Experiential and Emotional Basis for Sense of Place

A Dissertation submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, Environmental Science and Public Policy at George Mason University

by

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DEDICATION

This research and my doctorate are dedicated to my wife Anita who has stood by me in joy and illness.

This work is also dedicated to my dear children; Helen, Matthew, Meredith, Ella, and Charlotte.

It is also dedicated to the memory of my mother and father, Alma and Richard Johnson, who allowed me to wander, and to my brother 2nd Lt Richard S Johnson Jr, USMC, Killed in Action Quang Ngai Province Vietnam, Easter Sunday, 1967.
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ABSTRACT

EXPERIENTIAL AND EMOTIONAL BASIS FOR SENSE OF PLACE

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Dissertation Director: Lee Talbot

The research investigates individual’s experiences and emotions connected to a location of their choosing. The research seeks to determine what causes an individual to develop a sense of place for a specific location. The research investigates the experiences individuals had with the place they chose to discuss. The participants are asked to discuss the emotions they feel when they talk about or when they remember their places. The research is conducted using a mixed method approach of both quantitative and qualitative investigation. The sample is persons over 18 years old living in the United States.

The hypothesis of this research is there are specific sites for which an individual has an affinity and strong connections based on the importance of their experiences at the site. This hypothesis is tested using five (5) types of experiences and ten (10) emotions. The research seeks the binding elements of a person’s affinity for the site. If the hypothesis is
correct an individual’s affinity for a site will be stronger based on the importance of their experience at the site.

Part One of the research is a series of personal interviews. The transcriptions of the Part One interviews are coded and categorized into types of experiences and how the experiences are described. Coding of the interviews provides the list of emotions that the interview participants said they feel related to their places. Through the coding process the questions about experiences and emotions related to sense of place are developed. These questions are utilized in the Part Two telephone survey. There are 413 responses to the telephone survey. These responses form the sample for the analysis.

The current research finds that a person’s experience has a statistically significant relationship to the strength of the person’s feelings for a specific site. The research data and the statistical analysis provide a new base for the study of sense of place. This research provides a model for the study of sense of place through the process of investigation and discovery of a person’s experiences at a specific place, and an investigation of emotions related to those experiences and thereby related to the site.

In addition through this research sense of place may now be seen as a personal value providing grounding to individuals and guidance to their lives and actions.
In my home there is an oil painting. It was painted by my mother, and it hung in her home until after she and my father had passed away. It is a painting of a beach on the Neuse River in North Carolina. I remember her sitting in her chair on that beach with her
easel and brushes and painting the picture while my brother and I and our cousins swam and splashed in the warm, shallow waters of the river. In the foreground, Figure 1, of the picture is the yellow sand that washed down from the river cliffs during the big storms. The water’s edge is strewn with tiny shells from ancient times. These were washed out of the clay banks underlying the cliff face. The clay and the shells had been laid down as sea floor during ancient periods when the surrounding soil was laid down. Among the smaller shells were large thick clam shells as big as my adult-size hand. When I was small they were heavy and I needed two hands to carry them. But years later I would carry one of those clam shells along with sand from the river shore and lay it down as a memorial gift to my brother, 2nd Lieutenant Richard S. Johnson Jr at the Vietnam Memorial in Washington, DC.

In the painting, just beyond the shore, two large cypress trees are growing up out of the water. A post which had been set in the river’s bottom stands alone in the water beyond the two cypress trees. Tied to the post is a flat-bottom, wooden row-boat that my grandfather had built. I can recall how in the summer sun the three wooden seats would become blistering hot. We would sit there in that summer sun crabbing and afraid to move at all for fear of burning our rear ends and for fear of scaring the crabs. Yet at the slightest tug on my crab line my cousins would shout. The crab I was pulling up from the dark, green waters would let go and swim swiftly downward until lost from sight. My cousins would keep shouting. My grandmother would tell them to hush.

When my grandfather built that boat I was very small. At the end when he had finished the boat he let me help him paint it. When I complained of the sticky paint on
my hands he cleaned them off carefully with turpentine. And when I complained that the turpentine stung my hands my grandmother and my mother put mayonnaise on my hands to moisten them.

Later I was allowed to row that boat. Over the intervening years that boat broke down and was replaced by others. Those new boats may have been aluminum or fiber class or wood but we would tie them out in the water to that same post beyond the two cypress trees. When I was young and small I would hold my grandfather’s hand and wade out to the boat tied to the post beyond the cypress trees. For me the water was deep, nearly up to my chest. Later when I was older and I waded out to other boats tied to that post the water only came up to my knees.

The river is shallow, and as the painting shows it is wide. From that beach in the painting to the far shore is a mile. It is a broad coastal river. My brother and my father swam across the river all the way to the far side. One swam and the other rowed that boat. Later I would row my own children out to the middle of that slow but steady stream and we would jump into the water on hot summer days and laugh.

For me this is the place from whence my life sprang. I would leave it and I would come back to it, time and time again. I have threads and tendrils that reach out from there and touch the coasts of the Atlantic and Pacific both near and far. I now own that beach and the cypress trees and there is another post and another boat. There are many places that stand out in my mind including the islands and marshes of the South Carolina coast, a tree at the fork of a country road, and the forty steps down to the ocean in Rhode Island. But this beach on the Neuse River in North Carolina surpasses them all. It surpasses all
other memories and represents to me all that I am. It represents all that I have learned and all that I have done and all that I have returned to.

I think of selling this beach on the Neuse River in North Carolina. I would sell the beach and the cypress trees on the water’s edge and remnants of that old post. I would sell the land that approaches it reaching all the way up from the highway. I would sell the house that my grandfather built and my mother rebuilt and my father sorrowed in after she died. I would sell the tree at the fork in the road. But I would not sell the painting. Nor can I sell the experience and the learning and the joy and the sorrow that are bound up with the threads of memory and will always be mine.

What is it that gives a place meaning? What is that we call sense of place? This is a question that I explore in this study.
CHAPTER ONE – LITERATURE REVIEW

I. Introduction

Early discussion of personal sense of place may be found in American literature from the late 1700's to the early 1900's with the view of the United States as a land of vast, open space and opportunity for growth (Burroughs, 1919; Roosevelt, 1904). America is represented as a new land of purity and freedom of purpose (Bartram, 1996; St. John de Crèvecoeur & Moore, 1957). Nature writing in American literature is a constant and crucial ingredient to the American national ego (Buell, 1995). The observation of nature inherent in nature writing and the concept of personal space are associated with the beginnings of modern environmental writing presented by American nature writers (Andrews, 2006). On the original title page of On Walden Pond, Thoreau writes, “I do not propose to write an ode to dejection, but to brag as lustily as chanticleer in the morning, standing on his roost, if only to wake my neighbors up” (Bird, 1993). It is a brash and loud call for people to claim a place for themselves and be proud of it. Walt Whitman in “I Hear America Singing” praises the song of America as people claim a place in the new, open lands in which the Nation and its people can grow. Carl Sandburg, writing in the 1920’s through the 1950's, picks up the song in his “Four Preludes to Playthings of the Wind” in which he writes “... the greatest city, the greatest nation;
where the strong men listened; and the women warbled: Nothing like us ever was.” These writers highlight the connection between people and the places which reside in their hearts, the places that call to them, and the places that they remember (Sandburg, 1922).

The people of the United States may cite many examples in their literature and in their national culture that call them out of their routines and out of their daily lives to find a different place. These writings, some of which are quoted herein, relate to places that are separated from the routine and to which people can develop a strong, emotional connection. This is the meaning of a sense of place. It is a connection, or an affinity, that a person holds for a geographical space. The questions to be answered are what creates this affinity and how strong is the attachment?

This connection between people and place is measured by its strength. Individuals and communities can develop a strong connection to a site for which they have pleasant/positive or unpleasant/negative emotions and memories. An example of such a place is Wounded Knee, South Dakota. Wounded Knee is the site of a battle between Native American tribes and the United States Calvary. 125 Native Americans and 25 soldiers died in the fight. It was one of the last major engagements between the U.S. Calvary and the Native American nations (National Park Service, 2005). The site is a memorial to sadness. But the site evokes strong feelings in people and in communities. It is an important place to many American people. A person may have affinity for Wounded Knee with positive feelings for the site but negative feelings for the event. These strong feelings may evoke the memory of past peoples or events at the site. This was the case in
when Wounded Knee was occupied by members of the American Indian Movement over issues of corruption in tribal governance (Waterman & Salinas, n.d.).

The broader discussion of place and its importance can be traced back to Plato (428 BCE – 348 BCE) and to Aristotle (384 BCE – 322 BCE). Plato sees place in terms of experience. For Aristotle everything exists within a place. He states that place takes precedence before all other things as nothing can exist without place. Place is the first of all creation (Casey, 1997). In current literature there are several major concepts concerning space and place, and the difference between them. Key to the idea of a sense of place is the link between experience, emotion, and attachment that is discussed in the literature. There are physical and emotional elements that create environmental meaning associated with a specific place (Vaske & Kobrin, 2001). Place represents more than just its physical components (Tuan, 1974). Sense of place may be viewed as a collection of symbolic meanings for a specific site (Stedman, 2002). The identity of a place held by individuals or groups may be considered as a meeting point of the person, the place, and the experience of the place (Gupta & Ferguson, 1997). Sense of place is a metaphor of the relation between the individual or a community and a site, no matter whether it is constructed or is natural (J. P. Warren, 2006). Natural implies a location that has not been disturbed or has been moderately disturbed by human activity but is not a constructed site. This includes untouched wilderness or national parks or a path in a woodland area. A constructed site includes a city park, a building, or a community. Current literature has established several parameters for defining place. First, it is a physical setting (Gieryn, 2000a; Groat, 1995). Second, there is use of and experience with the physical setting
(Hammitt, Backlund, & Binler, 2006; Kyle & Chick, 2007; Stedman, 2003). Third, the place has associated meaning to the individual, and may be considered a personal 'passion' (Tuan, 1974), and a place of dwelling both physically and spiritually (Buttimer, 1993; Tall, 1993). It is the place of a person's rootedness and important to their human soul (Vitek & Jackson, 1996). Even with these numerous elements of place the definition of place is ambiguous and resists a common definition (Casey, 1997, 2009; Tuan, 1977, 2012). The lack of clarity for the term sense of place arises from it having a personal meaning for each person that experiences it. Yet this lack of common definition gives way for a deeper, more visceral understanding of the term. The term brings to mind an understanding based on the emotions a person feels due to their own personal experience in a place for which they have a strong sense of place. This association likely allows a sympathetic understanding of the term. The association allows a person to understand the meaning of what the speaker is saying without the benefit of a specific definition.

The concept of place is tied to creation narratives which in many cultures seek to tell of a movement from chaos to stability (Casey, 1997). This concept follows the ideas expressed by Aristotle in that place has precedence over all other ideas, and that nothing could exist before the creation of place. The creation allows there to be a place, and there can be no creation without place (Casey, 1997). Even if the desire of the creator is only to have a place to rest their feet (Casey, 1997). This gives the creator and any creatures that are created a place to be. In Plato’s Timaeus the discussion of place turns to discussion of a binding of two opposite elements. The first of these elements is indivisible and never changing; this is the external element. The second is divisible and changeable; this is the
sensible element. From this bond a third element arises. The third element is a blending of the first two. The combining of the first two elements that allows there to be place. The third element provides the glue without which the two other elements cannot be bound (Casey, 1997; Plato, 2008). Just as every thing is in a place, so in every place there is a thing (Casey, 1997). Space can be represented as devoid of objects, but objects cannot exist without space. Kant argues that space only able to be realized by introducing boundaries, such as objects that can be perceived and are sensible (Guyer, 2004). Space becomes place and so third element unites a duality in which the other two elements are often juxtaposed. Kant speaks of this in that people cannot know things perceived through their senses, i.e., sensible, and which are also external to us except as they stand in relation to ourselves (Casey, 1997). The concept of relationship between what can be perceived with the senses and a thing, such as a site or a space that is external, i.e., that has no meaning to us, can only be through the third element that binds the relationship. In other words place is being-dependent. A person may be in space, but the space may be a non-place. For a person to be in a place it must be sensible to the person. This place can be described in terms of the observer’s senses. It is definable. It is not merely positional but is bound to our perceptions. Our perceptions do not define the place; they define the space. Place requires the created third element that binds space and perception. The third element is experience. Place is neither just where it is nor just what it is (Casey, 1997). Place is not just what our body perceives as sensible. Place is brought forth for us from the bodily movement and the expression of ourselves in the perceived locus of our experience. Each person’s experience in a place is different. The definition of the place is
dependent on each person who experiences the place, and so the definition of place becomes personal and so it is non-common.

In order for an individual to have a sense of place for a site there needs to be personal experience with the site and emotional connection with the site. This concept of the relation between the individual and a site resulting in sense of place is often described as a narrative of person and place (Canter, 1977; Entrikin, 1991; Tall, 1993). This narrative sense is also discussed in terms of a place of security versus the challenge of the unknown landscape (Tuan, 1998; Vitek & Jackson, 1996). The ambiguity of defining place is in part due to the dualism of space and experience. The space/site can only be known through experience and sensible perception which allow it to be defined. This ‘Gordian knot’ as it is so called by Casey (1997) is the link between the sensible and the external. Kant posits that the external can only be known in relation to ourselves as a bond of indivisible space with our perception; our place-relationship is based on personal experience. The third element of bound place-relationship that enables a perceived location, a sensible and known location, to be endowed by the person with a sense of place. It is precisely this relationship that enables an individual to overcome the conflict of the duality and cinch the knot and bind themselves to a place.

By way of example, in his book on being himself William Shatner calls the place where the sensible and the external can be joined a “soulful place”. Shatner desires to find a place where he can come to an understanding of the “meaning of it all” (Shatner, 2011). He describes his stay in the valley at the foot of Mount Everest during which he had an epiphany. He realizes that there is no special place for knowledge “of it all”. He
discovers that any place can be the important place for any of us. The place of greatest importance is not where we discover the meaning of life. Rather it is the place where we are able to look into the meaning of ourselves (Shatner, 2011).

Within the current discourse a question remains; what experience leads to a relationship between person and place? A better understanding of why a person develops a sense of place would aid in improving policy for governments and for industry in their need to interface with the public. Governments, including federal, state, and local governments, need to understand and predict how the public, whether the entire community, a segment of the community, or an individual, will react to government actions involving change to physical patterns of community or personal use of a site. Similarly, a private sector entity from the commercial or industrial sector may be seeking a permit for change to a site. The private sector entity needs to understand the reaction of the public, or what ill-will their proposed action may generate within the community. If the permit requires a change in function or form of a place the public may develop a negative attitude towards the proposed action, even if the proposal is for the betterment of the community. If an individual has a negative reaction towards the proposed action he or she may be inclined to take action to oppose the change. The permit may be for a change to an existing structure or an open space such as a park. It may be a change to a highly populated urban area or to a remote site where there is limited access. The type of change does not matter as much as the individual’s or the community’s affinity for the site based on their experience with the site and the meaning that it has for them. This research, also called the current research, seeks to provide a better understanding of the affinity of
persons for places and the genesis of those emotional connections. Following this study there will be a need to continue this line of research. Although this study does not investigate potential attachment to distant sites it is of particular interest whether sense of place can lead to a broader, global concern such as a concern for distant sites or for global climate change (Feitelson, 1991; Kruger & Jakes, 2003).

The objective of the current research is to determine how people develop a sense of place for a site. Several studies of sense of place in regard to place attachment have been conducted related to specific locations including national parks, recreation areas, and residences in rural/remote locations. Place attachment is a willingness by a person to take environmental action for the protection of what they may consider to be their place. This proclivity to take environmental action is an area in which there is significant current research and analysis. This willingness for sacrifice of personal gain or to ‘pay’ by time, funds, or effort to ensure environmental quality is a primary aspect of place attachment (Guagnano, Dietz, & Stern, 1994; Paul C. Stern, Dietz, Abel, Guagnano, & Kalof, 1999). The sense of place a person feels for a location or locale is posited to lead to a willingness to take environmental action for the protection of what they may consider to be their place. Despite the pressures of the working world, men and women are sometimes able to rediscover the importance of place. Central to the concept of place attachment are emotion and feelings for the place (Altman & Low, 1992). As people become attached to a place they may be stirred to action by threats to their place which often leads to their taking overt action to protect the place (Devine-Wright, 2009; Kyle & Chick, 2007; Stedman, 2003; van Dijk & van der Wulp, 2010; Vaske & Kobrin, 2001).
Prevalent in this protective behavior is NIMBYism, Not-in-my-backyard. NIMBYism is a sentiment which a community may express when it is asked to host a proposed development that is generally viewed by the host community as having a negative effect on the community, i.e. the place of the community. It may be beneficial for the government or a private sector entity who desires to change a place valued by persons or by a community to understand the symbolic meaning of the location (Devine-Wright, 2011). The ability to understand the community’s or an individual’s experiences and relationship to the site is necessary in order to address NIMBYism.

A recent study of visitors to a national park in Victoria, Australia assesses the effect of place attachment on bonding and pro-environmental behavior by the visitors (Ramkissoon, Graham Smith, & Weiler, 2012). The study develops a four dimensional construct for place attachment. The four dimensions the authors use to study the cultivation of place attachment are; place dependence, place identity, place affect, and the socially-shared experiences associated with the place. These four dimensions inform the development of questions for this current research on the importance of place regarding the emotions visitors have associated with the place, and how they would feel if they could no longer go there. In another study a qualitative analysis of the attitude of visitors to the Outer Banks of North Carolina includes an analysis of their most important experiences while visiting the locale (Brothers, Morais, & Muench, 2012). This study informs tourism and related businesses on the feelings of visitors to the Outer Banks of North Carolina during the 2011 visitor season. It is sponsored in part by the Outer Banks Visitors’ Bureau. The study focuses on the activities of the visitors during their visit and
asks about the best and worst parts of their visits. The findings of the study indicate that for the class of “all visitors”, including return visitors and first time visitors, the most important experiences on the Outer Banks are led by five experiences in varying order; relaxation, family, friends, beach, and history. These experiences are also found in the current research. Additionally, the study informs the current research regarding the mix of positive and negative attributes a place might have and still be desirable to a person. 

Another qualitative study conducted with persons in western Sweden seeks to understand the attributes of place attachment (Gustafson, 2001). Through his interviews Gustafson investigates what different types of places may mean to people and how people relate to those places. From the interviews Gustafson establishes three broad categories of how people relate to place; self, others, and environment (Gustafson, 2001). These categories are also important in the current research and form the basis of the experiences being researched. An analysis of sense of place among property owners in northern Wisconsin inquires as to their feelings for their property (Stedman, 2003). Stedman questions whether the physical characteristics of the landscape play a significant role in a person developing a sense of place. He finds that certain landscape attributes factor highly in a person’s sense of place. He also investigates feelings regarding whether changes in the landscape would have an effect on their feelings. Stedman finds that as people live within the landscape and perceive it, that sense of place is vulnerable to changes to the landscape. This is important to the notion of loss of place or loss of the ability to visit the place in the current research. A quantitative analysis of New York City metropolitan area residents uses the commonality of the residents home area as an experiential core
Manzo finds there were many important places beyond the home in which people live their lives. She investigates both the experiential and emotional aspects of a person’s attachment to a place. Her interviews find that both positive and negative experiences may play a role in developing attachment to a place whether it is a home or someplace else. These places can engender both positive and negative emotions. Manzo’s research and that of the other authors mentioned above are examples of the current discussions regarding place and sense of place. These studies focus on loyalty to a site, the positive attachment to a site, and the sense of place that visitors and residents developed for the specific, studied place or locale. In review of the literature no study was found with an analysis of the general population regarding how people develop a sense of place. The researcher believes that a general analysis of experiences and emotions associated with the individuals that have a strong sense of place will apply broadly to research in this area. The studies discussed above as well as others indicate that sense of place is an important element of how people relate to their environment (Kruger & Jakes, 2003; Manzo, 2005; Schultz & Zelezny, 1999). Many people may visit a specific site but as their experiences are different so will be their affinity, and their development of a sense of place. People develop an intimate connection with specific places (Malpas, 1999; Manzo, 2005; Sack, 1997). People have many different perspectives of place (Manzo, 2005, 2006). Each person will come to their concept of a sense of place by their own path. The question is what is that path to sense of place? Is there a commonality of developing a sense of place that can be found? The current research will provide an analysis of the general population of the United States, not
specific to any location. The current research will seek out the reasons a person develops a sense of place. As the current research is not linked to any specific site it will provide broad and general support to studies of specific sites or site types whether they are wilderness areas, urban parks, or neighborhoods.

The current research will test the hypothesis that people have affinity and strong connections based on the importance of their experiences at the site. The person’s experiences are the binding element through which they develop a sense of place. Further research may expand this to whether sense of place will have a positive effect on the person’s self and thereby on the social interactions and role choice of the individual. In order to determine the validity of the hypothesis this current research investigates people’s relationship to a specific place of their choosing. There may be persons that have no sense of place for any site. A basic assumption of the current research is that most adults have a place to which they have emotional ties based on the site, the social processes at the site, and their own experience/narrative with the site (Gieryn, 2000a; Groat, 1995; Gupta & Ferguson, 1997; Hammitt et al., 2006; Kyle & Chick, 2007; Manzo, 2005; Ramkissoon et al., 2012; Stedman, 2002, 2003; Tuan, 1977; Vaske & Kobrin, 2001). These attributes underlie the bonding of person to place require empirical testing (Ramkissoon et al., 2012). The current research will explore several variables including a person’s experiences at the site, and their emotional connection to the site. The current research will seek out the attributes not just of the person or the place but will also focus on the attributes of the relationship between the person and the place. The results of this current research will form the basis for future studies in the understanding
of sense of place and will support incorporation of sense of place into the planning and management of public and private sites.

II. Literature Review

Concept of Sense of place
The idea of sense of place has been chiefly the realm of three groups. Writers and poets express it as a concept and often idealize the idea of a special, separate place. Geographers and planners speak of space as community settings, areas of work and residence. The social scientists write of the connection of persons to place. Discussion in both the current social science literature and the community planning literature springs from the concept of space as an individual's spot on the globe, a specific physical setting. From that it has grown into a discussion of the meaning of place for both individuals and for communities. In these discussions space/place may be a constructed asset such as a house or a building or a park. Space/place may also be a natural or wilderness setting. Place is not just found at the in an untouched wilderness or in a village. It is just as likely to be found at a location between these limits (Casey, 2009). Within the literature and within the current research the term “space” refers to settings and locations on the earth. The term “place” refers to something more than a geographic space. Place is regarded as a site or a region which has special emotional content for the individual.

Robert Frost recalls the deeper meaning of place as 'home' in “Death of the Hired Man” in which his character says “Home is the place where, when you have to go there, they have to take you in” (Frost, 1915). Many people long for such a place. These places are both natural and human-made. A natural setting would be an undisturbed wood, an
undeveloped mountain path, or an open river. A human-made setting would be a constructed site which would include an urban park, a mountain retreat, or a sea-shore community. The current research will not seek to differentiate between the natural setting and the human-made setting but will investigate how sense of place comes to have such a deep emotional connection for the individual.

The special meaning of these places may be different for each individual. The current research will seek to establish a better understanding of the reasons and personal processes that evoke the sense of place in the individual. The idea of place is ingrained in individuals. The idea of place resonates with people as they each have places which they hold special (Groat, 1995; J. P. Warren, 2006). In current literature sense of place is captured as a middle ground between the extremes of exploration of an untouched wilderness and a secure place of habitation such as a room or a village or a city (Casey, 1997). Casey continues to say that the wild world lends itself to expression and representation in culturally specific objects which capture the meaning of the place (Casey, 1997). But the relationship between persons and the wild lands may be lost if a person is not willing, as Thoreau and Muir were, to step outside of their domestic culture (Casey, 1997). The ideas expressed by Thoreau and Muir of leaving the domestic and stifling places and to go out walking to find what you may be seeking, these ideas are alive today. Gary Snyder stresses the need to interact with the wilderness though intimate contact. Snyder states, “The best purpose of walking the wild is to be able to come back ... and see all the land around us ... as part of the same territory. Great Brown Bear is
walking with us, Salmon is swimming upstream with us, as we stroll a city street” (Snyder, 1990).

**Loss of the Concept of Sense of place**

The discussion of humanity and its experiences with and its relationships to the world, whether as a community or as an individual, is captured in the history of thought and ideas (Fox, 2006; Heidegger, 2002; Sim, 2011). There is a difference of opinion regarding classification of sense of place as a post-modern concept. Post-modernism is generally accepted as a shift from the formulaic ways of thought and established norms of the preceding modern period, generally prior to 1900 (Giddens, 1991; Sim, 2011). The loss of established norms in the post-modern world eroded the connection of activity to a specific place. This loss of the concept of activity and experience in a specific place now drives a search for place meaning for the individual or the community (Sim, 2011).

Post-modern society as a whole reflects the move from agrarianism and into the period of capitalism and industrial growth in the time following World War I. Post-modernism is the position in which many of the current writers of social thought regarding sense of place or place attachment put themselves. Post-modern society is characterized by the joined concepts of industry and capitalism. It brings to the forefront a concept of greater interaction with other people and less interaction with the land. It is against this backdrop of work-place, community, and home that our place-bound identities may be found.

The importance of place both in relation to the individual and to the community may have become lost in the post-modern world with its tendency towards skepticism of
authority and rejection of cultural certainties (Lawrence, 1923; Sim, 2011). The history of America fits into this paradigm. Well before the post-modern period America was founded on the ideas of the Enlightenment including the rights of the individual and the emancipation of humanity from authoritarian regimes, including king and church (Andrews, 2006). The concept of America as an escape may be found in American literature up to the outbreak of World War I. America, as seen internally and also from the old European world, was a place to escape from oppression by king, or by church, or by society (Lawrence, 1923). The immigrant Americans sought a new set of values (Buell, 1995). They responded to the tension between the comfort of the old world and the total freedom that could be found on the new continent (Lawrence, 1923). They chose freedom. The idea of freedom and the vastness of America were the basis for American manifest destiny. This belief in manifest destiny of the new people on the new land opened the land and the natural resources to consumption as an act of claiming the offered freedom, as an act of sheer will (Lawrence, 1923). The grasping of resources and opportunities provided by the natural world of land and water, of animals and plants created an uproar of expansion. In the clamor the connection between the people and the land and water and forests was lost. America was an entire continent of potential, and the people seized the opportunities and dominated the land. But this spirit of domination separated people from a sense of unity with the natural world.

The movement away from being part of the natural landscape was coupled with a move away from village and hearth and created an additional loss of what may be described as 'home' in Frost's “Death of the Hired Man”. There was a loss of the values of
the village in addition to a loss of connection to the wild places. The stability of post-modern men and women had become focused on the process and rules of production and capitalism to the point that they no longer understood the need for special places in their lives (Gupta & Ferguson, 1997; Smith, 2001; Tuan, 1998). They had lost their objectivity of the natural world (Nagel, 1986). They had lost their roots (Bird, 1993). The need to have roots is perhaps the most important need of the human soul (Weil, 1971).

Rootedness is important both to the individual and to the community. Persons without roots in a community are not able to support that community to be its best (McClay, 2014; Weil, 1971). Just as place is constructed on space based on the person’s experience at the place, place can slide back into the realm of being only space if the persons in the community are not able to understand and claim their place in the community (McClay, 2014).

It is important to examine the processes by which place is created and established in a world of diminished spatial barrier (Bird, 1993) and the rising intensity of urban life (Smith, 2001; White, 1979). The character of our space, in which people work and live, has been altered (Bird, 1993). There is a loss of the openness or wild places in exchange for the tight, confining spaces shared with other people (Bird, 1993; Entrikin, 1991; White, 1979). The old places are devalued and lost while new places of commerce are created (Bird, 1993). With the changes in place and the loss of their value to persons and communities a person may modify old behaviors or develop new behaviors towards a particular place (Gupta & Ferguson, 1997; White, 1979). The places in which men and women work and live are places that are made by external processes and the personal
narrative of our lives (Entrikin, 1991). People seek places that allow us to move beyond our work and personal relationships (Tuan, 1998). The place that people often seek is between the objective pole of science of the observed, sensible place, and the subjective pole of personal narrative and empathetic understanding (Entrikin, 1991). We often seek a place that is not here, but rather a place that is there (Entrikin, 1991; Tuan, 1998). The place may have significance only for one individual. Other individuals may have other places of significance (Gieryn, 2000a). These are places which can enliven the spirit and make us feel empowered (Tuan, 1998).

**Concept of Sense of place Regained**

There are three features to space: (1) physical location; (2) experiences of social processes and form; and (3) meaningfulness (Altman & Low, 1992; Gieryn, 2000a; Groat, 1995; Hammitt et al., 2006; Stedman, 2003). These align with the three elements of place discussed earlier; space as a location that is external to us, the sensible perception, and the binding of these two into a place. A space becomes a place for the individual as they develop an affinity by experience in the place (Entrikin, 1991; Gieryn, 2000b; Gupta & Ferguson, 1997; Tuan, 1975, 2012). People imbue a place with meaning through the social and political process to place making (Gupta & Ferguson, 1997). Aldo Leopold presents the ethic for the use of the land as a product of social evolution (Andrews, 2006; Flader, 1974; Udall, 1965). However each person needs to make their own journey in order to develop an ethic for the land or for a place (Flader, 1974; Fox, 2006; Vitek & Jackson, 1996). The land ethic changes humanity from conqueror of the land to being a member and citizen of the land (Leopold, 1949). The development of a
personal ethic is tied to the realization that we, as men and women, are part of the land and part of the environment (Muir, 1911; Taylor, 1996; Udall, 1965). Humanity may be dominant, but we are a part of an eco-system.

Contributions to the idea that humanity is a part of the eco-system arise from fields of study related to commerce and harvest. They speak of the need to recognize the values and utility of the land and sea. Aldo Leopold provides a philosophy of a land ethic coupled with his sense of individual obligation to ensure the health of the land (Flader, 1974). This philosophy trends towards use of the land through personal stewardship to protect and preserve the biotic community of the land (Andrews, 2006). A land ethic provides for a sufficient and managed harvest from the land with man as a member of the land community (Leopold, 1949). Similarly for the sea, Rachael Carson, writes of rhythms of the sea which provides its many species (Carson, 1955) and the need to understand the relationship between the fishermen and their villages and tides and currents that support this ocean harvest (Carson, 1941). Pablo Neruda carries this concept forward when he writes in his “Ode to the Sea”; “We are meager fishermen,/ Men from the shore/ Who are hungry and cold/ And you are our foe” (Neruda, 1970). The fishermen’s relationship to the sea is one of fear but it is also one of gift taking. The fishermen’s story is one told from experience. It is a narrative of the sea which is their place.

There is an interconnectedness between humanity and the land and the sea (Taylor, 1996). John Muir spoke to this in the early 1900's when he wrote that we will find everything “hitched” to everything else in the universe (Muir, 1911). If we pull one
thing, other things react. Humanity as a whole, and each individual, is part of this connectedness (Carson, 1941; Entrikin, 1991; Leopold, 1949; Taylor, 1996; White, 1979). Humanity believes in the value of these places (Tuan, 1974). When those places are threatened people become concerned (Bird, 1993; Smith, 2001). It is important that our connectedness to these places is not lost (Bird, 1993; Gieryn, 2000b). This connectedness to a place is expressed in numerous studies and other works as an emotional experience bound to a place (Groat, 1995; Stedman, 2003; Tuan, 1974, 1975, 1998; Vaske & Kobrin, 2001). These locations, whether they are natural or human-made, are specific places that are lived in or visited. These places are the sites of human experiences. Sense of place is arguable based on personal experience and a personal discovery with links to the more basic idea of self. This forms the personal narrative and the emotions that are tied to the place. This sense of attachment by experience is expressed in stories of the American experience that tell of the connectedness of people to the land and to the idea of freedom in the land. Writing of the broken dream of America during the tragedy of the dust bowl, John Steinbeck expresses the idea that people are part of the land. They are born on the land, and they work the land, and they die on the land, and this causes them to own the land. It is their place. The tenant farmer cries out, “Sure, … it’s our land…We were born on it, and we got killed on it, died on it. Even if it’s no good, it’s still ours….That’s what makes ownership.” (Steinbeck, 1939). Steinbeck writes about what Kant asserts, that a physical place is imbued with special meaning by human experience. The land becomes known. The people give themselves to the land and the land becomes theirs. Robert Frost writes of this same claim in his poem
“The gift outright,” Figure 2 (Frost, 1969). The people surrender themselves to the land and become part of its story.

