes: "Heritage as a place, or heritage places, may not only be conceived as a representative of past human experiences but also of creating an impact on current experiences and perceptions of the world." It means heritage is linked to processes of remembering and commemoration, and emotion is crucial to that process.

Because place attachment is generally a positive emotional experience, the principles used to explain this dimension also use positive terms. When the meaning of a place that is formed produces positive judgment it also produces positive affective feelings such as happiness and pleasure. People require knowledge (cognitive component) about an environment in order to be able to develop an emotion (affective component) related to it (Metzger & McEwen, 1999). Therefore, the cognitive component of place identity is an antecedent of the affective attachment (Kyle et al., 2014). Several variables of the affective component of sense of place have been proposed, such as pride, love, and care (Davidson & Knight, 2007); happiness, pride, and love (Scannell & Gifford, 2010b); and pleasure and secure (Morgan, 2010). To explain the principle that underlies the selection of these variables, this paper adopted the notions of 'feeling of pride' (see Brown et al., 2003), 'connectedness' (see Chen et al., 2014; Twigger-Ros & Uzzel, 1996), and 'place belongingness' (see Scannell & Gifford, 2010b). These principles were chosen because they have an affective component related to the cognitive component of place identity (distinctiveness, continuity, and familiarity).

Feeling of pride

The distinctiveness of a place, when realized, provides self-esteem (Twigger-Ros & Uzzel, 1996). Self-esteem is a personal assessment of oneself and is an affective component of self-concept in social psychology (Hardy et al., 1998; Rahmat, 2000). Self-esteem that is realized creates a feeling of pride, as explained by Twigger-Ros & Uzzel (1996 p.215): "It made them feel good to see the area they had known for years to become a desirable place to live." Referring to this understanding, the distinctiveness principle is an antecedent for the feeling of pride principle.

In the context of heritage, this principle must allude to the existence of tangible-intangible place aspects. When the tangible or intangible uniqueness of a heritage place is part of self-identity, increased self-esteem and a feeling of pride arise. Twigger-Ros & Uzzel (1996) believe that living in a historic city increases self-esteem and produces a feeling of pride. "The heritage resources have extraordinary emotional and intellectual appeal since they evoke a feeling of prestige and, therefore, a sense of pride" (Edson, 2004 p.345). Therefore, this principle can be translated into place identity variables related to an individual's sense of pride towards tangible-intangible heritage aspects because it makes oneself unique, obtaining a different identity from people from other environments. Hawke (2011) states that heritage, tangible and intangible, can be supported by a sense of place by providing a source of pride. Setiyaning & Nugroho (2017) found that *lurik* culture, as an intangible heritage in Klaten Regency, Indonesia, influenced the formation of local identity and has provided sense of to the local community.

Connectedness

In the context of heritage place, Smith & Campbell (2017) explain that one of the affective components of local people towards a place is the process of remembering the past. The feeling of being connected to a heritage place due to memory produces a feeling of nostalgia for that place (Smith & Campbell, 2017), or ‘a sense of loss’ if individuals can no longer relate to a meaningful place (Wheeler, 2017). According to Smith & Campbell (2017), this feeling of nostalgia relates to heritage needs to be recognized because heritage and emotions such as nostalgia are intertwined and inseparable. The place-referent continuity principle is an antecedent for the connectedness principle that is related to the process of remembering the past. To explain this principle, the variables used are related to feelings of nostalgia for heritage places that store memories about self-history. The amount of connection is determined by how strong the memories of the stories associated with a place are (Chen et al., 2014; Milligan, 1998). Apart from the memory stored in a place, a feeling of connection is also obtained for a place that provides experiences that support identity in the form of a sense of attraction, love, or pleasure. When someone feels congruent with a heritage place because the heritage is able to become a symbol of the self (place-congruent continuity), then that person tends to have positive emotions. To explain this, several studies use the term ‘favorite’ (Jorgensen & Stedman, 2006), ‘love’ (Hawke, 2010), or ‘happy’ (Vong, 2013).

Belongingness

The sense of belonging principle explains the presence of feeling ‘at home’ in a place (see Lalli, 1992). This principle is generally associated with the meaning of ‘home’, ‘rootedness’, or ‘insideness’, as a result of familiarity with the physical or social environment of a place, which presents a feeling of comfort that makes people feel at home in a place. According to Shamai (1991), belongingness refers to the condition when people are familiar and emotionally connected with a place. The element of time also plays a role in producing feelings of belongingness. People who have lived in a place for a long period of time tend to build a sense of belonging through feeling at home and feeling of security in that place (Hay, 1998).

