

EXPLAINING THE CONCEPT OF IDENTITY AND SENSE OF PLACE IN RESIDENTIAL ENVIRONMENT AND LIFESTYLE

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Abstract

Wherever the discussion may be identified from space, In fact, this word has a place. One of the problems of modern cities, Discussion of urban identity in these cities. Little regard to the identity of the dimensions and low sense of place, Solidarity and social participation, Reducing incentives for residents to continue living, and the impact of failing to meet population goals. Identity crisis could be ground for authentication attempts. the concept of identity in both traditional and modern architecture of today's deals and password anonymity identities proliferate over the identity of the man is divine. Dimensional space, the space that Form someone or something is occupied With meaning and value. In other words, where the confluence of the form Function and meaning of space Sense of place primarily meant to be special and stand apart, Remain stable (continuing to) and belonging to the collection. Place and space are important factors that need to provide identification. In this paper, the relationship between people living in places with their identity, Break time and a place that has attracted the attention of theorists. This study aimed to identify the location, The main element of the identity of its residents. Identifying the location can be achieved in human self-understanding. Place where we're being thorough conceptual said. The library also has a research and field The research results show that the identity of the people involved in the vision is to be retroactive, It takes time and needs to benefit from its roots in individual and collective needs of the citizens in the city.

Key words: Identity, Urban, Architecture, Identity Architecture, Sense of place, Space.

INTRODUCTION

Both places have a different scale. More sense to have a place where we can be our bedroom, our home, our apartment, neighborhood, city or country is. Research conducted in the field of location-scale impact on the sense of belonging to the place indicated. It looks like the city or the desired location and what criteria will be evaluated by the citizens. Considered to be good citizens of the place and their implications for the composition of a place, they are in direct relation to objective and subjective needs That fits the needs of this or that element of the space necessary for consistency and durability to know. By recreating the location identity elements are considered citizens, while strengthening the elements to make them move.

In the literature, native has stressed the importance of the role of housing in authentication residents. Gaston Bachelard's house As great forces in human life is interwoven teaches and believes that the man in the house opens its identity Finds According to Norberg-Schulz believes that the ultimate goal of living authentication Marcus knows his house is a symbol of And Amos Rappaport believes that humans Accommodation confirm your identity. Belongs to places grows

when people begin to define themselves by their place in the scale, larger scale (nation, region, city) and smaller scale (neighborhood, workplace, house, room). This paper reviews the concept of identity, location, Residents of identity and residential environment (Identity and Lifestyle), Urban landscape and identity, Place and Presence, What is a place?, Place and Identity, Sense of place, Space & Place, Sense of place of the phenomenological perspective, The concept of place-identity in environmental psychology, Different scales of sense of place, The Nature of "Sense of Place", the architecture of sense of place Implication for Designers and Planners, Sense of place is important in improving the quality of architectural space, Recognizing the importance of sense of place in architecture, Checked.

MATERIALS AND METHODS

In recent decades the concept of sense of place has been investigated in geography, architecture and urban design. The term of sense of place have different meanings in the fields of sociological, cultural and psychological sciences. Relation between the concept of sense of place and perception issues, identity, and social attachments makes its research difficult. Sense of place is a factor that converts the space into a place with special behavioral and emotional characteristics for individuals. Among other concepts which the literature of contemporary architectural and urban design environmental psychology has pointed it, is the concept of place attachment. Convention and field research as well as a library of Gathering information from library sources - such as books, articles Vamar letters -The results indicate Be retroactive to the identity of the individuals is related to vision, Time it takes And demand for the benefit of the individual and collective needs of the citizens in the city has its roots in.

Research questions

- How does people's identity and sense of place in the space of a residential environment?
- Which factor is related to the identity of the residential environment?
- How social factors affect attachment to place in a residential environment?
- What are the social factors that affect attachment to a place in town?
- What impact residents a sense of place, space and identity in a residential environment?

The research hypothesis

Influence people's identity and sense of place in the designated space on the architecture and urbanism will take.

Influence in determining the identity of the occupants of the residential environment and living space and a sense of belonging to a place to put

Research objectives

- Little regard to the extent and causes of low sense of place and identity, solidarity and social participation, reducing incentives for residents to continue living, and the impact of not achieving the goals of the population.
- Less attention to the dimensions and causes of low identity and sense of place, Solidarity and social participation, Reduce incentives for residents to continue living life and impact on non-target research population.
- The main objective of this study was to identify the location, the key element is the identity of its inhabitants. By knowing their location can be achieved in human cognition.

(Table 1) : Different opinions about the identity (Rapaport,1982).			
	Experts	identity	
1	Cullen	Given the personal character on the environment and avoid monotony and similarities in urban environments	
2	Jacobs	Identity in relation to the activities and life in general is defined spaces and areas.	
3	Rapaport	The identity of the property that does not change in different situations or property that secures the distinguishing element of the other elements provided.	
4	Alexander	The identity, we obtain a natural and logical connection of the individual with the environment. And because there will be communication and sense unless one is able to recognize and understand the depth is distinguished from other environments.	
5	Proshansky	The identity, the identity of the person making the individual's subjective understandings of the physical world in which lives are formed.	
6	Ialli	Identity in relationship with the environment is achieved	

Identity

Identity is one of the most important and fundamental issues of anthropology field which was remarked by many of scholars and intellectuals throughout history. Identity is a process not a findable stuff and because of its existence, it can't be made and is not conscious. Search for finding identity can make us more sensitive about the environment and ourselves and the society which we live in.

