Place Attachment as an Outcome of Placemaking and the Urban Quality of Life

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Abstract

Placemaking is a hands-on approach. It is an overarching concept and a cumulative process that drives place users to take part in the process of reimagining and reinventing their public spaces, enhancing the effective bond between them and the places they share (place attachment). Furthermore, placemaking, identity, attachment are interrelated terms. This study aims to discuss and identify the relationship between these terms and the urban quality of life. It depends on a deductive method to conclude place attachment attributes and the key performance indicators of the urban quality of life. To measure the impact of place attachment on the urban quality of life a questionnaire of Likert-type scale has been applied to a sample of 33 experts. Experts were asked 24 questions to measure the impact of each place attachment attributes on the key performance indicator of the urban quality of life; as a result, the indicators of the urban quality of life were arranged according to being affected by place attachment attributes. The main finding of this study is related to the process of enhancing the quality of urban life for a space/area. In the beginning, build up a physical identity for this space/area via involving the targeted users in the design of their places; and creating places that users can modify and adapt as the potential for individuals and community personalization. This involvement will enhance users' feelings of the place's character, raise people's sense of place/identity and drive them to attach to this place.

Keywords: Placemaking, place identity, sense of place, place attachment, urban quality of life.

1. Introduction

Gentrification is the urban transformation/deformation in low-class areas affected by the socio-economic governance networks of the upper classes. Moreover, urbanization drives the increasing social segregation and displacement [1]. These transformations raise questions about liveability and sustainability in low-income residential places. To tackle these issues, the author chose the approach of placemaking that has emerged as a movement, concept, and tool for improving public spaces since the 1960s.

Placemaking gained attention among policymakers, practitioners, and activists in 2018 by the launch of two placemaking networks in Norway's capital. It is a movement to create more liveable and sustainable places within cities (Fig. 1) [2]. Furthermore, it enriches places within residential areas, potential negative economic and social outcomes. As such, critical perspectives on placemaking open up a possibility to investigate how power structures, dynamics, and place narratives affect the making of places [3].
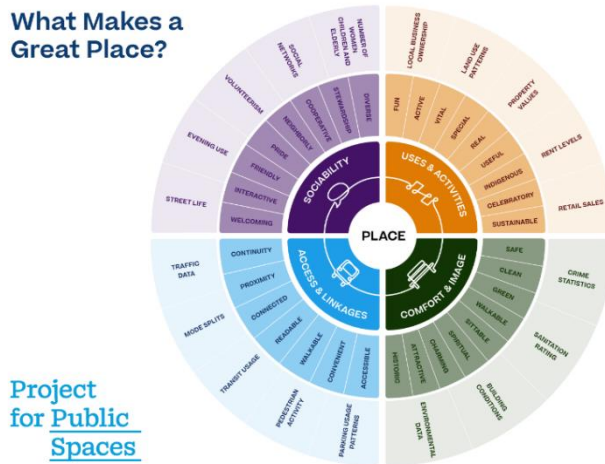

Figure 1. Place attributes: sociability, uses & activities, access & linkage, and comfort & image. Source: [2]

The author will outline place as an essential part of placemaking, identity, and attachment. He will briefly illustrate the difference between space and place,

and sketch out space and place understandings from linguistic meaning, sociology, and philosophy to define the place and its relation to space.

Space, place, and scales are at the core of geography as a discipline and have relevancy in sociological and philosophical writings. Space refers to an area's extension on the surface of the Earth, which is conceptualized as either absolute or relational [4]. On the other hand, Merriam-Webster (2020) define the place as a physical environment; including spaces, or a building or locality used for a specific purpose, or a building, part of a building, or area occupied as a home, or a relative position in a scale or series [5].

However, according to Mayhew (2021), the place is a highly contested concept, theoretically and as a context for social life [4]. Scholars of conventional notions of place have demonstrated that place is not simply a container or a set of space edges. It is a socially constructed concept of the surroundings in which people conduct their lives. People constitute their surroundings, placing themselves and others as well as the physical objects, meanings, and actions, taken all together, make up a place that is shared, negotiated, and contested.

As Montgomery (1998) puts it, places consist of physical form, activities, and meanings [6]. Meanings arise from place users' internal psychological and social processes [7] that induce perception. Since the affective perception is related to the psychological process, so meanings and attachments are embedded in the setting, the identity of a place is determined not only by the physical components but also the non-physical components (meanings and associations developed between people and public spaces). Moreover, cultural networks combined with the users' affective perceptions and functional needs and influence place identity [8].