The gift outright.
by Robert Frost

The land was ours before we were the land's.
She was our land more than a hundred years
Before we were her people. She was ours
In Massachusetts, in Virginia,
But we were England's, still colonials,
Possessing what we still were unpossessed by,
Possessed by what we now no more possessed.
Something we were withholding made us weak
Until we found out that it was ourselves
We were withholding from our land of living,
And forthwith found salvation in surrender.
Such as we were we gave ourselves outright
(The deed of gift was many deeds of war)
To the land vaguely realizing westward,
But still unstoried, artless, unenhanced,
Such as she was, such as she would become.

Figure 2. The gift outright by Robert Frost

Jack Kerouac speaks to the expanse of America yet it is coupled with a sad inability to claim the land in On the Road. His protagonist dreams a western dream of freedom and potential but is pulled back into the tight and unyielding life in which he is captured. He sits and looks west, “… all that raw land that rolls in one unbelievable huge bulge over to the West Coast, and all that road going, and all the people dreaming in the immensity of it …”. He dreams of a new life and new opportunities (Kerouac, 2003).

There is a shift within society of re-claiming the dream of being joined with the land, of a re-awakening of the spirit of Thoreau and Muir. These two nature writers speak
not only of the joining with the land but a claiming of that union with the land. They call people to stand up and escape the confines of culture and civilization and to walk in and with nature. Appreciation of a place within a natural setting is also captured in the work of Leopold and Carson. These writers provide the background and basis for environmental movement of the 1960's and 1970's (Andrews, 2006). Reflecting Kant, our understanding of the world, beyond just knowledge of the world, can be raised to a new level as we examine the relationship between the world and ourselves (Nagel, 1986; Snyder, 1990). This relationship may be better understood within the concept of a sense of place. Individuals with a strong sense of place may be more likely and more able to expand their personal view from their individual viewpoint which allows them to observe the world from a different perspective (Nagel, 1986). This new perspective includes a more in-depth understanding of one’s self and a clearer understanding of the rest of the world. Ultimately we are able to transcend our particular viewpoint and develop an expanded consciousness that takes in the world more fully (Nagel, 1986). Thoreau highlights this thought in his journal entry for January 7, 1857, “I enter some glade in the woods where a few weeds and dry leaves lift themselves above the surface of the snow and it is as if I had come to an open window. I see out and around myself” (Thoreau, 1906). Thoreau may be seen as the genesis point for American self-realization in nature. He writes of beyond himself and of a joining with something great and peaceful. “It is as if I always met in those places some grand, serene, immortal, infinitely encouraging, though invisible companion and walked with him. There at last my nerves are steadied ..” (Thoreau, 1894). Theodore Roosevelt expresses a similar feeling when he
writes; “Under the great pines the evening was still with the silence of primeval desolation. ... Every slight noise made my pulse throb as I lay motionless on the rock gazing intently into the gathering gloom” (Roosevelt, 1904). This style of literature, nature writing, nurtures the image of the wild and unsettled American continent as an article of cultural nationalism (Buell, 1995). Tuan expresses place in terms of landscape or a view which once imprinted in our minds we are able to recall and feel empowered (Tuan, 1998). Tuan quotes Jay Appleton, *The Experience of Landscape*, as seeing landscape in two parts. In the first part the observer is in the refuge of a familiar place. The second part is the 'prospect' of the observer’s view of the unfamiliar terrain that lies ahead of them. It is the familiar refuge that we find safe whether it is a natural place or our own laid-stone hearth. From our refuge we are able to see the world around us and take stock of its dangers as well as its opportunities. Tuan captures these sentiments as place and space. Place as refuge is a site of confinement but stability. Space is a site of freedom yet of vulnerability. Tuan's perspective brings light to the words penned by Frost in “Death of the hired man”. The hired man returns from the prospect of the wider world to the farm and to the familiar confines of the upper room. The hired man had ventured out to seek opportunity, but in the end he returns to his home, to a place of safety, to die (Frost, 1915). Both the narrative concept and the ideas of landscape relate to a subjective versus objective perspective in sense of place. There is a gap between our subjective and objective view of place (Entrikin, 1991). In the subjective we are part of the time and location of the space. We are standing in it. We are the subject of the narrative. In the objective we transcend the here and the now of place (Nagel, 1986; Tuan, 1998). We
become part of the far landscape, the unfamiliar and unsafe distant terrain (Vitek & Jackson, 1996). We are aware of this gap in our lives (Tuan, 1998). This gap is the dichotomy of our lives as men and women. On one side is the vulnerability of freedom in the wild places. On the other side is the stability of the familiar with its confinement and crisis of daily activity (Entrikin, 1991; Lawrence, 1923; Tuan, 1998). The familiar is a place of our own construction, but it may be empty of meaning. The familiar place may be without essence of life (Entrikin, 1991). To establish a better place people must give it narrative. A place must have a story in order for it to have meaning. Every human activity has the potential to be a personal narrative or a community narrative. Each narrative tells a story of the interaction between people and a location whether that location be a house, and orchard, or the entire planet. Each person has numerous narratives in their lives. Human history is a compilation of these personal narratives and community narratives. The human race has common narratives and will continue to have such narratives for as long as we exist. In his story “The green hills of earth” Robert Heinlein gives a song to the wandering, blinded space-man (Heinlein, 1951). The song begins with the with the stanza,

Let the sweet fresh breezes heal me  
As they rove around the girth  
Of our lovely mother planet  
Of the cool, green hills of Earth

and concludes with,

We pray for one last landing  
On the globe that gave us birth;  
Let us rest our eyes on the fleecy skies  
And the cool, green hills of Earth.
This plea is similar to what the hired man seeks in Frost’s “The death of the hired man”, a place of peace and healing, and a place to return to and to die. These fictional stories relate to the same feelings and ideas and meaning as the true stories of men and women. Their lives enhance the land and can be part of nature. Their lives are the sensible element described by Kant (Casey, 1997). Their experiences and lives bind in a relationship with space that makes it a place. Their stories are the life narratives that give the place meaning. This current research investigates the processes of experience and emotion that people feel for a place. The stories they tell relate their experience and expose the emotion that they feel. Narrative is a defining aspect of sense of place, it enables people to make and maintain a place (Sack, 1997). The narrative of a person’s experience and knowledge of a place makes it meaningful and secure (Canter, 1977; Entrikin, 1991; Tuan, 1977). However beyond the security of the place is open space which is freedom but without security. With this freedom comes the vulnerability of loss of control (Tuan, 1977). It is this threat beyond our place that Roosevelt speaks of above as the 'gathering gloom' (Roosevelt, 1904). The concept of narrative may also be seen in Gary Snyder's poem “Shark Meat” in which the shark, the feared denizen of the sea, prowls the world's oceans but its death is here. The shark is in this place. The death of the shark and the eating of the shark give meaning to this place. It is the subjective view with which people empathize (Snyder, 2002). It is a narrative from which we can understand where we are. Deborah Tall relates the importance of narrative and dwelling in her book From Where We Stand, and incorporates a concept of narrative song (Tall, 1993). Tall affirms there is an authentic voice to place which provides a living narrative. This
harkens to earlier American literature with Walt Whitman's "I Hear America Singing"; “I hear America singing, the varied carols I hear,/ ... Each singing what belongs to him or her and to none else” (Whitman, 1995). Our response to manifest destiny of the past is to now claim our place within the rhythms of life. Within the ecosystem there is likely a species that has primacy (Taylor, 1996). But that primacy is not separate from the ecosystem, rather this dominant species is bound to the ecosystem and is a part of it. If the ecosystem is tipped in one direction or the other there are reverberations throughout the system. This is as John Muir said that if you pick any one thing and pull on it you will find that it is hitched to everything else in the universe (Muir, 1911). This is also reflected in the Gaia theory (Lovelock 2000) which sees everything within Earth’s biosphere being intimately connected to everything else (Flannery & deCarvalho, 2006). In a rediscovered natural setting the concept of humanity's place in the ecosystem is better defined as being a part of it rather than being the master of it.

**Radical Ecology, Deep Ecology, and Eco-Feminism**

Regaining a passion for place during the latter half of the 20th century and carrying forward into the 21st century is part of a broader societal movement to reach a peace with nature. This peace with nature is based on a stronger understanding of humanity’s place in nature. As western society moved out of the Renaissance and through the Enlightenment and into the modern and post-modern eras, the importance of place and sense of place waxed and waned in the popular mind. However from the Renaissance to the present day there is a straight line of the duality of civilization versus nature. This duality became prevalent during the Enlightenment which relegates nature to a
subservient position under the economic engines of the modern era. In the Enlightenment’s modern world view nature was for the use of civilization as a resource to satisfy for the needs of the economies and the societies which existed with them. Modernity believed itself to live on top of nature (Spretnak, 1999). Modernity placed technological innovation and economic expansion at the center of importance. For modern society this promised freedom from the limits of nature and provincial ties to place. The natural world was viewed as a mere externality of modern economics.

Strength derived from place were viewed as a primitive precursor to modern sophistication (Spretnak, 1999). As presented by Spretnak, in the modern world view sense of place was no longer important. However, as the world entered an age of new industry and new economies society realized the need to support the natural resources they used in order to allow their own economies to continue.

The world view of a separate and subservient nature is considered a shallow ecological view (Naess, 1973). Radical ecology emerges in the latter half of the twentieth century to address this crisis over the exploitation of nature by industrialized society (Merchant, 2005). Radical ecology acts on the premise that dominion of nature by the industrialized, civilized, and cultured societies is flawed. This feeling of supremacy from the Enlightenment entails not just dominion over nature but also of other humans along the lines of race, class, and gender (Littig, 2001; Merchant, 1989, 2005; Plumwood, 1993; K. Warren, 2000). The persons and resources dominated by the civilized societies are generally in the less-industrialized and non-industrialized societies. The deep ecology movement responds against this sense of dominion by industrialized society. Its focus is
to recognize and reclaim humanity’s whole-field relationship with nature. Humanity is not inserted into nature; it is a part of nature (Naess, 1973). The importance of nature is beginning to be realized for its connections to and influence on humanity (Spretnak, 1999). Deep ecology recognizes nature not just as a resource to the societies and the economies and the industries, but as an alive entity equal to humanity with a right to live and blossom (Adams, 1993; Naess, 1973; Naess & Sessions, 1995; Snyder, 1995). Gary Snyder states that the ethics and morality of acting on an understanding of our interdependence with nature is more than merely being nice to squirrels. Primary among a list of the basic principles of deep ecology is that both human and non-human life have values in themselves (Naess & Sessions, 1995). The call for a transformation of humanity’s understanding of its interdependence with nature requires that humanity make peace in their relationship with nature (Hallen, 1995). An understanding of humanity’s interdependence with the natural world is strengthened by feminism in the environmental movement, known as eco-feminism (Hallen, 1995).

Eco-feminism focuses on the relationship between women, society, and nature (Littig, 2001; Plumwood, 1993). Eco-feminism is dedicated women’s common goal of continuation of life on earth (Merchant, 2005). This goal is often perceived in the popular mind as being under the guise of earth-mother or co-creator. The goal of life on earth is viewed as preferable over the mechanization of nature in support of new economies that grew up in modern time (Merchant, 2005; Plumwood, 1993). From deep ecology the need to recognize the partnership between humanity and nature takes root as eco-feminism (Merchant, 2003; Ruether, 1993). Eco-feminism seeks to replace the
domination of nature with a life-affirming culture (Hallen, 1995; Merchant, 2003; Ruether, 1993). This view may also be found in the Gaia theory as proposed by Tim Lovelace (2000). The Gaia theory is based on a hypothesis that the entire range of living matter on Earth is a single living entity (Lovelock, 2000). The entity is referred to as Gaia, the name of the ancient Greek female deity that was the mother of their pantheon of gods. According to the theory the entire biosphere of the earth, including the atmosphere, the oceans and the soils, constitutes a feedback loop which seeks optimal physical and chemical environment for life on Earth (Lovelock, 2000). At this point there is a juncture with eco-feminism as both seek a flourishing life on Earth. This is at the heart of sustainability and it is the women of the world who are more in touch with the need to live with and support the ecology which in turn is supportive of their homes and villages. The women are the ones that interact with the gardens and the streams and the forests for the sustenance of their families. Eco-feminism recognizes not only the complexities of the Gordian knot that ties humanity to nature but also the sacredness of that relationship and the sacredness of where it happens (Littig, 2001). This knot ties the perceived sensible part of our lives to the broader external. Two examples of the potential effect of women acting in support of their environment are the Chipko movement in India and the Gloucester Fishermen’s Wives Association (GFWA) of Gloucester, Massachusetts. The Chipko movement protects the forests of northern India through non-violent resistance and embraces, by hugging, trees to protect them from being felled. The landmark event in this struggle took place in 1974, when a group of peasant women acted to prevent the cutting of trees and to reclaim their traditional forest rights. The action of these women
and the organization continues to support the formulation of people-sensitive forest policies in India (IISD, 2015). The GFWA continues to fight against oil drilling in the fishing grounds on the Georges Banks in the Atlantic Ocean. The GWFA and other organizations were successful in preventing this in the 1970's. It continues to fight for the protection of these fishing grounds which provide a livelihood for their families and their communities (GFWA, 2015).

There are three vision within eco-feminism; the feminist vision, the sacred vision, and the environmental vision (Brammer, 1998). An interlinking of these three visions forms the basis of eco-feminism (Barton, 2002; Brammer, 1998; LaChapelle, 1995). The idea of sacredness in eco-feminism can help refocus issues dealing with destruction of environmental complexity, supporting wise use of resources, and relinking humanity to the environment. The implied sacredness of woman-kind is often extended to an earth-mother element. The meaningfulness of the sacred element of eco-feminism may have been lost by industrialized societies (Merchant, 2003; Plumwood, 1993). Eco-feminism is a call to renew humanity’s our relation with nature to one of respect in order to live in harmony with the resources that nature can provide.

The current research does not seek Gaia or a mother-goddess as sacred; it seeks a view of place as sacred. Sacredness is a higher plane of relationship. Individuals may interact with something without it being sacred. But if the relationship is held in high esteem it may reach the plateau of being sacred, i.e., venerated and set apart. A person or thing is set apart and designated as sacred when it is unique or extraordinary (Merriam Webster, 2014; Streng, 2014). There are narratives and stories that connect a society or a
person to sacredness of concept or of place (Merchant, 2003). These narratives act as connecting points for our person. These narratives are the third element that binds the sensible to the external as described by Kant (Casey, 1997).

The duality of civilization versus nature arose during the Enlightenment and was carried through into the post-modern era. The rise of the duality in the Enlightenment coincided with the rise of science and a separation of what was studied from who was studying it. The observers were no longer part of nature; they became removed and above nature. Creation was divided into that which was civilized and controlled and in that which is wild or natural. This duality is seen in Botticelli’s (1482) Pallas and the Centaur, Figure 3. The picture, painted in the middle portion of the Renaissance, foreshadows the duality of civilization to nature which will rise during the Enlightenment. In the painting Pallas Athena, representing knowledge and civilization, is shown mastering and controlling the wild centaur representing the sensual and untamed side of nature (Deimling, 2007; Gombrich, 1972). All of creation was parsed into the part that is civilized and the part that is wild.

The views of the Enlightenment may have been better represented by a man taming the beast since in the duality of civilization versus nature women are often positioned with nature while men are seen as the civilized part which will subdue and rule nature (Littig, 2001; Merchant, 1989, 2003; Plumwood, 1993). This male versus female duality is characterized on the female side as the earth-mother, as passive reproductive natural animals in an un-reflexive expiring of life (Plumwood, 1993). However to place women in this background of civilization denies the activities of
women and their many and varied roles in the life of their communities. It is important to recognize the duality of men and women that has come to us from the Enlightenment; the separation of civilization from the natural world, and the primacy of civilization over nature and of man over woman that this view propagated. The inferiority of nature to civilization and of women to men in the West is tied to this duality (Plumwood, 1993).

Figure 3. Botticelli’s Pallas and the Centaur (Botticelli, 1482)
**Sense of place as a discovery**

In order to develop a process for the current research on sense of place several concepts are investigated. In exploring whether sense of place is a value, the Schwartz human values are investigated. These ten values postulated by Schwartz (1992) are used in sociology and other sciences as a basis for understanding human action (Casey, 1997). The ten values shown in Table 1 are derived by Schwartz through interviews with persons of various cultures and in 20 countries (Casey, 1997; Schwartz et al., 2001). The ten values in Table 1 are shown with capsule definitions of each value regarding the central motivational concern of the value (Bilsky & Schwartz, 1994). Bilsky and Schwartz (1994) define values as being: (a) concepts or beliefs, (b) which establish desirable end states or behaviors, (c) transcend specific situations, (d) guide selection or evaluation of behavior and events, and (e) are ordered by relative importance (Bilsky & Schwartz, 1994). In addition, the values presented by Schwartz all have a motivational content that provides an impetus for human action (Bilsky & Schwartz, 1994).

However, review of these values leads to the question of whether the concept of sense of place is an action supported and driven by human values and goals? It may be argued that even though the concept of sense of place is related to several of the ten values, e.g. security or tradition, there is no value listed in the Schwartz list of values in Table 1 that can be realized as identical. This still leaves open the question of whether sense of place may be considered a personal value. Using the previously mentioned definition of a value (Bilsky and Schwartz 1994) it can be argued that a sense of place meets each of the five points of the given definition of a value. The first of the five points is the value is a concept or belief. Sense of place is the concept or belief by an individual
concerning their relationship to a specific place. This belief is not solely in the physical. It is in the experiential in relation to self and social process, as well as emotional.

Regarding the second point, sense of place establishes a desirable end-state for the individual in relation to the place but more so in relation to themselves. On this second point the peace or joy or other emotion that a person feels either when they are at their place or remembering their place is a desirable end-state. For the third point the person’s sense of place transcends specific situations in their lives. Sense of place is a part of the person, and it does not rise and fall. It is a constant which can provide a base and support for the person’s life and their actions. Regarding the fourth point of the definition a person’s sense of place can guide them in their behavior or events beyond those associated with the place. A desirable end-state is established by the person’s sense of place. This preference for the preferable as it is referred to by Rokeach (1970) is available to all situations and as such can be a guide in life situations. The fifth point of the definition of being ordered with other values is also relevant as sense of place can be ordered with or against other personal values. The values presented by Schwartz all have a motivational content that provides an impetus for human action. However the impetus that is provided is available for and transcends a specific place. Action supporting a specific place is considered place attachment, but sense of place is different from place attachment. Although sense of place may lead to place attachment, as a value sense of place is broader than action for a specific site of attachment. Sense of place guides the person’s outlook and activities across the entire spectrum of their life.
<table>
<thead>
<tr>
<th>Motivational value</th>
<th>Description</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Power</td>
<td>Social status and prestige, control or dominance over people and resources</td>
<td>Social power, wealth, authority, preserving public image</td>
</tr>
<tr>
<td>Achievement</td>
<td>Personal success through demonstrating competence according to social standards</td>
<td>Successful, capable, ambitious</td>
</tr>
<tr>
<td>Hedonism</td>
<td>Pleasure or sensuous gratification for oneself</td>
<td>Pleasure, enjoying life</td>
</tr>
<tr>
<td>Stimulation</td>
<td>Excitement, novelty, and challenge in life</td>
<td>Daring, a varied life, an exciting life</td>
</tr>
<tr>
<td>Self-direction</td>
<td>Independent thought and action--choosing, creating, exploring</td>
<td>Creativity, freedom, curious, independent, choosing own goals</td>
</tr>
<tr>
<td>Universalism</td>
<td>Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature</td>
<td>Social justice, broadminded, world at peace, wisdom, a world of beauty, unity with nature, protecting the environment, equality</td>
</tr>
<tr>
<td>Benevolence</td>
<td>Preservation and enhancement of the welfare of people with whom one is in frequent personal contact</td>
<td>Helpful, forgiving, honest, loyal</td>
</tr>
<tr>
<td>Tradition</td>
<td>Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion impose on the self</td>
<td>Accepting my portion in life, devout, respect for tradition, humble, moderate</td>
</tr>
<tr>
<td>Conformity</td>
<td>Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms</td>
<td>Obedient, self-discipline, politeness, honoring parents and elders</td>
</tr>
<tr>
<td>Security</td>
<td>Safety, harmony, and stability of society, of relationships, and of self</td>
<td>Family security, national security, social order, clean, reciprocation of favors, sense of belonging</td>
</tr>
</tbody>
</table>

from Bilsky & Schwartz, 1994
Symbolic interactionism is a key concept in the modern understanding of the self. Symbolic interactionism sees meaning for individuals arising in the process of interaction between people (Blumer, 1969). The meaning of a thing, including a specific site or geographic location, for an individual arises from the interaction of the individual with other people relating to the thing (Blumer, 1969; Bruner, 1990; Geertz, 1973). Meaning is developed for individuals through their interaction with the world (Bruner, 1990). Meanings vary based on the individuals patterns of life within the world and the society in which they have a role (Geertz, 1973). Meaning is imposed on an individual’s experience as things are drawn out of their mere actuality and become symbols (Geertz, 1973). These symbols help the individual make sense of the world and of themselves (Bruner, 1990). Symbolic interactionism sees meanings for individuals as social products (Blumer, 1969). Blumer (1969) states that symbolic interactionism rests on three premises. The first premise is that individuals act towards things on the basis of the meaning the thing has for them. The second premise is that the meaning of a thing arises out of social interaction. The third premise is these meanings are handled in an interpretive process used by the individual in dealing with things they encounter (Blumer, 1969).

In his review of new concepts in the sociological discussion of self, Callero (2003) concedes there is a gulf between the post-modern view of self and symbolic interactionism. The post-modern view incorporates a break from the values of the Enlightenment which are viewed by the adherents of post-modernism as constraining to the individual with power established external to the self (Callero, 2003; Sim, 2011;
Stryker, 1994). The individual separated from an external power is decentered in the post-modern world and from that perspective is without depth or authenticity (Gecas, 1994). This does not imply that the self has become obsolete (Stryker, 1994). The break from the external sources of power of the Enlightenment including economy, church, and regional culture. The individual is freed to become its own self. The power of the self may now reside in the individual. Steinbeck writes of this in *East of Eden*, in the characters’ discussion of the word ‘timshel’. Timshel is drawn from the Biblical story of Adam and Eve’s expulsion from the garden. In this story timshel is interpreted as ‘thou mayest’. Even as they are driven away from the presence of God they are given this gift of choice. Adam and Eve, and by this allegory all of humanity, have the opportunity to choose. They may choose their path in life. They may choose their actions. They may choose between the poles of good and evil. Humanity has the capacity to discern its paths and each individual has the capability to choose their path (Steinbeck, 2002).

In this choice is the power of the self. The individual may choose its own role within society (J. H. Turner & Stets, 2006). Self direction of the individual is a primary tenant of symbolic interactionism. Individuals establish their personal goals and continually evaluate their movement toward their goals (Charon, 1992; Stets & Carter, 2012). They evaluate their actions in relation to their environment and an internal identity standard (Stets & Carter, 2012). Symbolic interactionism relies heavily on meaning of things, including places, for the individual. These meanings are a product of the social interaction (Bruner, 1990; Geertz, 1973; J. Kinch, Falk, & Anderson, 1983; J. W. Kinch, 1963). These meanings may vary according to individual’s role. They may be utilized
and modified by the individual through their internal interpretive process (Blumer, 1969; Charon, 1992; Meltzer, Petras, & Reynolds, 1975). This process of interpretation by the individual includes the individual seeing themselves within their culture and within their social interactions (Blumer, 1969; J. Kinch et al., 1983; Stets & Carter, 2012; J. C. Turner & Oakes, 1986). This ability to identify the self and to think of things and social interaction in relation to the self is reflexivity.

Social interaction and interpretation of those actions in relation to the self is reflected in the individual’s values. A value is an enduring belief in a preferred end-state and as such guide individuals in their modes of conduct (Braithwaite & Law, 1985; Rokeach, 1970; Schwartz, 1994). An individual’s values are intricately connected with their beliefs and emotions (Hansson, 2004). As such these values are the structure of an individual’s relation to society and guide how the individual reacts in the culture. In Robert Ruarch’s *Something of Value*, the title refers a Basuto tribal proverb, “If a man does away with his traditional ways of living and throws away his good customs, he had better first make certain that he has something of value to replace them” (Ruark, 1955).

Value is an evaluative notion, or norm, that may or may not lead to action (Railton, 2003). The individual’s role choice follows the values they hold and the personal and social norms that are part of their life (Charon, 1992). The values a person holds are rooted in their life within their society and culture (Benedict, 1934; Geertz, 1973; Gintis, 2007; Rokeach, 1973; Schwartz, 1977, 1994) A value supports modes of individual conduct as an imperative to action (Rokeach, 1970). Rokeach interprets Lovejoy in saying a value is not only a belief about a preferable state, but it is a preference for the
preferable (Braithwaite & Law, 1985; Lovejoy, 1950; Rokeach, 1970, 1973). Since values provide the structure on which individuals build their lives their values become the source of their beliefs and their actions. The individual establishes their personal values, and ownership or commitment to these values by assuming responsibility for their actions as guided by these values (Denzin, 1992). These become the normative guides for the individual and may be societal norms or personal norms. These norms lead to action within the individual’s role choice. The norms establish how things ought to be for the society and for the individual. It guides the individual’s actions to attempt to succeed in complying with whatever the norm prescribes (Railton, 2003). As the individual travels through life they may add or subtract from their values which in turn will have an effect on their beliefs and actions. The individual by examining their own life and their actions is able to evaluate and interpret their lives through reflexivity in relation to their internal identity standard. The selection of role by the individual arises from this reflexivity of the individual (Stets & Carter, 2012).

For adherents of symbolic interactionism a full understanding of the self begins with the notion of reflexivity (Callero, 2003; Gecas, 1994; Stryker, 2008; Umpleby, 2010). Callero presents an emerging sociological understanding of the self which centers on three organizing concepts: (a) power, (b) reflexivity, and (c) social constructionism (Callero, 2003). Human reflexivity is the capability of persons to view themselves as objects of thought. Through reflexivity the individual is aware of their interaction with other persons and their environment. The individual can perceive their experiences within
a broader social process (Callero, 2003; J. Kinch et al., 1983). Figure 4 provides a graphic illustration of reflexivity (Umpleby, 2010).

Reflexivity of the individual emerges from social experience (Callero, 2003). This ability to consider one’s own actions allows for agency and creative action by the individual and is at the core of symbolic interactionist theory (Callero, 2003; Gecas, 1994; Stryker, 2008). The ability of individuals to be reflexive allows for self-anchoring of the self (Gecas, 1994; J. C. Turner & Oakes, 1986; R. H. Turner & Schutte, 1981). This concept of the self consists of elements of social identity, traits of the individual, and physical characteristics (J. Kinch et al., 1983). Through reflexivity the individual is able to choose its role within society. Within society the individual interacts with other persons as well as with organizations and with objects. From the individual’s self reflexive nature these experiences are interpreted by the individual and their role is
reevaluated (Callero, 2003; Charon, 1992; Meltzer et al., 1975). People continually evaluate their actions in relation to their internal identity (Stets & Carter, 2012). This then becomes a reconstructive process (Callero, 2003; Charon, 1992; Meltzer et al., 1975; Stets & Carter, 2012). From its reevaluation of its self in society the individual may choose to continue, clarify, or change its role for societal interaction. The concept of symbolic interactionism is built on Mead’s view that an individual’s behavior is self-motivated (Gecas, 1994; J. H. Turner & Stets, 2006). An individual’s actions are not a biological process; rather it is a process of the individual’s social experience and activity (Callero, 2003; Stryker, 2008; J. H. Turner & Stets, 2006). Symbolic interactionism is an individual’s interpretation of the social constructs in which they find themselves (Stryker, 1994, 2008). Within the framework of symbolic interactionism the self is the motive power pushing the individual to behave in certain ways (Stryker, 2008; J. H. Turner & Stets, 2006).

The basic form of symbolic interactionism is that society shapes self, and self shapes social interaction (Stryker, 2008; Stryker & Burke, 2000). This concept may be extended so that social interaction leads to the person’s reevaluation of their chosen role in society and a clarification of that role. This reconstructive process may lead to a new self which has social interaction. And the reconstructive process continues through time as shown in Figure 5.
Following the ideas of symbolic interactionism Stryker proposes a more structured approach to address social life as largely taking place within a small networks of relationships rather than within society as a whole (Stryker, 2008). This structured symbolic interactionism sees large scale social structure (class, gender, and ethnicity) operating through intermediate scale structures (Stryker, 2008). There is an interdependence between the processes of individuals and their combined activities within society (J. C. Turner & Oakes, 1986). Individuals live and act in a world of shared social meaning (Brown, 1999; J. C. Turner & Oakes, 1986). Identity theory grew from symbolical interactionism and the view of the interchange between society and the self (Ickes & Knowles, 1982). People look at the world through the lens of their society’s customs and ways of thinking (Benedict, 1934; Gintis, 2007; J. Kinch et al., 1983). Individuality is a social property of the individual and their uniqueness may be described in terms of society and contrast to other individuals (J. Kinch et al., 1983; J. C. Turner & Oakes, 1986). Identity theory attempts to explain the conception that the individual has of
him or herself in terms of interaction within society (J. W. Kinch, 1963). The general theory is that an individual’s concept of themselves emerges from social interaction and in turn guides and influences their behavior (J. W. Kinch, 1963). Their behavior is guided by the values they learn through maturation and socialization within their culture (Benedict, 1934; Geertz, 1973; Gintis, 2007; J. Kinch et al., 1983; Meltzer et al., 1975; Schwartz, 1977). Role choice is a decision by the individual to meet the expectations of one role over another (Owens, Robinson, & Smith-Lovin, 2010; Stryker, 1994, 2008). The choice of one potential role over another reflects the relative importance the individual places on that role. The different role identities available to a person are organized by the individual in a hierarchy of roles. Role choice may change due to the situation but each choice is based on the individual’s values and personal norms as well as the societal norms they have accepted (Owens et al., 2010). The selection of a role is further based on the individual’s conception of their ideal self in the situation. Commitment signifies how deeply the individual believes in their role and indicates to themselves and to society by virtue of the identity and performance the importance of their chosen role (Gecas, 1994; Ickes & Knowles, 1982; Owens et al., 2010). This process of situational role choice by the individual is not just a trait characteristic but rather is a continuous process of affirmation of identity in interaction with other personas and objects within society. It is a continuously operating, self-adjusting feed-back loop for the individual (Owens et al., 2010). Identity salience is the acceptance and internalization by the individual of identity designations assigned by others within an organized system in which the individual participates (Ickes & Knowles, 1982; Owens et
al., 2010; Stryker, 1994, 2008). There may be multiple identities that are available to the individual one of which is chosen by the individual from their salience hierarchy to be invoked in the situation at hand or in a variety of situations. The choice of a role from the individual’s hierarchy is its significance or identity salience (Gecas, 1994; Ickes & Knowles, 1982). Salience is indicative of the individual’s assessment of the relevance of the role to the current situation (Allen, 2013). Commitment is conceived as ties to social networks, i.e. the reciprocity between society and self (Ickes & Knowles, 1982; Owens et al., 2010; Stryker, 1994, 2008; Stryker & Burke, 2000). Stryker hypothesizes that commitment is the immediate source of identity salience which is the immediate source of role choice (Stryker, 1994, 2008; Stryker & Burke, 2000). This connection is shown in Figure 6 as commitment impacts identity salience which in turn impacts role choice.