Throughout history significant intellectuals in various fields, have discussed a lot and theorized various theories about identity issue that some of them are in opposition with each other; which is an evident for the extant complexity and ambiguity in identity topic. For this reason it is called that the concept of identity is one of easy and impossible subjects. It is easy because in the meaning it seems sensible and apparent for everyone and impossible because in the Eric Erikson words (Erikson, 1994) the more it is written about the subject, it becomes more obscurant and more difficult.

This chapter does not aim to identify the concept of identity. However, given the examples of definitions, some aspects of the identity can be described as follow:

- Uniqueness of a thing or a person is central to the identity concept.
- Identity requires comparison between things of individuals.
- Meaning and experience play an important role in perception of the identity.
- Identity is never a stable construct; on the contrary it is a continuously evolving and dynamic phenomenon.
- Identity involves interaction with others.

Although the characteristics of identity concept given above might not be complete and absolute, they might be useful when integrating the concept into spatial planning and design in terms of place identity which is the subject of next section (kaymaz, 2013,742).

Residents of identity and residential environment (Identity and Lifestyle)

The starting point is the contention of (King1996 ,p.35) that: "Housing is a means of fulfillment that allows other human activities to take place". Giddens argues that the "opening out" of social life in late modernity means that "the ongoing project of the self" and the related lifestyle choices have become major features of life. Therefore it is important to understand the way that housing contributes to this major life interest or project.

Identity is a sense of who we are as individuals – a sense of self. It is also the way that we project ourselves to others - the way that we want others to see us. Social constructionists argue that identity is forged through social interaction with others. (Jenkins, 1996) terms this "the internal – external dialectic of identification." We constantly judge who we are by how we act towards others and their reaction to us. Individual identity– embodied in selfhood – is not meaningful in isolation from the social world of other people. Individuals are unique and variable, but selfhood is thoroughly socially constructed, a product of the processes or primary and subsequent socialization, and in the ongoing processes of social interaction within which individuals define and redefine themselves and others throughout their lives.... An understanding emerges of the "self" as an ongoing and, in practice simultaneous, synthesis of (internal) self-definition and the (external) definitions of oneself offered by others (Jenkins,1996 ,p.20).

Identity and Lifestyle

Identity is the product of the interaction of embodied individuals. Hockey and James (2003) show the importance of chronological age through categorization into "child" or "adult". Writing on identity in old age has focused on the "mask of ageing" in which the attitude of others based on the appearance of the body does not correspond with the identity of the older person who still sees themselves as being the same person they were earlier in the life course. Craib (1998 p.7) acknowledges that as a middle-aged man he can present himself on the World Wide Web as almost anybody he chooses, but the physical body will intervene in any unmediated, face-to-face encounters. "Once I am seen, my ability to revise my identity is limited: I cannot become a blond teenage girl".

Identity is both singular and plural. We have a sense of different identities which we may adopt in different situations or towards different people. For example, we may be at the same time a son and a father and see ourselves differently in our interaction with our mother and our daughters. At the same time we attempt to forge an overall view of who we are. This point is well made by Craib (1998 p.4).

"If I suffered a major tragedy in my family life, ceasing to be a husband and becoming a divorced man or widower, my identity would have changed in an excruciatingly painful way but I would still have an identity. Social identities can come and go but my identity goes on as something which unites all the social identities I ever had or will have. My identity always overflows, adds to, transforms the social identities that are attached to me."

Identity is about differentiating ourselves from others by forging a sense of our own individuality. However it is also about sharing distinctive features with others – a sense of belonging to a category defined by similarity. Belonging to a category may be associated with socially constructed norms of meaning and social interaction. Fathers are responsible and mature, for example, or sons are dutiful and loving. Categorical identity is one way in which the individual "project of the self" relates to structural factors reflected both in the expectations of ourselves and others of appropriate behavior. However, these categories and their meanings are reproduced or changed through the interactions of individuals – they are the product of the process of dialectical identification in which individuals reflexively live out the categories at one point in time. But this interaction is not simply a matter of individual choice, as categorical identities are forged through relations of power and authority which frame interactions. As(Jenkins ,1996 p.24) points out;

“social identities exist and are acquired, claimed and allocated within power relations. Identity is something *over* which struggles take place and *with* which stratagems are advanced: it is means and ends in politics”

Collective identity also has elements of similarity and difference. Although the category may be defined through similarity, the distinction with other categories is maintained through the recognition of difference.

Identity and lifestyle are two related concepts, but it is difficult to define precisely their relationship. Chaney (1996) explores different elements of the concept of lifestyle. He says that lifestyles are patterns of action that differentiate people.

Urban landscape and identity

Landscape is a dynamic phenomenon which is shaped by both natural and cultural forces. Thus, change is an inherent character of any landscape. Changes in landscape may not always happen as a result of planned actions, but may also be an unexpected effect (Burgi, 2004).