Cresswell (2004) -geographer and poet- highlights that making spaces personal transforms them into places [9]. Meanwhile, Gieryn (2000) -sociologist- highlights that place and space are conceptually different [10]. Places are shaped by social forces and emplace differences, hierarchies, and intersections. In sum, it could be deduced that the term place is differentiated from space. It is a public space with added non-physical elements such as activities and meanings within its edges. Thus, space should mean something to users and enjoy the safety, comfort, social life, and activities to be described as a place.

2. Placemaking/framing

In the beginning, the author will illustrate the importance of placemaking/framing as a hands-on approach. It is an overarching concept and a cumulative process that drives place users to take part in the process of reimagining and reinventing their public spaces, enhancing the effective bond between them and the places they share (place attachment). It refers to the process by which users co-operate and take part in creating their realm and maximizing shared values. Thus, the formation of quality places contributes to users' health, happiness, and Wellbeing as shown in Fig. 2 [2].

Figure 2. Placemaking beginning: the smallest scale
Source: [2]

Accordingly, placemaking is more than an upgrading issue. It is a matter of interest in both physical and non-physical identities to enframing, and identify a place and support its livability and sustainability. Moreover, the importance of placemaking comes from its claimed potential, which leads to economic benefits and sociability. Furthermore, strengthening democracy, providing short- and long-term solutions, and having positive environmental outcomes [2].

The definition of placemaking/framing is disputed. An urban designer or a planner will define it as the design product and management of shared spaces to

satisfy the inhabitants. It advises working with community members to make places of continuing value/identity driven by the thoughts that the social aspects of the community and individual well-being are at the highest importance. Meanwhile, a developer or investor will see placemaking as a tool for marketing designs or call it the process of designing/creating a place where people will desire to live [11].

Hence, The philosophy/truth of this term is contradictory because it is not the same in landscape, architecture, urban design/planning, environmental psychology, and global health to sociology [12]. However, Friedmann (2010), Wyckoff (2014), and Lew (2017) agreed that the core of placemaking is humans' encounters and gatherings with and within public places and their meaning, making processes, understandings, feelings, techniques, habits, customs, and perceptions [12]–[14]. Top-down approaches to placemaking are convenient to urban planning/design, marketing architecture, and landscape architecture; they aim to enhance individuals' practices and perceptions in public spaces. These approaches reflect political and societal networks (standards, norms, and structures), and they often focus on the physical components of places. On the other hand, Bottom-up approaches relate more to people's everyday routines of relating to, identifying with, defining, re-inventing, and shaping places. Placemaking can also arise on a continuous series, such as in tourism where it oscillates between top-down and bottom-up approaches [14]. In addition to top-down, and bottom-up approaches Reich (2020) added a third approach and named it placemaking professionals [3].

Placemaking is used to increase a place's economic value through different forms, interventions, and collaborations between place professionals such as urban designers/planners, landscapers, and architects. Another form of value-adding is via regular everyday users' interactions with places and their linguistic place expression and meaning creations [15].

It is worth mentioning that, in most approaches, placemaking is concerned with the way we collectively shape our public realm to maximize its value through the urban planning/design, management, and programming of public spaces, which directly rely on community-based collaboration [16]. Pierce, Martin, and Murphy, (2011) define placemaking as the set of social, political, and material networks by which people consistently build and reinvent the defined geographies where they live [17]. Placemaking is an inherently networked process constituted by the socio-spatial networks/relations that link people together through commonplace edges or frames.

According to Davine, Lawhon, and Pierce (2017), places and their framing are governance approaches for exploring conflicts and more other complex socio-spatial networks and cumulative stages to which they contribute [18]. Urban conflicts can arise over land use or perceptions of areas (the character, sense, and users' experience in spaces), and they vary from micro-scale (a single location/site) –urban spaces- to macro-scale (City planning). On the micro-scale, conflicts arise between people and the physical urban space's components or between people and each other because of races, ethnicity, ages, gender, nationalism, religion, class [19].

Although not all disputes are directly about the place, people often express their feelings firstly or have their thoughts about their perception of such a space/area out of space use experience or their supposed ideal model of a space/area. Thus, such ideologies of exploring or creating places come from users' everyday activities and walking tendency (placemaking/framing), in which groups of participants from transient decision-making organizations are formed based on shared interests within/of a space/area [20].