![Figure 6. Commitment influence on role choice](image)

Literature regarding self calls for more rigorous and empirical demonstrations of the relationship of self to society, specifically as it relates to symbolic interactionism and identity theory (Callero, 2003; J. Kinch et al., 1983; Stryker, 1994, 2008; J. H. Turner & Stets, 2006; R. H. Turner & Schutte, 1981). The ability to establish a basis for self-
anchorage is shown in Turner (1981) through a series of interviews related to individual’s self-conception. The interviews ask the participants to relate situations in which they felt a particularly vital sense of self (R. H. Turner & Schutte, 1981). The questions relate to specific events or instances in the participant’s life that the participant themselves choose. The emphasis is then on the participant describing their experience (R. H. Turner & Schutte, 1981). This enables the participant to be introspective in their responses and to divulge the feelings they experience. Providing an opportunity for the participant to describe an authentic experience conceptually allows the individual to feel good about themselves and to honestly express both positive and negative feelings about the experience (R. H. Turner & Schutte, 1981). This supports an open ended protocol for the interview which allows the interview to be supplemented by specific and objective questions specific to the purpose of the research (R. H. Turner & Schutte, 1981).

A different process for a reflexive view of the self is used by Kinch (1983). The process developed an inventory of self-image using twelve descriptive adjectives. The individual ranks each adjective which presents a specific trait of the individual on a 7-point scale as they see their station within the trait. The questionnaire used by Kinch (1983) is shown in Figure 7. The adjectives and the scale of scores for the self-image inventory are included. The inventory measures individual's self-concept of the traits provided in the inventory in relation to their self-perceived role. This is a reflexive measure of how the individual sees themselves. The inventory allows a description by the individual of itself as an object in a specific role (J. Kinch et al., 1983). The measure captures a specific time and a specific situation, i.e. the present, in which the individual finds themselves.
Within the study of sense of place it is important to ask: How does place affect the self? This is shown in Figure 8 as an overlay to Figure 5. There is a linkage of experience and place that creates a place-bound experience for the self. This narrative link constitutes an effect of place to self. Each instance of place affecting social interaction has the potential to lead to an interpretation by the individual of their role and clarification of that role. This potential is shown in Figure 8. The link of experience and

![Figure 7. Questionnaire used by Kinch (1983) for self-image inventory traits](image)
place to the individual’s role choice is the relational ‘why’ associated with sense of place of which the current research is seeking to establish a better understanding.

Figure 8. Relationship of experience and place to self and social interaction

based on:
I. Method regarding study of Sense of place

The current research is conducted using a mixed method of both qualitative and quantitative research. The qualitative portion of the research is conducted in the Part One interviews. This is followed by the quantitative research of Part Two. The qualitative approach to Part One enables the researcher to gain a perspective of each participant’s narrative through an in-depth interview (Denzin & Lincoln, 2003). The Part One qualitative portion is similar to the interview style of Turner and Schutte (1981). The Part One interviews ask participants about places in their lives and enable the participants to provide narratives about their places and to relate specific experiences. The Part Two telephone survey is similar to the process used by Kinch (1983). The Part Two survey allows the participant to be self-reflexive. The processes utilized on Part One and Part Two of the current research are explained in this chapter. Turner and Schutte (1981) utilize coding based on the participants’ statements and narratives to establish the typology of for place in that study. This is the relationship of Part One to Part Two of the current research. The narratives of the Part One interviews are transcribed verbatim and coded to develop a similar typology of experiences and emotions related to place. This typology is used to develop the survey questions for Part Two. The coding process keeps the focus on the Part One categories within sense of place as revealed during the interviews by the participants (Denzin & Lincoln, 2003). In Part One of the current
research the researcher is the instrument for measurement and codification of the data. The transcribed interviews are reviewed and the information from the interviews is classified and grouped into a typology of sense of place. The typology of sense of place provides a series of categories that can be used by the persons interviewed to describe their places and experiences during the Part One interviews. The generic process for moving from the raw data of the Part One interviews to the Part Two survey questions follows Creswell’s spiral of qualitative analysis as shown in Figure 9 (Leedy & Ormond, 2010). The review of the data from the Part One interviews looks for repetition of common ideas or categories across the interviews. This list is the basis for the typology of the narrative language representing the development of the participant’s sense of place. Through this process of interpretation and grouping into a typology the parameters of the data required for Part Two of the research are developed.

![Figure 9. Creswell's spiral process for qualitative analysis](image-url)
The two-phase approach allows the research to be conducted through a grounded theory method in which the researcher’s interpretation of the information gathered from the Part One interviews is used to inform and refine the analysis of sense of place (Denzin & Lincoln, 2003). Grounded theory provides guidelines for moving through the steps of the analytical process for the development, refinement and interrelation of the concepts discovered during the Part One interviews (Denzin & Lincoln, 2003). The Part One interviews capture the memories which may lead to a sense of place in an individual. The questions for the Part One interviews lead the participant through a discussion of a place that is important to them. The question are designed to (1) open discussion with the participant about a place that is important to them, and (2) to find out what makes the place important to them. The interviews provide a set of experiences and emotions that the participants have for their place. The interviews also provide a catalogue of words and phrases that are used to describe these experiences and emotions. The interpretation and coding of those experiences and emotions by the researcher create catalogue of language that form a typology of the events that lead to the individual’s sense of place.

In a manner similar to Allen (2013) the Part One qualitative portion of the current research is intended to capture memorable life experiences of individuals who have developed a sense of place for a specific site. Allen (2013) in her research sought out individuals who self-identify with an ecological identity. Allen (2013) and others have sought out individuals who are led by their identity to have an attachment to and to take action to protect the natural environment. The study of environmental concern and action based on place attachment and environmental affinity is well documented in literature
(Allen, 2013; Altman & Low, 1992; Casakin & Kreitler, 2008; Castro, 2006; Chawla, 1998, 2001; Guagnano et al., 1994; Guagnano, Stern, & Dietz, 1995). The current research is seeking to understand why individuals develop a sense of place. This sense of place may be the basis of an ecological identity which can lead to place attachment.

The current research seeks to determine what causes some individuals to develop a sense of place for a specific site. Within the body of literature related to place and sense of place no a qualitative analysis of the general population and the derivation of sense of place is found. The current research attempts to fill this void. This research will investigate the primary causes for a person to develop an affinity for a place and from this a sense of place for a specific geographic location.

The hypothesis of the current research is that individuals have strong connections to a specific site, as measured by the variable Strength of feeling, based on the importance of their experiences at the site. The individual’s affinity, based on the strength of their feelings for the site, will be stronger based on the importance of their experience at the site. In order to determine the validity of this hypothesis the current research investigates people’s relationship to specific sites. In both Part One and Part Two of the current research the researcher inquires about the participant’s experience and emotional connection to the site. The Part One interviews are conducted with a mix of participants which include adults known to the researcher through kinship and other relationships as well as adults not known to the researcher. The Part Two survey is conducted as a telephone survey with randomly selected adults (18 years or older) living in the United
States without regard to any other conditions. The Part Two survey also collects demographic data from the survey participants.

II. Research - Part One Interviews

The character of Part One research aligns closely with the research conducted in Sweden by Gustafson (2001). The objective of Part One is not to develop a statistically representative sample but to obtain responses that may show the attributes for developing a sense of place (Gustafson, 2001). Gustafson’s interviews are semi-structured and allow for discussion with the participant in addition to recording responses to specific questions. Gustafson asks the participants to list the places they had lived and places that are important to them. These discussions focus on what these places mean to the participants. The discussions are used to arrive at ideas and categories which form a typology describing the attribution of meaning to the places. Manzo utilized this qualitative method in her review of New York City metropolitan residents (Manzo, 2005). Manzo uses an open ended interview in her research. She has a list of questions that she uses in the interview but she also goes beyond these questions in order to develop a better understanding of her subject. This allows the interview to be supplemented by specific and objective information specific to the purpose of the research. She investigates both the experiential and emotional aspects of a person’s attachment to a place.

The Part One interviews of the current research are conducted in person by the researcher. The interview participants are selected from various locations and represent varied backgrounds, numerous stations in life, as well as various lines of work. Some of
the participants are known to the researcher through work or other means, others
participants are not known to the researcher prior to being solicited by the researcher to
participate in an interview. Two groups of persons are solicited for the Part One
interviews. First are people known to the researcher. These non-random participants are
known to the researcher by kinship or as acquaintances through social groups and
business relationships. These people are known to have traveled beyond a single area and
to have broad experiences. In order to avoid a bias of people of similar life history to the
researcher a second group is solicited. The potential bias is a presupposition by the
researcher that only persons selected due to certain specifics of their lives and
backgrounds will have the capability to speak to the idea of sense of place or a favorite
place. An example of the need to interview beyond those persons known to the researcher
and about whom the researcher had assumptions regarding their sense of place is the case
of a man the researcher met in Chicago. This event happened several years before the
start of the research. The young man worked at a hotel on the south side of Chicago. He
told the researcher that he had been born on the south side of Chicago and had lived there
all his life. When the researcher spoke to him he was in his mid to late twenties. He said
that he had never been in downtown Chicago, which is a distance of about five miles. He
had not traveled very much at all, but it seems that he had a highly developed sense of
place for the south side of Chicago and saw no need to leave it. Other people may be like
him and may never have felt the need to leave their home locale, but they may still have a
highly developed sense of place. It is imperative that the Part One qualitative research
include individuals of varied backgrounds and who may or may not have ventured
beyond their home area. The intent of the current research is to determine the basis for
developing a sense of place, both for the young man who had lived his life on the south
side of Chicago, as well as others who may have had broader experiences. The second
group of participants is comprised of people who are not known to the researcher. The
broader sample of known and unknown participants ensures that a bias of similarity to the
researcher of outlook and life experiences is avoided. The group of persons not known to
the researcher is solicited in several public locations including at two university campuses
and the train station, Union Station, in Washington, DC. Of the twenty (20) persons
interviewed in Part One, nine (9), 45%, are known to the researcher. The participants
interviewed and the locations of the interviews are provided in Table 2. Table 2 also
provides notation on the relationship of the participant to the researcher.
Table 2. Location and relation of participants in Part One interviews

<table>
<thead>
<tr>
<th>Count</th>
<th>Location</th>
<th>Relation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>George Mason University, VA</td>
<td>Not known to researcher</td>
</tr>
<tr>
<td>2</td>
<td>Valdosta, GA</td>
<td>Known to researcher</td>
</tr>
<tr>
<td>3</td>
<td>Valdosta State University, GA</td>
<td>Not known to researcher</td>
</tr>
<tr>
<td>4</td>
<td>Union Station, Washington, DC</td>
<td>Not known to researcher</td>
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<tr>
<td>5</td>
<td>Valdosta State University, GA</td>
<td>Not known to researcher</td>
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<tr>
<td>6</td>
<td>George Mason University, VA</td>
<td>Not known to researcher</td>
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<tr>
<td>7</td>
<td>Valdosta, GA</td>
<td>Known to researcher</td>
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<tr>
<td>8</td>
<td>Valdosta State University, GA</td>
<td>Not known to researcher</td>
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<td>9</td>
<td>Union Station, Washington, DC</td>
<td>Not known to researcher</td>
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<tr>
<td>10</td>
<td>Valdosta, GA</td>
<td>Known to researcher</td>
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<tr>
<td>11</td>
<td>George Mason University, VA</td>
<td>Not known to researcher</td>
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<tr>
<td>12</td>
<td>Valdosta, GA</td>
<td>Known to researcher</td>
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<tr>
<td>13</td>
<td>Union Station, Washington, DC</td>
<td>Not known to researcher</td>
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<tr>
<td>14</td>
<td>Fairfax, VA</td>
<td>Known to researcher</td>
</tr>
<tr>
<td>15</td>
<td>Union Station, Washington, DC</td>
<td>Not known to researcher</td>
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<tr>
<td>16</td>
<td>Union Station, Washington, DC</td>
<td>Not known to researcher</td>
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<td>17</td>
<td>Lorton, Virginia</td>
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<td>18</td>
<td>Fairfax, VA</td>
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<td>19</td>
<td>Fairfax, VA</td>
<td>Known to researcher</td>
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<tr>
<td>20</td>
<td>Fairfax, VA</td>
<td>Known to researcher</td>
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</table>
The questions used for the Part One interviews are provided in Table 3. The questions can be divided into three sections. First is the introductory section comprised of Questions 1 and 2. The foundational questions, Questions 3 and 4, introduce the topic of favorite place into the researcher/participant conversation and establish the initial locale for the dialogue. The topical section is comprised of Questions A through F. These questions cover topical areas of interest. Each of the topical questions may be followed by other questions to clarify the response of the participant. This follows an Informal Conversational Interview format with an Interview Guide approach as described by Patton (2002). Questions A and B in the topical section are related to the participant’s depth experience at the place. The last four questions in the topical section, C through F, explore the participant’s emotional connection to the place. The Part One script and other required information was submitted to the George Mason University Office of Research Integrity & Assurance (ORIA) for review and approval. The interviews were only begun after ORIA approval. The approved Part One interview script and the participant consent form may be found in Appendix A.
Table 3. Part One interview questions

<table>
<thead>
<tr>
<th>Section 1. Introductory Questions.</th>
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<tbody>
<tr>
<td>1. What type of work do you do?</td>
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<tr>
<td>2. What is important to you in your life?</td>
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<tr>
<th>Section 2. Foundational Questions.</th>
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<tbody>
<tr>
<td>3. Do you have a favorite place?</td>
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<tr>
<td>4. Describe that place to me.</td>
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</table>

<table>
<thead>
<tr>
<th>Section 3. Topical Questions (topics to be covered in the Part One interviews)</th>
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</thead>
<tbody>
<tr>
<td>A. When was your first visit to this place?</td>
</tr>
<tr>
<td>B. How often do you visit the place?</td>
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<tr>
<td>C. What is important about the place?</td>
</tr>
<tr>
<td>D. How would you feel if you could no longer go there?</td>
</tr>
<tr>
<td>E. How would you feel if the place changed significantly?</td>
</tr>
<tr>
<td>F. What types of emotions do you feel for this place?</td>
</tr>
</tbody>
</table>

The Part One interviews begin with the researcher’s introduction of himself and agreement by the participant to be interviewed and their signing of the informed consent document. Questions 1 and 2, the introductory section, enable the researcher to begin to develop a rapport with the participant. It is important that the interview be in a conversational style as the researcher believes that more information about the feelings a participant has for their place will be forthcoming in an informal discussion than from a didactic style of questioning (Cannell, Oksenberg, & Converse, 1977; Kreuter, 2008;
Williams, 1964, 1968). There may have been a problem with Question 1, “What type of work do you do?” If the participant does not have a job there is the possibility that the question may make participant feel embarrassed or less significant to the interview. The question is asked in order to start the dialogue between the researcher and the subject. The researcher believes that this question together with the second question in the introductory sectioned shows personal interest in the participant. Even though there are several participants that do not have a job, from the perspective of the interviewer, none of them balked at the question. Nor did any of them seem to resent the question. Participant that are still in college do not have a job but were working and studying to get work. Several persons are retried and do not work. Three women do not work outside of the home. One woman cannot work because of illness. Another woman does not currently have a job. The differences in the answers of these people are several. The persons that are retired said that they were retired, and they discussed their previous work. Those that do not work outside of the home responded that their family and home are their work. The two women who responded that they did not work spoke of previous work that they had done. The introductory conversation, the first two questions, with one of these women is given below.

Researcher. What type of work do you do?

Participant. Interior design.

Researcher. Is that in the DC area?

Participant. I am not working right now. I had to take time off for an illness.
Researcher. What would you say is important to you in your life?

Participant. Family. Shelter.

As the interview continued we returned again to her illness.

Researcher. Why was it that you left [the place we were discussing] and came here? Was it work or family …?

Participant. Health. It got sick and my brother was moving back to DC. Actually he was moving to Virginia. And he was like, “Come stay with us until you get better.” So I ended up in DC.

This woman vibrantly described her home in the Bahamas and another place in Florida. Neither this woman nor other that did not work, including the two that were not retired or in school appeared to the researcher as being reluctant to discuss their work status or were bothered by the question.

The second question in the introductory section of the Part One interview, “What is important in your life?” is asked in part for developing a rapport with the participant and to start a dialogue with them. This question is also asked to plumb the participant’s experiences and to start collecting words and phrases used by the participant that describe their lives. The responses to this question as well as Question 4, “Describe that place to me,” and the words used in the responses to the discussion around Questions C through F primarily guide the formulation of questions for the Part Two survey. Following the two introductory questions each Part One interview moves into the second section of the interview in which the foundation of the dialogue on place begins
The first of these foundational questions, “Do you have a favorite place?”, is to establish the place or in many cases the places that the interview participant feels are a favorite place for them. The term ‘favorite’ is used here since the interview is seeking a place that the interview participant enjoyed and could readily call to mind. The researcher believes that the place needs to be easily recalled by the participant in order for the dialogue to seek out the important attributes of place. However this terminology is changed in the Part Two survey to the place the participant has the strongest feelings about. Using the term ‘favorite’ in the instance of the Part One dialogue is appropriate in order that there is a place that may be discussed in the dialogue and for which the participant can describe their feelings. The second foundational question, “Describe that place to me,” is used to elicit more than a name of a place. Through that question and the discussion that followed the participant is led through a dialogue that allows the place, the experience, and the feelings for the place to be described.

When asked if she had a favorite place one woman responded “Can I have more than one favorite place?” to which the researcher responded, “Yes”. The discussion that followed touched on her current home and a place from her childhood. Another woman when asked the same question responded, “I have favorite places associated with different people.” In the dialogue that followed she described her experiences with different people at different places and the feelings she had for those places. Several of the participants named a place at the beginning of the interview as their favorite place and described their experiences and emotions for it during the dialogue and it was the only site described in detail during the interview. One young woman named her favorite city
and exclaimed, “And I am going there now.” Another woman named an island where she had vacationed several times as her favorite place. In describing her first visit there she said,

“And actually it is so special to me that the first time I went there when I got off the plane I said to myself ‘Oh my God I think there is something really spiritual here for me’ and I told my children that when I pass on to scatter my ashes there.’”

A man described his experiences as a child on his grandfather’s ranch. He described the experience and the emotions in detail and said that he had not thought about it for a long time. However other participants would mention and describe several places. They would begin with one site and later in the interview a second site might be introduced by the participant. One woman described her experiences at three places; at the beach, in a large city, and in her home. A man described his life in a large city where he had lived in the early part of his career and he also described his home. One woman told the researcher of the place where she was born and raised and where her family still lived and also of a place where she lived as an adult. In these instances the place that is initially mentioned by the participant is not the place that ends up being described in the most vivid detail by the participant. A man described a place he lived in his youth and then talked about his home with his family. By the end of the interview this man ended up describing a place where he had vacationed with his family. The shifting mode of what place was being described in the interview worked within the purpose of the interview as it gave the participant the opportunity to describe several places. Collecting the words and phrases of the interview participant’s experiences and their emotions for these places was the purpose of the Part One interviews. Through a combination of the
Interview Guide approach with an Informal Conversational Interview approach the researcher guides the discussion while the participant describing several places. If the participant began to wander too far off the topic the researcher could through conversation steer the dialogue back to a discussion of place.

Questions A and B in the topical section seek to establish the depth of experience the participant has at the place they are discussing. The memories about the first visit and how often the place was visited prepare the participant for the discussion opened by Question C, “What is important about this place.” The first two topical questions prepare the way for further dialogue describing the participant’s experiences at the place. A woman who named the zoo as her favorite place recalled the years that she had visited there and went on to describe what she and her friend did there. This woman was one of the two participants that did not have a job. There is a reference to this at the end of the quoted section below. She refers to it as her ‘situation’.

Researcher. What was the first time that you went to the zoo?

Participant. Actually it was back in the early 1990’s. Me and a girlfriend that I had back then went there just to hang out after work. And we were just get to talking and sitting around and hanging out and eating. You could get a drink of beer in the area. And watch the people and watch the animals. And kind of get in a spirit there and it kind of relaxes you. You don’t have to walk around. They have places for you to sit. You can enjoy the outdoors. It’s just a big park and it’s really nice.

Researcher. Do you go there often still?
Participant. No, I don’t. I stopped going after a while.

Researcher. Why was that?

Participant. Well I had some other issues to deal with. You know how you get caught up in your routine, your work, and then after work you have so many things to deal with. You have to go to the store. You have to clean up. You have to do something. But I wouldn’t do it. I suppose if I went up there and sit around and eat you know and just hang out and clear my head – it wouldn’t get done.

Researcher. You had responsibilities that you had that you had to take care of.

Participant. That I had to take care of – but I have been back since 2000 - since I have been in the shelter and I still felt that same relaxed comforting feeling, and I still got that when I go up there even though I am in the situation.

The young woman who was on her way to visit the city she had named as her favorite place responded;

Researcher. When did you first visit [the city]?

Participant. Last year. I visited it for a week for an economic seminar just on a whim. I had no real connection there. I had never been. I had been to a couple of cities in western Europe on the other side of Germany and went and fell madly in love with it.

Researcher. It is an amazing city.
Participant. One of my favorite things is just sitting in a park – a public park having a beer after dinner and people’s children are running around ….

Another woman spoke of her first visit to the place that was her favorite place with a friend who has since died. This was her only visit to this place.

Participant. That is my favorite place – associated with her. … that place was a harbor point … where the two of us took a bike ride one time. It was sort of a tension reliever for that point in our lives, and we just sat under a tree and watched the sail boats going in and out of the harbor.

Researcher. Was that you first visit to that place?

Participant. Yes – and my only visit.

Researcher. So you have visited that place – you may have gone past it – but you have not gone back to it?

Participant. No.

Researcher. What was important about that place?

Participant. I told you. It was like an escape point.

Researcher. For you and for your friend?

Participant. Yes, I think so. It had been a tough year at school, spring had come, and we made it through a rough winter. We were roommates at that time and had bonded and in that sense as roommates and as professionals working together and the two of us were both getting really run down by the whole thing - the work scene - and she and I said, “Let’s go somewhere.” So we got our bikes
out and rode out to this place by the harbor. And I think there is a certain symbol to it. You felt a certain freedom to it. There were no barriers. And it was just very peaceful until some guys started hitting on us and that ruined the whole scene – it was spring and the sail boats were out. I tried to recall that for her - I don’t know if I did a good job.

Researcher. When did you tell her that – while you were there?

Participant. No, when she was dying.

The final section of the Part One interview questions focuses on how the participants express their feelings and emotions for the place they are describing. The purpose of this portion of the interview is to capture words and phrases from the dialogue which the participant uses to express their emotional connection to their place. When asked, “What is important about this place?” a man who had spent Sundays on his grandfather’s ranch responded.

Participant. Well my grandfather – then and now I thought – was the smartest man I had ever met – my grandfather grew up wealthy, but his parents moved from Spain to Mexico. They had a big ranch there – then they left during the revolution but my grandfather never made it past first grade but he taught himself everything that he could get his hands on. He had a lot of stories for us – not just stories about his life but taught us about history – he taught us about the Golden Gate Bridge, and how it was built and how many people it took to build it and the material they used.
Researcher. That was because he had read about it or because he had worked on it as well?

Participant. Because he had read about it. He was an engineer with the railroad. For fifty-six years he worked for the railroad. … And - I think - I liked going there because I always felt safe there. I don’t know why I always felt safe there while I was growing up.

Participant. So I guess going on Sundays - to my grandfather’s on Sunday - he was my mother’s dad – I always felt safe there. Things were peaceful even with all the people - because it was a different environment. My grandfather was quiet but in control.

A young woman whose favorite place is a beach in South Carolina described why it is important to her;

Participant. I would definitely say it’s a place to relax and center myself. Especially being in school and lesson planning and getting ready to student teach - everything consumes your mind but when I go to the beach especially that place it just centers and calms me. I am a much laid back person anyway and it so it doesn’t take very long to calm me.

When the researcher asked her how she would feel if she could no longer go there she replied; “I think there would definitely be a sense of sadness.”
When the researcher asked the same question, of how she would feel if she could no longer go to the place she described, of the woman who had described a place she had been with a friend who had since died, she replied,

Participant. Mentally. It’s just a mental place. Physically it would be nice to see it again – but what I realize is there are places that have significant meaning to me but they would not be the same if I went back to them today. So they are better kept in a memory as a place because things will have changed. And perhaps some of the feelings will come back but what is different about it is [my friend] would not be there.

When the researcher asked a young the same question of how she would feel if she could no longer go to a picnic ground where she had often gone with her extended family she replied;

Participant. Oh that would be bad and I would be sad about it. And probably I am an activist and I haven’t really been part of anything but I would gather people and I would try to influence their thoughts and thinking and about the place and being closed down. And I would try to get some sort of support from someone and so that we can go speak to the government and try to get it open again. So that would be one of the steps that I would take. It is something that is close to the heart. And it that is a place that you enjoy going why would you want it to shut.
A young woman who had moved to the college the year before from another area responded to the question of how she would feel if she could no longer go to her place. The researcher also asked if she would be able to find another place. This question was not part of the original set of question but the researcher decided it would add an important aspect of responding to loss. The place that the young woman named as her favorite place is a rocky trail that borders a local river.

Researcher. If you could no longer go to Billy Goat Trail – if they were to close it up – how would that make you feel?

Participant. A little cut off actually. A little bit more confined. To stick with a society that I am not as tuned into yet – so Billy Goat is really just a way for me to clear my mind. And if that’s not there I think that I am more likely to be disheveled and just out of balance I guess.

Researcher. So do you think that you would be able to find another place – would you look for another place?

Participant. Definitely, definitely. I may try out Old Rag – but of course I would have to create a new sense of peace and serenity there too – a lot of that comes from the experiences you have with people too - the trips I have been on and the friends I have been with - I like those things about Billy Goat Trail. So you have to recreate those experiences.

Researcher. So it’s not just the rock climb that you – it’s who you are with.

Participant. Yes.
The researcher asked the same series of questions of a man in the Coast Guard who had named the Outer Banks of North Carolina as his favorite place.

Researcher. How would you feel if you could no longer go there? If it was no longer available to you?

Participant. I would be sad. I guess I would have to reserve myself to another beach - or a lake. We are not lake people. Some people love to spend their time on a lake. They [lakes] are nice too. But yeah - if I knew I could never go to a beach again - are you talking about long term? Forever?

Researcher. Specifically to the Outer Banks - the cottage that you go to.

Participant. It would be - I would find another place to go to. It would not be that troubling. I would find another place.

Researcher. What if it changed significantly? I would imagine that over the last five years you have seen changes.

Participant. Well it does - it does every time there is a major storm. Roads wash out. Houses get demolished. You know I guess as I have gotten older and visited home - nothing ever stays the same. Old places of employment - you go back to visit those offices and you won't know anyone who is in there. Things are constantly changing - so - I have come to terms with change. I was just thinking about that the other day - thinking about when I was young and grandparents and aunts and uncles - and as I am getting older - I am almost 50 - and they are all gone. You have to learn to accept change. It is hard some time.
The final question of the Part One interview, Question F, “What types of emotions do you feel for this place?” is included as an opportunity to ensure that the interview had captured the emotions the participant felt for their place. The responses to the questions are often brief, as in naming the emotion. The responses are potentially redundant as the emotions the person felt for their place have been described in responses to other questions. In addition a closing questions is asked by the researcher; “Do you have any questions or anything you want to add to what you have already said?”. This question is added for two purposes. Primarily the question ensures the interview has captured what the participant wanted to say about how they felt about the place they were describing. Second, this question expresses the trust the researcher has that what the participant has to say is important to the topic of sense of place (Patton, 2002).

The purpose of the Part One interviews is to establish categories and lines of inquiry to be followed in Part Two of the research. The intent of each interview is to allow the participant to describe their perspective on places which they identified as important to them (Marshall & Rossman, 2011). The Part One interviews are also for the researcher to learn how the participants describe their relationship to their self-identified place of personal importance and how they describe it in terms of the topic of interest, sense of place (Patton, 2002). Through the interviews the researcher is attempting to experience as directly as possible the experience the participant had at the place they choose to describe in the Part One interview. This becomes a shared experience between the interview participant and the researcher. The shared experience allows the essence of
the interview participant’s experience to be mutually understood by both persons (Patton, 2002).

The researcher seeks theoretical sufficiency of the data collected in the Part One interviews. This is also known as data saturation. Data saturation is the point in data collection when no new and relevant information emerges through collecting further interviews (Guest, 2006; Saumure & Given, 2008). At this point there are diminishing returns from continued interviews as the themes relevant to the research have been discovered (Guest, 2006). In the current research data saturation means the concept of sense of place is covered in the Part One interviews to a depth that responses from individual participants align with the responses from other participants (Marshall & Rossman, 2011). Central to establishing that data saturation has been reached is establishing the categories discovered in the Part One interviews. The categories are built from the concepts, words, and phrases used by the interview participants to describe their experiences and feelings for a place. These concepts, words, and phrases are listed from each transcribed interview. The common words, together with the concepts and phrase used by interview participants are coded into categories. The categories became evident as the concepts and phrases expressed by the interview participants were compiled. The categories are confirmed as similar concepts and phrases within the interviews are recognized. Figure 10 provides a “word cloud” of the more common words from the interviews. The word cloud indicates greater prominence to words that were used more often by the interview participants (Feinberg, 2013). Figure 11 provides an example of the grouping of concepts from the transcribed and compiled interviews into categories.
These are examples of language from the interviews and the experiential categories that they flow into.

Figure 10. Word cloud of the most common words used by interview participants

Figure 11. Examples of interview language coded into experiential categories
The intent of interviewing in qualitative research is to allow the researcher and those who read the resulting report to enter into the individual and collective perspectives of the persons interviewed (Patton, 2002). Each interview begins with the assumption that the experiences of persons being interviewed were meaningful (Patton, 2002). In order to present this attitude to the person being interviewed, the researcher portrays acceptance of the information given by the participant as valuable and useful to the research (Marshall & Rossman, 2011). Within the interview the participant’s perspective of the phenomenon of interest, sense of place, is sought to unfold as the participant perceives it; not as the interviewer perceives it (Marshall & Rossman, 2011). The researcher asks about the participant’s favorite place and about their experiences there. The researcher is seeking a positive interaction with the participant in order to enable to interview to move forward smoothly (Williams, 1964). In order to accomplish this the researcher resists leading the participant during the dialogue. The focus is kept on the interview participant and their experiences at their places and their feelings about their place. If the interviewee asks the researcher a question the researcher responds without implying approval yet at the same time keeping the dialogue with the participant on an amicable level. The researcher realizes that he is eliciting personal information from the interview participant and as such needs to show cordiality, but at the same time the researcher may not want to imply approval or disapproval of the information being given. For the current research it is necessary to evoke information from the interview participant regarding, first whether a person has a favorite place, and second, why the place is considered a favorite place.
In order to maximize each Part One interview it is beneficial for the researcher to push the interview forward if necessary. If a participant did not name a favorite place at the start of the interview the researcher did not end the interview but continued with the interview. The purpose of the Part One interviews is not to determine whether or not persons had a favorite place. Rather the purpose of the part One interviews is to obtain information on experiences and emotions of the interview participant at a favorite place. So if a person is initially not able to name a favorite place the researcher continues with the questions so that the researcher and the interview participant can together explore the meaning of place. As there is no instance in which an interview participant said they had no favorite place; it would be conjecture to state what path the researcher would take if that had been the case. In the series of interviews a place is always named by the participant and the discussion of that place forms the basis of the information collected.

On being asked the question; “Do you have a favorite place?” the response by the participant is sometimes a question. One woman responded “I have not thought about any place being a favorite.” The transcription of that portion of the interview follows,

Researchers. Would you say that you have a favorite place?

Participant. Hmm. A favorite place – gosh I don’t know – I have not thought about any place being a favorite. There are places that mean a lot to me and I would love to go to again and things have changed at these places and I would like for them to be exactly the way they were. They are almost like a time machine. I would like to go back and revisit because of the emotions tied to the
places. There are places that – I just don’t know if there is one specific favorite place.

In another interview a woman’s response explores the idea of multiple places.