Although change of the environments does not necessarily have to result in negative ways, it is a process that is often perceived in negative terms. The magnitude and speed of the change that has been faced since the 20th century is dramatic and environmental problems it has caused is apparent and alarming. Besides current landscape changes are characterized by the loss of diversity, coherence and identity of the existing landscapes (Antrop, 2005).

The major forces of landscape change can be defined as :

1. Socioeconomic driving forces (primarily economic factors; market economy, globalization etc.)
2. Political driving forces (political programs, laws, policies etc.)
3. Technological driving forces (information technology, developments in transportation etc.)
4. Natural driving forces (changes in climate, topography, soil characteristics etc. and natural disasters)
5. Cultural driving forces.

On the other hand, (Antrop, 2006) is more specific and definite when defining the driving sources. According to him the main driving forces of landscape change are (Antrop, 2006):

1. Mobility patterns related to accessibility of places
2. Urbanization process
3. Decisions affecting large areas that overrule local decisions
4. Calamities.

Landscape change is a continuous and rather complex process. Dealing with it requires a multidisciplinary approach. The above factors are all in some extent linked to each other. However, landscapes are considerably complex systems where it is often difficult to understand how driving forces interact and influence each other. This section will focus on the effects of two major driving forces of landscape change on urban landscape identity; urbanization and globalization (Kaymaz, 2013, 746).

Place and Presence, What is a place?

A real place is a particular space which is overlaid with meaning by individuals or group. This has been expressed succinctly as “place = space + meaning” (Harrison and Dourish, 1996) and in the words of the pioneering humanistic geographer, (Relph, 1976: 29) “Places are sensed in a chiaroscuro of setting, landscape, ritual, routine, other people, personal experience, care and concern for home and the context of other places”. To create a place thus poses a considerable challenge to virtual reality. Technology alone cannot create *places* but may be used to help *re-create* actual places. The prospect of being able to re-create actual places is, of course, very appealing. The re-creation of ancient or fragile sites (e.g. Aztec temples, Stonehenge, the Great Barrier reef) which one could explore freely is very attractive not only to the would-be virtual tourist but also to the geographer, anthropologist, historian or archaeologist. Making such experiences available to the infirm or the housebound adds to this. Another strand of application lies in the re-creation of public buildings or workplaces for training purposes (as in the recent EU-funded DISCOVER project, which used virtual ships and offshore oil platforms to train officers in emergency management).

Finally, environmental psychology researchers are using virtual reality to model the appearance of real places (de Kort *et al*, 2003).

This review of the established place literature has been divided into three themes the phenomenological, the sociological and the psychological.

Phenomenological perspectives: Relph and Tuan

Perhaps the earliest – and still much cited – text is (Relph,1976) monograph *Place and Placelessness*, a seminal work informed by introspection, observation and other writings on the nature of place. Relph identifies three broad dimensions of ‘place identity’. In his own words (our italics):

“the static *physical setting, the activities and the meanings* – constitute the three basic elements of the identity of places. A moment’s reflection suggests that this division, although obvious, is a fundamental one. For example, it is possible to visualize a town as consisting of buildings and physical objects, as is represented in air photographs. A strictly objective observer of the activities of people within this physical context would observe their movements much as an entomologist observes ants, some moving in regular patterns, some consuming objects and so on. But a person experiencing these buildings and activities sees them as far more than this they are beautiful or ugly, useful or hindrances, home, factory, enjoyable, alienating; in short, they are meaningful (Relph, 1976:47).

There are two immediate comments to make on Relph’s work in the current context: firstly, he is writing of *place identity*, which is a subtle aspect of sense of place. Secondly, his phenomenological perspective is high level and holistic. The component *physical setting* is arguably the most concrete of the three dimensions but the associated attributes of beautifulugly, useful and so forth are necessarily highly subjective.

Place and Identity

In general, identity defines an internal, subjective concept of oneself as an individual. It, according to (Neisser, 1988), comprises five kinds of self-knowledge that are not experienced as separate: ecological self, interpersonal self, extended self, private self and conceptual self. Across lifespan a person’s identity can also be recognized as a product of primary relationships (“emergence of self”), childhood (“conservation and evolution of self”) and adolescence (“consolidation of self”) (Honest & Yardley, 1987). Proshansky, Fabian and Kaminoff (1983) extended identity theory to the area of environmental psychology and proposed that place identity is a “physical world socialization of the self”, meaning that: “... the development of self-identity is not restricted to making distinctions between oneself and significant others, but extends with no less importance to objects and things, and the very spaces and places in which they are founded” (Proshansky, Fabian & Kaminoff, 1983, p. 57). Recently, Twigger-Ross and Uzzell (1996) and Twigger-Ross, Bonaiuto and Breakwell (2003) suggested four processes related to place identity: distinctiveness (a place identification, to distinguish myself from others; I’m a city-person not a countryperson), continuity (place as a coherent reference for my past; I’m choosing to live in a city because that type of milieu is congruent with myself), self-esteem (living in a city makes me feel good), and self-efficacy (city facilities my everyday lifestyle).