The spatial articulation of urban spaces or cities is significantly affected by physical and non-physical forces; the governance networks. Furthermore, the non-physical forces -social, political, cultural, and economic- are governance networks that form and frame places in a cumulative inseparable way [1]. Thus, a relational paradigm to placemaking/framing that directly concentrates toward "the affiliations and co-constituencies among space/area, complex governance networks, and policies" is required for the co-formation of the enframing process of space/area and groups of multiply-jobs participants [17].

Consequently, the placemaking typology by Wyckoff (2014) is the most direct way of differentiating and expressing the term (Fig. 3) [13]. It also includes a variety of more specific discourses that focus on a particular path to make places by top-down and bottom-up approaches through formal or organized collaborators and sectors and the residents that overlap in certain key elements and act spontaneously.
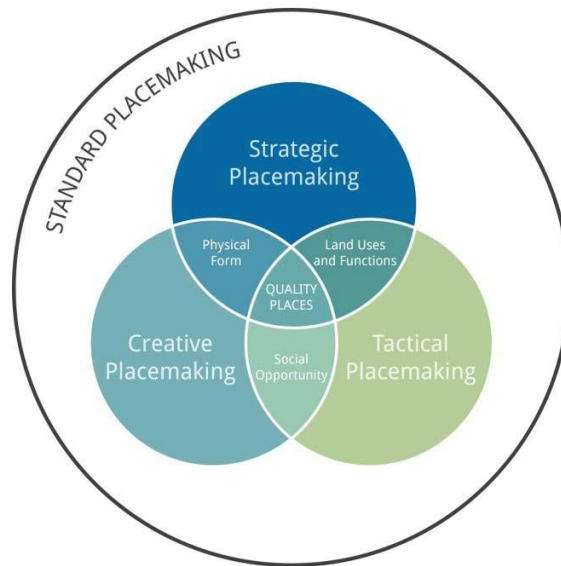
Figure 3. Four types of placemaking. Source: (Wyckoff, 2014)

2.1. Place Identity

Place identity is the distinction of emotions/thoughts and passion to a specific space/area and the unique features of the space/area where user-place bond relation arises. Moreover, it is deeply related to the meanings and perceptions of users' surroundings [8]. On the other hand, it also can be described as a component of a space/area users' character. Accordingly, place identity is a process in which people belong to a specific place and interact with spaces/areas [21].

As Lynch (1960) argued, legible places -Legibility- allows users to have a definite and detailed perception of urban spaces/areas that helps users move by their formed mental map and influenced by the following five items: (landmarks, edges, districts, nodes, and paths) [22]. This mental map is called the image of the place and as it promotes legibility accordingly, it could be considered the character of the urban space/the physical part of identity.

Sustaining and preserving the messages and character of the urban components is a vital and critical issue because they enhance users' identity, individual and collective sense, and sense of place [23]. Meanings and symbols which drive people to attach to spaces/areas need to be considered critically in their temporal changes as gendered meanings, for example, are often linked to social inequalities [24].

In 2000 Gieryn - sociologist- tackled the place identity meaning of belonging through; the social networks, emplace differences, hierarchies, and intersections of places that lead to patterns of inclusion or exclusion and feelings of belonging or disconnection [10]. Power can be materialized in places and noticed through increasingly standardized design and the built environment. Meanwhile, it could be examined by place professionals such as architects, urban designers/planners, public sector employees, and economists. As community feelings, practices, behavior, and social interactions can be influenced or enhanced, or hindered through the built environment accordingly, they are relevant to be considered the materialization of power. Moreover, places are sites of social control and social norms that are often further implicit.

2.2. People's Sense of Place/ Identity

As Shamai in 1991 puts it, a sense of place/identity is the inherent character of a place, or the meaning people give to it while, more often, a mixture of both. Moreover, it is an umbrella that contains all the other concepts such as; attachment to place, national identity, and regional awareness [25]. The messages transmitted are not neutral, but rather, they reflect the subjective senses of the beholder or the perceptions of society.

Hence, the sense of place is a concept used by several disciplines and theories. It is a multi-layered contested and complex term [26]. Sense of place is a concept that refers to the distinct character and qualities of a space/area. It is the genius loci with specific factors such as; topography, spirituality, and people's psychological engagement with spaces/areas, or it relates to people's attachment, dependency, identity, and with a place and its historical changes [26], [27].