   Researcher. Do you have a favorite place?
   Participant. I have favorite places associated with different people.
   Researcher. Why don’t you describe one of those places to me?
   Participant. OK – I have a favorite place with a friend that I can describe – and that favorite place – and I can describe it – I get tearful as it comes back. It was with a friend of mine.

   Participant. That is my favorite place – associated with her. And that place was a harbor point where the two of us took a bike ride one time. It was sort of a tension reliever for that point in our lives, and we just sat under a tree and watched the sail boats going in and out of the harbor.

   This woman’s statement that she has favorite places associated with different people and her experiences at the place with them is not uncommon. Other people express this sentiment as well. Often more than not one place is described in the interview. For example one woman speaks of the house in which she currently lives as well as a place from her childhood that she still visits today. They are different places with different experiences but they both have importance to her.

   Researcher. Do you have a favorite place?
Participant. Can I have more than one favorite place?

Researcher. Yes, you may.

Participant. Well I have lived in this house for more than 25 years. There is a lot of me in this house. I don’t think that you can live in a place for 25 years, be pregnant, raise your family, and not feel attached. Can I have a home somewhere else? Of course I can. But it would not be – it would not have the background that this one does. Another place that I really have an emotional tie to is where my parents grew up. I have very strong ties to the mountains there. I always become very emotional whenever I go back. I obviously love seeing the place, but I feel tremendous sadness. That is my second place that really means a lot to me.

The interview process in Part One may be considered a combination of the Informal Conversational Interview and the Interview Guide approach as presented by Patton (2002). Although the Informal Conversational Interview is different for each person interviewed, by including the Interview Guide approach the researcher is able to ensure that the same topic areas and the same discussion of level of experience with a place are covered (Marshall & Rossman, 2011; Patton, 2002). This allows for flexibility, spontaneity, as well as an approach that ensures coverage of the participant's views and experience specifically related to sense of place. The interview is based on a series of questions that address the topics related to sense of place. The Interview Guide approach establishes the topics and issues to be discussed in interview prior to the interview.
However the researcher has latitude in the sequence of the questions. This latitude allows the researcher to redirect the interview based on how the interview is progressing. This approach increases the comprehensiveness of the data and makes the data collection systematic across all the interviews. This provides assurance that all the topics the interviewer needs are covered during the course of the interview even if all interviews do not follow the same sequence of questions. Combining the Interview Guide approach with an Informal Conversational Interview approach (Patton, 2002), the researcher is free to explore, probe and ask additional questions of the participant (Patton, 2002). The Informal Conversational Interview allows the planned questions and supplemental questions to arise from the immediate context of the dialogue. The questions are asked in the natural order of the conversation. Although Marshall and Rossman (2011) speak of a scheduled interview, under his description of the Interview Guide approach, Patton (2002) does not speak to a specific agreed to schedule. Rather the Interview Guide approach allows the researcher to decide how to best utilize the time available in the interview situation (Patton, 2002). Patton (2002) also presents the Informal Conversational Interview which allows for spontaneity as well as flexibility within the interview to deepen the communication between the researcher and the participant (Patton, 2002). In Marshall and Rossman's second edition (1995) they refer to interviewing as a conversation with a purpose. This is expanded in their fifth edition with a discussion of the participant and the researcher as partners on a journey, co-constructing knowledge through an intimate conversation on the topic of interest (Marshall & Rossman, 2011). However the interview is guided by the researcher in order to ensure
that the topic of interest is covered during the dialogue. The researcher needs to hold firmly to; (1) the conceptual question of the research, and (2) the engagement with the participant in the interview (Josselson, 2013). The task for the researcher is one of discovering the conditions which allow the participant to accept a positive relationship with the researcher (Hollingsworth & Dybdahl, 2007; Josselson, 2013; Williams, 1964). To accomplish this the researcher needs to develop a positive social relationship with the participant. A positive relationship allows the participant to provide the information the researcher is seeking (Williams, 1964). This rapport can benefit the research if it increases the participant’s willingness to invest effort into the dialogue (Cannell et al., 1977). The rapport enables the dialogue as it can provide the participant with a means of self-expressions (Gergen, Josselson, & Freeman, 2015). However the rapport may also produce a positive tendency for the participant to seek consensus with the researcher (Cannell et al., 1977; Kreuter, 2008; Williams, 1964, 1968). Consensus with the purpose of the interview is beneficial, but rapport leading to consensus on the subject matter of the research, i.e. by agreeing with ideas expressed during the interview by the researcher, is not desirable (Williams, 1964, 1968). The interviewer’s verbal or non-verbal behavior may also play a role in forming a bias through this rapport (Goudy, 1975; Kreuter, 2008). The source of this bias may be reduced if the interviewer does not allow the participant to perceive the interviewer’s own opinions on the subject matter (Williams, 1968). For this reason in the current research the researcher, while allowing a rapport to develop, attempts to maintain objectivity and not lead the participant on matters of content for the interview. Gorden states (Gorden, 1980) the goal is optimal rather than maximal rapport.
The Part One process follows an Interview Guide approach to delve into concepts of sense of place, i.e. what is the participant's favorite place and questions relating to the participant’s experiences and interaction with that place. Within the Part One process the researcher uses general questions to help uncover the perspective of the participant (Marshall, 2011). Each interview ends with a final question of whether the participant would like to add anything to what they have said, or if they have any questions for the researcher. At this point the researcher and the participant may have formed a relationship of trust, albeit brief as the interviews are 20 to 30 minutes in length. This question, generally asked “Do you have any questions or anything you want to add to what you have already said?”, is a final example of the trust the researcher has in the participant in that what they have to say on the topic is important to the research (Patton, 2002).

Each interview begins with introductions. If the interview is with a person that is not known to the interviewer, the researcher first introduces himself. Utilizing the approved script the researcher then introduces the topic of the interview, sense of place. The informed consent document is presented and explained to the participant, and the participant is asked to sign it.

Once the consent form is signed by the participant the interview begins with two questions, one about the person’s work and the other asking what was important to them. These questions together with the interviewer's introduction aid in establishing a dynamic relation with the participant. The third and fourth questions begin the search for information on sense of place as the participant is asked if they have a favorite place and
to describe it. The first four questions do not seek to identify the level of affection for a place but are used to start the process of delving into why a person may have a site for which they have a sense of place. From this point forward the interview is unstructured and seeks to determine if the identified favorite place is actually a place to which the participant has a strong emotional attachment. As each interview progresses it sometimes turns out that the place with the strongest attachment is not the place initially identified by the participant as their favorite place. The idea of 'favorite place' is used in the opening discussion since it is easily understood. The question “Do you have a favorite place?” allows an informal level of conversation about location and space as well as about the person’s feeling concerning their favorite place.

The concept of a favorite place is not the same as the concept of sense of place. A person may have a place for which they have a strong emotional connection, but which is not their favorite place. This place may be the site of an important memory rather than a place of fun. The idea of a favorite place is just where the interview begins. The interview may end with the discussion of a different, more important place. This was the case in seven of the twenty Part One interviews. The concept of sense of place may not be as easily grasped by the participant in the early stages of the interview. In order to identify a place or places that are important to the participant, a geographic setting is only the first stage. As mentioned in the literature review there are three aspects to space; (1) physical location, (2) social processes and form, and (3) meaningfulness and experiences (Altman & Low, 1992; Gieryn, 2000a; Groat, 1995; Hammitt et al., 2006; Stedman, 2003). The question of favorite place enables the interview to start with a specific location so that the
Interview is not about the concept of sense of place but about a specific physical location. From this point the interview seeks to identify the second and third aspects of the space listed above. This leads to discussion of what experience moves the space beyond the realm of a site into the realm of being a place with meaning for the individual. The experiences which are described by the participants in the Part One interviews and the description of their emotions are used to determine what experiences and emotions might lead to an affinity for the place (Entrikin, 1991; Gieryn, 2000b; Gupta & Ferguson, 1997; Tuan, 1975, 2012). The interviews are audio-recorded. The researcher later transcribes verbatim the recorded interviews. An important aspect of the interview process was maintaining the confidentiality of the interviews and protecting the identities of the participants. When informed consent was obtained from the participants they were assured of the confidentiality of the interview and the protection of the information collected. The informed consent document notified the participants that only the researcher is able to link their interview to their identity. This level of protection was established through the use of an identification key, and only the researcher has access to the identification key. In addition the recorded interviews and the transcripts of the interviews are kept in a locked cabinet to which only the researcher has access. All electronic files are password protected.

**Interview Narratives – What is this place?**

In his poem “Grass”, Figure 12, Carl Sandburg has a traveler ask “What place is this? Where are we now?” The places are places of carnage. They were great battlefields; Waterloo, Gettysburg, Verdun (Sandburg, 1946). Places where tens and hundreds of
thousands perished. Would the traveler react when told they stood on such a place? Sandburg does not say. He only says that the place has changed. No longer are there bodies of the dead stacked high. Now there is only the grass. Places change. Memories may recall the horror or the grandeur or the warmth of an experience in a place even when it is gone. In the Part One interviews the participants are asked about their place in terms of their emotions that link them to the place. In some instances the grass had grown over the place, but in no instance had the grass grown over the memory.

Grass.
by Carl Sandburg

Pile the bodies high at Austerlitz and Waterloo,
Shovel them under and let me work--
I am the grass; I cover all.

And pile them high at Gettysburg
And pile them high at Ypres and Verdun.
Shovel them under and let me work.
Two years, ten years, and passengers ask the conductor:
What place is this?
Where are we now?

I am the grass.
Let me work.

Figure 12. Grass by Carl Sandburg

The current research seeks an understanding of ‘place’ and how people describe a place that is important to them. Starting with the opening paragraphs of this dissertation the term sense of place is used. This term is used chiefly because of the common concept which people have of what that term means. Of the twenty people interviewed in Part
One of this research only two asked what is meant by the term sense of place. Of these two persons only one seems to have never heard the term. Even though the term may have a common understanding, thinking in these terms or in the context of importance of place may not be common. Many of the people interviewed in Part One said they had not thought about the place they ultimately described in a long time. However, those persons and the other participants in the Part One interviews usually describe their place in great detail.

After the introductory question in each interview the participant is asked, “Do you have a favorite place?” This question moves the interview to the focus of the current research. In an interview with a woman who enjoyed the beach the researcher asks her about the place that she was describing.

    Researcher. Well how do you feel when you think about that place?

    Participant. I get excited. I want to go back.

    Researcher. And what do you feel while you are there?

    Participant. I just have a sense of everything is right in the world.

    Researcher. Is that important to you?

    Participant. Well it’s important to get those feelings. It’s kind of like when you go on vacation – it might be different when you live there – but it might help – because it’s like when you are away from the stress. You are away from your home and your everyday life and you are relaxing and most of those times you are on vacation unless you go up there for a family issue. So it’s a little different. I think I could live some place like that where the living is more relaxed. But I
wouldn’t want to be too terrible far from the city, because I enjoy the excitement of the city and going to shows and just being in the hustle and bustle of the city too.

In one interview a participant immediately named their favorite place when asked if they had a favorite place. The young woman excitedly answered. “Yes”; and named the city. She then added, “And I am going there now”. The interview was taking place in a train station where the researcher was seeking persons to interview for Part One of the current research. This young woman described her place to the researcher. It was a city that she had only visited once before. She told the researcher that she knew in that first visit that this was a special place for her. Several other participants had made similar statements. They would make statement such as, the moment they arrived at the location and got off the plane or train or out of the car or bus; I knew this place was special. For other participants more often than not it was later in the interview that they realized that they had a place that had meaning to them. They would then proceed to describe it in detail. Some talked about their place in terms of silence and solitude, or in descriptions of boisterous family activities. But at the end of the interview each spoke of their place in terms of closeness to and affection for the place. In some cases there was sadness because they could not return to their place. Not being able to return may have been due to illness or for lack of finances or because the place was destroyed or because they people they loved and experienced the place with were gone. But in these cases when the place was no longer available to them they remembered it with clarity and were able to describe it
in ways that enabled the researcher to see an open place lit by bright sun shine, or in a warm kitchen, or being under a black sky filled with stars. They might describe it as in the talk of friends or in the clatter of dishes or even in the closing of a door. The researcher was told of stars and sinkholes and kitchens and parks and beaches and islands and mountain and grandparents’ houses. A participant told of a zoo. Participants told of cities both close and distant. Others told of home and hearth and family. Participants spoke of farms and gardens and beds of flowers. They told of song and congregations. They told of communities. In all this each participant told of important places in their lives and how it felt to be there. The researcher was told of places still there and of places that are gone. However, in all of them it was a place in which the participant had experienced, the quiet, the splendor of nature, the buzz of a city, the peacefulness of a secluded beach, the happiness of an old neighborhood - the rapture, the quiet, the excitement – of their own personal joy of being; of being in a place of their heart.
Figure 13. Types of locations captured in coding the Part One interviews
During the Part One interviews several types of locations are repeated by the participants as being their favorite place. The specific site is different for each person. The types repeated most often during the Part One interviews include; the beach, an urban setting; a kitchen, and a grandparent’s house. A graphic showing the types of sites discussed in the Part One interviews and the specific sites claimed by the interview participants is presented in Figure 13. In the center portion of Figure 13 under the bubble labeled Type there is a list the types of sites chosen by the participants in the Part One interviews as their favorite site, or a site that they discussed as being important. On the left and right sides of the figure are the specific sites that were mentioned in the interviews. Each of these is associated with a type of site in the center of the figure under the bubble labeled Type. On the right side of the figure under a bubble labeled Immediate are the specific sites named by people in their interviews. These sites are singled out as sites that were initially and immediately named as the site that is the participant’s favorite site. These specific sites are connected to the type of site they fall under by a dotted line. As already mentioned a participant might ask if they can have more than one site. Also a participant might initially say that there is no particular site that comes to mind, or words to that effect. This initial denial of a site is shown in Figure 13 in blue in the lower right section of the figure. The following section provides quotes from the interviews as narrative describing the participant’s attachment to each type of site.

**Interview Narratives – The islands.**

Three participants described an island. The islands were Maui, Jamaica, and an island in the Bahamas. These three participants each described their island as a place
where they could find peace. It was a place where they could find solace from the world and refresh themselves. In the instance of Jamaica and the Bahama island, the island was where they were born, and where they had grown up. For these two participants these islands were places where they had family roots and of which they had long memory. In the instance of Maui the island and its charm was a place recently found when the person was an adult. But even though it was a place of recent memory she claimed a spiritual connection to the island.

The woman who held Maui as a special place told the researcher that when she arrived there for the first time she felt a connection with it.

    Researcher. Do you have a favorite place?
    Participant. I do – now that you mention it – it is Maui.
    Participant. And actually it is so special to me that the first time I went there when I got off the plane I said to myself ‘Oh my God I think there is something really spiritual here for me’ and I told my children that when I pass on to scatter my ashes here.
    Participant. I didn’t even have to think that long – when you asked, I said ‘there is’
    Researcher. Can you describe that place to me? Is it the island- or is it a specific space on the island.
    Participant. No it’s a feeling I got as the sun was going down. The sunset happened and I realized - I felt most at home there like I had been there before and I needed to come back here at some point. Maybe at the end – I don’t know.
The woman said felt cleansed by her visit. She compared the island to a huge bed which opened its arms to her and she rested in comfort her entire visit. She has been there three times and planned to return in the following year. The researcher asked how she would feel if she could no longer go there. She responded that she would be sad because to her Maui was a place of refuge. Of the three that spoke of island, although each spoke with fondness, this woman was the only one who said it was her favorite place.

The second person that spoke of an island was a young woman from the Bahamas. She had been in the area for less than two years. She told the researcher that her favorite place was a hiking trail along a river about fifteen miles from the campus. She did not speak of her island home as her favorite place, but she referred to it several times during the interview indicating that it was important.

Researcher. What would you say is important to you about Billy Goat Trail?

Participant. Preserving the peace of nature for other people to see – for other generations to see and experience.

Researcher. How about internally for yourself?

Participant. Hummm. <thinking>

Researcher. It sounds like there is a sense of accomplishment for yourself with the value that you initially stated but how do you feel about it within yourself?
Participant. I don’t know. I feel like in many ways it’s just a place for me to be at peace – to witness my surroundings I guess – I often feel so out of place here because I am not use to Virginia really. I have been here for two years so just being able to connect with nature again. It brings me just a little bit back to home which is the Bahamas.

Later in the interview the researcher asked if that trail was closed for some reason and she could not go there anymore how she would feel.

Researcher. If you could no longer go to Billy Goat Trail – if they were to close it up – how would that make you feel?

Participant. A little cut off actually. A little bit more confined. To stick with a society that I am not as tuned into yet – so Billy Goat is really just a way for me to clear my mind. And if that’s not there I think that I am more likely to be dishelved and just out of balance I guess

Researcher. So do you think that you would be able to find another place – would you look for another place?

Participant. Definitely, definitely. I may try out Old Rag – but of course I would have to create a new sense of peace and serenity there too – a lot of that comes from the experiences you have with people too - the trips I have been on and the friends I have been with - I like those things about Billy Goat Trail. So you have to re-create those experiences.

Researcher. So it’s not just the rock climb that you – it’s who you are with.
Participant. UmHum <affirmative>.

The third person who spoke of an island home was a woman originally from the Bahamas. In a vein similar to the young woman from the Bahamas she did not speak of Bahama as her favorite place, but the Bahamas and her feelings for it formed a backdrop to our entire conversation. This woman’s favorite place was a small coastal city where she had lived as a young woman. When asked why it was her favorite place she said because it was a city, but it was not a city. She went on to explain that the place offered a lot of events and things to do. It was active and had a community made of many types of people both by their origin and by their profession. She said of all the places that she had been it felt more like the Bahamas than anywhere else and then she exclaimed, “But, yet it’s not”.

In the interviews in which islands were discussed only one person spoke of their island as their favorite place. When the other two participants described their favorite places they compared it to their island homes and talked about it in terms of a replacement for their islands. In these new places they had found the value of community and peace that allowed each of them reconnect to the feelings of peace they had at their island homes.

**Interview Narratives – The beaches.**

A beach as a favorite place was a common sentiment. One person spoke of how the beach rejuvenated them. Most spoke of the peacefulness of an undeveloped beach and how it helped them to relax. Others spoke of the beach in terms of family experiences and
of being with people they cared deeply about. Each of the participants who claimed a beach as being important to them talked about relaxing their body and their mind, and being able to refresh themselves in the breeze or in the waves or just by being there. Several of the persons who spoke of a beach talked about it in terms of solitude and would say something along the lines that the beach they chose was away from the commercialized area where it was not as crowded or as noisy and where it was more natural. In her interview one woman spoke of the way being at a beach reenergized her. When asked how the place made her feel she responded.

Participant. I guess they get your juice going.

Researcher. What do you mean?

Participant. You get excited. You get a kind of calming effect, but you get an excitement for life. I get an excitement for life when I get around these places. I am happy to be alive. I am happy to be on the this planet, and I am happy to be able to explore some of these places and to be with people that I care about and have fun with. It’s just a high.

Researcher. So you are recharged I guess?

Participant. Definitely recharged. Absolutely.

Researcher. Now does that last for a while?

Participant. Not as long as I would like. It just makes me want to have – to have some permanent fixture – some water fixture – in my life. You know my dream is to live on the water. I like the idea of sitting out on my porch and relaxing and watching the water and reading and just enjoying it.
Most participants who said a beach was their favorite spot would, in the course of the interview, name and focus on a specific beach. For these specific beaches there were memories and experiences that made that beach important to them. For one young woman to walk alone down the beach was the part of her visit that she relished the most. She would walk away from the crowds to an undeveloped area of the beach. It meant leaving her friends behind, but she felt her walk in solitude was important to her. It was the time that she spoke of with the most feeling. She left her friends and the crowds behind and walked on the strand cleaned by the tide.

Researcher. Do you have a favorite place?

Participant. A favorite place would definitely be the beach. Specifically the Savannah area, Tybee. That is my absolute retreat. I would go every year; I would go every weekend if I lived closer.

Researcher. What is it about Tybee Island that attracts you?

Participant. I think that it is less – I love the beach in general – but with other beaches you know Daytona, Panama City – it is very touristy and I like Tybee because it is raw, natural. You can walk and there is driftwood and there are a few dolphins but other than that nothing – and it’s not very touristy.

Participant. I mean you can walk and there is a sand dollar. And there are huge shells that aren’t broken. I am like a little kid there. I’m not kidding.

Researcher. I will ask you to describe that place to me. You sort of have -
Participant. It is total peace – but yes there are people there but it’s not – it’s quiet, it’s peaceful its – I just like the natural part of it.

Later in the interview the dialogue turned to her first visit and what would she feel if the beach changed.

Researcher. If we focus on Tybee Island, when was your first visit to Tybee Island?

Participant. My first visit was probably ten or twelve years ago. It was on a family vacation. I had never been to Tybee – I had heard of it – I go to Savannah quite a bit – but it was in the summer and so we went over to Tybee Island and immediately I was like this is totally different. There is not – there are a few cute little shops – but there are not all the beach shops and carousels and jet skis it is not full of that so I immediately noticed a difference as far as the crowd – the people.

Researcher. Do you always go during the summer? Do you go in other seasons?

Participant. I have been in February. I have been in winter time and the spring/early summer.

Researcher. Do you see a difference in the beach?

Participant. I do. The last time I went – I actually went just a couple of months ago – first part of June. I found lots of big shells – it was a little more crowded. But the time before that that I went it was cooler weather.
Researcher. Does it matter to you what seasons it is when you are there?

Participant. It doesn’t I think it could be the dead of winter.

Researcher. What you say is important about it to you?

Participant. I would definitely say it’s a place to relax and center myself. Especially being in school and lesson planning and getting ready to student teach - everything consumes your mind but when I go to the beach especially that place it just centers and calms me. I am a much laid back persons anyway and it so it doesn’t take very long to calm me.

Researcher. What if you could no longer go there? What if they put up a big iron gate or developed along the lines of some of the other beaches - any of those other beaches that are developed. How would that make you feel?

Participant. I think there would definitely be a sense of sadness. Because whenever I go to Panama City much anymore but when I do Front Beach Road is not Front Beach Road to me because you can’t even see the beach when you drive down it. It’s just condos. There is barely any light shining; it’s just condos. Definitely I would feel a sense of sadness and a little bit of loss.

Researcher. Now when you step out onto the beach – you’ve driven up there and you step out onto the beach that first time – how does that make you feel?

Participant. It makes me feel totally relaxed totally carefree and it doesn’t matter if I have sand on me or if I get my feet wet. Some people – like my brother
- will he goes to the beach he doesn’t want the sand on him. I don’t care. I will just lay in it. I don’t care.

For most of the people who spoke of the beach as the place they had the strongest feeling about the ideas of solitude and rejuvenation were common themes. A man who served in the Coast Guard spoke of the beach in nearly opposite terms. For him the beach was a place for family activities. He spoke of vacations and weekends during which he and his wife and his children would go to the Outer Banks of North Carolina and do things together.

Researcher. Do you have a favorite place?

Participant. A favorite place. Well Texas - I am a Texan originally. Its home - I consider it my home - I would say the state of Texas and a beach. I love the beach - beaches.

Researcher. Which beach? A beach in Texas?

Participant. I would say the outer banks. The outer banks of North Carolina.

Participant. On the beach and the calmness of the waves -the elements -the water -the wind -the motion of the waves -and just the sound. It’s soothing its calm.

He and his family would swim and fish and walk on the beach. For him the beach was a place to be active and to bond with his family.
Interview Narratives – Urban places - the city and the public park.

Public places in an urban setting were named as a favorite place several times during the Part One interviews. A wide distribution of people mentioned this type of place. There were students, there were young professionals, there were people who now lived a great distance, both in time and miles, from the city or park they described. Some of the areas described could be considered public natural areas such as picnic areas; others were more urban spaces, such as parks, for walking and relaxing. One person who currently lived in an urban shelter described an urban zoo where she went with her friends when she was a young woman. She described the pleasure of being with her friends and meeting new people. She used a term which was used by others for describing being with friends in an urban setting, hanging out. They described episodes or interludes when they were with friends, or meeting new people, in a pleasant place and relaxing and talking and having fun interactions with them. The people who described an urban setting did not speak of solitude; they spoke more of activity and energy.

One young man described in detail the urban park in his home town. He told of walking to his friend’s house and then together they would walk for than a mile to meet and hang-out with other friends in the park. He said that they would talk about what they wanted to do and where they wanted their lives to go. He related that having these times with these friends helped him to stay out of trouble. It was a place of their own. He spoke of this place in the past. He and his friends no longer got together as they had moved away. He was in nursing school. One friend had gone into engineering and another into the Army. This young man seemed glad of these past relationships and glad to have had such a place to hang-out.
Researcher. Do you have a favorite place?

Participant. But I will say if I had to say a place - that would probably be – when I was at home I would go on these walks and maybe it would be from my house to my other friend's house and it would be about 30 minutes to an hour walk – maybe about a mile - when we would walk there is a place called B. Park and me and my friend we would go there and we would just sit there and we would talk - and that probably would be a place.

Researcher. So you remember going there with a friend – and this was the friend that lived about a mile away?

Participant. And we would go to B. Park - and we would be "You want to go to B. Park?" And they have a basketball court there – and they have swings and stuff. It's a park it's a real big nice park you can do just about anything there. At nighttime we decide to go there and just hang around there at the park and we would just talk.

Researcher. What would you talk about - getting older?

Participant. Yea older and reflect on stuff and talk about all type of stuff you know a lot of people in our class what are they doing with their lives all types of relationship stuff – we would talk about different sporting events – school. You know how we made it out of high school - how we transitioned to college - basically and I went with three or four friends and we talked about how we maintained our friendship throughout high school and how people we were friends with when we were younger and how they were then - then high school
came along and I guess you go through puberty and people change - and we talked how we basically stayed the same. How we stayed the same - our ideals - our views about life - stuff in general. How we stayed the same compared to everyone else who is basically changing and went along with whatever.

Researcher. Now were these friends from middle school - or high school - the ones you would meet with at the park?

Participant. I mainly met them in high school - I didn't meet them at the park they were like friends mainly met with them at high school - mainly friends from high school, and friends from neighboring neighborhoods - I may stay in this neighborhood and the other neighborhood may be a mile over and another mile over would maybe be another neighborhood - and all of this over maybe on the west part of town. So that's how I met them - but mainly at high school.

Researcher. Now are they here at [college] with you - some of them? Or are they scattered?

Participant. Scattered - one of my friends he went to the army. He did good for hisself. Another one he went to he goes to S. State - he's trying to be an engineer

Researcher. That's terrific. That's my field as well.

Participant. Another of my friends he goes to C. State. He does not know what he wants to do.

Researcher. So he is figuring it out?
Participant. Yeah. And then those are the main three that I went to the park with. We would go to the park and we would just hang out. I have other friends.

Researcher. But it was mainly those three.

Participant. When you all go back home do you go back to the park and hang out there?

Participant. When we have time – when we have time we go to the park and we just sit there and we talk. And I will bring a basketball and we think about all types of things and I dribble the basketball and we would just talk because where the park is located its located right beside a college. It’s like a pretty big university in the state – this park is kind of right beside it. So cops would kind of patrol. And then you would have college students walking around. And then you would have drunk college students coming back from the bars. So you know that we would see or come into contact with and you know we just out there talking and dribbling the basketball. And the cops would come by and, ‘Why you guys out here?’ and we just hanging out.

The young woman interviewed in the train station and who told the researcher that she was leaving to visit her favorite city in another country also spoke at length of a park in that city. She spoke of meeting friends there and sitting on the grass watching her friends play with their children. Returning to that park with her friends was one of the reasons that she was going back.

Researcher. Do you have a favorite place?
Participant. You know I do and I am on my way there now. I am going back to [the city]. after a year away. It is absolutely my favorite city I have ever been to.

Participant. It is amazing especially after the velvet revolution and it turned to free market and is people oriented. It is really fascinating.

Researcher. When did you first visit [the city]?

Participant. Last year. I visited it for a week [at a] seminar just on a whim. I had no real connection there. I had never been. I had been to a couple of cities in western Europe on the other side of Germany and went and fell madly in love with it.

Participant. One of my favorite things is just sitting in a park – a public park having a beer after dinner and people’s children are running around and no one’s dog is on leashes and everyone – I was looking at one of my friends and I said where we are from our kids are on leashes – this just doesn’t happen. It was so serene. For a capital city it just feels very safe - very small.

Researcher. Is this your first trip back since then?

Participant. Yes, my first trip back but hopefully the first of many.

Researcher. What is it about [the city] – you described the park – but what else is it about [the city] that draws you there?

Participant. I think a lot of it sort of the art nouveau – there was that artist that did these really beautiful art nouveau paintings –. It is reflected in the architecture. Especially in old [the city]. It is one of the few European cities that
was not destroyed in World War Two. It has a lot of the original gothic architecture. On any street you have architectural styles from every period which I think is absolutely fascinating. So it’s definitely that. It’s got a lot of green space. It got an open – it’s not built up like a lot of cities are - it is expansive. It’s a lot like DC not with a lot of tall buildings.

Researcher. So we talked about your first visit to the place which was last year and this is your first visit back – do you envisioning yourself going back again after this visit?

Participant. Absolutely. Absolutely. No question. If I could just pick up and leave and go I would. I don’t know a word of the language but I can feel my way around. I just fell so hard for that city.

In the interview the researcher inquired of one woman what it meant to her to go back to visit the town in England where she had spent several very happy years.

Researcher. What do you see or not see? Or feel or not feel when you go back to this place?

Participant. Well I am sad that I left it. I could have lived there for many years and been happy. So what do I feel when I go there? I do feel sad because – I love going back but I do feel sad –

Researcher. Because the people you knew aren’t there or because you didn’t live there?
Participant. Well I – it’s a time that has gone. You can never replace it. If I went back I would be sad. I mean I could live there but it would be different – it’s the whole package. It was just a time and place that was perfect. I mean not only the area but we had the best of both worlds we had the experience with the Americans and with the British – and of course if we went back we would not have that connection and that really helped. We had the best of both worlds is what I am trying to say. It’s just a slower pace of life. And it’s a beautiful area.

Later she continued - You know – well - I loved the country size. I love the idea that it is the perfect size community. It’s not too large, and it’s not too small. And the country side is just so beautiful – the green grass, the stone fences. And it’s very unusual. One of my very first time visiting which was the time before I actually moved there I just had a tremendous sense of belonging. It was as if I had lived there previously – in a previous life. But I also had a tremendous good time with friends. It was a special time. So it’s not just the land in itself but when I go back and visit [the city] the people are no longer there that I was friends with and that I associate with the place.

**Interview Narratives – Home, kitchen, hearth**

Several men and women told the researcher of their attachment to their house and home. They spoke of it in terms of peace and security in the context of serenity. In the several ways they described their homes it was evident that they often longed to be there rather than where they were. It seemed that there is joy for them in their return and crossing the door. One man tells of his home.
Researcher. Do you have a favorite place?
Participant. A favorite place – probably home.
Researcher. Can you describe it to me?
Participant. My home?
Researcher. Yes. What is about that makes it your favorite place?
Participant. Ok – I mean it’s private. That is the most important thing. Private, quiet. I like quiet. I like peace and quiet. I can pursue my pursuits and have time to do what I want to do.
Researcher. When you moved to your new town did you find this house and move in right away?
Participant. No, I actually moved into the house a year and a half later.
Researcher. So you had been there and you looked around and found a neighborhood that you liked and a house that you liked –
Participant. Exactly.
Researcher. Next question is sort of odd - I don’t usually announce the next question – but it is how often do you visit this place? On a daily basis.
Participant. <laughs.> Right – you can skip that question.
Researcher. So what is important about this place? You said you like your privacy so you could pursue -
Participant. My neighborhood is very quiet - and safe. There is no crime there. Although that was not an overt requirement when I was buying the house,
but it’s really safe and it’s pretty quiet and my neighbors are nice and we get along – very ordinary I would say.

Researcher. It allows you to follow your pursuits.

Participant. Exactly. Which are primarily academic, and whatever hobbies that I have.