In a related interpretation, Jorgensen and Stedman (2001) recently suggested that “sense of place” is a broad and encompassing attitudinal construct consisting of three dimensions: (a) place attachment, (b) place dependence, and (c) place identity. They suggested that the dimensions of sense of place reflect different components of attitudes; affect, cognition, and conative elements. They equated place attachment with the affective component, place identity with the cognitive component, and place dependence with the conative component. There is considerable similarity between Jorgensen and Stedman’s operation of sense of place and the items used by Williams and Roggenbuck (1989) to measure place attachment.

Place attachment and place identity

Places are constructed by the physical form, activity and meaning (Montgomery, 1998). Meaning is associated with individual’s internal psychological and social processes (Stokol and Shumaker,

1981; Steadman, 2002) that generate perception. Since the affective perception is generated from the psychological process (meanings and attachments) rooted in the setting, the identity of place is determined not only by the physical components but also the meaning and association developed between people and places. Simultaneously, cultural characteristics meld with the individual's affective perceptions and functional needs and influence place identity (Bott, 2003). The author argues that without addressing these components in an integrated manner, any form of assessment or framework defining place and its identity will be inadequate.

Place attachment is defined as the development of affective bond or link between people or individuals and specific places (Hidalgo and Hernandez, 2001) expressed through interplay of affects and emotions, knowledge and beliefs, and behavior and actions (Prohansky et.al.,1983). Place attachment is also reflected in the functional bonding between people and places described as place dependence (Stokols; Shumaker 1981). It is developed when a place is well-identified and felt significant by the users and able to provide condition to fulfill their functional needs and supports their behavioral goals better than a known alternative (Williams, Patterson, Roggen buck and Watson, 1992).

Meaning and attachment affect image ability and influenced by culture and past experience (Rapoport, 1977). It influences the people's identity and support continuity of life and socio-cultural values. Due to the changing context of the city centre that is influenced by globalised culture and built forms, it is imperative to examine the psychological dimensions (attachment and perception) in the place making process. Place attachment dimensions can be used as the constructs for identification of the identity of a place considering the significance of place in developing and maintaining self-identity and group identity of and the composites of its characteristic features (Relph, 1976). Urban design research mainly focuses on appearance and image ability of the physical elements but falls short in understanding place attachment as indicators for place distinction. The study advocates the importance of understanding the experiential place-making process through identifying place attachment dimensions.

This study examined users' attachment to urban places and its relationship with their perception of the physical attributes and activities that strongly define the identity of the places.

What is the identity of architecture? And can be created architectural identity?

To answer this question from two points of view may be considered architecture. A first look at the general architecture means construction, containment space, shelter and definitions of terms used in this A place to discuss identity does not remain in Architecture Identity in architecture for open debate and discussion of what should have looked at the issue from a different perspective and cystic architecture.

It a point raised. . If we look at architecture as a work of art and the man considered the creator of a work of art The man claimed to be That can detect the existence of truth and it is manifested in art and artistic expression and product of human understanding and He is the manifestation of the truth has been discovered, Be paid to the discussion of identity in architecture.

Usually, the identity of a work of architecture inspired by the ideas and the main characteristics of cultural impact on the effectiveness of the measure. Although this is a relatively accurate, but also where it is inadequate and misleading Where to study in the hope of removing architectural heritage, cultural identity, they also consider the issue of performance, We will be better able to assess the problem and then we can move on even find clues to identity, independent of the environmental and cultural heritage of the place Thus, other factors must be involved in the development of architectural identity to the lack of such an identity in being able to stamp his architectural work.

The same factors are That all of the sublime architecture of the ancients, those who remained And whether they are modern and those linked to the past and how those technologies as the main The world of today and tomorrow are equally important and they are: beauty, knowledge, originality of design, the essence of .

Time is very fundamental component of each of these factors are beyond the control of humans and their debts are time.

So if you're in search of identity in modern architecture should make it relevant to the present day contrasted.

Sense of place

Sense of place is not simply a way of describing the way a person perceives a place. It is a value-laden, multidimensional concept, related to an individual's emotional and symbolic identification with a place (Stefanovic 1998). Sense of place is a mixture of conscious and subconscious feelings and perceptions. It is a rich concept that incorporates how people perceive, experience, express and give meaning to a place. An individual's sense of place will influence their attitudes and behavior within that place (Shamai, 1991). Sense of place is a concept that has been used in a variety of contexts, scales (from setting to landscape) and disciplines including humanistic geography (Tuan, 1974; Relph, 1976), psychology (Hay, 1998a; Stefanovic, 1998), architecture, and landscape and garden design (Pfeiffer, 1999). Sociologists, anthropologists and cultural historians are also concerned with sense of place (Cuba and Hummon 1993).

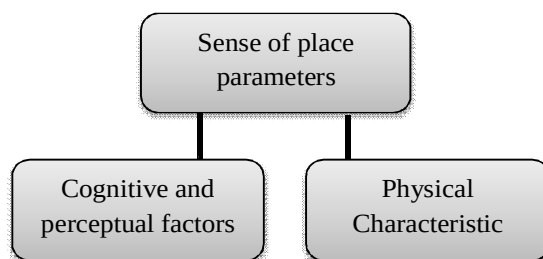
From this brief review, it is apparent that irrespective of organizing framework, methodological and philosophical differences the components of sense of place generally comprise:

- The physical characteristics of the environment;
- The affect and meanings including memories and associations, as well as connotations and denotations;
- The activities afforded by the place;
- The social interactions associated with the place (considered by some authors as a subclass of activities).