As such, sense of place refers to subjective human reactions to place/s, developed from earlier forms of humanistic geography. The concept formed in diverse forms in significant works expanding on human experience, memory, imagination, emotion, and meaning. Accordingly, this term is a core value in a broad and varied range of initiatives from theory, such as placing humans into earth's time-space continuum to practice or building "green"/selling places as commodities. In sum, sense of place contributes depth and understanding to what it means to be human [27].

Wilkie and Roberson highlight that: a key strand begins with the individual [27]. Everyone brings his character, experience, and previous

perceptions/background into the process of creating a sense of place. Meanwhile, the space/area users draw on their use of human senses, sense of aesthetics, and intellectual and emotional responses they've developed towards spaces/areas; these feelings are rooted because of their experiences, background, and the multi-layers of mental cognition of spaces/areas. As such, Clark (2012) highlights that: a sense of place that creates ownership, positive emotions, commitment, and pride. Thus, it builds up individual and community identities [28].

On the other hand, Carmona and Sieh (2004) put it, identity is singular and different like no other thing, as a separable entity [29]. Meanwhile, every space/area has some elements of singularity to create a sense of place and identity. Lynch defines the sense of identity/place as elements that provide individuality or distinction from other spaces/areas. Despite the urban designer/planner may have the intention to neglect future users' needs [30], Von Meiss puts, there are three design strategies to promote the sense of place/identity for individuals or community [29]:

> ➤ Creation of spaces and surroundings based on the designer's experiences and comprehension of the values and users' behaviour, concerns, and environmental features by which are critical for their identity.
> ➤ To involve the targeted users in the design of their spaces and surroundings requires a deep understanding of the designer-user gap.
> ➤ The creation of spaces and surroundings that users can modify and adapt as the potential for individuals and community personalization should be considered within the design process.

2.3. Place Attachment

Place attachment (PA) is the arisen singular connection or tie linking users to distinguished spaces/areas and surroundings [31]. Thus, it is the high connection that users build up with defined spaces where they like to stay and enjoy comfort/satisfaction and safety [21]. According to Ram, place attachment is the bond between the self and the place. This bond is the outcome of sensitive/mental, social, and subjective components. Furthermore, place attachment is the physical and non-physical construction that leads/drive to the passion of being at home.

Moreover, it also can afford a sense of confidence/protection and possibly foster environmental tendencies and habits [32].

Users' feelings of attachment towards places are expressed through the interaction between effects, emotions, knowledge, beliefs, behaviour, and actions [33]. Meanwhile, these feelings also are expressed in the functional bonding between people and places known as place dependence [7]. Place attachment arises when a space/area is singular and considered distinct by the users and makes them able to provide conditions to satisfy their functional needs and promote their behavioural goals easier than other options [34]. The singularity of users' feelings of attachment towards space/area is the reference that guides to build indicators for the intended upgrading of distinct space/areas [8].

A deep users' feeling of attachment towards a singular place is affected by race, ethnicity, or community sense of place/identity [35]. Consequently, the link to a space/area is expressed based on the agreement of general collective users' wellbeing/satisfaction because of their vital collaboration, physical character, and identity [8]. In sum, place attachment is the users' feelings driven by the sense of a place/identity. It is a governance non-physical element of securing or shaping spaces and surroundings identity. Meanwhile, it is worth mentioning that identity makes people attach to their places. Thus, this attachment drives them to collaborate to improve their urban spaces/areas.

3. The Hierarchy of Placemaking, Identity and Attachment & Place Attachment Attributes

As Cresswell in 2004 puts it, making spaces personal transforms them into places. To illustrate this, he explains that, for example, an empty room in student housing is just a space like all other rooms and spaces in the building. However, by adding personal belongings and putting up decorations, it becomes personal and meaningful; it becomes a place. He goes further by stating that one can make sense of the world through place and make the world meaningful. Moreover, meaning making leads to place attachment. For Cresswell, place is a perspective and an object and places are always incomplete and in the process of becoming. Places are humans' embodied relationships with the world. Creating places is not innocent, as an inside and an outside are constructed, and this may lead to processes of othering. Furthermore, social categories, such as class, race and gender, are emplaced; hence, they cannot be considered without place [9].