Researcher. What are you hobbies?

Participant. What do I like doing – I play guitar. I read. I love playing with my electronics; my toys – especially my computers. I love that stuff. Religious devotion. I can pray and do my religious things at home. I putter around the house I do the lawn and that sort of thing.

Later in the interview he returns to the idea of his house and compares it to when he lived in another location.

Participant. Well my new town is a liberal town, but the thing is racism is everywhere. But I guess now actually I did not own a home in the old town, but now I own a home and I can retreat to my house.

Another man also responds to “Do you have a favorite place?” with a description of his home and why it is his favorite place.

Researcher. Do you have a favorite place or an important place in your life?
Participant. An important place? Well fundamentally home is important and to a lesser extent the office and the working environment. But primarily the important place in my life is home.

Researcher. You mentioned two places, your work environment and your home. What is it about your work environment that is important to you?

Participant. Well I spend probably as much time at work if not more time at work than I do at home. Having said that the work needs to be interesting, challenging. And the people that I work with - some body that I get along with - a sense of self and accomplishment. So it’s primarily because I spend a lot of time there.

Researcher. Let’s talk about the other place – home. Describe that place to me what is it about that that makes it important to you?

Participant. Well again I return to the notion of family that while the home is in sense a material thing it is really the sense of being with your loved ones and enjoying life and sharing life with them

Researcher. We are sitting in your home now. Is this the only home that you have had?

Participant. No it isn’t. When you classify homes it is where – at least in my mind – it is the place where you have loved ones that you congregate and associate with as opposed just to “a place” like when you are out on your own its not necessarily a home. It’s more of a place. When you are growing up - that’s a home. When you have a family - that’s a home.
Researcher. When you say when you are out on your own you mean like a bachelor - so you lived somewhere else you don’t think of that as –

Participant. Not as a significant place but sort of a stopping off place or a way point.

Researcher. So if we look at this home - the next question is what is the first time that you visited this place – your home? And I have to sort of challenge myself on how I ask that question –

Participant. Well you know it’s - I guess the way I would answer it is when you and your spouse - because that is all there was here at the time – setup shop so to speak – in other words where we started to raise a family and start to make it more than – I guess there is a certain element that’s here of ownership so that when you own something you identify with it you work with it – in other words there is investment, sweat equity, in the place as well as a congregating point for your spouse and children as they come along.

A woman speaks of her house as her special place because she has worked to make it that. She has modeled it along the emotional lines of her mother’s house where she remembers gathering in a place not in the world but separate from it where she could escape and be a peace.

Researcher. Do you have a favorite place?

Participant. Like in when I go I can tell it’s my favorite place? Or a place I like to go to?
Researcher. A place you like to go to; a place that has some very strong significance to you, a place that you can go to relax and be yourself.

Participant. It’s probably sound crazy but I feel that way about my home. When I am pulling in my driveway that’s the way I feel. That I am coming to a place that is respite. And interestingly enough I have always tried to make it that for my family. Not a place of chaos and negativity. So yes I would probably say my home. But funny before I had established my home as a married woman and having my own place – going home to my mom’s house made me feel that way - coming home.

Participant. Yea – and you know I – this is so interesting to even go here – who would think of these things. There was – I wake up in the morning – this is silly - I will set my alarm early enough in the morning so I can get up and have coffee and enjoy my home. Or even go outside under the covered area and sit– just to be up. I live very rushed but even in the evening when I get home I will go, “Oh good I have two hours before I have to go to bed.” Because it gives me that time to unwind and just to enjoy my home.

In a separate interview a woman describes her home of 25 years and tells the researcher, “There is a lot of me in this house”. And she continues, “I don’t think that you can live in a place for 25 years, be pregnant, raise your family, and not feel attached. Can I have a home somewhere else? Of course I can. But it would not be – it would not have the background that this one does.”
Several of the women that the researcher interviewed tell of their attachment to their kitchen as their favorite place. They speak of it in terms that may be considered a hearth depicting the safety of home rather than just a room to prepare food. The term hearth is used to denote the broader concepts that these participants spoke of in relation to their home, their kitchen, or the home of their mother, and what it continues to mean to them. The idea of kitchen/hearth is an idea of a transferable place in that the feeling of place of the kitchen although rooted in a specific kitchen may be transferred to another kitchen. It is as if the warm coals of one hearth could be transferred to a new hearth and start a new blaze.

A young married woman tells of the joy she has working in her kitchen and how much she enjoys having family and friends visit and to sit and talk in her kitchen. This specific kitchen is a kitchen she had rebuilt in her house and so she feels a great deal of ownership and pride in the kitchen. When I ask her if she were to move whether she would be able to have as much joy in another kitchen she readily answers that she could. She knew that she would have the same sense of joy while working in her new kitchen. She would enjoy having friends and family join her there for a meal or for a conversation. There is an aspect being able to transfer the feelings she has for her kitchen from one kitchen to another. This idea of transferability of feelings specifically from one kitchen to another is related strongly to the concept of hearth, even though no one actually used that word. These places of familial activity have become as in Vachel Lindsay's words “A steady beacon o'er the weary leagues” (Lindsay, 2012). These are places which, wherever
a person may go, they may hold the hearth close to themselves and to another time and another place. It is not the space, it is the creativity and the experience and the joy she has in her kitchen that make it her favorite place.

The interview with the young woman had turned to selecting a vocation and being connected to your work and career.

Participant. But I do connect a lot with cooking – I like cooking and eating – but who doesn’t – but kind of taking it to the next level is what I do like.

Researcher. Well what is about cooking that you do like?

Participant. Well I really like eating. I hate to say it but I do. But also – I don’t know if it’s creating – and when people really enjoy it I like that. I love for other people to eat what I cook and like it. I will be like do you like it do you like it? I like the creative side of it. I just like creating something.

Researcher. When did you first start cooking?

Participant. My mother and her sisters and her mother loved to cook so it’s generational. But I personally didn’t learn to cook until after I graduated from college - once I was on my own I had to cook. It started out rough but I think it’s gotten better since then.

As the interview continued it turned from the task of cooking to discussing the woman’s kitchen.

Researcher. What is important about cooking? Is it that you are in your kitchen or the kitchen that you are working in - you said it was the creativity –?
Participant. I think the more that you cook in a kitchen the more comfortable you get in there. So I would say this kitchen is comfortable for me, but I can go to another person’s kitchen and still love cooking.

Researcher. Why is this particular kitchen comfortable for you?

Participant. First of all I have been cooking here for a number of years now and it makes - knowing where everything is and everything in its place - I can turn over and grab this because I know where it is. Also because I have designed this kitchen the way I want it to look so to me I find it appealing. It’s pretty. I have created it the way I want it to look. It feels comfortable. I like to be in here. Other than that I guess I just like to create something – I don’t know about an actual act of cooking. I guess the mathematical side of me likes the measuring you know.

Researcher. So what is a kitchen in a broader sense? In a broader sense what would you say a kitchen represents?

Participant. Well – especially these days - I think it’s more of the heart of the home – a lot of people gather there - when we have people over no one ever comes into the living room it’s like they are all standing around the island. I don’t know – I guess it’s – everyone loves to eat – It’s a place where everyone can appreciate something that comes from it.

Researcher. Do other people appreciate the kitchen as the center point within the home?
Participant. Within the architecture of the home it is right where you enter. It is where I spend a lot of time because we eat three times a day. Even otherwise I am in there cooking or baking there for fun. I do work there because I cook food for other people. And it is probably the room that I spent the most time making it to be how I wanted it to look. So I am most proud of that room and how it looks. So I guess it’s where I poured most of my energy.

Researcher. You were basically creating a space to do your creative work in.

Participant. Yea.

For a young woman who has recently arrived in the United States from India the hearth-event begins in the kitchen, but that is not the location of her family’s gathering. The gathering is not in a home or a house but rather it is a picnic in a grove of trees in a public park that her family often visits. Preparation for the event begins in the several kitchens of her mother, her aunts, and her grandmother. From these separate places the family converges on the picnic ground, driving down favorite roads to a large grove of trees next to a lake. The young woman recalls playing games and sitting and talking to the multiple generations of her family that have gathered there.

Researcher. On [your home city] – your home. What does that concept mean to you?

Participant. Initially the first point that comes to mind is family, my close family. That is my parents and my sister. We have been living there. And my
interaction with them going out to places with my family and along with that my extended family as well. My uncle, aunt, my cousins, all of them; we have a very huge family about 40 people. All of us we use to get together and go places whether it be a restaurant or be it a place like an hour away - places like that. And places that are close to [your home city]. And we use to go there and have a picnic out there and come back. The journey use to be wonderful and the time that we spent there we use to have a lot of fun there. We use to play basketball – I mean volley ball things like that. And you get to spend time with your family. That is key that is what I like about it.

Researcher. When you go out there – you said you enjoyed the journey – were you all in separate cars.

Participant. No we all drove together in a big car – a van sort of a thing. All of us would get together and go prepare our own food and take that.

Researcher. And you would prepare the food at home?

Participant. Yes food at home. And another thing that comes to mind when you say we in [your home city] is the food. That is wonderful. There is something called a masala-dosa, I don’t know if you have heard of that. I think it is rated as one of the foods you need to have before you die.

Researcher. What is it?

Participant. It is something like a pancake. It is prepared in that way. But they use rice batter for that. Not the egg paste. It is rice based batter that you make at home. You grind it. You use the same procedure as a pancake but it is not
sweet. It is not hot either. You eat it with chutney, coconut chutney. And you have something like a side to that of curry, a dried curry. It’s made of onions and potato. This curry is also wonderful. It is not very hot. You should try it.

Researcher. Now when you were talking about it you said that you actually grind the rice flour at home. And that is something that you all did as part of the preparation?

Participant. Yes we use to do that but basically my mother took care of the cooking part. We just use to help her.

Researcher. How would you help her?

Participant. We probably just use to do the small things that the chutney required, that also has to be grinded. The things that you need like the curry leaves and the coconut there are a few [...] that it needs. We use to bring that and we use to put it into the grinder. And we use to grind it. And then depending on what comment my mother would give we would make it a little bit better.

Researcher. And when you talked about the actual cooking of the pancake – you moved your hands back and forth – do you move the pancake in your hands while you are cooking it?

Participant. No you use the spatula and you turn it around. You don’t need very long for cooking it. You probably need about two minutes. The batter preparation is what takes some time because you need to leave it overnight for it to ferment and things like that.
Researcher. Now is your mother the only one who did this or did her sisters, her mother, they all made it as well?

Participant. Her sisters yes exactly. They use to do it as well. There have been times when we all use to get together and make it and they have been times when just my mom use to do it.

Participant. We use to play and there used to be like a river and we use to get in and swim around. Apart from that I don’t really remember doing anything else. We use to hang out and speak. We have a culture where talking is done a lot.

**Interview Narratives – Parent’s and Grandparent’s home.**
A young woman related that when she would return to her parents’ house in a rural she would get out of the car and look up. On clear nights she would see a sky full of stars. She said these were the stars that she always gazed up whether on the porch or lying out in the fields as a teenager. She told the researcher that having this place to go out to and be alone and to relax allowed her to make her way through times that were stressful. The place continues to be her favorite place. She stated that it is her home and she often goes there to visit her parents and if she arrives at night she still gets out of the car is to look up for the stars. For her this place resonated with freedom of her mind.

Researcher. Would you say that you have a favorite place?

Participant. Hmm. A favorite place – gosh I don’t know – I have not thought about any place being a favorite. There are places that mean a lot to me and I would love to go to again and things have changed at these places and I would like for them to be exactly the way they were. They are almost like a time
machine. I would like to go back and revisit because of the emotions tied to the places. There are places that – I just don’t know if there is one specific favorite place.

Researcher. Of those that you are thinking of what would one be.

Participant. One would be the house that I grew up in - it’s across from – it’s not the house is all that special but there is something very special about the land. And it just – whenever I am there I feel completely at peace. Its right across the street from actually probably it was part of this Native American sacred site. When I am on my parents land there are all the arrow heads and so I know that people camped there. I think it’s called [name]. I think that’s what the Indians called it - and all that it’s just this crystal blue spring and you can see the bottom and it has a boil. It’s just a beautiful, beautiful place and it’s so serene. And I recall as a child I use to love to go there. The turquoise aqua color is so soothing. So for me that place really means a lot. It has a special feeling - I don’t know - so I can see why they revered it and why it was a sacred site. It just gives me a lot of peace to be there. … It’s just a beautiful place. It feels ancient. It feels holy. I don’t know how to describe it.

Researcher. Do you get up to see your parents - I guess that it’s about 90 minutes up the road.

Participant. Usually I get there at night and I will almost always look up. I can see the stars better. It’s kind of outside of the city limits. I don’t know - there is just something about it. As a teenager I would go down to the spring in the
middle of the night and just lay in the spring and look up. You weren’t supposed but I used to love to just go and float and look at the stars. It’s just a beautiful place.

A man tells a story of growing up in California and going out to his grandfather’s ranch on Sundays. He admits that he has not thought of these weekly family gatherings for many years, but after the interview started his thoughts went right to those gatherings. On Sundays his family would gather there for a lunch that spanned the afternoon and used all the front rooms in the house including the porch. After lunch all the children pile into the grandfather’s pickup truck for the short, dusty drive to town. The words he used to describe the heat and the dust and the water and the shade of apple trees all evoke a memory of that place.

Researcher. Do you have a favorite place? Some place that is important to you?

Participant. A favorite place? My grandfather’s ranch. My grandfather had a large ranch growing up.

Researcher. Describe it to me. What does it look like?

Participant. Its huge at least I thought it was. They have a lot of cattle, horses. They have a large alfalfa field. They grow alfalfa and there are canals on the outside and we would go fishing in those canals. We would get in trouble. It was closed – I mean it was dangerous they would always tell us.
Participant. And the house – he built it himself – it is made out of brick and he made the bricks by hand. Its five bedrooms on the main floor a kitchen that has a dining table that sits ten at each table. And he had a full basement. And that had four bedrooms and two living areas.

Researcher. Did you go out there often to celebrate family occasions or holidays – that sort of thing?

Participant. We ate Sunday dinner out there – every Sunday.

Participant. And it wasn’t just my family that ate there. There was also my mom’s family. It was the in-laws, sisters, brothers, everybody came there so it filled up the kitchen and they set up tables in the living room and they set up tables outside on the patio. The patio was the length of the house. This was an every Sunday thing.

Researcher. Where was your favorite place to sit?

Participant. Actually I liked to sit outside to sit on the patio. With all the trees and stuff is - was really cool there and there was also a fish pond there. So then before anyone could tell us no we would jump in the pond.

Later in the interview -

Participant. No – but I had kind of forgotten about all these things I did there when we I kids. It is a nice memory.

Participant. Well it’s because he meant – he meant a lot to me – I was just telling my son a couple of months ago while we were there [California] and we were driving – I told him my grandfather use to take us to a drug store that use to
be right here. I was showing him the store or where it was – its and arts and crafts store – and I told him it was a drug store and had a soda fountain counter there and I remembered that my grandfather would take us in there and set us down there and would order us a root beer float. I was just four or five years old. He would order us a root beer float. Then he would go next door. And he would come back and we were done and he would get us and take our hand. I think he always took my hand and my other brother who was younger than me and could barely walk. I was must have been five and he was four and then we would walk a little bit and get in the truck and we would get in the truck and we would leave.

Researcher. It sounds like it was a lot of fun..

Participant. Yea. I think the best thing about it was my grandfather was there.

A woman describes her attachment she has to her parent’s home. Although she did not live there either while growing up or as an adult she spent summers there and remembers family times there.

Participant. Another place that I really have an emotional tie to is where my parents grew up. I have very strong ties to the mountains there. I always become very emotional whenever I go back. I obviously love seeing the place but I feel tremendous sadness. My parents were raised there and also their families we would spend the summer there growing up. And the sadness is that both of my parents are gone.

Researcher. Has it changed much?
Participant. Other people have come in and in my little area it was pretty much just us. It used to be just my mother’s family and a few other people down there. But now there are lots – people have built summer places.

Later in the interview.

Participant. I get down there every year or year and a half for some reason or other. We were down in October for a little reunion which was very nice. We had a very nice time.

Researcher. Now what would you say is important about this place?

Participant. You know when you experience something when you are very young and you see it also through the eyes of your parent. It was of tremendous value to my mother and father. I mean my father went through great pain and expense to acquire this land. That was in his family. He only inherited one eighth. He was one of eight so he basically bought out most of the others to keep the farm intact although some of it he was not able to keep. Probably about 90% of it. So you live through that when you are growing up and I spent summers there with my cousins. I don’t know it - was just you have a sense of belonging.

Interview Narratives – Loss and transferability.
When the researcher would ask a participant about the loss of their place the emotions that were raised were generally sadness and a feeling of being lost. When asked if they could find another place the answered varied from a yes when the place was a place to escape the world and a no when the loss may mean the loss of connections to the past. The idea of loss of a site embodies the question of feelings for a site being
transferred to another, similar site that provides the same or similar meaning to the person. This may have been captured during the interview if the participant said that their feelings for the site could be transferred to another site if the first one was no longer available. For instance a young woman who claimed the kitchen in her home as a favorite and important site said that if she moved she could transfer her feelings to the a new kitchen. If she and her husband were to sell the house and move to a new location she would be able to develop in her new kitchen the types of experiences and feelings that she had for her old kitchen. She said that she would miss her kitchen because she had established it as center for family and friends. Yet she continued that she could do the same in a new location. This young woman could transfer her affection to a place where she would have new experiences with friends and family. This same concept of transference of affection was evident in several other interviews. One young woman claimed the beach at Tybee Island, South Carolina as a favorite place. When asked her if she were no longer able to go to that beach would she be able to find another place she answered, yes. It was the joy she had in nature and solitude that made that place important to her. She felt that she would be able to find another beach with open vistas to the sea where she would be able to find the solitude and peace she experienced at Tybee Island. Transferability of feelings from one place to another was not always the case even if the place they initially claimed seemed somewhat non-specific. When asked in the interview if they could transfer the importance of a place to another location some participants would add information to their description of the place that caused them to say they would not be able to transfer their feelings.
A young man told the researcher that his favorite place is up in the mountains of north Georgia. He told of the spiritual feelings he had when he is up there.

Participant. Just looking out at the mountains is what draws me the most.

Researcher. When you say - when you look out at the mountains -?

Participant. It is just so vast. The blue ridge mountains – the reason they are called that is they are blue – when you look at them they seem blue - they are really pretty - it’s just like a real peaceful feeling when you are looking out.

Researcher. So when you are up there you have peaceful feeling and you just – how would you describe that?

Participant. It’s definitely feels kind of spiritual. When you look out – you are kind of reflective – people naturally are - naturally I just think about God and his creation and seeing out having no doubt – it seems to me that God took longer to make the mountains. He did a really good job up there and stuff I kind of reflect on a lot of things while I am up there. It’s kind of a quiet place to think.

Researcher. I would definitely be nice. Now how would you feel if you could no longer go there? If you couldn’t go to the place where you have had some of these experiences and felt this peace – how would you feel then?

Participant. It would definitely be a terrible feeling I would feel like disconnected from some of my past like a piece was missing just because - it would be something that I would have to think about probably.

Researcher. Do you think you would be able to replace it with some other place?
Participant. I am not sure if I could replace that because of like the Indian Mound – and everything that my Nannie would tell me about in the Georgia mountains and the stories about that area I’m really familiar with. Trying to replace that would replace a lot of memories that are irreplaceable in my mind.

A young woman who went to a wooded grove and had picnics with her family discussed how she would feel if she could not go back.

Researcher. If the city government closed it and you could no longer go there how would that make you feel?

Participant. Oh that would be bad and I would be sad about it. And probably I am an activist and I haven’t really been part of anything but I would gather people and I would try to influence their thoughts and thinking and about the place and being closed down. And I would try to get some sort of support from someone and so that we can go speak to the government and try to get it open again. So that would be one of the steps that I would take. It is something that is close to the heart. And it that is a place that you enjoy going why would you want it to shut. And if there really were to be a reason – a very strong reason for shutting it down – pollution for example – then probably I would be ok with it.

Researcher. Like it was for safety – like if that stretch of the river was contaminated or something like that.

Participant. Exactly. Then I would say ok and acceptable. Otherwise I would be a little sad and I would try to speak and try to talk some sense into the person that is trying to shut it down – try to get it opened again.
Researcher. If there were a good reason contamination of some sort in that park, would you and your family be able to find another place? Would it have the same meaning?

Participant. Not really – but we would have to make do with the other place and it would have to became a substitute. I think that we would just have to make our peace with it.

A man told the researcher of beach area where he and his family enjoyed time together.

Researcher. And if you could no longer go there? What would that mean?

Participant. Well – obviously I would be disappointed. But would it be something that would bother me to the point that I would want to do something about it? Not really. That’s just something that would happen and you would move on.

A woman who enjoyed the zoo told the researcher that she would miss it.

Researcher. You haven’t been there for a while. What if you heard that you could not go back? That the zoo was going to be closed for ten years so they could renovate it.

Participant. I would miss it. I would miss it. I think that’s what they did back in the 90’s. I think they renovated it. They shut it down for a couple of years. I would miss it. But I would be ok.
A woman describes the ruining of her home in a flood. She had worked hard to make her home a special place for herself and her family. The stream behind their house rose during a period of heavy rains and the ground floor was ruined. She and her family had to move out into a smaller place that was not home while they repaired the damage to their house and the items they had in it. She said that she felt that her house had turned against her and that she no longer had a home and that she had been uprooted. Even when she first moved back into her house she did not feel it was the same. It was only with the passing of years that she regained the joy of being in that house. She brought back to it the sense of security she had originally built into it. She again modeled it after her mother’s house where she had grown up. She wanted her house to be her refuge and her family’s refuge from the outside world. It is where she still lives.

Researcher. You mentioned the desire to get back to your house when you are super busy – like today you have been very busy – if heaven forbid - if the house should burn down would you be able to recreate that or would you be stymied.

Participant. Ok this is really good because I can apply this. We were flooded out four years ago. This past April it was four years ago. The river flooded and the creek flooded – so we had to move out. Fortunately it only flooded the back sun room that you step into from my car port but we had to move out. And – this is really interesting I haven’t thought about this in a long time. It came up to the brick foundation so we were out of it for about five weeks.
When we moved back in it took so long for our house to dry out. It felt moist and I lost confidence in my home. And I lost my love for my home because I just didn’t trust it. I felt it was a moist mess from all that flood water and it was probably a full year before the house just finally settled and everything dried out and it turned back into the house that we had always had. And so yeah even though it looked exactly the same when you walk in it was a different house to me.

Researcher. What did you – did you find another place that you felt comfortable in while you were out of that house?

Participant. We lived out of boxes and our stuff in storage places. After work we would come and clean and try to get the house back so we could move back in. But so if we totally lost it would I recreate it? I think that I could recreate it.

Researcher. Let’s go back to when you lived in the temporary place – so during that time if you wanted that peace that tranquility, calmness.

Participant. It was nowhere; it was nowhere. When I would go back to my house it was completely empty, all the carpet was ripped off down to the subflooring and it was an unsettled mess. And I would go back to where we were staying and like I said we had boxes everywhere it was unsettling. And we have to be thankful that we did not lose our entire house. We had friends that took in flood water two or three feet up the wall. We were very fortunate.
III. Coding

Once the Part One interviews are completed they are transcribed. The transcription enables the researcher to conduct deeper reviews of the data. The researcher reads the transcriptions and selects words which were repeated during the interviews or which were stressed by a participant in the interview. The coding is necessary in order to develop categories for further investigation of sense of place during Part Two for the current research. Reading the transcription also heightens the researcher’s awareness of the information and allows focus on obvious meanings from the participant’s statements as well as more subtle, implied undercurrents of meaning (Marshall, 2011). This initial review is known as open coding as it is opens up the text of the interviews in order to discover the ideas and meanings presented by the interview participants (Benaquisto, 2008). The initial, open coding review is followed by axial coding which establishes groupings within the codes according to the conceptual categories from in the interviews (Marshall & Rossman, 2011). The conceptual categories become the categories used in the Part Two surveys which will aid in eliciting the importance of the experiences the person has had at a site and their emotional connection to the site. The categories are directly associated with the terms and language from the interviews. Although not all the terms discovered in the initial coding are included, the major terms and their related categories gathered from the interview transcripts are shown in Figure 14. The grouping around Space, Self, and Experience are derived from the initial reading of the transcribed interviews. The coded data is shown in relation to the previously discussed need for the three elements of space, experience, and their relationship to a person in order for there to be sense of place. As discussed in the Chapter 1, for a setting to have a sense of place
there needs to be experiential context at the site for the individual (Canter, 1977; Casey, 1997; Entrikin, 1991). The choice of words and phrases is subjective, and it presents examples of the major concepts provided by the interview participants. The colors are a vestige of initial lists of words and phrases from the interviews but do not have meaning within this figure. They are left in the diagram for ease of reading.
Figure 14. Terms of self, experience, and space from initial, open coding
As the open coding opens up the interviews and the ideas and meanings they contain, axial coding leads to grouping the codes with the conceptual categories shown in Figure 15. Figure 15 shows the categories as they relate to the basic questions of who, what, when, and where. The graphic presents a typology based on the Part One interviews. This is a useful format from which to establish the overall major theme of the Part Two survey. The core categories of ‘Favorite Place’ and “Important’ are based on the questions asked in the interviews. The interview question “Do you have a favorite place?” leads to a description of the place which includes the What, Where, and When. Two interview questions, "What is important in your life?" and “What is important about this place?” provides an opportunity in the interview for discussion of the reasons or the Why? for the place. The question, “What types of emotions do you feel for this place?” leads to a list of emotions to be categorized into conceptual categories and which later became a major area of focus in the Part Two telephone survey. These categories are derived from the personal properties under “I have/feel…” of the Emergent Categories which are listed as ‘Properties’ of the person in Figure 15. These categories emerge from the final coding and represent the emotional connection presented by the participants in the Part One interviews. One of the final discussion points in the interviews relates to loss of the place by the individual which is shown in Figure 15 as an emergent category. The discussion of the emotions and feelings after loss establish properties that are used within the structure of the Part Two telephone surveys. Coding the language and repeated concepts, words, and phrases from the interviews enabled the researcher to establish a grounded theory for the continuation of the research in Part Two. Grounded theory
establishes the steps of the analytical process for the development, refinement and interrelation of the concepts discovered during the Part One interviews for use in the Part Two survey (Denzin & Lincoln, 2003).
Figure 15. Axial coding of core categories and emergent categories from interviews.
CHAPTER THREE – TELEPHONE SURVEY

I. Research - Part Two Survey

Part Two of the research utilizes a telephone survey. The information gathered in the Part One interviews is used to develop the questions for the Part Two survey. Review of the interviews and the Part One questions also leads to a change in the opening for the Part Two survey. The change is to the first question. In the Part One interviews the researcher asks each participant if they have a favorite place. This implied a place that the person likely has positive feelings for. The current research is not seeking to distinguish sites with positive feelings from sites of negative feelings such as anger or sadness. Therefore in the Part Two telephone survey the first request of the participant is to picture the place they have the strongest feelings about. The change from ‘favorite place’ in Part One to the Part Two survey request for the place that they have the strongest feelings about is an attempt to remove the positive bias from the question.

The Part Two telephone survey was begun in May 2014 and was completed in August 2014. The telephone survey is conducted under the researcher’s guidance by the Center for Social Science Research (CSSR) at George Mason University. The telephone survey uses random telephone numbers procured from a third party who provides telephone numbers for surveys. The calls are made from the CSSR call center at George Mason University in the evening hours. The callers are trained by the CSSR in the
conduct of survey calls and each team of callers is led by a team lead who ensures the calls are made in a polite and correct manner. The survey prepared by the researcher is based on the information developed during the Part One interviews, and is prepared in close coordination with the CSSR.

The Part Two script and other required information were submitted to the George Mason University Office of Research Integrity & Assurance (ORIA) for review and approval. The telephone surveys were only begun after ORIA approval. The telephone surveys were conducted with adults in locations across the United States. A list of the states from which responses were recorded is provided in Appendix B. The researcher attended several of the calling sessions to confirm the process and to determine if any correction to the process needed to be made. No corrections to the process were determined to be required and no corrections or changes to the process were made. During the telephone survey 413 responses were collected. These responses comprise the database that is the sample for this analysis of sense of place. The script for the Part Two telephone survey which includes the statement of consent may be found in Appendix C. It may be noted that the screenshots shown in Appendix C show Clemson University as well as George Mason University at the top of the page. Clemson University is the location of the server that holds the software utilized by the CSSR at George Mason University.

The 413 responses to the Part Two survey include 395 completed calls with persons in 44 states and the District of Columbia. One completed call is to a telephone number in the Canadian province of Saskatchewan. That call is considered invalid and is
not included in the analysis. This count is based on the telephone numbers recorded with each of the completed survey calls. However not all of telephone numbers of the completed calls are recorded by the system used to record the data from the calls. Therefore, according to the data from the system there are 395 completed calls with telephone area codes. In addition there are three (3) calls for which no area code is recorded, and fourteen (14) calls for which no number is recorded by the system. The total of the calls for which valid telephone numbers were recorded added to the count of telephone numbers that did not have recorded area codes added to the calls without a system recorded number is 413. The division of these calls by region is shown on Figure 16 and in Figure 17. The geographical regions are based on a geographical division derived by the National Geographic Society. The total of the calls in Figure 16 and Figure 17 is 395. This total does not include the calls without complete telephone numbers.
Figure 16. Responses to telephone survey calls by geographical region

Figure 17. Regions of United States showing responses to telephone survey in each geographical region
CHAPTER FOUR – DATA AND ANALYSIS

I. Data

The current research explores several variables related to the strength of feelings an individual has for a specific site. These variables include a person’s experiences at the site and their emotional connection to the site. The current research seeks the attributes not just of the person or the place but focuses on the attributes of the relationship between the person and the place. The results of this current research will form the basis for future studies in the understanding of sense of place and may also support incorporation of sense of place into the planning and management of public and private sites.

The data from the Part Two telephone survey is divided into five sections. These sections are shown in Table 4. The first section is the initial question of whether the participant in the survey has a place for which they have strong feelings. To determine the strength of those feelings each participant in the Part Two telephone survey is asked to rank their feelings on a 5-point Likert scale. The second section is a list of five types of experiences the survey participants are asked about for the place they chose and for which they ranked their strength of feelings. This list of experiences is developed through coding the information from the Part One interviews and represents the primary experiences presented by the part One interviewees. The participants are asked about five types of experience;

(1) The people I share the place with,
(2) The beauty I find in the place,
(3) The events that happened at the place,
(4) Activities I do at the place
(5) The way the place makes me feel.