Downing's discussion of the role of designers' memory of significant places in creating meaningful environments is also helpful here. She observes:

"Although each individual image of place is unique, patterns of recurring domains emerged from this process; the secret place, the Arcadian place, the ancestral place, the shared place, the alone place, the intimate place, the gregarious place, places that stretch to meet the horizon line, and places that enclose and protect. Domains are symbolic of a quality of life; contact, retreat, participation, identity, love, grace, sensuousness, intelligence, fear, intimacy, growth, expansiveness, reflection, communing, and loss"(Downing, 2003,216).

The opening clause of this extract emphasizes another key element of the experience of place: its essentially personal nature. Most authors stress that while some generalizations are possible, sense of place remains *an emergent property* of interaction between an individual and the environment, and while there are some shared elements, the experience of place is fundamentally unique to each of us. Place results from our experience of a space, our memories and emotional attachment to that space and the meanings we attach to it. Indeed, this view of sense of place parallels the constructivist view of presence as expressed, for example in Spagnolli, Varotto and Mantovani (2003), who propose "an agenda that focuses on the nature of presence, its coordinates and construction" as contrasted to "measuring the degree of presence felt by users" (*ibid*: 816). Our own work with sense of place adopts a similar focus, with the eventual aims of (i) understanding the nature of sense of place in virtual environments (ii) clarifying the relationship between place and presence, and ultimately (iii) informing the design and evaluation of virtual environments where a strong sense of place is important.



Space & Place

In popular discourse, space and place are often regarded as synonymous with terms including region, area and landscape. However, these twin terms have provided the building blocks of an intellectual and disciplinary enterprise that stretches back many centuries. Yet, as Livingstone intimates, the theoretical specification of space and place has remained a matter of some dispute, being transformed as new ways of 'thinking' have developed. Likewise, until the 1970s, most human researchers considered space to be a neutral container, a blank canvas that is filled in by human activity. This work alerted researchers to the sensual, aesthetic and emotional dimensions of space. The humanistic tradition that these thinkers developed conceptualized place as subjectively defined. As such, what constituted a place was seen to be largely individualistic. Simply put, a place meant different things to different people (Mohammed Qasim Abdul Ghafoor Al Ani, 2013, 932).

Space

Space is a central concept in architecture, used in the form of absolute, relative and relational (cognitive) space:

Absolute space is an understanding of space as a distinct, physical and imminently real or empirical entity. Traditional regional studies the empirical entities, dependencies or vertical connections between humanity and the environment within the 'container space' of a particular region. Relative space has the location of, and distance between, different phenomena (horizontal connections) as the focus of architecture inquiry. Distance as measured in terms of transport costs, travel time and the mileage within a network, as well perceived distance, is given explanatory power (Holt, 1999, p. 216-227).

The meaning of relational (cognitive) space is that space and place are intrinsic parts of our being in the world – defined and measured in terms of the nature and degree of people's values, feelings, beliefs, and perceptions about locations, districts, and regions. Relate to other people and the physical environment. Thus relational space is consciously or unconsciously embedded in our intentions and actions (Knox, 2004, p. 505).

Place

Space is organized into places often thought of as bounded settings in which social relations and identity are constituted. Such places may be officially recognized perceptual entities or more informally organized sites of intersecting social relations, meanings and collective memory. The concept of place, the uniqueness of particular places and place-based identities are hotly contested concepts in the contemporary context of increasing globalization and the perceived threat of place lessness. Place was seen by positivists as more subjectively defined, existential and particular, while space was thought to be more universal, more abstract phenomenon, subject to scientific law. The humanistic concept of place, largely drawn from phenomenology, was concerned with individuals' attachments to particular places and the symbolic quality of popular concepts of place which link events, attitudes, and places and create a fused whole.

It was concerned with meaning and contrasted the experienced richness of the idea of place with the detached sterility of the concept of space. Idea is that place is an emotional bounded area, often the dwelling-place, to which an individual or a group has a strong emotional relationship. People can even derive their personal identity from it. So Place is a portion of urban space, sometimes defined as 'territories of meaning' (Holt, 1999, p. 224).

Outside this place starts the immeasurable space, of which the individual or group has some knowledge but does not feel at home at or have any affectionate feelings towards. The way in which people identify with a place is very different from individual to individual. Humanistic studies show that people alternately associated place with safety and security (feeling at home) but also to imprisonment and isolation. The place where one lives, with its social pressure, and forced solidarity, can be perceived as suffocating. Space compared to the latter can be perceived as free and dissolute. In such a situation the dangers and threats of an unknown space are not so important.

Sense of place of the phenomenological perspective

Sense of place is a concept which is changing a typical space to place with special behavior and sensory characteristics for certain people. It meant connect to place by understanding of everyday activities and symbols associated to it. this sense can be created in an individual living place and be expanded along he/her life (Relph, 1976). Individual and collective values influence on a sense of place and also sense of place affected on individual behavior and social values and attitudes. people usually participate in social activities according to their sense of places (Canter, 1977).