Users' reactions and responses to their places are dynamic, and the way a person looks at places –his sense of place/identity- continues to evolve as their life cycle develops and as the landscapes and places around them are transformed. Through those processes, it can be argued that people develop [on varying levels of sophistication] their own landscapes of memory and previous experiences. Thus, leads to place attachment - love of place. Accordingly, sense of place is fertile ground not only for representing and imagining places but for creating and contesting it. Thus, the making of place [27].

Despite, Meaning and perception affecting the imaging capability, they are affected by culture and experience [36]. They influence the people's identity and supports continuity of life and socio-cultural values. The emotional connection with place attributes and characteristics can be described as an expression for place identity [8]. Place identity is the feeling of belonging; it is about meanings and perceptions held by users concerning their spaces and surroundings. Sustaining a sense of belonging to the urban features is critical as it contributes to self-identity, sense of community, and sense of place. All the previous terms form the place attachment (Fig. 4). Place attachment attributes can illustrate the constructs for defining the place identity, considering the significance of a space/area in developing and maintaining self-identity and group identity and the composites of its characteristic features [37].
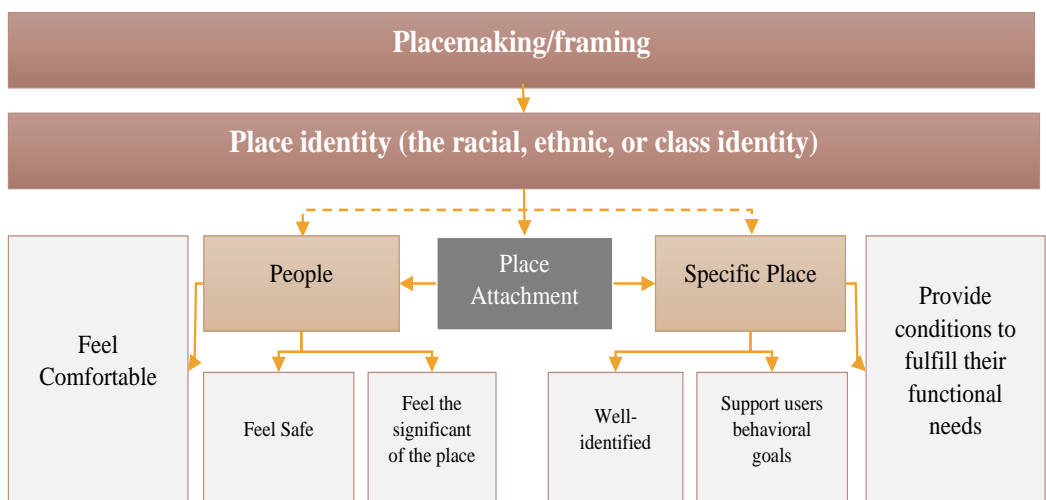

Figure 4. The hierarchy of place making and the concluded attributes of place attachment

4. Quality of Life

In 2003, the first survey on quality of life in Europe in 25 member states investigated eight aspects of individual life standings; economic, housing, local environment, employment, education and skills, household structure and family relations, work-life balance, health and healthcare, as well as subjective well-being, and perceived quality of society. Despite, these aspects are not the only, but they cover the most relevant for a complete description of the quality of life in its objective and subjective dimensions [38].

Quality of life is the description of one's feelings of satisfaction. Whereas some people feel satisfied, others aim for improvement. For urban space, quality is a subjective issue that depends on the basic needs, which can be provided physically and non-physically [39]. According to Elariane (2012), it is the degree of well-being and satisfaction, but it should not interfere with the concept of standard of living, which is based mainly on one's income [40].

From a social perspective, according to the Centre for Health Promotion at the University of Toronto, the term quality of life includes three main areas as follows [38]: first, "being" describes the one, with physical, psychological, and spiritual components, second, "belonging" represents the connections to one's physical, social, and community environments, third, "becoming" indicates the day-to-day activities that a person carries out to achieve goals, hopes, and aspirations with practical, leisure, and growth aspects. In sum, there are two levels of quality of life; firstly, the individual's level, and secondly, the collective or community one.

4.1. Quality of Life's Individual Level

Quality of life describes what one desires and can be evaluated or assessed through identifying one's value and expectations, the degree to which an individual is satisfied with the basic needs of his life [38]. Cutter also defines the quality of life as an individual's pleasure or satisfaction with life and environment, including needs and wants, aspirations, lifestyle selections, and other physical and metaphysical factors [38].