The third section of the telephone survey is a list of ten emotions. In a manner similar to the choice of the experiences that are listed above for Section 2, the emotions listed below are developed through coding the information from the Part One interviews. The emotions listed represent the primary emotions presented by the part One interviewees as well as the opposite emotion. For example for the emotion happy which is often found in the interviews, the opposite emotion of sad is added to the list. Five of the emotions are considered positive, and five are considered negative. The negative and positive aspect of the emotions are indicated in the list below with a (+) or (-) sign. The aspect of positive is that the value selected for that emotion would likely have more selections of “5-Strongly agree”, while the negative emotions would likely have a higher number of selections in the “1-Strongly disagree” value category. The survey participants are asked to rate how their chosen place makes them feel on a Likert scale of 1 to 5 for each of the emotions. The ten emotions are; Peaceful (+), Sad (-), Safe (+), Eager for life (+), Relaxed (+), Angry (-), Happy (+), Afraid (-), Bored (-), and Stressed out (-).
Table 4. Sections 1 through 5 of the Part Two telephone survey questions

<table>
<thead>
<tr>
<th>Section</th>
<th>Variables</th>
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</thead>
<tbody>
<tr>
<td><strong>Section 1: Initial question</strong></td>
<td>Picture the place you have the strongest feelings about. On a scale of 1 to 5 how strong are your feelings for this place?</td>
</tr>
<tr>
<td><strong>Section 2: Types of Experience</strong></td>
<td>People I share the place with</td>
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<tr>
<td></td>
<td>Beauty I find there</td>
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<td></td>
<td>Event that happened there</td>
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<tr>
<td></td>
<td>Activities I do there</td>
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<td></td>
<td>The way the place makes me feel</td>
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<tr>
<td><strong>Section 3: Emotions</strong></td>
<td>Peaceful</td>
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<td></td>
<td>Sad</td>
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<td></td>
<td>Safe</td>
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<td></td>
<td>Eager for Life</td>
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<td>Angry</td>
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<td>Happy</td>
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<td>Stressed out</td>
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<tr>
<td><strong>Section Four: Relationship to Site</strong></td>
<td>Age at first visit</td>
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<td>From past, present, or future</td>
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<td></td>
<td>Would find a different place</td>
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<td></td>
<td>Could not replace it</td>
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<tr>
<td><strong>Section Five: Demographics of Participant</strong></td>
<td>I am financially stable</td>
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<td></td>
<td>Level of Education</td>
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<td></td>
<td>Gender</td>
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<td></td>
<td>I have a strong spiritual basis</td>
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<td></td>
<td>Race</td>
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<td></td>
<td>Age (current)</td>
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</table>

a – Past, present, and future as segregated, for example into past and not past, for the purpose of analysis. The original question asks participants to select one of the three as their response to, “Is you place form the past, present, or future?”

b – Still available and no longer available as segregated into still available and not, and no longer available and available. The original question asks participants to select one of three as their response to “Is this place still available to you?” The allowed responses were Yes, No, or Have not been there yet.
The fourth section of the telephone survey asks for information on the interaction of the survey participants with the place chosen by the participant as the place they have the strongest feelings about. The questions are not in order but are placed at several different locations within the survey. The questions ask about the availability of the place, whether it is a place from the past or the present, how many times the person has visited the place, and the age of the person at the time of their first visit. The survey participants are also asked what the place was specifically. The responses to these questions are not on a Likert scale, but provide a list of responses that create a categorical variable. In the question asking the age of the survey participant at the first visit to the place the response in years of age is chosen by the participant. The fifth section of the telephone survey collects socio-demographic information from the survey participants. The questions include; the year of the participant’s birth, their financial status, their educational status, their gender, their race, how many different cities or countries they have visited, and whether they consider themselves to have a strong spiritual basis.

These five sections align with the aspects of the survey questions for the Part Two telephone survey. These aspects are the reasons or basis for the questions. There are six aspects to the full set of survey questions. First is the overall strength of the participants’ feelings for their place. The second aspect is the participant’s experience at the site. The list of experiences used in the telephone survey is based on the experiences presented by the interviewees in Part One. Third are the participant’s emotional connections to their site. These emotions are based on the emotions used to describe the interviewee’s connection to their sites in the Part One interviews. The fourth aspect is the participant’s
current affiliation with the site. These questions capture how the place plays into the participant’s current life and how they view their site in that context. The fifth aspect of the survey questions is information about the person’s self-identity. This aspect arises from the narratives in the Part One interviews and how the participants described their current lives. The sixth aspect captures demographic information on the survey participants. These six aspects are shown in Table 5 in relation to the five sections of questions in the Part Two telephone survey.
Table 5. Six aspects of the survey questions in relation to the five sections in the survey

<table>
<thead>
<tr>
<th>Section</th>
<th>Aspect of the Survey</th>
<th>Variables</th>
</tr>
</thead>
<tbody>
<tr>
<td>Section 1: Initial question</td>
<td>Strength of feeling</td>
<td>Picture the place you have the strongest feelings about. On a scale of 1 to 5 how strong are your feelings for this place?</td>
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<tr>
<td>Section 2: Types of Experience</td>
<td>Experience at the site</td>
<td>People I share the place with</td>
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<td></td>
<td>Experience at the site</td>
<td>Beauty I find there</td>
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<td>Experience at the site</td>
<td>Event that happened there</td>
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<td></td>
<td>Experience at the site</td>
<td>Activities I do there</td>
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<td></td>
<td>Experience at the site</td>
<td>How it place makes me feel</td>
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<tr>
<td>Section 3: Emotions</td>
<td>Feeling for the site</td>
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<td>Feeling for the site</td>
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<td>Affiliation with the site</td>
<td>- In past $^a$</td>
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<td>Affiliation with the site</td>
<td>- In present $^a$</td>
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<td>Affiliation with the site</td>
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<td></td>
<td>Affiliation with the site</td>
<td>Is place still available</td>
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<td></td>
<td>Affiliation with the site</td>
<td>- Yes still available $^b$</td>
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<tr>
<td></td>
<td>Affiliation with the site</td>
<td>- No longer available $^b$</td>
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<td>Affiliation with the site</td>
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$^a$ – Past, present, and future as segregated, for example into past and not past, for the purpose of analysis. The original question asks participants to select one of the three as their response to, “Is you place form the past, present, or future?”

$^b$ – Still available and no longer available as segregated into still available and not, and no longer available and available. The original question asks participants to select one of three as their response to “Is this place still available to you?” The allowed responses were Yes, No, or Have not been there yet.
At the opening of the Part Two telephone survey the interviewer asks the participant to “Picture the place you have the strongest feelings about.” This request is followed by the initial question; “How strong are your feelings for this place?” This is the first of the five sections of the telephone survey as enumerated above. The participant is given the choice of responses on a Likert scale of 1 to 5, in which 1 is “Not strong at all” and 5 is “Extremely strong”. The survey participants make their selection of 1 thorough 5 as their response to represent their feelings for the place that they have “pictured” as the place they have the strongest feelings about for the purposes of the interview. Throughout the Part Two telephone survey the participant’s responses are directed toward the place they have chosen. For the question regarding the Strength of feeling Figure 18 indicates the participants’ responses. As seen in Figure 18 the majority of the participants select “5-Extremely strong” or “4-Strong” for the value of the Strength of feeling for their place. This group of survey participants who select these values are 86.9% of the sample. This is the group of participants on which the much of the analysis focuses. The high percent of these responses also makes it evident that there is little differentiation among the respondents as a majority of the respondents has strong feelings about “their” place. It is noted that throughout this dissertation the names of variables are underlined, and the nomenclature of the response values are shown in quotation marks.
The second of the five sections of the data from the telephone survey is the rank of the importance of each of the five experience types as related to the survey participant’s selected place. The survey participants are asked to rank the importance of each of the five experience types as it relates to the strength of their feelings for the site from “1-Not at all important” to “5-Very important”. The figures below, Figure 19 through Figure 23, are histograms of the data on each of the experience types. The graphs provide a break-out of the rankings given by the participants to each experience type. Within the ranking of experience types there are participants for which there is not recorded response. The count of the “Chose not to answer” data points is also shown in the figures.
Figure 19. Histogram of experience type People I shared place with

Figure 20. Histogram of experience type Beauty I find there
Figure 21. Histogram of experience type Event that happened there

Figure 22. Histogram of experience type Activities I do there
The third of the five sections is the ranking of the emotions that the Part Two survey participant have for the place they chose. The participants are asked to rank each emotion on a Likert scale of 1 to 5, 1 being “Strongly disagree” and 5 being “Strongly agree”, when asked to complete the following thought, “When I think of this place I feel (emotion to be ranked by participant, e.g., Peaceful)”. The figures below, Figure 24 through Figure 33, are histograms of the data on each of the emotions ranked. The graphs provide a break-out of the rankings given by the participants to each of the ten emotions. Within the ranking of the ten emotions there are participants for which there is not recorded response. The count of the “Chose not to answer” data points is also shown in the figures.
Figure 24. Histogram for emotion Peaceful

Figure 25. Histogram for emotion Sad
Figure 26. Histogram for emotion Safe

Figure 27. Histogram for emotion Eager
Figure 28. Histogram for emotion Relaxed

Figure 29. Histogram for emotion Angry
Figure 30. Histogram for emotion Happy

Figure 31. Histogram for emotion Afraid
Figure 32. Histogram for emotion Bored

Figure 33. Histogram for emotion Stressed out
The fourth of the five sections of the Part Two telephone survey contains questions related to the place chosen by the participant as the place they have the strongest feelings about. The questions were located in several areas of the telephone survey. The allowed responses are presented to the interviewee with each question. The interviewee’s responses create a categorical variable. Some of the questions required response on a Likert scale. The figures below, Figure 34 through Figure 39, provide a break-out of the responses for each question. The range of possible responses for each question is shown on horizontal axis of each graph. The count of values when the survey participant chose not to respond is also shown on the graph as applicable. In instances where the graph is deemed to be self-explanatory, such as "Age at first visit" there is no explanation of the question or the responses. In cases where the question presented in the graph requires some explanation a brief expansion of the question is given with the graph.
Figure 34. Histogram for Age on first visit

Figure 35. Histogram for Times visited place

Figure 36 presents the responses to the question, “Is the place from your past, present, or future?” The allowed responses are to indicate whether the place is imbedded in their past or is part of their current life in the present. The question also allows a
response that indicates the place for which the survey participant has the strongest feelings is in their future. As Figure 36 shows there were 17 survey participants that selected the ‘Future’ response. In a follow up question four of these persons indicate that Heaven is the place they have in mind. Others participants indicate that their future place is a retirement home or some other place they plan to visit or live in.

Figure 36. Histogram for From Past, Present, or Future

Figure 37 presents the responses to the question, “Is the place still available to you?” This question allows responses of “Yes”, “No”, and “Have not been there yet”. The choice for the last response was provided for participants who have indicated that the place they had strong feelings about was in their future as shown in Figure 36. Through correlation with the question of “What is the place?” which was asked of all the survey
participants, four of the participants who responded “Have not been there yet” are speaking of an eternal place such as Heaven. Similar to the responses shown in Figure 36, places less than eternal include places they plan to visit or live in.

![Figure 37. Histogram for Is place still available](image)

Figure 38 and Figure 39 present information on follow-up questions to the survey query “Is the place still available?” These two additional questions ask the survey participant whether they would be able to find a different place if they could no longer go to the place they have selected as the place of their strongest feeling and which they have been discussing throughout the survey. At this point in the survey the participant has responded to the questions of why the place is important to them by ranked by level of importance the five experience types. The participants have also ranked their level of feeling for the site with the ten emotions that are presented in the survey. Now they are
asked if the place they had been describing is no longer available to them would they or would they not be able to find a place to replace their chosen, important place. The count of values when the survey participant chose not to respond is also shown on the graph as applicable.

Figure 38. Histogram for Find a different place
The fifth section of the survey provides the socio-demographic information of the sample. The responses to these questions are presented in Figure 40 through Figure 45. As in the previous graphs the count of values when the survey participant chose not to respond is shown on the graph as applicable. For the socio-demographics of the survey sample the data is shown in histograms that present the numbers in each of the response value categories as well as with pie charts that present the percentage of the sample responding for each response value category.
Figure 40. Response by gender

Figure 41. Response by race
Figure 42. Response by age group

Figure 43. Response by education level
Figure 44. Response to Are you financially stable?

Figure 45. Response to I have a strong spiritual basis
II. Data Analysis

The hypothesis of the current research is that individuals have strong connections to a specific site based on the importance of their experiences at the site as measured by the variable Strength of feeling. The current research explores the relation between the individual’s experience at a site and their feelings for that site. The hypothesis is stated in two parts. First, an individual’s strength of feelings for a place for which they hold an affinity is based on the importance of their experience at the site. Second, the strength of the feelings for the site has a statistically significant relationship to the emotions the person has for the site. The hypothesis is tested by regression analysis. The overall relation among the variables is also analyzed by factor analysis. Both analyses are conducted using IBM SPSS Statistics 22 predictive analysis software. For the first part of the hypothesis the dependent variable is the strength of feelings the individual has for the site. The independent variables are the value of the importance expressed for the five types of experience used in the current research. For the second part of the hypothesis the dependent variable is the same as for the first part of the hypothesis, the strength of the feelings for the site. The independent variables for the second part of the hypothesis are the emotions that the individual feels for the site. The discussions of the analyses are based on descriptions presented in the LAERD website (Lund & Lund, 2013a).

The first assumption for the current research is that most adults have a place for which they have an affinity based on; the site, the social processes at the site, and their own experience/narrative with the site (Gieryn, 2000a; Groat, 1995; Gupta & Ferguson, 1997; Hammitt et al., 2006; Kyle & Chick, 2007; Manzo, 2005; Ramkissoon et al., 2012; Stedman, 2002, 2003; Tuan, 1977; Vaske & Kobrin, 2001). The second assumption of the
current research is that the ordinal values of the Likert scales used in the Part Two telephone survey may be treated as continuous values in the data analysis. In literature there is significant discussion on the ability to utilize linear regression analysis while assuming a continuous variable based on an ordinal variable developed by a Likert scale. The ability to successfully use ordinal variables as a continuous variable in linear regression requires two characteristics in the ordinal data. First, the ordinal data needs to be based on a measure of no fewer than five categories (Rhemtulla, Brosseau-Liard, & Savalei, 2012). Second, the value between the response values, i.e., 1,2,3,4, and 5, of the ordinal data have an equal difference along the scale. There are five categories in the Likert scales used in the current research so the first characteristics which allows ordinal data to be used as continuous variable is met. The second characteristics that allows the data derived from a Likert scale to be used in linear and multiple regression, the Part Two telephone survey captures the Likert scale responses to the questions in a 5-point scale in which the values are equally spaced. A typical format of the Likert scales used in the Part Two telephone survey is a scale in which ‘1’ equates to strongly disagree to the statement in the survey and a response of ‘5’ equates to strongly agree with the statement in the survey. The participant in the survey selects a value on this scale as their response to the question. The scale value between each of the five points of the Likert scale are equal, and the scale value between each point is the same value as all others. Based on these characteristics the ordinal data derived from a 5-point Likert scale is treated as a continuous variable in the current research.
The third assumption relates to the use of a Pearson correlation coefficient to check for the multicollinearity of the independent variables in the analysis of the data. The issues related to multicollinearity occur within regression analysis when the effect of the independent, or predictor variables, are highly correlated to other predictor variables (Blalock, 1963; Huck, 2012; Tu, Kellett, Clerehugh, & Gilthorpe, 2005). The Pearson correlation coefficient is determined through calculations within the IBM SPSS Statistics 22 software. The Pearson correlation coefficient has a range of -1 to +1 and measures the strength of the relationship between variables and the negative or positive direction of the relationship. A zero measure of the relationship indicates that the two variables have no relationship and are independent of each other. A relationship of 1, whether positive or negative, indicates a perfect relationship in which the elements of the variables lie along the same straight line. According to Jacob Cohen (Cohen, 1969) the strength of the relationship from 0.0 to 1.0 may be divided into a convention of three parts. The convention to appraise differences in degree of correlation is provided as; small, medium, and large. The effect size is small if the value of the Pearson correlation coefficient (PCC) is around 0.1, medium if the PCC is around 0.3, and large if the PCC is more than 0.5 (Cohen, 1969, 1992). The convention allows researchers to find moderate levels of correlation within their data and to use that data in their analysis without modification (Huck, 2012). This convention allows this researcher to assume that correlations between 0.3 and 0.4 are allowable without modification of the research data for issues related to multicollinearity.
Analysis of the data from the Part Two telephone survey of the current research is carried out in three stages. The first stage is regression analysis to determine the significance of the independent, predictor variables on the dependent variable. These independent variables are the five experience types and the ten emotions tested in the Part Two telephone survey. The second stage of the data analysis establishes the correlation among all the variables including Strength of feeling, the dependent variable in the first stage of the data analysis. The third stage of the data analysis is the development of an index for sense of place using factor analysis for correlation of the variables from the Part Two telephone survey. The index will allow characterization of the sense of place of a group of persons that use a common site for recreation or other uses, or for a community that resides on the site or has the site as part of their community. The index will be proposed as a predictive model of a group’s or a community's sense of place for a specific site.

In the first stage of the data analysis a multiple regression is run to predict Strength of feeling from the independent variables, types of experience and emotions. Regression coefficients and standard errors are shown for each independent variable for which a regression analysis was conducted. The first multiple regression is for the five types of experiences to determine the significance of the each experience type. Table 6 shows that two of the five experience types, Beauty I find there and The way the place makes me feel, are significant for determining the Strength of feeling when the regression is conducted against the full range of Strength of feeling (1 through 5), α = .01. These
two independent variables are statistically significantly in predicting Strength of feeling, \( p < .001 \).

Table 6. Results of multiple regression of experience types to Strength of feeling

<table>
<thead>
<tr>
<th>Experience Type</th>
<th>( B^a )</th>
<th>Std. Error (^b)</th>
<th>Sig. (^c)</th>
</tr>
</thead>
<tbody>
<tr>
<td>People shared place with</td>
<td>.050</td>
<td>.031</td>
<td>.110</td>
</tr>
<tr>
<td>Beauty I find there</td>
<td>.164</td>
<td>.032</td>
<td>.000</td>
</tr>
<tr>
<td>Activities I do there</td>
<td>.057</td>
<td>.034</td>
<td>.096</td>
</tr>
<tr>
<td>Event that happened at the place</td>
<td>.073</td>
<td>.029</td>
<td>.012</td>
</tr>
<tr>
<td>The way the place makes me feel</td>
<td>.146</td>
<td>.039</td>
<td>.000</td>
</tr>
</tbody>
</table>

\( a \) – unstandardized coefficient

\( b \) – standard deviation for unstandardized coefficient

\( c \) - Regression with full range of Strength of feeling scores, 1 through 5.

The second multiple regression for the five types of experiences is to determine the significance of the each experience type when the regression is conducted against the highest Strength of feeling score (Strength = 5), \( \alpha = .01 \). As shown in Table 7, the experience types, Beauty I find there and The way the place makes me feel, are significant for determining the Strength of feeling when the regression is conducted against the highest strength score Strength of feeling (Strength = 5). These two experience types are the same two as are found statistically significant when a regression
is conducted against the full range of Strength of feeling (1 through 5). A third independent variable, Event that happened there, is also found to be statistically significant. These three independent variables are statistically significantly in predicting Strength of Feeling: Beauty I find there \( (p < .001) \), The way the place makes me feel \( (p = .001) \), and Event that happened there \( (p = .002) \). The three experience types, Beauty I find there, The way the place makes me feel, and Event that happened there are found to agree with part one of the hypothesis that a person’s affinity for a site as measured by strength of feeling for the site is predicted by the importance of a person’s experiences at the site.

<table>
<thead>
<tr>
<th>Experience Type</th>
<th>B (^a)</th>
<th>Std. Error (^b)</th>
<th>Sig. (^c)</th>
</tr>
</thead>
<tbody>
<tr>
<td>People shared place with</td>
<td>-.137</td>
<td>.342</td>
<td>.688</td>
</tr>
<tr>
<td>Beauty I find there</td>
<td>-1.612</td>
<td>.357</td>
<td>.000</td>
</tr>
<tr>
<td>Activities I do there</td>
<td>-.257</td>
<td>.377</td>
<td>.496</td>
</tr>
<tr>
<td>Event that happened at the place</td>
<td>-.997</td>
<td>.318</td>
<td>.002</td>
</tr>
<tr>
<td>The way the place makes me feel</td>
<td>-1.380</td>
<td>.428</td>
<td>.001</td>
</tr>
</tbody>
</table>

\(^a\) unstandardized coefficient  
\(^b\) standard deviation for unstandardized coefficient  
\(^c\) Regression only against highest Strength of Feeling score = 5.
The first multiple regression for the ten emotions is to determine the significance of the each emotion as related to Strength of feeling. Table 8 shows that two of the ten emotions tested, Peaceful and Eager for life, have a significant statistical relationship to Strength of feeling when the regression is conducted against the full range of Strength of feeling (1 through 5), \( \alpha = .01; \) Peaceful \( (p < .001) \) and Eager for life \( (p = .005) \). The two emotions are found to agree with part two of the hypothesis that a person’s emotional connection to the site has a significant statistical relationship to the full range of Strength of feeling (1 through 5).

Table 8. Results of multiple regression of emotions to Strength of feeling

<table>
<thead>
<tr>
<th>Emotion</th>
<th>B (^a)</th>
<th>Std. Error (^b)</th>
<th>Sig. (^c)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peaceful</td>
<td>.222</td>
<td>.044</td>
<td>.000</td>
</tr>
<tr>
<td>Sad</td>
<td>.066</td>
<td>.031</td>
<td>.033</td>
</tr>
<tr>
<td>Safe</td>
<td>.026</td>
<td>.034</td>
<td>.440</td>
</tr>
<tr>
<td>Eager</td>
<td>.111</td>
<td>.039</td>
<td>.005</td>
</tr>
<tr>
<td>Relaxed</td>
<td>-.007</td>
<td>.043</td>
<td>.876</td>
</tr>
<tr>
<td>Angry</td>
<td>-.067</td>
<td>.048</td>
<td>.165</td>
</tr>
<tr>
<td>Happy</td>
<td>.100</td>
<td>.050</td>
<td>.046</td>
</tr>
<tr>
<td>Afraid</td>
<td>.070</td>
<td>.044</td>
<td>.109</td>
</tr>
<tr>
<td>Bored</td>
<td>-.031</td>
<td>.038</td>
<td>.412</td>
</tr>
<tr>
<td>Stressed</td>
<td>.055</td>
<td>.039</td>
<td>.162</td>
</tr>
</tbody>
</table>

\(^a\) unstandardized coefficient

\(^b\) standard deviation for unstandardized coefficient

\(^c\) Regression with full range of Strength of Feeling scores, 1 through 5.
The second multiple regression for the ten emotions is to determine the significance of each emotion as related to Strength of feeling when the regression is conducted against the highest strength score (Strength = 5). As shown in Table 9, the emotion Peaceful has a significant statistical relationship to Strength of feeling when the regression is conducted against the highest strength score Strength of feeling (Strength = 5), α = .01. This emotion is one of the emotions that are found statistically significant when a regression is conducted against the full range of Strength of feeling (1 through 5). The emotion Peaceful, \( p < .001 \), is found to agree with part two of the hypothesis and has a significant statistical relationship to Strength of feeling when the regression is conducted against the highest strength score Strength of feeling (Strength = 5).

Table 9. Results of multiple regression of emotions to highest (Strength=5) Strength of feeling

<table>
<thead>
<tr>
<th>Emotion</th>
<th>B (^a)</th>
<th>Std. Error (^b)</th>
<th>Sig. (^c)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peaceful</td>
<td>-2.313</td>
<td>.490</td>
<td>.000</td>
</tr>
<tr>
<td>Sad</td>
<td>-.316</td>
<td>.343</td>
<td>.356</td>
</tr>
<tr>
<td>Safe</td>
<td>-.393</td>
<td>.379</td>
<td>.300</td>
</tr>
<tr>
<td>Eager</td>
<td>-.821</td>
<td>.433</td>
<td>.059</td>
</tr>
<tr>
<td>Relaxed</td>
<td>.195</td>
<td>.473</td>
<td>.681</td>
</tr>
<tr>
<td>Angry</td>
<td>.148</td>
<td>.535</td>
<td>.782</td>
</tr>
<tr>
<td>Happy</td>
<td>-.917</td>
<td>.557</td>
<td>.100</td>
</tr>
<tr>
<td>Afraid</td>
<td>-.815</td>
<td>.486</td>
<td>.094</td>
</tr>
<tr>
<td>Bored</td>
<td>.122</td>
<td>.421</td>
<td>.773</td>
</tr>
<tr>
<td>Stressed</td>
<td>-.674</td>
<td>.436</td>
<td>.123</td>
</tr>
</tbody>
</table>

a – unstandardized coefficient
b – standard deviation for unstandardized coefficient
c - Regression only against highest Strength of Feeling score = 5.
The second stage of the data analysis is an analysis of correlation among the variables. IBM SPSS Statistics 22 is used for the correlation analysis. The variables from the Part Two telephone survey are tested for correlation within four of the five sections of the Part Two telephone survey questions, Table 4. Section 1 contains the initial question which asks the fundamental question of the strength of the participant’s feelings for the place they describe in the telephone survey. Since this is the only question in Section 1 there is no correlation to another questions in that section. However the response to this fundamental question in Section 1 is correlated with the responses to the questions in the other four sections. From the correlation tables five variable are found that have Pearson correlation coefficients in the acceptable range of 0.3 to 0.4, Table 10. Four of these values may be rounded up to 0.3. This rounding may be considered unorthodox but it is done in this instance so that the development of a predictive model in the third stage of the data analysis may start with a broad base of correlated variables. All five of the variables with acceptable Pearson correlation coefficients are found to have statistically significant relationships with Strength of feeling. These five variables, shown in Table 10, are the starting point for the third stage of the data analysis.
The third stage of the data analysis is conducted using factor analysis. It utilizes IBM SPSS Statistics 22 software for dimension reduction. The goal of this part of the data analysis is to develop an index for sense of place. The index will summarize the best variables, determined through factor analysis, into a single score for sense of place (Babbie, 1990, 2007, 2013). Through factor analysis the index becomes a data reduction device (Babbie, 1990). The numerous responses by the participants to the Part Two telephone survey are summarized into a single score, the index-value for sense of place. The process becomes a predictive model for sense of place. Such a predictive model will enable researchers to develop an understanding of a group’s or a community’s sense of place for a specific site or a locale. Understanding these feelings is a starting point to further study or to guiding action which recognizes the sense of place at the site and takes steps to include that sense of place into plans for management or modification of

### Table 10. Variables with Pearson correlation coefficient in acceptable range; 0.3 to 0.4

<table>
<thead>
<tr>
<th>Variable</th>
<th>Pearson Correlation Coefficient (PCC)</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peaceful b</td>
<td>.357</td>
<td>.000 a</td>
</tr>
<tr>
<td>Eager for Life b</td>
<td>.274 d</td>
<td>.000 a</td>
</tr>
<tr>
<td>Beauty I find there c</td>
<td>.286 d</td>
<td>.000 a</td>
</tr>
<tr>
<td>Event that happened there c</td>
<td>.250 d</td>
<td>.000 a</td>
</tr>
<tr>
<td>The way the place makes me feel c</td>
<td>.274 d</td>
<td>.000 a</td>
</tr>
</tbody>
</table>

a – correlation is significant at the 0.01 level  
b – from list of ten emotions  
c – from list of five types of experience  
d – value rounds up to 0.3
the site. Factor analysis is an interdependence technique as it considers all variables and their relations to all other variables in the model. As such it is not a dependence technique such as a statistical procedure to identify independent and dependent variables and a causal relationship between them. The interdependence technique confirms the strength of the relation among all variables in the model (Phillips, 2013). Beyond the underlying structure of the data is a potential predictive model for the goal of the research, a test for sense of place. Factor analysis allows a researcher to (1) remove superfluous/unrelated variables, (2) reduce redundancy in a set of variables, and (3) remove multicollinearity (Lund & Lund, 2013b). The resultant predictive model and further changes to the variables used in constructing the models enable the researcher to reduce the number of variables used in any potential predictive model for the phenomenon under study. Factor analysis seeks factors that provide a model of the causal influence on the observed variables (SAS Publishing, 1992). In the instance of the current research the model is to establish a causal equation from the variables which are shown to provide a correlation or a significant relationship to sense of place. Such a model can be used to test the sense of place of a group or a community when it is used to inquire about a specific site. Such a model may be able to establish the sense of place in relation to the site and enable planners, whether within government or within the private sector, to understanding how people feel about the site. Understanding these feelings enables the government or private sector entity to develop an approach for working with individuals or with the community. The predictive model may also be a first step in a questionnaire that seeks information regarding proposed uses for a site.
Factor analysis will establish the correlation among the variables and from this correlation the research supports a predictive model within the data. In factor analysis the difference between independent and dependent variables is set aside, and all variables are considered and correlated in the development of a predictive model. From the correlation a predictive model is constructed that may be used in other research into sense of place. In the current research the variables are tested in numerous potential models. An initial predictive model is developed using those independent variables found to be statistically significant in the first stage of the analysis for predicting Strength of feeling and confirmed by the correlation of these variables to other independent variables in the second stage of the data analysis.

The variables are entered into a proposed model in order to evaluate the contribution of the variables to an underlying, predicted model. This model is then tested with various combinations of other variables from the Part Two telephone survey to determine which of them have the capability of supporting a causal relationship for development of sense of place. Each variable has a relationship to each of the other variables. The starting point for developing an index for sense of place in the third stage of the data analysis is a model using the five variables that have shown in the second stage of the data analysis a Pearson correlation coefficient within the acceptable range and a statistically significant relationship to Strength of feeling from the first stage of the data analysis. All five of these variables are shown in part one of the data analysis to be statistically significant at $\alpha = .01$. The variables include three types of experience and two emotions. The three types of experience are; Beauty I find there, Event that happened.
there, and The way the place makes me feel. The two emotions are Peaceful and Eager for life.

After testing the initial predictive model using the five variables discussed above and shown in Table 10, other potential predictive models are developed by exchanging variables in the model with other variables from the Part Two telephone survey dataset. The goal of testing different models is to produce an acceptable model. An indicator of an acceptable model is the Kaiser-Meyer-Orkin (KMO) measure of sampling adequacy. By definition a KMO score must be above 0.500 for the model to be useful in describing a relationship (University of Texas, 1972; Wuensch, 2012a). A KMO value of 0.500 or less is unacceptable. It indicates that the variables used in the analysis are not acceptable and cannot provide a usable model. A KMO score of between 0.500 and 0.600 is considered only as barely usable and is discussed in the literature defining the KMO statistic as “miserable” (Dziuban & Shirkey, 1974; Kaiser, 1970).

In order to build a model other independent variables are added to the factor analysis and run in IBM SPSS Statistics 22. From the factor analysis a model emerges that may be used in developing a causal model for sense of place. The KMO can be increased adding appropriate variables to the model. However increasing the number of variables in the model does not necessarily by itself increase the KMO. Nor does adding variables to the model always create a better model. An increase in the number of variables may actually reduce the potential application of the model by including more variables than necessary. Factor analysis provides the ability to remove variables that are superfluous or are redundant to the application of a potential model. Increasing the
number of variables without an increase in KMO or an increase in the percent of the variance explained by the model is not appropriate for model construction. An increase in the number of variables also is inconsistent with the intent of applying factor analysis which is to develop a simple model that can be used to indicate whether the population of a particular study has a sense of place for a specific site or locale.

Testing different models enables the researcher to include variables from the different aspects of the Part Two telephone survey to try to improve the KMO score as well as the percent of the variance that is explained by the model. The percent of variance explained by the model is important in selection of the variables that will be used to construct the final model. These calculations within IBM SPSS Statistics 22 also provide the eigenvalues used in determining the percent of the variance the model explains. A component is a particular portion of the potential predictive model that is being analyzed. The components are established by the IBM SPSS Statistics 22 software calculations. For each component there is an eigenvalue which represents the amount of standardized variance captured by the single component. Based on the value of the eigenvalues calculated by IBM SPSS Statistics 22 the component is either retained for the equation, or it is discarded (Lund & Lund, 2013b; Wuensch, 2012a, 2012b). The components are related to the variables, and through a selection and rejection process based on the components that represent the greatest portion of the variance, a set of variables is determined as the ones to be used in a predictive model for sense of place. The eigenvalues calculated within IBM SPSS Statistics 22 as being greater than 1.0 establish the default for the set of components of the variables that contribute to the percent of
variance explained by the model. The other components with eigenvalues less than 1.0 are generally not selected as they often do not provide a sufficient percent of the variance to be used in the predictive model. However IBM SPSS Statistics 22 allows a change in the setup of the analysis that allows the researcher to force selection of components with eigenvalues less than 1.0. This change to the default setting should only be done with a specific goal in mind. Forcing additional components increases the percent of variance explained by the model. Through factor analysis the number of variables to be used is reduced to a minimal set needed to establish a predictive model. Through the reduction of variables multicollinearity is reduced. The end result is; (1) an equation with the highest possible measure of sampling adequacy scored as KMO, (2) an equation that provides a high percentage for the explanation of the variance of the variables in the model, and (3) an equation that has simplicity.