Published in 1976, *Place and Place lessness* is a substantive revision of Relph's 1973 University of Toronto doctoral dissertation in Geography. As he emphasizes at the start of the book, his research method is "a phenomenology of place" (Relph 1976, pp. 4-7).

Phenomenology is the interpretive study of human experience. The aim is to examine and to clarify human situations, events, meanings, and experiences as they are known in everyday life but typically unnoticed beneath the level of conscious awareness (Seamon, 2000). One of phenomenology's great strengths is seeking out what is obvious but unquestioned and thereby questioning it. To uncover the obvious, we must step back from any taken-for-granted attitudes and assumptions, whether in the realm of everyday experience or in the realm of conceptual perspectives and explanations, including the scientific. In *Place and Placelessness*, Relph steps back to call into question the taken-for-granted nature of place and its significance as an inescapable dimension of human life and experience.

Theorists on the relationship between place and space

According to Relph and Canter ideas, places are composed of three characters as formal characters, activities inside it and their meanings (Relph, 1976 & Canter, 1977).

Philosophically oriented discussions are more important to the explanation of the concept of place. They usually combine with descriptive examples, but they try to probe into the concept itself. RELPH (1976, p. 20) emphasizes the importance of the experience in place in order to reveal the essence of place: "By taking place as a multifaceted phenomenon of experience and examining the various properties of place, such as location, landscape, and personal involvement, some assessment can be made of the degree to which these are essential to our experience and sense of place." Location itself is not a sufficient condition to create a sense of place. In order to create a sense and attachment to place, there is a need for a long and deep experience of a place, and preferably involvement in the place.

Ritual, myths, and symbols help in strengthening the attachment to place (Relph, 1976) and bind people to a place Published in 1976, *Place and Placelessness* is a substantive revision of Relph's 1973 University of Toronto doctoral dissertation in Geography. As he emphasizes at the start of the book, his research method is "a phenomenology of place" (Relph 1976, pp. 4-7).

Place identity theory

Our conceptualization of place attachment draws from the work of Schreyer, Jacob, and White (1981) and Williams and Roggen buck (1989) who considered the human-place bond in terms of two components; place identity and place dependence. Proshansky (1978) conceptualized place identity in terms of the cognitive connection between the self and the physical environment.

He defined place identity as "those dimensions of self that define the individual's personal identity in relation to the physical environment by means of a complex pattern of conscious and unconscious ideals, beliefs, preferences, feelings, values, goals, and behavioral tendencies and skills relevant to this environment (p. 155).

Place as residential community

Place can be understood as a unit of "environmental experience" (Canter, 1986), a convergence of cognitions, affect and behaviours of the people who are experiencing them (Canter, 1991). The word place conveys many different dimensions such as physical size, tangible versus symbolic, known and experienced versus unknown or not experienced. Place also includes that which influences the meaning occupants give to it through personal, social, and cultural processes (Altman

and Low, 1992). Hence place can be described in terms of many multidimensional physical and psychological environmental attributes. In this study the place about which participants were asked to respond in survey questions was the town where they lived.

Factors influencing sense of place

Many environmental educators seek to influence sense of place among students in efforts to foster environmental behaviors, yet research on how this can best be done is lacking. Below, we review factors affecting place attachment and place meaning. This literature can inform environmental education programs and research addressing sense of place.

The experiential approach

based on the idea that place meanings emerge from experiences in physical settings (Relph, 2007), implies that participants of environmental education develop place meanings through first-hand encounters with places. Consistent with the literature about factors influencing sense of place, environmental education may nurture sense of place through long-term, frequent or positive experiences in places, and active engagement with places. Examples of experiential activities without place related interpretation or formal instruction include unstructured time in outdoor programs to explore places on one's own, or at least without intentional teaching about a place. The experiential approach is perhaps related to behavioral insidedness, 'a situation involving the deliberate attending to the appearance of place, figuring out what is where and how the various landmarks, paths, and so forth all fit together to make one complete place' (Seamon, 1996). However, the experiential approach alone cannot convey some place meanings if they are invisible (Campbell, 2008). For example, the ecological history and cultural traditions of a place are not always directly experienced, and require instruction or interpretation to become place meanings.

The concept of place-identity in environmental psychology

A key moment in environmental psychology's critique of a disembodied notion of identity was the publication of Proshansky, Fabian, and Kamino's (1983) paper on place-identity (cf. Groat, 1995). Although it has later been subjected to various criticisms, the paper was invaluable in establishing place-identity as a sensitizing construct, bringing to fruition earlier calls for an 'ecological conception' of self and personality (cf. Craik & McKechnie, 1977).

Adopting a general and inclusive definition, Proshansky *et al.* described place-identity as a 'pot-pourri of memories, conceptions, interpretations, ideas and related feelings about specific physical settings as well as types of settings' (1983, p. 60). As a distinctive substructure of the self, they reasoned, place-identity might function to underwrite personal identities, render actions or activities intelligible, express tastes and preferences and mediation efforts to change environments. Later researchers have found this formulation suggestive, if a little nebulous.