Phillips (2006) illustrated that one has a reasonably clear vision of items that would enhance his individual quality of life and probably the others too, for instance, higher pay, longer holidays, more satisfaction in the working lives, …,

etc [41]. Most individuals' indexes of quality of life would include a quiet, non-coercive, and suitable socio-liveable environment, social networks of interpersonal regard, sustainable and pollution-free physical surroundings, promotion of learning for children up to the basic level of literacy and numeracy, and acceptable physical, economic and nutritional resources for all.

4.2. Quality of life's community/collective level

The factors that enhance the collective quality of life of communities are argued. The blueprint of a society that maximizes its members' quality of life -the vision of a 'perfect society'- has also been the centre of debates by philosophers, political scientists, and sociologists since the time of the ancient Greeks. For instance, there have been ideological disagreements about the values that might underpin non-coercive and appropriate social networks and the mechanisms for providing and supplying adequate resources. In particular, one set of these debates is the relative merits of, and the balance to be struck between, liberty and equality [41].

The term "community quality of life" is used to explore community factors, resources, and services accepted by the community, such as factors influencing their life's quality or assisting them in coping with each other [38]. As Myer puts it, community quality of life is the outcome of the shared characteristics of residents' experience in places -for instance, air and water quality, traffic, or recreational opportunities- and the subjective evaluations inhabitants make of these situations. Even so, individuals' evaluations of the non-physical elements and physical area and space in which they live vary. Equally, peoples' perceptions collectively or statistically reflect the rank of environmental conditions. Consequently, it is possible to use objective criteria to substitute subjective ones to measure the overall environmental conditions [38]. To sum up, people need a sense of identity/belonging to a specific territory and group; it is clear that "identity, self-respect" is one of the qualities of life indicators [42].

4.3. Urban quality of life

No one can understand the urban quality of life definition, no one the indicators of the term from one aspect. Eventually, Elariane (2012) illustrated seven indicators that contribute to digging into the urban quality of life: environmental, physical, mobility, social, psychological, economic, and political [40].

Human satisfaction with diverse urban issues such as transportation, the publicness of public spaces, recreational opportunities, land use patterns, population, and building densities, coping for all to basic needs, services, and public amenities is crucial. Apart from this, social issues are essential such as protecting public health, safety and security, education and social integration, promoting equality, and respect for diversity. Further, cultural identities, increased accessibility for persons with disabilities, preservation, spiritual, religious, and culturally significant buildings and residential areas, promoting the spatial diversification and mixed-use of housing and services at the local level to meet the diversity of needs and expectations are important. On the other hand, environmental issues such as respecting local landscapes and treating the local environment with respect and care are essential [43].

In 2021, Christy defined liveability level as the necessary measure of users' sense of place and attachment to where they live [44]. As such, liveability will be the selected paradigm to tackle the urban quality of life. As a result of the competence to measure urban liveability and its contribution to the urban quality of life that becomes extremely important. Well-known indices, such as the Economist Intelligence Unit's Global Liveability Index (EIU) [45] have been produced to assess a city's liveability. Monocle's Quality of Life Survey [46] and Mercer's Quality of Living City Ranking [47]. Although these indices are crucial for the social indicator of urban liveability, they do not incorporate placemaking or/and its hierarchies' principles.

So, to investigate the impact of place attachment on the urban quality of life, the author tackle liveability through different organizations. While Ana (2014) is concerned with family life, County (2019) builds a framework for regional and local beliefs. Besides, Partners for Liveable Communities (2020) has an overall view of UQOL using the sum factors that enhance the UQOL, and AARP (2020) focuses on increasing the UQOL for the elderly. Withal Asheville (2007) concepts engaged architects with the community, and US EPA (2009) focused on infrastructure, transportation, and environmental protection.

It is worth mentioning that every organization focuses on achieving specific goals to reach their imaginary liveable community and enhance the urban quality of life. Accordingly, the author concluded eight sections of the urban quality of life (Table 1). Each of these sections represents an indicator; Section A- the social, B- the economic, C- the cultural, D- the political, E- the environmental, F-The transit & mobility, G- The physical, and H- The non-physical. In every section,

experts were informed about the indicators and sub-indicators components then they were asked to rate these sub-indicators according to the given Likert-type scale.