Particular attention in constructing these models is given to ensuring that as many as possible of the different aspects of the variables in the Part Two telephone survey are included in the model. The six aspects of the Part Two telephone survey are shown in Table 5 which is a modification of Table 4 with the addition of the six aspects of the survey. These aspects align with the different sections of the telephone survey questions with the exception of aspects five and six. Aspects five and six are both derived from Section 5 of the survey questions, Demographics. Section 1 of the survey is the statement by the participant of the strength of feelings they have for the site they have identified. The participant’s strength of feeling for their site is the primary aspect of the survey. It is aspect one and is associated with Section 1 of the survey. The aspect of Section 2 of the
survey is the experiences the person has at the site. This series of five types of experiences captures the importance of the participant’s experiences at the site. Section 2 of the Part One telephone survey is the basis of part one of the hypothesis, that a person’s experience at a specific site has a statistically significant and causal relationship to the participant’s affinity for the site as measured by their strength of feeling. The aspect of Section 3 of the survey is the participant’s emotions related to the site. Section 3 of the survey is the basis of part two of the hypothesis that a person’s emotions related to a specific site has a statistically significant and causal relationship to the participant’s strength of feeling for their site. The fourth aspect of the survey is the participant’s current affiliation with the site. The fifth and sixth aspects of the survey are found in Section 5 of the survey. The fifth aspect of the survey is the demographics of the participant; the person’s race, gender, and age. The sixth aspect is about the self-identity of the person; their education, their belief in their own financial stability, and their spiritual basis or belief. These aspects are identified through review and coding of the Part One interviews. The researcher believes it is appropriate to have as many of these six aspects as possible represented in any model for sense of place.

The inclusion of an aspect should benefit the model by enabling it to maintain as high a KMO score as possible and that each of the elements maintain an individual KMO score above KMO = .500 when tested in the Anti-image of IBM SPSS Statistics 22. A predictive model that includes the five variables that are found to be significant as independent variables in the first stage of the data analysis and which includes Strength of feeling fulfills the requirement for a high KMO score. This model is the first and is
designated A1-SOP. The KMO score of A1-SOP is KMO=.732. For this model each of the six variables shown in Figure 46 has an individual KMO score above KMO=.500 in the IBM SPSS Statistics 22 Anti-image table. However, as shown in Table 11 only three aspects of the Part Two survey are included in model A1-SOP. The three aspects included in model A1-SOP are Strength of feeling, types of experience, and emotions. There is no representative variable for the other three aspects; relationship to site, self-identity, and the person. Even though model A1-SOP has the highest measure of appropriateness of any of the tested models (KMO=.732) the researcher does not believe this is a sufficient representation of the aspects of the Part Two telephone survey. Several models are tested to identify a series of variables that represents the aspects of the Part Two telephone survey, which has a useable KMO score for the model and for each of the variables, and which explains a majority of the variance of the model. Table 11 provides these values for each of the six models. Table 12 shows the variables used in each of these six models, and shows the progression across the six models.
Figure 46. Anti-image matrix for model A1-SOP showing KMO values on diagonal

Table 11. Count of variables and other values for final design models

<table>
<thead>
<tr>
<th>Model designation</th>
<th>KMO score</th>
<th># of variables</th>
<th># of variables individually failing in the model (Anti-image)</th>
<th>% Variance explained in model</th>
<th># of Aspects of the research included in test</th>
</tr>
</thead>
<tbody>
<tr>
<td>A1-SOP</td>
<td>.732</td>
<td>6</td>
<td>zero</td>
<td>53.72%</td>
<td>3</td>
</tr>
<tr>
<td>Alpha-SOP</td>
<td>.688</td>
<td>11</td>
<td>1</td>
<td>52.94%</td>
<td>5</td>
</tr>
<tr>
<td>Beta-SOP</td>
<td>.556</td>
<td>7</td>
<td>1</td>
<td>55.26%</td>
<td>5</td>
</tr>
<tr>
<td>Gamma-SOP</td>
<td>.553</td>
<td>6</td>
<td>2</td>
<td>62.30%</td>
<td>5</td>
</tr>
<tr>
<td>Delta-SOP</td>
<td>.568</td>
<td>5</td>
<td>zero</td>
<td>53.79%</td>
<td>4</td>
</tr>
<tr>
<td>Epsilon-SOP</td>
<td>.606</td>
<td>5</td>
<td>zero</td>
<td>53.96%</td>
<td>4</td>
</tr>
</tbody>
</table>
Table 12. Variables used in the initial model, A1-SOP, and final design models

<table>
<thead>
<tr>
<th>Variable</th>
<th>A1-SOP</th>
<th>Alpha-SOP</th>
<th>Beta-SOP</th>
<th>Gamma-SOP</th>
<th>Delta-SOP</th>
<th>Epsilon-SOP</th>
</tr>
</thead>
<tbody>
<tr>
<td>If I could no longer go to this place I would find a different place to go to</td>
<td></td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>If I could no longer go to this place I would not be able to replace it.</td>
<td></td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>The people I share the place with</td>
<td></td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td></td>
<td>✔</td>
</tr>
<tr>
<td>The beauty I find there</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>An event or events that happened at this place?</td>
<td>✔</td>
<td>✔</td>
<td></td>
<td></td>
<td></td>
<td>✔</td>
</tr>
<tr>
<td>Activities I do or take part in (or have done or taken part in) at this place?</td>
<td>✔</td>
<td>✔</td>
<td></td>
<td></td>
<td></td>
<td>✔</td>
</tr>
<tr>
<td>The way the place makes (or made) me feel?</td>
<td>✔</td>
<td>✔</td>
<td></td>
<td></td>
<td></td>
<td>✔</td>
</tr>
<tr>
<td>How old were you when you first went to this place?</td>
<td></td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>I feel that I am financially stable.</td>
<td></td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td></td>
</tr>
<tr>
<td>Total sum of the ten Emotion scores.</td>
<td></td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>Peaceful</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>Eager for life</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td></td>
</tr>
<tr>
<td>How strong are your feelings for this place?&quot;</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
</tbody>
</table>

Numerous potential predictive models for sense of place are developed and tested in IBM SPSS Statistics 22. The analysis of the variables in each predictive model and their relationship to each other enables the researcher to modify which variables are included for the best model and thereby to arrive at the best potential predictive model for sense of place. The initial predictive model, A1-SOP, contains the five variables that were found to have a Pearson correlation coefficient within the acceptable range and to have a statistically significant relationship to Strength of feeling. These five variables are shown in Table 10. Model A1-SOP tests the five variables together with Strength of feeling. The model explains 53.72% of the variance and has a measure of sampling adequacy of KMO=.732.
Other models are developed and tested and scored to determine which provides the underlying structure of the relationship among the variables sought by factor analysis. In this research the best model is the one which will provide the underlying structure of a person developing a sense of place. The Part Two survey produces a set of twenty-eight variables from which to develop potential models. The variables used in model A1-SOP and the other final design models are shown in Table 12. The final design models are the models which provide the highest measure of sampling adequacy measured by KMO. Only one of the five final design models is used as the final model. The others are not used for various reasons. Table 13 explains the development of these models, indicating the addition and removal of variables and is the path used to arrive at the final model, Epsilon-SOP.
The statistics program used for these analyses, IBM SPSS Statistics 22, calculates the Anti-image correlation matrix for the models which provides a measure of sampling adequacy for each variable in the model. The Anti-image matrix also provides information about the overall model. The measure of sampling adequacy for each of the variables is given on the diagonal. The diagonal for model Alpha -SOP is highlighted in Figure 47 to emphasize the KMO of the individual variables in the model. Figure 47 only shows a portion of the model Alpha-SOP Anti-image table as it is only an illustrative example that not all of the individual KMO scores for the variables in the model score above KMO=.500. For example the variable “I am financially stable” only scores

<table>
<thead>
<tr>
<th>Model designation</th>
<th>Explanation of model</th>
</tr>
</thead>
<tbody>
<tr>
<td>A1-SOP</td>
<td>Model includes Part Two survey variables found to have statistically significant to Strength of feeling in part one of the data analysis, regression analysis. <strong>Strength of feeling</strong> is included in the model.</td>
</tr>
<tr>
<td>Alpha-SOP</td>
<td>Model includes the Part Two survey variables that have a correlation between .3 and .4 as found in section two of the data analysis. Emotions are combined into a single score. <strong>Strength of feeling</strong> is included in the model.</td>
</tr>
<tr>
<td>Beta-SOP</td>
<td>Model removes all but one type of experience from Alpha-SOP. <strong>Beauty I find there</strong> is retained. Emotions are combined into a single score. <strong>Strength of feeling</strong> is included in the model.</td>
</tr>
<tr>
<td>Gamma-SOP</td>
<td>Model drops <strong>I could not replace</strong> from Beta-SOP. <strong>Beauty I find there</strong> is retained. Emotions are combined into a single score. <strong>Strength of feeling</strong> is included in the model.</td>
</tr>
<tr>
<td>Delta-SOP</td>
<td>Model drops <strong>Financially stable</strong> from Gamma-SOP. <strong>Beauty I find there</strong> is retained. Emotions are combined into a single score. <strong>Strength of feeling</strong> is included in the model.</td>
</tr>
<tr>
<td>Epsilon-SOP</td>
<td>Model adds <strong>Event that happened there</strong> to Delta-SOP and <strong>Beauty I find there</strong> is retained. Emotions are combined into a single score. <strong>Strength of feeling</strong> is included in the model.</td>
</tr>
</tbody>
</table>
KMO=.469 which indicated the variable and hence the model should not be used. The value is circled in Figure 47. If each variable does not score above KMO=.500 the model is questionable even if the overall KMO for the model is greater than 0.500 (KMO>.500). Model Alpha-SOP has eleven variables which is a large number of variables for the purpose of an efficient model. The eleven variables only explain 52.94% of the variance. There are five of the six aspects of the survey included in model Alpha-SOP. The sixth aspect, the person, does not contain a variable with a correlation score with Strength of feeling in the acceptable range, 0.3 to 0.4, and that aspect is not included in any of the final design models. Five aspects of the survey is the maximum that can be attained. The Alpha-SOP model and other models that are discussed in detail below are shown in Table 11.

Figure 47. Anti-image matrix (partial) showing KMO failure of individual variable

The model designated Beta-SOP has seven variables. From the point of view of a good attribute for a survey that can be easily administered seven variables is an
improvement over the Alpha-SOP with eleven variables. However the KMO of Beta-SOP declines to KMO=.556. When tested using the Anti-image correlation matrix in IBM SPSS Statistics 22 all of the variables from the model did not score, individually, at least KMO=.500. Model Beta-SOP includes five of the six aspects of the survey. The aspect of the person is not included. However the percent of variance explained by the model rose to 55.26%. Model Gamma-SOP with six variables has a measure of sampling adequacy KMO=.533. Of the six variables two individually fail to score at least KMO=.500 in the Anti-image correlation matrix. Model Gamma-SOP includes five of the six aspects of the survey. The aspect of the person is not included. The percent of variance explained by model Gamma-SOP is 62.30%. Model Delta-SOP contains five variables and a measure of sampling adequacy of KMO=.568. In the Anti-image correlation matrix all five variables individually score above KMO=.500 and the model percent of variance explained by the model is 53.79%. Model Delta-SOP includes four of the six aspects of the survey. The aspects of self-identity and the person are not included.

The model chosen as the best and the one from which a sampling tool will be proposed is Epsilon-SOP. The Greek letter epsilon designation is used as there are thirty tested models that precede it. The first twenty-six of those models are designated A1 through Z1. After the use of the full set of English alphabet letters, Greek letter designations start. Each of the preceding models tests the adequacy of the predictive model with the KMO measure of sampling adequacy, the correlation among the variables, the significance of the variables, and the percent of the variance explained by the model. Model Epsilon-SOP is selected for several reasons. The model has
representation of four of the six are aspects of the Part Two telephone survey data. The two aspects not included are self-identity and the person. The aspect self-identity is not included since the variable that was successfully tested in several models, *I am financially stable*, did not have an individual KMO score above KMO=.500 in Epsilon-SOP, and that variable is removed. The percent of variance explained by model Epsilon-SOP is 62.46%. It is noted that in the development and testing of this model that only two components have an eigenvalue greater than 1.0. The researcher judges that the percent of variance explained by the model should be higher than the percent explained by two components. The third component has an eigenvalue of 0.919 which the researcher believes is adequate to allow for the change in the default program. The default of the IBM SPSS Statistics 22 program is changed in order to force three components. This raises the percent of variance explained by 18.26% to the final of 62.46%. Model Epsilon-SOP contains six variables and a measure of sampling adequacy of KMO=.604. The Anti-image KMO scores for the individual variables in model Epsilon-SOP is provided in Figure 48.
The table shows that all the variables used in Epsilon-SOP have individual KMO scores greater than KMO=.500. Based on these finding for model Epsilon-SOP, it is selected as the model for a test of sense of place. Model Epsilon-SOP has the second highest KMO score (KMO=.604) with the sufficient number of aspects included (number of aspects = 4). Primarily it is a simple model with six variables that can be developed into a test for sense of place. It is expected that a test developed from this model can be easily administered and scored with a Likert scale. The Likert scale should contain no less than seven possible responses, and preferably a scale of 1 to 10. The test using model Epsilon-SOP- provides the capability to establish an index of sense of place. The six variables in Epsilon-SOP are each an indicator of SOP for an individual. However to develop the full potential of these indicators it is best to use grouped into the model. The scores of indicator need to be processed as part of the complete model which will provide

![Anti-image Matrices](image_url)

**Figure 48. Anti-image matrix for model Epsilon-SOP showing KMO values on the diagonal**
a group index value for sense of place. The index value is a compilation of the scores of each individual participant factored by the age and calculated as an average for the community of group. The survey should take less than five minutes to administer, and it can be administered by several methods. This test model can be readily administered either in person, by mail, by phone or through an internet platform. The model together with an index for sense of place can be used to determine the strength of sense of place for a user community for a non-residential location such as a wilderness park or for a communal setting within a city such as a city park or any public space. The researcher believes that such a community test will capture a larger survey population if it can be easily administered and quickly completed by the participant. The reduced number of variables in the survey will also aid in simplifying the analysis. Such a community test will be proposed in the next section.

III. Conclusions

The data collected and the analysis performed provide a new base for the study of sense of place. The current research provides a model for the study of sense of place through the process of investigation and discovery of experiences that are strong for a specific place, and an investigation of what emotions are related to the site. The current research also supports the development of a model and an index to be used in community research related to sense of place for a site within or used by that community. Through the development and trial of numerous models the model Epsilon-SOP is shown to be the best model for a test of sense of place based on: (1) it having a high Kaiser-Meyer-Orkin (KMO) measure of sampling adequacy; (2) the model explains a high percentage of the
variance of the variables; and (3) the model has simplicity and uses six variables which allow a test for sense of place developed from the model to be simple to administer. The variables that compose model Epsilon-SOP are provided in Table 14. A test for sense of place using model Epsilon-SOP and the current dataset with the 5-point Likert scale is shown in Table 15.

### Table 14. Variables used in Epsilon-SOP test

<table>
<thead>
<tr>
<th></th>
<th>Variable</th>
<th>Epsilon-SOP</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>If I could no longer go to this place I would find a different place to go to</td>
<td>✔</td>
</tr>
<tr>
<td>2</td>
<td>The beauty I find there</td>
<td>✔</td>
</tr>
<tr>
<td>3</td>
<td>An event or events that happened at this place?</td>
<td>✔</td>
</tr>
<tr>
<td>4</td>
<td>How old were you when you first went to this place?</td>
<td>✔</td>
</tr>
<tr>
<td>5</td>
<td>Total sum of the ten Emotion scores.</td>
<td>✔</td>
</tr>
<tr>
<td>6</td>
<td>How strong are your feelings for this place?</td>
<td>✔</td>
</tr>
</tbody>
</table>

### Table 15. The Epsilon-SOP survey for sense of place

<table>
<thead>
<tr>
<th>#</th>
<th>Question</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>How strong are your feelings for this place?</td>
<td>Scale of 1 to 5 where 1 is “extremely low” and 5 is “extremely high”</td>
</tr>
<tr>
<td>2</td>
<td>How old were you when you first visited the place.</td>
<td>Response is the person’s age at their first visit (a number).</td>
</tr>
<tr>
<td>3</td>
<td>I enjoy remembering events that happened there.</td>
<td>Scale of 1 to 5 where 1 is “strongly disagree” and 5 is “strongly agree”</td>
</tr>
<tr>
<td>4</td>
<td>I enjoy the beauty of the place.</td>
<td>Scale of 1 to 5 where 1 is “strongly disagree” and 5 is “strongly agree”</td>
</tr>
<tr>
<td>5</td>
<td>I feel strong emotions about the place.</td>
<td>Scale of 1 to 5 where 1 is “strongly disagree” and 5 is “strongly agree”</td>
</tr>
<tr>
<td>6</td>
<td>If I could no longer go to this place I would find a different place to go to</td>
<td>Scale of 1 to 5 where 1 is “strongly disagree” and 5 is “strongly agree”</td>
</tr>
</tbody>
</table>
The Epsilon-SOP survey is recommended as a test for a group of people. It is not recommended as a test for an individual as its purpose is not to establish the overall sense of place within a group or a community. It is also recommended that the Epsilon-SOP survey be used as a single site survey. The purpose of Epsilon-SOP is to score the sense of place held by a community for a single site. However the Epsilon-SOP survey may also be used for a general survey for a group or a community. It is recommended that in the instance of a general survey on sense of place in which no single site being studied each participate be asked to picture the place they have the strongest feelings about. This is the process that is used in the Part Two telephone survey of the current research. The site may be recorded as part of the survey, but this is not necessary for scoring sense of place. As a test for scoring sense of place the Epsilon-SOP survey may be used for communities or for groups of people who have an interest in a site that may undergo changes. These changes may be proposed by a private entity or by a local government or a federal or more distant government. By testing the sense of place of the group or community the entity proposing the change to the site will have a better understanding of the strength of the connection between the group and the site. This will benefit the entity proposing the change whether the change be in the management of the site, a change in the uses allowed at the site, or if a physical change to the site is being proposed.

After the survey has been administered the scoring for the Epsilon-SOP survey is conducted for each individual and then the scores are compiled for the survey sample, i.e., the group or community. The first step in scoring is the addition of the responses by each individual to question 1, and questions 3 through 6. The sum of the answers to these
questions is then multiplied by a factor that represents the age of the participant when they first visited the site. The factor to be used is based on the response to question two of the survey, how old were you when you first visited the site? Examples of these calculations using the current dataset are shown in Table 16.

<table>
<thead>
<tr>
<th>Participant ID</th>
<th>Question 1</th>
<th>Question 2</th>
<th>Question 3</th>
<th>Question 4</th>
<th>Question 5</th>
<th>Sum of Responses</th>
<th>How old were you when you first visited the place</th>
<th>Factor for 'Age at first visit'</th>
<th>Score (=Sum of Responses x Factor for 'Age at first visit')</th>
</tr>
</thead>
<tbody>
<tr>
<td>27</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>23</td>
<td>Youth</td>
<td>.68</td>
<td>11.0</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>1</td>
<td>5</td>
<td>2</td>
<td>3</td>
<td>14</td>
<td>Adult</td>
<td>.37</td>
<td>5.2</td>
<td></td>
</tr>
<tr>
<td>123</td>
<td>2</td>
<td>4</td>
<td>2</td>
<td>2</td>
<td>13</td>
<td>Older Adult</td>
<td>.15</td>
<td>2.0</td>
<td></td>
</tr>
<tr>
<td>359</td>
<td>3</td>
<td>3</td>
<td>1</td>
<td>3</td>
<td>14</td>
<td>Youth</td>
<td>.48</td>
<td>6.7</td>
<td></td>
</tr>
</tbody>
</table>

* a – The age given by the survey participant is changed to match one of three classes, Youth, Adult, and Older Adult. Each class has a factor assigned to it.

The factors used in the Epsilon-SOP survey are based on the responses obtained in the Part Two telephone survey of the current research. In the telephone survey each participant is asked their age at the time of the first visit. The dataset of these responses extends from birth to a participant whose was 86 years of age on their first visit to the place they described in the telephone survey. The current research contains 413 responses of which 404 participants provide an age that can be used in this analysis including such terms as “from the time I was born” or “as an infant”. This type of response is given an age of zero and included in the analysis. The dataset of the age at the first visit for each respondent is shown in Figure 49.
The responses in the Part Two telephone survey to the question on the participant’s age at the time of their first visit to the place are divided into three groups; Youth, Adult, and Older Adult. The age ranges contained in each groups are derived from a report of the 2010 census (U.S. Census Bureau, 2011). The age ranges are shown in Table 17.

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Ages in group</th>
</tr>
</thead>
<tbody>
<tr>
<td>Youth</td>
<td>0 – 17</td>
</tr>
<tr>
<td>Adult</td>
<td>18 – 44</td>
</tr>
<tr>
<td>Older Adult</td>
<td>45 and older</td>
</tr>
</tbody>
</table>

For each age group a factor is derived from the percent of the total sample formed by that age group. The factor is used as a factor in the calculation of each person’s
responses to the Epsilon-SOP survey. The sum of the participant’s responses to question 1, and questions 3 through 6 are multiplied by the age factor. This product is the individual’s score for sense of place. The individual scores for all members of the group are added for a total group sum. The group sum is then divided by the number of persons in the group for an average score. This value is the group score for the group’s sense of place.

Through this process a value is attained that represents the group’s sense of place for the site being studied. This is the index-value. Using the current dataset based on a 5-point Likert scale the process provides an index-value between zero and twelve. These limits are derived from the lowest possible score, 0.76, and the highest possible score, 11.92. These lowest and highest values are derived by processing a model of an individual that responds with the lowest possible responses to question 1, and questions 3 through 6 in each age group and a person who responds with the highest possible responses in each age group. The lowest possible response is based on a response value of 1 for questions 1, 3, 4, 5, and 6 indicating the lowest level of agreement or concurrence with the idea expressed in the question. The highest possible score is based on a response value of 5 for questions 1, 3, 4, 5, and 6 indicating the highest level of agreement or concurrence with the idea expressed in the question. These high and low responses for question with the 5-point Likert scale used in the current research together with the concomitant score for sense of place are shown in Table 18.
Table 18. Highest and lowest potential index-value calculations, by age group (5-point scale)

<table>
<thead>
<tr>
<th>Question No.</th>
<th>1</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participant</td>
<td>How strong are your feelings for this place?</td>
<td>I remember events that happened there.</td>
<td>I remember the beauty of the place.</td>
<td>I feel strong emotions about the place.</td>
<td>If I could no longer go to this place I would find a different place to go to.</td>
</tr>
<tr>
<td>Youth</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Adult</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Older Adult</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>5</td>
</tr>
</tbody>
</table>

The potential index-values are divided into four sections. An average score for a group between zero and 4 is rated as a low sense of place, a score between 4 and 7 as a moderate sense of place; a score between 7 and 10 as a high sense of place, and a score between 10 and 12 as a very high sense of place. This break out for the range of scores is shown in Table 19.

Table 19. Range of index-values for Epsilon-SOP sense of place (5-point scale)

| Ranges of index-values for sense-of-place based on Epsilon-SOP survey (5-point scale) |
|-----------------------------------------------|----|---|---|---|---|---|---|
| Range of Sense of Place | Score | Low | Moderate | High | Very high |
| 0-1 | 1-2 | 2-3 | 3-4 | 4-5 | 5-6 | 6-7 | 7-8 | 8-9 | 9-10 | 10-11 | 11-12 |

Using the dataset for the current research four different test runs are conducted using the Epsilon-SOP survey. The dataset of the current research is divided into the first hundred respondents, the second hundred respondents, the third hundred respondents, and the remainder of the respondents. The results of the score calculations for these four
groups are shown in Table 20. From these test examples three of the groups 1, 2, and 3 respectively have scores of 7.6, 7.8, and 7.5. These groups are rated as having a high sense of place. The fourth group with a score of 6.7 has a moderate sense of place.

Table 20. Epsilon-SOP scoring examples for the four groups from Part Two telephone survey

<table>
<thead>
<tr>
<th>Group # (ID’s of participants in the group)</th>
<th>Count in Group</th>
<th>Group Sum</th>
<th>Group Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group.1 a (27 Through 156)</td>
<td>100</td>
<td>763.7</td>
<td>7.6</td>
</tr>
<tr>
<td>Group.2 (157 through 274)</td>
<td>100</td>
<td>784.3</td>
<td>7.8</td>
</tr>
<tr>
<td>Group.3 (276 through 390)</td>
<td>100</td>
<td>747.9</td>
<td>7.5</td>
</tr>
<tr>
<td>Group.4 (391 through 514)</td>
<td>113</td>
<td>757.3</td>
<td>6.7</td>
</tr>
</tbody>
</table>

a – The dataset is divided into four groups, the first 3 groups have 100 respondents; the fourth group has 112 respondents which is the remainder of the dataset.

The researcher recommends a 10-point scale be used in future research using the Epsilon-SOP survey. There are two reasons the researcher believes that administration of the survey with a 10-point response scale is preferable. The first reason is the statistical analysis will likely be simplified with the larger 10-point scale. Each point on the scale may be assumed to have the same difference in value as each of the other points. The second reason is the ease of response by the survey participants as they are likely to be more comfortable picking a number between 1 and 10. Using a 10-point scale will change the highest and lowest possible index-values from those shown in Table 18 and from the range of index-values for each of the four levels of sense of place shown in
Table 19. The highest and lowest possible index-values using a 10-point scale are provided in Table 21. The range of index-values using a 10-point scale for each of the four levels of sense of place is shown in Table 22.

<table>
<thead>
<tr>
<th>Question No.</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participant</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How strong are your feelings for this place?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I remember events that happened there.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I remember the beauty of the place.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel strong emotions about the place.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>If I could no longer go to this place I would find a different place to go to.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sum of Responses to questions 1 and 2 through 6.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Factor for ‘Age at first visit’</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Index-value (=Sum of Responses x Factor for Age at first visit)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Table 21. Highest and lowest potential index-value calculations, by age group (10-point scale)

<table>
<thead>
<tr>
<th>Lowest possible score</th>
<th>Youth</th>
<th>Adult</th>
<th>Older Adult</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>0.48</td>
<td>0.37</td>
<td>0.15</td>
<td>2.38</td>
</tr>
<tr>
<td>1.85</td>
<td>0.76</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Highest possible score</th>
<th>Youth</th>
<th>Adult</th>
<th>Older Adult</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>0.48</td>
<td>0.37</td>
<td>0.15</td>
<td>23.85</td>
</tr>
<tr>
<td>18.50</td>
<td>7.65</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Table 22. Range of index-values for Epsilon-SOP sense of place (10-point scale)

<table>
<thead>
<tr>
<th>Range of Sense of Place</th>
<th>Low</th>
<th>Moderate</th>
<th>High</th>
<th>Very high</th>
</tr>
</thead>
<tbody>
<tr>
<td>Score</td>
<td>0-8</td>
<td>8-14</td>
<td>14-20</td>
<td>20-24</td>
</tr>
</tbody>
</table>

As discussed in Chapter one the researcher believes that sense of place may be considered a value. As previously discussed sense of place meets the four of the five criteria of a value that is espoused by Bilsky and Schwartz (1994). Since this research does not seek to order sense of place in relation to other values the fifth criteria of a value, i.e., that the value is ordered with others in relative importance does not provide salience to this discussion (Bilsky & Schwartz, 1994). In addition to these four criteria
sense of place may be considered motivational as it supports an individual’s role choice in their interactions with society. Such a role choice establishes sense of place as a value with a primary context based on the aspects delineated in model Epsilon-SOP. The primary content aspects of Epsilon-SOP include beauty of the place, and event that happened at the place, the age of the first visit to the place, the emotions felt for the place. These aspects are the person’s narrative at the place.

A question arises on whether there is a link between sense of place and New Ecological Paradigm (NEP) as developed and described by Dunlap (Dunlap, Van Liere, Mertig, & Jones, Robert E., 2000). It is supposed that there is a link between the use of the NEP as a predictor of environmental concern and the use of Epsilon-SOP as an index of sense of place within a community. The initial New Environmental Paradigm was proposed as a scale for understanding social interest in environmental action in the 1970’s. The initial New Environmental Paradigm, which preceded the New Ecological Paradigm (NEP), was developed to address the shifts in the dominant social paradigm of the time. These shifts were coming about as a result of changes in society’s views on emerging environmental crisis (Dunlap & Van Liere, 2008). The initial New Environmental Paradigm was proposed as a method to measure the new societal attention to environmental issues. This measure would help explain root causes of environmental behavior (Anderson, 2012; Dunlap & Van Liere, 2008). At its core it measures generalized belief about the nature of human-environment interactions (P. C. Stern, Dietz, & Guagnano, 1995). The initial New Environmental Paradigm, which preceded the New Ecological Paradigm (NEP), was updated to ground it in relevant social-
psychological theory so it measured basic, primitive beliefs about the relationship between humans and their environments. The ideas being measured could be traced to core concepts of modes of conduct in society and an end state of personal existence (Dunlap & Van Liere, 2008; P. C. Stern et al., 1995). The change also reflected the work of Rokeach (1970 and 1968) on human values. The change to reflect relevant social-psychological theory were based on work by others including Stern, Dietz, and Guagnano (1995). Stern Dietz and Guagnano (1995) present values and worldview as antecedent to beliefs which are in turn antecedent to norms and proximate causes of particular action. From this perspective the idea of sense of place as a value takes the same position as between a worldview and a belief. The idea of sense of place is embedded in a person as a fixture on which they are able to stand and act in the world. Note that this is somewhat different than just a cause of attitude or action, rather the fixture is a grounding of the person as a primitive, bedrock belief.

In the current research there is no discussion of awareness of consequences being linked to norms and potential action, as discussed by Stern, Dietz, and Guagnano (1995) and Slimak and Dietz (2006), beyond the telephone survey questions related to loss of the place, i.e., if you could no longer go to your place would you find – or could you not find – a different place of meaning (Slimak & Dietz, 2006; P. C. Stern et al., 1995). The current research does not ask whether the participants on the Part Two telephone survey understand the consequences of environmental actions or non-action. The current research only asks about the consequences of the loss of a place. The responses to the question on loss becomes one of the six variables found to be relevant to the model
Epsilon-SOP which indicates the level of sense of place an individual or a community
might have.

The NEP is a general theory of environmental concern with application across
many environmental issues. Epsilon-SOP is specific to place and it’s meaning for
community. A person’s sense of place contributes to their bedrock and their worldview,
but it is not described as a casual affect leading to action. The researcher believes that
sense of place is part of the value system of a person but the idea of sense of place
leading to action in support of the environment or in support of any cause is not tested in
the current research. However this relationship may be an area of continuing research.
Following the findings of Stern and Dietz (1994) that there is a link between
environmentalism and basic human values, sense of place as a value may be linked to
environmental action (Paul C. Stern & Dietz, 1994). One such aspect is the value-belief-
norm theory (VBN) and its potential to lead to activist and non-activist support of social
movements such as the environmental movement (Paul C. Stern et al., 1999). The
tendency towards behavior as in the potential for action is inherent in VBN. Sense of
place has at its core a personal of narrative and thereby a connection to a site. Whether
this connection leads to action to support the site such as through place attachment as
previously defined, may be the subject of further research. Further research will be
required in order to study any such link between sense of place and action. This could
capture the narrative of sense of place which may also lead to place attachment and to
action at or for the site. This in turn may create a new and perhaps stronger narrative
relation with the place. The current research is focused on the building blocks and the
reasons that sense of place is developed. A rich field of research in what this may or may not mean for environmental action awaits. It is noted that no person can arrive even at the threshold of their potential without a culture in which they participate. The person’s cultural background allows them to change the course of the world (Benedict, 1934). Sense of place is like Archimedes’ fulcrum; if it is properly utilized a person can move the entire world.