Some researchers have started to recognize the relationship between the concept of belongingness in the study of heritage places, although still limited (see Nikielska-Sekula, 2016; Twells et al., 2018). In the heritage context, the idea of insideness is born from familiarity with a physical environment or from knowing the people in a place (Hawke, 2010). The idea of insideness related to familiarity with the physical environment is mentioned by Orbasli (2000), who states that an attempt to identify oneself with heritage objects often evokes feelings of ownership and belonging. The relationship with the social environment is explained by Hawke (2011 p.35) as follows: “Heritage, through the temporal depth of social relations, contributes to feelings of social insideness.” Belongingness is also often associated with social bonding because it is the result of emotional connections with a surrounding social environment that has similar histories, interests, and significance (Chen et al., 2014; Raymond et al., 2010). This explanation supports the statement that the principle of familiarity shaping place identity is antecedent to the principle of belongingness. To measure the principle of belongingness, variables can be used that support feeling ‘at home’, such as comfort and security. “When people see friends, meet and greet their neighbors and feel comfortable interacting with strangers, they tend to feel a stronger sense of place or attachment to their community” (Kemp & Stephani, 2015 p.225). Place attachment is high for individuals who have a low level of insecurity or lower fear of crime in that place (Brown et al., 2003).

Place Dependence Principles

Place dependence concerns the functional and utilitarian aspects of sense of place (Stokols & Shumaker, 1981) because it explains the form of people's dependency on a place. This dimension has a conative aspect in the form of the intention to perform an action related to a place. Theoretically, the conative components are formed from cognitive and affective components that develop together. Widya et al. (2019) wrote that memories and knowledge about places may actually encourage people to stay and adapt. Place dependence is connected with the potential of a place to support the needs and goals of an individual. Therefore, place dependence is related to the assessment of the ability of a spatial setting to meet the purpose of carrying out activities in it (Jorgensen & Stedman, 2001). This potential is not only related to the features of the physical environment in a place, but also concerns the social environmental features of a place. According to Hawke (2010), place dependence is focused on the ease with which people are able to conduct their day-to-day lives and achieve lifestyle goals in the heritage place. Based on this understanding, this paper adopted the ideas of 'evaluation' and 'preference' (see Smaldone et al., 2005, Stokols & Shumaker, 1981), and 'unwillingness to move' (see Scannel & Gifford, 2010b), which has the potential as a principle to explain the place dependence dimension in the heritage context.

Evaluation

The principle of evaluation refers to the explanation of Smaldone et al. (2005), which state that place dependence comes from a person's consideration of the quality of a place. This principle explains a person's attitude in assessing the quality of a place that is considered the best and is able to meet their needs. "Place dependence is often experienced after an evaluation is made about how well a setting serves goal achievement, given a range of alternatives" (Jorgensen & Stedman, 2001 p.234). It concerns the functional and utilitarian aspects of place attachment (see Ujang & Zakariya, 2015). In the heritage context, the principle of evaluation helps to explain how people tend to maintain relationships with places that have nostalgia, ties of memory and family history for generations.

The principle provides two explanations. Firstly, it explains the tendency of people to choose a heritage place because it is considered the best place to live in or do activities in under certain conditions (see Jorgensen & Stedman, 2001). The principle of 'the best' is translated into variables related to valuation such as satisfaction related to the ability of a heritage place to meet expectations as the best choice as a place to live in or do activities in. These expectations may be subjective. Secondly, this principle also explains the tendency of people to stay in touch with a heritage place based on the quality of the place in meeting their living needs. The principles related to need fulfillment are translated into variables related to an objective assessment of the quality of a physical environment (see Stedman, 2002). Both of these explanations talk about people's hopes and needs regarding their existence in a heritage place. It may seem the same but is actually different despite being interrelated, and the collaboration of the two may be able to give an idea of why people continue to connect with degraded heritage places. Place dependence can provide an explanation of reasons about the choice of settling in a place that has experienced physical degradation that may be difficult for outsiders to understand (Kolodziejski, 2014).

Preference

The principle of preference also refers to the explanation of Smaldone et al. (2005), who state that place dependence comes from the quality of other places that are comparable to the current place.