Though using Proshansky as a theoretical resource, Korpela (1989) prefers a narrower definition of place-identity: as a psychological structure that arises out of individuals' attempts to regulate their environments. Through practices of environmental usage, he argues, we are able to create and sustain a coherent sense of self and to reveal ourselves to others. At the heart of this psychological structure is a sense of belonging, for 'place-belongingness is not only one aspect of place identity, but a necessary basis for it. Around this core the social, cultural and Biological definitions and cognitions of place which become part of the person's place-identity are built' (Korpela, 1989, p. 246, emphasis in original). In this conception, human actors are cast as imaginative users of their environments, agents who are able to appropriate physical contexts in order to create, here, a space of attachment and rootedness, a space of being. The personalization of dwellings is an oft-cited example. By this practice, 'home' places are organized and represented in ways that help individuals to maintain self-coherence and self-esteem, to realize self regulation principles.

Different scales of sense of place

Stedman described sense of place as a collection of symbolic meanings, attachment, and satisfaction with a spatial setting held by a group or individual. Reviewed literature reveal that sense of place

has different levels (Stedman, 2002). Hummon differentiated between a numbers of different types of senses of place in a study on community sentiment. These included rootedness, alienation, relativity, and place lessness. Hummon noted people's satisfaction, identification, and attachment to communities cause different kinds of sense of place which vary among people (Hummon, 1992). In other study Cross defined sense of place as a combination of relationship with place and social activities. Cross clustered the relationships with place in biographical, spiritual, ideological, narrative, commoditized and dependent (Cross, 2001). Shamai determined three major - belonging to a place, place attachment and commitment toward a place stages. Shamai further categorized it into seven levels (Shamai, 1991):

Table 2: Different levels of sense of place(Relph, 1976)		
Row	Variety of surface	Description
1	Apathy towards the place	Sense of place is not considered in the literature, but can be used to measure sense of place.
2	Knowledge of being located in a place	in this level people are familiar with the place; they identify the symbols of the place but they do not have any particular emotional connection to the place and its symbols. Therefore, they do not integrate themselves with the place.
3	Belonging to a place	in this phase, people not only are familiar with the place but they have an emotional connection with the place. In this stage, people distinguish the symbols of the place and in contrast to the previous stage those symbols are respected.
4	Attachment to a place	people have a strong emotional relationship with the place. The place is meaningful and significant to people. In this regard, the place has unique identity and character to the users via its beloved symbols.
5	Identifying with the place goals	in this level, people are integrated with the place; moreover the goals of the place are recognizable by the people. The users also are very satisfied with these goals; hence they have a deep attachment to the places.
6	Involvement in a place	in this level people have an active role in the place. They would like to invest their own resources such as money, time, or talent in the activities of the place. Therefore, as opposed to previous levels that were mostly based on attitude, this stage is probed mainly through the real manners of the people
7	Sacrifice for a place	this level is the last and also the highest point of Sense of place. Deepest commitment to a place is the main aspect of this phase. People would like to sacrifice of important attributes and values such as prosperity, freedom, or, life itself.

At this level there is a readiness to give up personal and/or collective interests for the sake of the larger interest of the place. The above levels of sense of place can imply the process of sense of place, namely that one's sense of place develops from 'no sense of place' to 'sacrifice for a place'. However, it also can imply that different people have different levels of sense of place at a given time and a given place. Thus, it is important to elaborate about the specific group that is being probed: the Toronto Jewish community.

The Nature of "Sense of Place"

Specific qualities of landscape infused a site with a sense of place for people. Past experience heavily influenced relationship between people and place, as places were sensed as a combination of setting, landscape, ritual, and routine and in the context of other places.

Each meaning structure of people, space, and environment contributes a particular set of qualities to genius loci. The holistic perspective of "topophilia" (From Greek topos "place" and -philia, "love of") described by Y. Tuan (1974) states that "topophilia" is the relations, perceptions, attitudes, values, and worldview that affectively bond people and place.

- loss of place--humiliation--losing one's past, present, and future sense of place
- place lessness--distress--obtaining a sense of place
- root lessness-alienation--continuity and change in the sense of place(Xu.1995).

The Architecture of sense of place Implication for Designers and Planners

Planning should involve sense of place in three meanings:

Psychological responses to designs Preservation of the past of a place Creation of a sense of place for future environments The accomplishment of these aims requires not only research, but improved means of involving the local public in planning.

Community involvement in planning and design phases of community revitalization led to recognition of the town's "sacred structure"-highly valued places essential to social processes, lifestyle, and sense of place. Identification and preservation of these places allowed community development without negative quality-of-life effects.

The entrance image of a town held by people contributes to sense of place. We should make every effort to maintain visual environments in harmony with the town's defined character during ongoing community development.

Studies on people's attachment to place suggest that there are grounds for looking to the physical setting, especially the natural environment available to residents and access to other resources.

Researcher redefines the contemporary crisis characterized most often as "environmental" and suggests an alternative conception of environmental ethics. The crisis is best defined as the erosion of local culture and that our response must involve a recovery of a sense of place (Xu.1995).

Sense of place is important in improving the quality of architectural space

With the development of human societies and the moral vacuum of space built on the quality of the spaces and the role of cognitive factors in shaping the various areas of interest are environmental planners. Spaces that inspire the feeling of belonging and identity, and the peace and joy in the reader's mind And the feeling of being in a place in his presence and makes alive.