Table 1. The proposed KPIs to measure the urban quality of life of low-income groups

	Indicators	Sub-Indicators
1	**Environmental**	Healthy environment
		Environmental sustainability
2	**Non-Physical**	Education
		Spiritual wellbeing
		Motives & action triggers
		Inspiration and competitiveness
3	**Social**	Safety
		Racial Justice
		Social esteem and comfort within community
		Cooperation
		Participation motives & action triggers
		Social Networks, trust and entertainment
		Diversity degree
4	**Transit & Mobility 'Accessibility degree'**	Physical Accessibility
		Visual Accessibility
5	**Economical**	Secure affordability
		Employment & Investment
		Marketing of goods and services
		Jobs access & Local Ownership
6	**Physical**	Health-care access and Treatment
		Efficient movement
		Ensure Varity
		Ensure quality
		Mix-uses of urban Friendly components
7	**Political**	Design & Planning matters
		Making smart decisions
		Leverage federal policies and investment
		Cooperation and political Participation
8	**Cultural**	Sense of place
		Relevance
		Arts & Culture

5. Results of the Questionnaire Analysis

A questionnaire of Likert-type scale to measure the impact of place attachment on the urban quality of life depending on Delphi method has been applied to a sample of 33 persons: 15 males and 18 females, ages of the targeted sample are between 23-62 years old. The targeted sample is from scholars. Scholars in the targeted sample were asked 24 questions about the impact of each place attachment attributes on the key performance indicator -KPIs- of the urban quality of life.

They were asked to rate the impact of each of the six place attachment attributes on each KPIs of urban quality of life to measure the impact of users' feelings of comfort, safety, and the significance of the place, how the place more identified, providing conditions to fulfil their functional needs, and supporting their behavioural goals on the urban quality of life. This questionnaire is also used to arrange the UQOL KPIs according to being affected by PA attributes. The results were as follows (Table 2 and Table 3):
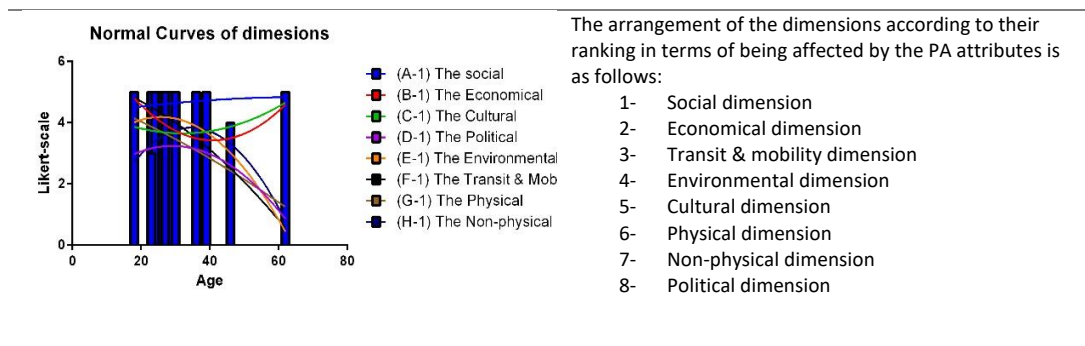
Table 2. The impact of PA on the UQOL dimensions

The arrangement of the dimensions according to their ranking in terms of being affected by the PA attributes is as follows:

1- Social dimension
2- Economical dimension
3- Transit & mobility dimension
4- Environmental dimension
5- Cultural dimension
6- Physical dimension
7- Non-physical dimension
8- Political dimension

Table 3. Descriptive statistics of the questionnaire results

	(A-1) The social	(B-1) The Economical	(C-1) The Cultural	(D-1) The Political	(E-1) The Environmental	(F-1) The Transit & Mobility	(G-1) The Physical	(H-1) The Non-physical
Number of Samples	33	33	33	33	33	33	33	33
Minimum	3	2	2	1	1	1	1	1
25% Percentile	4	3	3	2	3	3.5	3	2.5

Median	5	4	4	3	4	5	4	3
75% Percentile	5	5	4	4	5	5	4.5	4
Maximum	5	5	5	5	5	5	5	5
Mean	4.606	4.121	3.758	3.091	4	4.182	3.636	3.333
Std. Deviation	0.5556	0.9604	0.9024	1.331	1.199	1.103	1.141	1.08
Std. Error of Mean	0.09672	0.1672	0.1571	0.2318	0.2087	0.192	0.1986	0.188
Lower 95% CI of mean	4.409	3.781	3.438	2.619	3.575	3.791	3.232	2.95
Upper 95% CI of mean	4.803	4.462	4.078	3.563	4.425	4.573	4.041	3.716
Sum	152	136	124	102	132	138	120	110