IV. Future Activity

The current research is a new baseline study of how and why a person develops a sense of place for a specific location. This new basis establishes a process including an index for sense of place that may be utilized in additional research into sense of place. A better understanding of the types of experiences and emotional connections that individuals and communities have with a site can be helpful in community planning and resource utilization. It is also important in developing an understanding of what leads to NIMBYism and how it can be addressed. Addressing NIMBYism does not always lead to conclusions or results that are pleasing to all parties, but a change or a modification to a community and its places may be better understood and can be better addressed through an informed process. The processes utilized in this study may be used as that informed process. This research also provides a new tool for the study of sense of place, Epsilon-SOP. Epsilon-SOP and the accompanying index needs to be tested by further research to determine if it is appropriate and useful. Testing it will show its value in research into sense of place, or it will indicate that the survey requires modification. Epsilon-SOP is designed so that it may be easily administered by several means including mail,
electronic format, or personal interview. It is estimated that it would take each participant less than 5 minutes to respond to the questions. Scoring the survey would be accomplished by the processes previously discussed.

A better understanding of sense of place may lead to uniting individuals and communities in a common cause to take action for protection of a place, whether it is the place of experience or a place that is distant but to which an allegiance is transferred. Finding that experience and emotion are both tied to the development of a person’s sense of place may be related through further study into developing a positive effect on the person’s self. As previously discussed this may also have a beneficial relationship on the social interactions and role choice of the individual. A place that promotes a positive image of self may lead to a strong emotional connection, a sense of place, to that specific site (J. H. Turner & Stets, 2006).

This study and follow-on research may also lead to changes in environmental processes used by governments, and communities, and entities of the private/industrial sector as they develop processes and policy for enacting change that may affect communities and individuals. This could lead to changes in federal or state policies and regulations. The current research and the processes and index it establishes may guide changes that will lead to such changes. If the entity that is proposing the change to the site is a corporation that is seeking the good will of the community, a better understanding of sense of place may help establish new procedures and policies within the company as to how they approach a community. This is especially true when the corporation needs government permitting and the permitting agency may be swayed by a
person or a group of persons that express concern for their sense of place. Public actions against such proposals are well studies and are referred to as NIMBY (Not in my backyard) (Devine-Wright, 2005, 2009; Gibson, 2005; Michaud, Carlisle, & Smith, 2008).

If members of a community have a strong sense of place for a site they may oppose the government or private/industrial entity that wishes to take action that involve the site and the surrounding area. Although not a change to law or statute, the entity would be well advised to work with the community. It is doubtful that sense of place will be considered part of the federal NEPA or similar state statute review process. If the site is a historical property it is covered by the National Historic Preservation Act or similar state statutes. But if the site is without historical value or significance, and there are no environmental requirements for its protection, the action planned by the entity may take place and the community may lose the emotional connection and their sense of place for that place. Can the loss of the sense of place be tempered by action on the part of the community or person to protect the place even if they ultimately fail? This may be an area of further research, but whether there will be new requirements introduced into law or process to cover sense of place is questionable.

This data and the analysis conducted as well as new and continuing research in this area are appropriate for articles for peer reviewed journals and other literature. The journals that may be interested in this study or other studies utilizing this data set include; The Journal of Environmental Education, Environmental Education Research, Journal of Environmental Psychology, and Environment and Behavior. Sense of place is an
important aspect of life-style as well as community planning and resource management and environmental protection. Numerous articles from peer-reviewed journals were reviewed during the current research, and many of those were used as references. An article based on this research may add to a better understanding of sense of place and how it affects environmental management and policy.
APPENDICES

Appendix A. Part One interview script and participant consent form
The Part One interview questions were reviewed and approved by the George Mason University Office of Research Integrity & Assurance (ORIA). ORIA promotes ethical and responsible conduct of research. ORIA serves as a resource for researchers and provides information and requirements related to federal, state, university, and local regulations with regard to research. ORIA promotes excellence in all aspects of research with humans. All research with human subjects, including the research reported herein, must be reviewed prior to a project’s initiation (George Mason University ORIA, 2010). The content and conduct of the Part One interviews and the follow-on Part Two telephone survey was reviewed and approved by ORIA before each part of the research began.
Albert S Johnson

Attachment to Institutional Review Board Submission for Dissertation:

Project Title: Why sense of place? The meaning of a person’s affinity for a place.

Draft Script for Part One Interviews:

Hello, my name is Albert Johnson.

I am a PHD student at George Mason University. I request you participate in a study that is part of the requirements for my PHD in Environmental Science and Public Policy.

The study relates to the idea of ‘sense of place’ – how a person feels about places that are important to them. I would like to ask you several questions and explore several themes regarding your feelings about a place that is important to you.

The interview may take about 30 minutes and will be recorded on an audio tape.

I will use these interviews and a second part of the study mailed to other persons that have been randomly selected to develop the conclusions of my study.

I also have an informed consent form for you to sign explaining the study and giving additional information.

Thank you for your help.

May we continue?
Why sense of place? The meaning of a person's affinity for a place.

RESEARCH PROCEDURES
This research is being conducted to determine what are the primary causes for a person to develop an affection, known as sense-of-place, for a specific geographic location. The study will inquire regarding the length of time the site has been known to the participant as well as the use of, experience at, and the individual's emotional connection to the site. If you agree to participate, you will be asked to participate in an audio-recorded interview. Your responses will be used in the study however your identity will be kept confidential. You may be asked to participate in a follow-up interview. The purpose of the follow-up interview would be to discuss the overall findings of the Part One interviews and to test survey questions for the Part Two survey. Any follow-up interviews would take about 20 minutes. Agreement to participate in the initial Part One interview does not create any agreement for a follow-up interview.

RISKS
There are no foreseeable risks for participating in this research.

BENEFITS
There are no benefits to you as a participant other than to further research in the study of a person's connection to favorite places.

CONFIDENTIALITY
The data in this study will be confidential. Only the researcher will have access to the information relating you to this study. Although the information in our conversation may be used in a published study, your name will not be used, or any other identifying information. In addition, the information from this interview will be coded for retrieval by the interviewer to develop a Part 2 survey questionnaire: (1) your name will not be included on the surveys or any other collected data; (2) a coded identification key will be placed on the interview transcript and other collected data; (3) through the use of an identification key, the researcher will be able to link your survey to your identity; and (4) only the researcher will have access to the identification key.

PARTICIPATION
Your participation is voluntary, and you may withdraw from the study at any time and for any reason. If you decide not to participate or if you withdraw from the study, there is no penalty. There are no costs to you or any other party.

CONTACT
This research is being conducted by Albert Johnson, College of Science, Environmental Science and Policy, at George Mason University. He may be reached be reached at 571-303-8701 for questions or to report a research-related problem. You may also call and discuss the survey with Dr. Lee Talbot. He may be reached at 703-993-4037. You may contact the George Mason University Office of Research Integrity & Assurance at 703-993-4121 if you have questions or
comments regarding your rights as a participant in the research.

AUDIO-TAPING RESEARCH
The interviews will be audio taped. After the interview the tapes will be transcribed and the information relating to sense-of-place from all the interviews will be compiled. The audio tapes will be identified with an identification key known only to the researcher. This identification key will be used in the final report so that no identities are divulged. Only the researcher will have access to the identification key. Only the researcher will be able to link their interview to the interviewee’s identity. The audio tapes, the transcriptions of the tapes, and the identification key will be locked in a storage cabinet accessible only to the researcher.

_______ I agree to audio taping.

_______ I do not agree to audio taping.

This research has been reviewed according to George Mason University procedures governing your participation in this research.

CONSENT
I have read this form and agree to participate in this study.

__________________________  ______________________________
Name                                      George Mason University

__________________________
Date of Signature

Revised 07/2005  2 of 2
## Appendix B. States with responses to Part Two Survey

<table>
<thead>
<tr>
<th>State</th>
<th>Region per National Geographic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alabama</td>
<td>Southeast</td>
</tr>
<tr>
<td>Alaska</td>
<td>West</td>
</tr>
<tr>
<td>Arizona</td>
<td>Southwest</td>
</tr>
<tr>
<td>Arkansas</td>
<td>Southeast</td>
</tr>
<tr>
<td>California</td>
<td>West</td>
</tr>
<tr>
<td>Colorado</td>
<td>West</td>
</tr>
<tr>
<td>Connecticut</td>
<td>Northeast</td>
</tr>
<tr>
<td>Florida</td>
<td>Southeast</td>
</tr>
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<td>Georgia</td>
<td>Southeast</td>
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<td>West</td>
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<tr>
<td>Massachusetts</td>
<td>Northeast</td>
</tr>
<tr>
<td>Michigan</td>
<td>Midwest</td>
</tr>
<tr>
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<td>Wisconsin</td>
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Appendix C. Part Two survey script
Hello, my name is ________, and I am calling from George Mason University. We are conducting research about sense-of-place. It is to study why people develop strong feelings about a specific location and why that place is special to them. We are not selling or soliciting anything; this survey will take approximately 10-15 minutes to complete.

Your participation in this survey is voluntary. We will do everything we can to protect your privacy. Your identity will not be revealed in any published material that might result from this study.

There are no known personal risks or benefits associated with this study; however, your responses will be help us understand why people are attached to particular places.

**IF ASKED ABOUT THE PURPOSE OF THE STUDY:** “The study is being conducted for a graduate student’s doctoral research and will not be used for commercial purposes.”

**IF ASKED WHO IS SPONSORING THE STUDY:** “The study is sponsored by the student and by George Mason University’s Center for Social Science Research.”

Are you 18 or older and would you be willing to help us with this research by answering a few questions?

**IF YES: CONTINUE WITH THE SURVEY.**

**IF NOT 18 OR OLDER**

OK, is there someone 18 or older there that I can speak with?

**IF NO:**

Would there be a better time to call when someone would be able to participate?

**IF YES, SCHEDULE A CALLBACK:**

Thank you. What would be a good time for us to call back?

**IF NO:**

Oh, I am sorry to have bothered you.
To begin with—Picture the place you have the strongest feelings about.

4. Is this a place from your present or from your past?
- Past
- Present
- Future - have not yet been there

3. Is this place still available to you? (That is, Can you still go to this place?)
- Yes
- No
- HAVE NOT YET BEEN THERE

2. On a scale of 1 to 5, where 1 is "Not strong at all" and 5 is "Extremely strong," How strong are your feelings for this place?
- 1
- 2
- 3
- 4
- 5

5. How many times have you been to this place?
- Never
- Once
- Two to five times
- Five to fifty times
- More than 50 times

6. Is this an exact number of times or just an estimate?
- An exact number
- An estimate

[CLICK ONCE TO CONTINUE]
On a scale of 1 to 5, where 1 is "Not at all important" and 5 is "Very important," how important are the following reasons as to why this place is special to you?

<table>
<thead>
<tr>
<th>Reason</th>
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<tr>
<td>7. The people I share (or shared) it with?</td>
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<tr>
<td>8. The beauty I find (or found) in the place?</td>
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<tr>
<td>9. An event or events that happened at this place?</td>
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<td>10. Activities I do or take part in (or have done or taken part in) at this place?</td>
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<tr>
<td>11. The way the place makes (or made) me feel?</td>
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<tr>
<td>12. Any other reason?</td>
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</table>

13. What is the other reason?

[CLICK ONCE TO CONTINUE]
On a scale of 1 to 5, where 1 is "Not at all important" and 5 is "Very important," how important are the following reasons as to why this place is special to you?

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<thead>
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</table>

[CLICK ONCE TO CONTINUE]
How would you respond, on a scale of 1 to 5, where 1 is "Strongly Disagree" and 5 is "Strongly Agree," to each of the following statements.

When I think of this place I feel...

14. Peaceful
15. Sad
16. Safe
17. Eager and ready for life
18. Relaxed
19. Angry
20. Happy
21. Afraid
22. Bored and not excited by life
23. Stressed out
24. How old were you when you first went to this place?

25. What is this place (be as specific as possible)?

CLICK ONCE TO CONTINUE...
Using a scale that includes "Strongly Disagree," "Disagree," "Agree" and "Strongly Agree" how do you feel about the following two statements?

26. If I could no longer go to this place I would find a different place to visit as an important place.

27. If I could no longer go to this place I would not be able to replace it.

28. How many places (cities, states, countries, not just different addresses in the same place) have you lived in or visited?

- One to five
- Six to ten
- Eleven to twenty
- More than twenty

[CLICK ONCE TO CONTINUE]
29. What is your gender?

- Male
- Female
- OTHER/TRANSGENDER

30. What year were you born? (YYYY)

[CLICK ONCE TO CONTINUE]
### Using a scale that includes "Strongly Disagree," "Disagree," "Agree" and "Strongly Agree" how do you feel about the following two statements?

<table>
<thead>
<tr>
<th></th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Agree</th>
<th>Strongly agree</th>
<th>NOT SURE</th>
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<tbody>
<tr>
<td>31. I feel that I am financially stable.</td>
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<td>○</td>
<td>○</td>
<td>○</td>
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<tr>
<td>32. I have a strong spiritual basis.</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
</tbody>
</table>

33. Are you...
- ○ White
- ○ Black
- ○ Asian
- ○ Other, including biracial or multiracial

34. Are you...
- ○ Hispanic/Latino
- ○ Not Hispanic/Latino

36. Are you...
- ○ Middle Eastern
- ○ Not Middle Eastern

35. What is the highest level of education you have completed?
- ○ Less than high school
- ○ Graduated high school or earned GED
- ○ Some college or technical school, but no degree
- ○ Two-year college degree or technical school degree
- ○ Four-year college degree
- ○ Graduate degree or professional degree

CLICK ONCE TO CONTINUE...
36. Please enter the respondent telephone number

[CLICK ONCE TO CONTINUE]
37. Thank you for your time and have a great evening.

*Interviewers remember to record disposition code!!*
# Appendix D. Poems quoted in dissertation

By order of appearance

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<thead>
<tr>
<th>Title</th>
<th>Author</th>
<th>Page</th>
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<tr>
<td>I hear America Singing</td>
<td>Walt Whitman</td>
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<tr>
<td>Four Preludes on Playthings of the Wind</td>
<td>Carl Sandburg</td>
<td>5</td>
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<tr>
<td>The death of the hired man</td>
<td>Robert Frost</td>
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<tr>
<td>Essay (partial) True Nature, from The practice of the wild</td>
<td>Gary Snyder</td>
<td>18</td>
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<tr>
<td>Ode to the sea</td>
<td>Pablo Neruda</td>
<td>23</td>
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<tr>
<td>The gift outright</td>
<td>Robert Frost</td>
<td>24</td>
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<tr>
<td>The green hills of Earth</td>
<td>Robert A. Heinlein</td>
<td>28</td>
</tr>
<tr>
<td>Shark Meat</td>
<td>Gary Snyder</td>
<td>29</td>
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<tr>
<td>Grass</td>
<td>Carl Sandburg</td>
<td>86</td>
</tr>
<tr>
<td>The Hearth Eternal</td>
<td>Vachel Lindsay</td>
<td>115</td>
</tr>
</tbody>
</table>
I Hear America Singing, by Walt Whitman

I hear America singing, the varied carols I hear,  
Those of mechanics, each one singing his as it should be blithe and strong,  
The carpenter singing his as he measures his plank or beam,  
The mason singing his as he makes ready for work, or leaves off work,  
The boatman singing what belongs to him in his boat, the deckhand singing on the steamboat deck,  
The shoemaker singing as he sits on his bench, the hatter singing as he stands,  
The wood-cutter’s song, the ploughboy’s on his way in the morning, or at noon intermission or at sundown,  
The delicious singing of the mother, or of the young wife at work, or of the girl sewing or washing,  
Each singing what belongs to him or her and to none else,  
The day what belongs to the day—at night the party of young fellows, robust, friendly,  
Singing with open mouths their strong melodious songs.
Four Preludes on Playthings of the Wind, by Carl Sandburg
(also titled The past is a bucket of ashes)

1

THE WOMAN named To-morrow
sits with a hairpin in her teeth
and takes her time
and does her hair the way she wants it
and fastens at last the last braid and coil
and puts the hairpin where it belongs
and turns and drawls: Well, what of it?
My grandmother, Yesterday, is gone.
What of it? Let the dead be dead.

2

The doors were cedar
and the panels strips of gold
and the girls were golden girls
and the panels read and the girls chanted:
   We are the greatest city,
   the greatest nation:
   nothing like us ever was.

The doors are twisted on broken hinges.
Sheets of rain swish through on the wind
where the golden girls ran and the panels read:
We are the greatest city,
the greatest nation,
nothing like us ever was.

3

It has happened before,
Strong men put up a city and got
a nation together,
And paid singers to sing and women
to warble: We are the greatest city,
the greatest nation,
nothing like us ever was.
And while the singers sang
and the strong men listened
and paid the singers well
and felt good about it all,
there were rats and lizards who listened
... and the only listeners left now
... are ... the rats ... and the lizards.

And there are black crows
crying, “Caw, caw,”
bringing mud and sticks
building a nest
over the words carved
on the doors where the panels were cedar
and the strips on the panels were gold
and the golden girls came singing:
We are the greatest city,
the greatest nation:
nothing like us ever was.

The only singers now are crows crying, “Caw, caw,”
And the sheets of rain whine in the wind and doorways.
And the only listeners now are ... the rats ... and the lizards.

4

The feet of the rats
scribe on the door sills;
the hieroglyphs of the rat footprints
chatter the pedigrees of the rats
and babble of the blood
and gabble of the breed
of the grandfathers and the great-grandfathers
of the rats.

And the wind shifts
and the dust on a door sill shifts
and even the writing of the rat footprints
tells us nothing, nothing at all
about the greatest city, the greatest nation
where the strong men listened
and the women warbled: Nothing like us ever was.
Mary sat musing on the lamp-flame at the table
Waiting for Warren. When she heard his step,
She ran on tip-toe down the darkened passage
To meet him in the doorway with the news
And put him on his guard. “Silas is back.”
She pushed him outward with her through the door
And shut it after her. “Be kind,” she said.
She took the market things from Warren’s arms
And set them on the porch, then drew him down
To sit beside her on the wooden steps.

“When was I ever anything but kind to him?
But I’ll not have the fellow back,” he said.
“I told him so last haying, didn’t I?
‘If he left then,’ I said, ‘that ended it.’
What good is he? Who else will harbour him
At his age for the little he can do?
What help he is there’s no depending on.
Off he goes always when I need him most.
‘He thinks he ought to earn a little pay,
Enough at least to buy tobacco with,
So he won’t have to beg and be beholden.’
‘All right,’ I say, ‘I can’t afford to pay
Any fixed wages, though I wish I could.’
‘Someone else can.’ ‘Then someone else will have to.’
I shouldn’t mind his bettering himself
If that was what it was. You can be certain,
When he begins like that, there’s someone at him
Trying to coax him off with pocket-money,—
In haying time, when any help is scarce.
In winter he comes back to us. I’m done.”

“Sh! not so loud: he’ll hear you,” Mary said.

“I want him to: he’ll have to soon or late.”

“He’s worn out. He’s asleep beside the stove.
When I came up from Rowe’s I found him here,
Huddled against the barn-door fast asleep,
A miserable sight, and frightening, too—
You needn’t smile—I didn’t recognise him—
I wasn’t looking for him—and he’s changed.
Wait till you see.”

“Where did you say he’d been?”

“He didn’t say. I dragged him to the house, And gave him tea and tried to make him smoke. I tried to make him talk about his travels. Nothing would do: he just kept nodding off.”

“What did he say? Did he say anything?”

“But little.”

“Anything? Mary, confess
He said he’d come to ditch the meadow for me.”

“Warren!”

“But did he? I just want to know.”

“Of course he did. What would you have him say? Surely you wouldn’t grudge the poor old man Some humble way to save his self-respect. He added, if you really care to know, He meant to clear the upper pasture, too. That sounds like something you have heard before? Warren, I wish you could have heard the way He jumbled everything. I stopped to look Two or three times—he made me feel so queer—to see if he was talking in his sleep. He ran on Harold Wilson—you remember— The boy you had in haying four years since. He’s finished school, and teaching in his college. Silas declares you’ll have to get him back. He says they two will make a team for work: Between them they will lay this farm as smooth! The way he mixed that in with other things. He thinks young Wilson a likely lad, though daft On education—you know how they fought All through July under the blazing sun, Silas up on the cart to build the load, Harold along beside to pitch it on.”

“Yes, I took care to keep well out of earshot.”
“Well, those days trouble Silas like a dream.
You wouldn’t think they would. How some things linger!
Harold’s young college boy’s assurance piqued him.
After so many years he still keeps finding
Good arguments he sees he might have used.
I sympathise. I know just how it feels
To think of the right thing to say too late.
Harold’s associated in his mind with Latin.
He asked me what I thought of Harold’s saying
He studied Latin like the violin
Because he liked it—that an argument!
He said he couldn’t make the boy believe
He could find water with a hazel prong—
Which showed how much good school had ever done him.
He wanted to go over that. But most of all
He thinks if he could have another chance
To teach him how to build a load of hay——”

“I know, that’s Silas’ one accomplishment.
He bundles every forkful in its place,
And tags and numbers it for future reference,
So he can find and easily dislodge it
In the unloading. Silas does that well.
He takes it out in bunches like big birds’ nests.
You never see him standing on the hay
He’s trying to lift, straining to lift himself.”

“He thinks if he could teach him that, he’d be
Some good perhaps to someone in the world.
He hates to see a boy the fool of books.
Poor Silas, so concerned for other folk,
And nothing to look backward to with pride,
And nothing to look forward to with hope,
So now and never any different.”

Part of a moon was falling down the west,
Dragging the whole sky with it to the hills.
Its light poured softly in her lap. She saw
And spread her apron to it. She put out her hand
Among the harp-like morning-glory strings,
Taut with the dew from garden bed to eaves,
As if she played unheard the tenderness
That wrought on him beside her in the night.
“Warren,” she said, “he has come home to die: 
You needn’t be afraid he’ll leave you this time.”

“Home,” he mocked gently.

“Yes, what else but home? 
It all depends on what you mean by home. 
Of course he’s nothing to us, any more 
Than was the hound that came a stranger to us 
Out of the woods, worn out upon the trail.”

“Home is the place where, when you have to go there, 
They have to take you in.”

“I should have called it 
Something you somehow haven’t to deserve.”

Warren leaned out and took a step or two, 
Picked up a little stick, and brought it back 
And broke it in his hand and tossed it by. 
“Silas has better claim on us you think 
Than on his brother? Thirteen little miles 
As the road winds would bring him to his door. 
Silas has walked that far no doubt to-day. 
Why didn’t he go there? His brother’s rich, 
A somebody—director in the bank.”

“He never told us that.”

“We know it though.”

“I think his brother ought to help, of course. 
I’ll see to that if there is need. He ought of right 
To take him in, and might be willing to— 
He may be better than appearances. 
But have some pity on Silas. Do you think 
If he’d had any pride in claiming kin 
Or anything he looked for from his brother, 
He’d keep so still about him all this time?”

“I wonder what’s between them.”

“I can tell you. 
Silas is what he is—we wouldn’t mind him—
But just the kind that kinsfolk can’t abide.
He never did a thing so very bad.
He don’t know why he isn’t quite as good
As anyone. He won’t be made ashamed
To please his brother, worthless though he is.”

“I can’t think Si ever hurt anyone.”

“No, but he hurt my heart the way he lay
And rolled his old head on that sharp-edged chair-back.
He wouldn’t let me put him on the lounge.
You must go in and see what you can do.
I made the bed up for him there to-night.
You’ll be surprised at him—how much he’s broken.
His working days are done; I’m sure of it.”

“I’d not be in a hurry to say that.”

“I haven’t been. Go, look, see for yourself.
But, Warren, please remember how it is:
He’s come to help you ditch the meadow.
He has a plan. You mustn’t laugh at him.
He may not speak of it, and then he may.
I’ll sit and see if that small sailing cloud
Will hit or miss the moon.”

It hit the moon.
Then there were three there, making a dim row,
The moon, the little silver cloud, and she.

Warren returned—too soon, it seemed to her,
Slipped to her side, caught up her hand and waited.

“Warren,” she questioned.

“Dead,” was all he answered.
From essay titled, True Nature, by Gary Snyder

Concern for the environment and the fate of the earth is spreading over the world. In Asia environmentalism is perceived foremost as a movement concerned with health — and seeing the condition of their air and water, this is to be expected. In the Western Hemisphere we have similar problems. But here we are blessed with a bit of remaining wilderness, a heritage to be preserved for all the people of the world. In the Western Hemisphere we have only the tiniest number of buildings that can be called temples or shrines. The temples of our hemisphere will be some of the planet’s remaining wilderness areas. When we enter them on foot we can sense that the kami or (Maidu) kukini are still in force here. They have become the refuge of the Mountain Lions, Mountain Sheep, and Grizzlies — three North American animals which were found throughout the lower hills and plains in prewhite times.

The rocky icy grandeur of the high country — and the rich shadowy bird and fish-streaked southern swamps — remind us of the overarching wild systems that nourish us all and underwrite the industrial economy. In the sterile beauty of mountain snowfields and glaciers begin the little streams that water the agribusiness fields of the great Central Valley of California. The wilderness pilgrim’s step-by-step breath-by-breath walk up a trail, into those snowfields, carrying all on the back, is so ancient a set of gestures as to bring a profound sense of body-mind joy. Not just backpackers, of course. The same happens to those who sail in the ocean, kayak fjords or rivers, tend a garden, peel garlic, even sit on a meditation cushion. The point is to make intimate contact with the real world, real self. Sacred refers to that which helps take us (not only human beings) out of our little selves into the whole mountains-and-rivers mandala universe. Inspiration, exaltation, and insight do not end when one steps outside the doors of the church. The wilderness as a temple is only a beginning. One should not dwell in the specialness of the extraordinary experience nor hope to leave the political quagg behind to enter a perpetual state of heightened insight. The best purpose of such studies and hikes is to be able to come back to the lowlands and see all the land about us, agricultural, suburban, urban, as part of the same territory — never totally ruined, never completely unnatural. It can be restored, and humans could live in considerable numbers on much of it. Great Brown Bear is walking with us, Salmon swimming upstream with us, as we stroll a city street.
Ode to the sea, by Pablo Neruda

HERE
Surrounding the island
There's sea.
But what sea?
It's always overflowing.
Says yes,
Then no,
Then no again,
And no,
Says yes
In blue
In sea spray
Raging,
Says no
And no again.
It can't be still.
It stammers
My name is sea.

It slaps the rocks
And when they aren't convinced,
Strokes them
And soaks them
And smothers them with kisses.
With seven green tongues
Of seven green dogs
Or seven green tigers
Or seven green seas,
Beating its chest,
Stammering its name,

Oh Sea,
This is your name.
Oh comrade ocean,
Don't waste time
Or water
Getting so upset
Help us instead.
We are meager fishermen,
Men from the shore
Who are hungry and cold
And you're our foe.
Don't beat so hard,
Don't shout so loud,
Open your green coffers,
Place gifts of silver in our hands.
Give us this day
our daily fish.
The Gift Outright, by Robert Frost

The land was ours before we were the land's.  
She was our land more than a hundred years  
Before we were her people. She was ours  
In Massachusetts, in Virginia.  
But we were England's, still colonials,  
Possessing what we still were unpossessed by,  
Possessed by what we now no more possessed.  
Something we were withholding made us weak.  
Until we found out that it was ourselves  
We were withholding from our land of living,  
And forthwith found salvation in surrender.  
Such as we were we gave ourselves outright  
(The deed of gift was many deeds of war)  
To the land vaguely realizing westward,  
But still unstoried, artless, unenhanced,  
Such as she was, such as she would become.
The Green Hills of Earth, by Robert A Heinlein

Let the sweet fresh breezes heal me
As they rove around the girth
Of our lovely mother planet
Of the cool, green hills of Earth.

We rot in the moulds of Venus,
We retch at her tainted breath.
Foul are her flooded jungles,
Crawling with unclean death.

We've tried each spinning space mote
And reckoned its true worth:
Take us back again to the homes of men
On the cool, green hills of Earth.

The arching sky is calling
Spacemen back to their trade.
ALL HANDS! STAND BY! FREE FALLING!
And the lights below us fade.

Out ride the sons of Terra,
Far drives the thundering jet,
Up leaps a race of Earthmen,
Out, far, and onward yet ---

We pray for one last landing
On the globe that gave us birth;
Let us rest our eyes on the fleecy skies
And the cool, green hills of Earth.
Shark Meat; by Gary Snyder

In the nights fouled our nets - -
Sonoyama’s flying-fish fishing
Speared by the giant trident
    that hung in the net shed
    we never thought used.

Cut up for meat on the beach
At seven in the morning
Maeda’s grandson
    the shy one
-    a slight hairlip
Brought a crescent of pale red flesh
    two feet long, looped on his arm
Up the bamboo lanes to our place.

The island eats shark meat at noon.

Sweet miso sauce on a big boiled cube
    as I lift a flake
        to my lips,

Miles of water, Black current,
Thousands of days
    re-crossing his own paths
    to tangle our nets
        to be part of
        this loom.
Grass, by Carl Sandburg

Pile the bodies high at Austerlitz and Waterloo,
Shovel them under and let me work--
I am the grass; I cover all.

And pile them high at Gettysburg
And pile them high at Ypres and Verdun.
Shovel them under and let me work.
Two years, ten years, and passengers ask the conductor:
What place is this?
Where are we now?

I am the grass.
Let me work.
The Hearth Eternal, by Vachel Lindsay

There dwelt a widow learned and devout,
Behind our hamlet on the eastern hill.
Three sons she had, who went to find the world.
They promised to return, but wandered still.
The cities used them well, they won their way,
Rich gifts they sent, to still their mother's sighs.
Worn out with honors, and apart from her,
They died as many a self-made exile dies.
The mother had a hearth that would not quench,
The deathless embers fought the creeping gloom.
She said to us who came with wondering eyes—
"This is a magic fire, a magic room."
The pine burned out, but still the coals glowed on,
Her grave grew old beneath the pear-tree shade,
And yet her crumbling home enshrined the light.
The neighbors peering in were half afraid.
Then sturdy beggars, needing fagots, came,
One at a time, and stole the walls, and floor.
They left a naked stone, but how it blazed!
And in the thunderstorm it flared the more.
And now it was that men were heard to say,
"This light should be beloved by all the town."
At last they made the slope a place of prayer,
Where marvellous thoughts from God came sweeping down.
They left their churches crumbling in the sun,
They met on that soft hill, one brotherhood;
One strength and valor only, one delight,
One laughing, brooding genius, great and good.
Now many gray-haired prodigals come home,
The place out-flames the cities of the land,
And twice-born Brahmans reach us from afar,
With subtle eyes prepared to understand.
Higher and higher burns the eastern steep,
Showing the roads that march from every place,
A steady beacon o'er the weary leagues,
At dead of night it lights the traveller's face!
Thus has the widow conquered half the earth,
She who increased in faith, though all alone,
Who kept her empty house a magic place,
Has made the town a holy angel's throne.
REFERENCES


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Albert Sidney Johnson III was born in his mother’s hometown of New Bern in eastern North Carolina. His father was a Marine Officer, and Albert with his mother and brother moved with his father to assignments on the eastern seaboard of the United States as well as a posting in Port Lyautey, Morocco. From these lands and these adventures Albert developed a love of the coast with its beaches and marshlands. Albert graduated from McCallie School in Chattanooga, Tennessee in 1966. He attended the Virginia Military Institute in Lexington, Virginia and graduated with a Bachelor of Science in Civil Engineering in 1970. After serving in the United States Navy, primarily in the Gulf of Tonkin, he left the Navy and went to Chicago, Illinois. In Chicago Albert met and married Anita Marie Quish of Chicago in 1978. He earned a Master of Divinity from McCormick Theological Seminary, Chicago, in 1979. Albert has worked for over thirty years as an environmental programs manager for various federal agencies including the Naval Air Systems Command, the Department of Energy, and as the chief of master planning and real estate for the National Aeronautics and Space Administration. Albert is a Professional Engineer registered in North Carolina and is a member of the National Registry of Environmental Professionals.

Smokey the Bear has been with me since 1952. The idea of the bear, the protector, has been, and continues to be, a positive influence on my life.