It links to the functional quality of physical elements and activities that are distinct from other places (Ujang & Zakariya, 2015). This principle was first stated by Stokols & Shumaker (1981), who explained place-people bonding as the potential of a particular place or area for satisfying an individual's goals or needs when compared with some other potential areas. Place dependence is the potential of a place to meet the goals and needs of an individual or group relative to other options (Jorgensen & Stedman, 2001).

This principle explains two things. First, the dependence on a place arises when users feel that the available space has been able to meet their needs when compared with other spaces (Stokols & Shumaker, 1981). Individuals choose a place as a place to live in or to do activities in after making a comparison with other places as alternatives. However, this principle could be a clue that the presence of place dependence may also be caused by the unavailability of better alternative places. According to Jorgensen & Stedman (2001), dependence may not always be positive because the chosen option may simply be the best among a number of poor options. People may feel that they have to live in a certain location because of work, family ties, lack of opportunities elsewhere, or lack of help for them to find another place (Lewicka, 2005). Therefore, in the heritage context, to ensure that this principle is related to a positive conative attitude and not to the absence of alternatives, the second explanation refers to dependency accompanied by 'loyalty'. Although there are other alternatives that offer the same, people still prefer to stay or move in the heritage place because of its uniqueness that is not available in available alternatives. According to Lee et al. (2012), loyalty to a place may be realized because it feels comfortable or because there is a deep involvement with its physical or social environment.

Unwillingness to move

The principle of unwillingness to move is based on the concept of proximity-maintaining behavior, that is the desire of being able to return to a place or to maintain a long-term relationship with that place. The principle of proximity-maintaining behavior is one of the principles of place dependence in a tripartite model, PPP framework (see Scannell & Gifford, 2010b). The idea that sense of place is related to proximity-maintaining behavior is supported by several studies linking sense of place with the length of time people stay in a place and their efforts to return there (Hay, 1990; Scannell & Gifford, 2010b).

This principle of unwillingness to move can explain two things. Firstly, the tendency of people to try to maintain a relationship with a place into the future because of a positive assessment and emotions toward that place. There is a desire to make an effort to stay in that place. People tend to remain in a place when it is able to meet expectations and living needs (Davis et al., 2010; Lewicka, 2011; Stedman, 2002). Secondly, this principle explains the tendency of people to try to return to a place when they are far or separated from that place to re-engage with it. The answers to questions about how a person will feel if he or she has to leave a place that is meaningful can help articulate their place dependence (Hawke, 2010).

Developing a Conceptual Framework for Sense of Place Dimensions in the Heritage Context

The notion of place dependence principles explained in the previous section provides an overview of sense of place variables. These variables have the potential to be used in investigating the concept of sense of place in the context of heritage. A summary of the principles and variables regarding place identity, place attachment, and place dependence is given in Table 2 below. After identifying the variables needed, the conceptual framework can be created (Figure 1). Conceptual

frameworks are used to describe what is expected to be discovered through research, including how relationships occur between a number of variables. It is a structure that the researcher believes can best explain the natural progression of the phenomenon studied (Camp, 2001). The conceptual framework in this paper describes the relationships that are formed as well as the emergence of all types of sense of place dimension relationships that may not have appeared before or have not been noticed in heritage studies.

Table 2. Dimensions, principles, variables, and operational definitions of sense of place in the heritage context.