6. Conclusion: The relationship between place identity & attachment, and the urban quality of life.

Placemaking/framing, identity, sense of place, and attachment are interrelated terms. The physical and non-physical elements of identity will lead to the sense of place and place attachment; Hence, enhancing the quality of spaces/areas and users' well-being and satisfaction [8]. Meanwhile, the psychological indicator of the urban quality of life is affected by identity and pleasing milieu (social environment) [40]. As such, the community will care and collaborate when residents feel they are living somewhere that belongs to them [39]. The loss of identity weakens the depth of belonging, perception, meaning, attachment, and diversity of place experience [8].

In sum, placemaking/framing is a tendency towards enframing the characteristics; it is a process in which urban spaces/areas are modified to livable places and form people's sense of place/identity. Individuals and groups will participate in upgrading the urban quality of life of the space/area where they live when it has an identity and means something to them. In other words, place identity affects people's sense of place and drives them to attach to this place [9]. Thus, attachment gives them the power and make motives to collaborate to create, reinvent their physical and non-physical urban spaces.

As [29] put it, involving the targeted users in the design of their spaces and surroundings; and creating spaces and surroundings that users can modify and adapt as the potential for individuals and community personalization should be considered during placemaking. It therefore promotes and ensures the effect of

placemaking, identity, and attachment on the urban quality of life through collaboration. Moreover, according to Ujang (2010); and Idid, Salim, and Sholihah (2004), identity makes places more meaningful to the users/residents. Meanwhile, it arises through users' places' identifications, the feeling of satisfaction, enjoyment, and security. The functional and emotional bond between users and their spaces/areas will contribute to a stronger sense of place and continuity of place identity.

There are a lot of perspectives of life quality that have been noted. Some authors use quality of life interchangeably with other concepts such as subjective well-being, happiness, life satisfaction, and a good life. Meanwhile, others, seek quality of life indicators and how to measure it 'quantitative perspective'. While some authors use the cultural, environmental, social, economic, psychological, and physical concepts as an approach. Other researchers use a multidisciplinary concept to understand the urban quality of life. Accordingly, we can deduce that private and public quality of life, is the cultural, environmental, social, economic, psychological, and physical needs at the individual and collective level that needed for the feeling of satisfaction and well-being.

Thus, to enhance the quality of the urban life for a space/area (Fig. 5), in the beginning, build up a physical identity for this space/area via involving the targeted users in the design of their places; and creating places that users can modify and adapt as the potential for individuals and community personalization. This involvement will enhance users' feelings of the place's character, and raise people's sense of place/identity and drive them to belong and attach to this place. When users' feelings of attachment arise towards a space/area, they will begin to take care of it, which means that users will collaborate to conserve the urban quality of life.
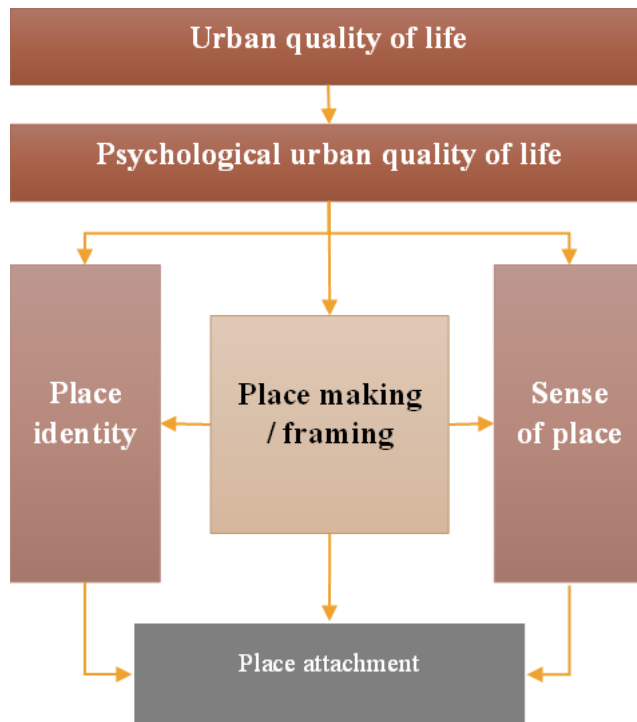
Figure 5. Construction of the relationship between UQOL & PA

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