Architectural space is a key factor in the quality sense; it can be pointed to a sense of place. Sense of place by the "meaning" of many contracts, psycho-social behavior. From the perspective of phenomenology, sense of place to place by understanding the symbolism and meaning associated with the activities of daily living (Ralph, 1976, 43) Values of individual and collective influence on the sense of place and sense of place on the exchange Methods, Methods, and especially prospective individual and social behaviors in place effective And social activities with respect to the sense of place people usually participate. Sense of place refers to the subjective perception of the environment and the feeling is more or less conscious of their environment. Environment puts the person in connection with the intrinsic, So that the person understands and feels the environment are linked and integrated semantic context. In this sense, a factor that would turn a space into a place of sensory and behavioral characteristics are specific to particular individuals. The sense of place that makes you feel comfortable in an environment, the Cultural notions about people, social relationships, community support and resulting in a single place for people to be reminded of past experiences and to identify The main factors contributing to the sense of place in two categories, "meaning" and "physical structure" of space are studied In addition to the physical components of an effective role in identifying and understanding the structure of space Meaning by establishing perception of space, factor in the formation of identity, beauty and enjoyment of the built environment are What is the meaning.

Be remembered, is the result dayaty knowledge, experience, culture and customs of the people with roots and perception, image, and treat each person with respect to the space where common activities, the touching the ground.

The most distinctive symptoms as a means of creating mental invocations can be effective means of promoting a sense of place in relation to the audience Therefore, this study is based on the

principles of semiotics that deals with the processes of interpretation, Symptoms and how it affects the perception of space as a factor Demand spaces is investigated.

Recognizing the importance of sense of place in architecture

Made in different spaces, the body of the signifier and the signified is created totally a sign of architectural shapes and what the symptoms are distinct from The difference in semiotic aspects of the application, meaning and syntax that interact with each other, make a distinction symptoms In designing the space, depending on the user type it into one of the most mentioned aspects of attention. Functional aspects of the syndrome and activities are shaped by user type, In configuration space, and consequently in architectural plans will be more. Common activity in any architectural space, form and space relationship is identifiable based on scale. . For example, common behavioral patterns in a museum building with the circulation and promotes the importance of continuity functions for the designer; While in the hospital plan of activities and performance needs vary according to demand Architectural plans show the differences in the perception of contacts when using the space for it.

Manner whatsoever syndrome based on the type and arrangement of spaces are formed, in determining the hierarchy and consequently the greater will be the school of architecture. This aspect of the syndrome in addition to architectural interiors more larger scale structures such as tombs, gardens and other spaces that build relationships with other types of Hierarchy and the site is identifiable, with apply.

And because the various components of communication is important, it's the most recognizable architectural level.

Semantic aspect as the originators of the physical symptoms often rooted in the principles of aesthetics, identity and is manifested. Basics of socialization in many studies, archetypes and invocations from the roots and in the icon, the icon and then the icon will appear Dekalb architecture that continues this study explored how the perception of these semantic it is.

Pierce believes the semantic aspect of architectural landmarks in a variety of icons, indexes and symbols are studied.

Using diamond ultimate form of architecture known as "icons" which are identified by the resemblance between signifier and signified, is seen in many architectural works.

Conclusions

Towards the definition of a sense of place that ensure communication within the human sense of place, his image and environmental characteristics. On the one hand, this concept is rooted in subjective experiences such as memories, traditions, history, culture, society, etc., and the other areas affected by objective and external environments such as design, landscapes, sound shows that Odor. Sense of place and attachment to human emotion than the complex concept of the environment on human adaptation and use of space occurs.

That sense of place is not predetermined, but rather a matter of daily life is caused by human interaction with place, Thus, where a person lives in a set of preconceived received prior gives, The pre-conceptions of how he responds to the environment shape. In some cases where a person with preconceived formed over time gives new form. However, the continuous introduction of many of the factors that lead to a sense of place is, But not enough. Physical characteristics of the facility and creating identity, reinforce a sense of place. counter model physical parameters due to the quality of design, meanings and practices improve and meet the needs of the biological, psychological, social and human triggered a series of perceptions, satisfaction, and ultimately create a sense of place are. This model factors influencing the formation of a sense of place and how it explains. According to this model, the influence of the physical environment and creating a sense of feeling and behavior of individuals affects And given that social reciprocity is one of the most important human activities in the camp, The process of creating the image and perception of belonging is important for people to camp. The needs of people, their expectations of where and how to place their sense of place is also a contributing factor in The investigation and study, these factors must be considered. For this model, the physical characteristics of the place where the

sentiment and valuation ratios affect And the ability to adapt to environmental and human needs criteria for interpreting the relationship between people and place making. Sense of place and meaning of the most important factors in the two activities are considered. In Group meanings, identity and beauty and class activities, social interaction, sense of community and satisfaction are. In addition, the relationship and previous experiences also contribute to a sense of place. Other factors, such as how to choose the location and characteristics of the individual and social relationship with the users of the factors influencing sense of place. Factors influencing sense of place can be indicated by the model. According to this model, the physical characteristics of places influence and enrichment activities and social interactions, sense of place meanings and perceptions of consumers affected areas and to understand the effect of the underlying socio-cultural needs.

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