Principle	Variable	Operational definition	Reference
<i>Place identity</i>			
Distinctiveness	Tangible heritage distinctiveness	Recognize the distinctiveness of the tangible heritage as a part of self-identity	Stedman (2003); Twigger-Ros & Uzzel (1996)
	Intangible heritage distinctiveness	Recognize the distinctiveness of intangible heritage as a part of self-identity	Hawke (2011); Twigger-Ros & Uzzel (1996)
Continuity	Place-referent continuity (memory of ancestors)	Having memories of ancestors in a heritage place	Bernardo & Palma (2005); Bradley et al. (2009); Hawke (2011); Twigger-Ros & Uzzel (1996)
	Place-congruent continuity (lifestyle – activity)	Having heritage experiences/activities that support lifestyle	Hawke (2011); Smith (2006); Twigger-Ros & Uzzel (1996)
Familiarity	Physical familiarity	Having physical bonding with a heritage place	Bradley et al. (2009); Nasser (2003); Stedman (2003)
	Social familiarity	Having social bonding with a heritage place	Bradley et al. (2009); Hawke (2011); Korpela (1989)
<i>Place attachment</i>			
Sense of pride	Proud of tangible heritage	Feeling concern about a tangible heritage problem	Tan et al. (2018)
	Proud of intangible heritage	Feeling proud of a heritage place's history	Brown et al. (2003); Hawke (2011); Scannell & Gifford (2010b)
Connectedness	Feeling nostalgic	Hard to forget a heritage place	Chen et al. (2014); Tan et al. (2018)
	Feeling pleased	Regarding the heritage site as a favorite place	Jorgensen & Stedman (2011)
Belongingness	Feeling comfortable	Feeling relaxed in a heritage place	Kasarda & Janowitz (1974); Tuan (1990)
	Feeling secure	Feeling safe in a heritage place	Brown et al. (2003); Lalli (1992); Morgan (2010)
<i>Place dependence</i>			
Evaluation	The best	Choosing a heritage place as the best option for doing favorite activities	Jorgensen & Stedman (2001); Smaldone et al. (2005)
	Fulfill needs	Choosing a heritage place because of feeling satisfied with the ability of that place to support activities	Boerebach (2012); Smaldone et al., (2005)
Preference	Comparison	Choosing a heritage place over another place for doing activities	Jorgensen & Stedman (2001); Stokols & Shumaker (1981); Ujang & Zakariya (2015)
	Loyalty	Choose not willing to exchange a heritage place	Jorgensen & Stedman (2001); Lee et al. (2012); Stokols & Shumaker (1981)
Unwillingness to move	Effort to stay	Choosing to stay in a heritage place for long periods of time	Scannell & Gifford (2010b)
	Effort to return	Choosing to return to a heritage place even though there are efforts to be made	Wildish et al. (2016)

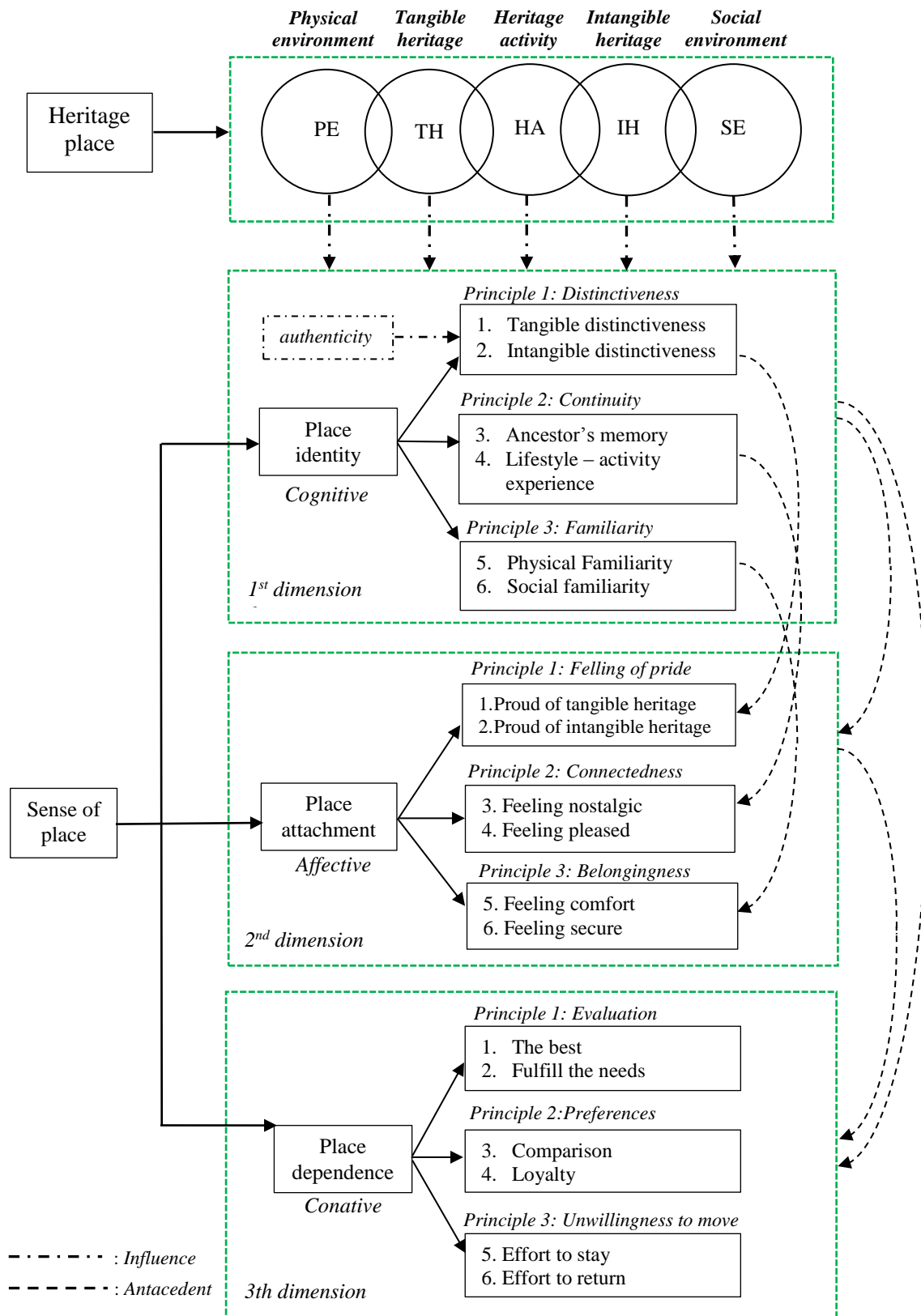


Figure 1. Conceptual framework of sense of place in the heritage context.

Conclusion

The concept of sense of place gives a holistic picture of subjectivity related to one's experience and emotions towards a spatial setting. Although sense of place is a very subjective and abstract concept, it can be defined clearly. Thus, the concept of sense of place is not impossible to study (Raagmaa, 2002). This study used the approach of seeing sense of place as an attitude concept that can be explained in the context of heritage. Sense of place is a concept with three dimensions, namely place identity from a cognitive perspective, place attachment from an affective perspective, and place dependence from a conative perspective. Investigating sense of place in the context of heritage means investigating the process of shaping human attitudes towards heritage places resulting from interaction with the setting. Because place-people bonding is a social construction that is influenced by the character of the physical and social environment, the sense of place that is formed is influenced by context. Perhaps the most important dimension of sense of place is the place itself (Scannell & Gifford, 2010b), so it is important to pay attention to the character of the setting. Heritage place is a setting with uniqueness implicit in tangible-intangible aspects and heritage activities, all of which are influenced by the element of time. Its uniqueness must be considered and discussed when investigating the three dimensions of sense of place.

This study tries to seek, to discover, and to compile principles that can be used to explain place identity, place attachment, and place dependence in the context of heritage. These principles are chosen with the consideration that the nature of each principle is able to explain the relationship of people with aspects of tangible-intangible heritage and the physical and social environment, which tend to be influenced by the element of time. Of course, it is possible to add new principles from the results of subsequent studies that could further enrich the concept of sense of place in the context of heritage. Sense of place as an attitude concept provides an illustration of place identity with cognitive potential and has the potential to be a strong predictor of the formation of sense of place, given that this dimension is antecedent to the other two dimensions. In the context of heritage, the uniqueness of heritage places, including the influence of the element of time, takes the largest portion of the cognitive component and has the potential to produce a 'solid' place identity. One strength of place identity is based on people's length of association with the location (Nanzer, 2004).

In an effort to investigate the concept of sense of place in the context of heritage, this paper proposed a conceptual framework for the relationships formed when describing place identity, place attachment, place dependence, and the principles that explain it. This conceptual sense of place framework may bring up all kinds of relationships that did not previously appear, but it is still important to study the context of heritage (Graham et al., 2009). This conceptual framework is expected to be able to assist the next stage of research on sense of place in a heritage context, namely the preparation of hypotheses and operational definitions for quantitative studies or guiding semi-structured interviews for qualitative studies. Conceptual frameworks can also be used to stimulate new research on the dimensions of sense of place (Scannell & Gifford, 2010b). It is important, however, not to abandon the research of sense of place with different approaches, such as demographic or motivational approaches, which may be related to the concept of sense of place. It is important to pay attention to the influence of other factors on sense of place (Ujang & Zakariya, 2015). However, how these factors and their intersection with the dimensions of sense of place are depicted in the conceptual framework as attitude construction still has the potential to be further studied. The absence of a true intersection between sense of place approaches is a clear gap in the literature (Graham et al., 2009).

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