

Understanding place attachment in temporary public space through noematic-noetic synthesis

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ARTICLE INFO	ABSTRACT
<p><i>Article history:</i> Received December 20, 2021 Received in revised form April 17, 2022 Accepted June 27, 2022 Available online August 01, 2022</p> <p><i>Keywords:</i> Noema noesis Place attachment Public space Ramadan street market Temporary</p> <p>Corresponding author: Carissa Dinar Aguspriyanti Department of Architecture, Faculty of Engineering and Planning, Universitas Internasional Batam, Indonesia Email: carissa@uib.ac.id ORCID:https://orcid.org/0000-0001-5528-2023</p>	<p><i>To create a successful temporary public space that can sustain in dealing with the contemporary changes, particularly during this pandemic era which is full of uncertainty, the degree of people's attachment to that place should be maintained. It is simply because the more the public space is needed, the more users will use the space, and a sense of belonging will grow to help maintain its sustainability afterward. The temporality aspect of time, nevertheless, can affect the growth of a person's place attachment. Using Husserl's phenomenological analysis of noema and noesis, this qualitative study intends to understand the place attachment development in one of the notorious temporary public spaces in Indonesia, a Ramadan street market, particularly in Batam. Direct observation and semi-structured interviews were conducted to collect the data regarding the theoretical framework of place attachment obtained from the literature review. This study reveals that, through the noematic synthesis, the external dimensions (physical characteristic) most likely lead to functional attachment or place dependence. Whilst through the noetic synthesis, the psychological attachment or place identity of the temporary public space can be influenced by the internal dimensions of place attachment (social intercourse, social cohesion, and social symbol).</i></p>

Introduction

It is necessary to generate more adaptive and flexible built environments which can sustain in dealing with contemporary changes, particularly during this new normal era (Pradono 2019; Lake 2020; Widodo 2019). Given the context of adaptable and flexible design, Redyantanu and Damayanti (2017) advocate that temporality could be the key element. They correctly add that it can be formed from the three aspects including spaces, times, and users. Whilst the temporality of space means space has a flexible configuration and can be adjusted to accommodate numerous types of activities, the temporality of time occurs when space can accommodate two types of

activities that occur at different times (Sudradjat 2020). Then, the temporality of users is indicated when space can accommodate different types of users who do activities for a sufficient period of time long (Redyantanu and Damayanti 2017).

In the context of public spaces design, Carmona (2019) stated that successful public spaces have been able to be generated by enabling temporary use in which an intense sense of physical form is not a prerequisite. A combination of permanent design and temporary design of public spaces, however, has been reported to enhance the users' perceptions (Paukaeva et al. 2020). Additionally, the degree of people's attachment to that place should considerably be maintained. It is simply because the more the

public space is needed, the more users will use the space, and a sense of belonging will later grow to help maintain its sustainability.

In general, place attachment is an element of the overall sense of place evolving between humans and places (Stedman 2003). Whilst Shamai (1991) in Sulistiani and Damayanti (2018) affirm that place attachment is one of the stages in developing a sense of place, Yazdanfar, Heidari, and Nekooimehr (2013) that a positive sense of place might change to place attachment over time. Furthermore, Low and Altman (1992) in Sulistiani and Damayanti (2018) highlight that the temporality aspect of time can also affect the development of a person's place attachment. This is supported by Smaldone's research (2006) about the role of time in place attachment discovering that the length of connection with a place is an important factor in forming the place attachment (Smaldone 2006). People are highly likely able to grow a stronger attachment to a place when they have more time doing interaction and activities within that place (Ramadhani, Faqih, and Hayati 2018).

In Indonesia, there are various examples of temporary public spaces such as impermanent cafes, night markets, car-free days, and street markets. As reported by Sulistiani and Damayanti (2018), a temporary public space with a dominant user temporality tends to generate less place attachment than the one with a dominant space temporality. It indicates that place attachment and temporality thus still actually have linkage and even potentially support each other. Owing to the fact that the Ramadan street market remains a prominent public space notwithstanding its short and annual implementation time as well as the

COVID-19 pandemic, this study intends to understand the place attachment development on it through noematic and noetic synthesis. This synthesis is based on Husserl's phenomenological analysis of noema and noesis which can be used for investigating the connection between place and people's experience. Obtaining deeper knowledge about place attachment in temporary public spaces could help in pursuing a more sustainable placemaking process during an era of uncertainty.

Place attachment: Place dependence and place identity

Place attachment is an affective connection between people and places that can be influenced by functional and psychological aspects (Ramadhani, Faqih, and Hayati 2018; Purwanto and Harani 2020). The functional aspect relates to the quality of physical features of the environment and activities whereas the psychological aspect links to the users' emotions and feelings (Sastrosasmito 2020). A great deal of research has demonstrated that the psychological dimension of place is at least as pivotal even sometimes more so than the physical dimension in generating urban settings (Carmona 2021; Yazdanfar, Heidari, and Nekooimehr 2013; Ujang and Zakariya 2015; Lesmana et al. 2021). It should be noted that place attachment has diverse overlapping concepts. Figure 1 explores the influencing factors of place attachment from researchers – Scannell and Gifford (2010), Yazdanfar, Heidari, and Nekooimehr (2013) as well as Ujang and Zakariya (2015) – that are subsequently synthesized to obtain the theoretical framework of place attachment for this study.

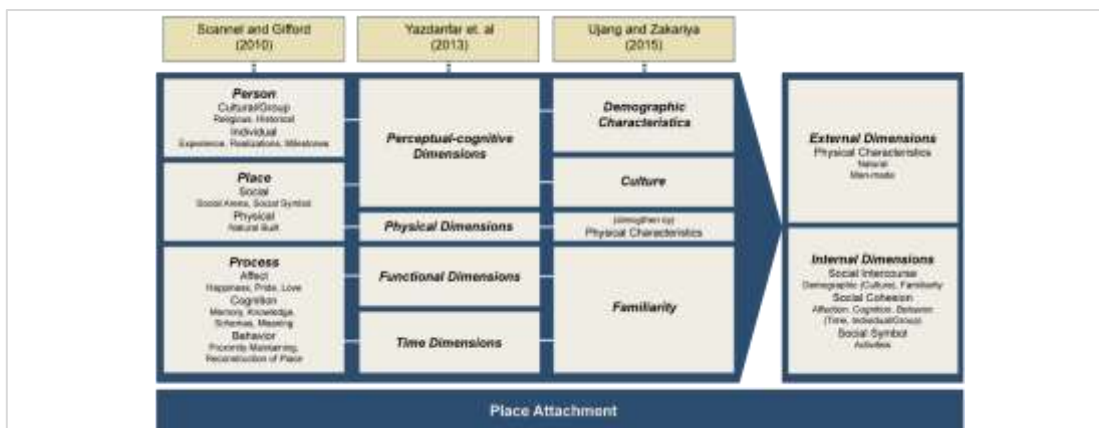


Figure 1. Theoretical framework of place attachment

According to the literature review, physical aspects remain critical as the influencing factor of place attachment. Therefore, external dimensions of place attachment mainly concern the overt characteristic such as physically substantial attributes including both natural (landform, topography, and greenery) and man-made features (unique buildings or landmarks, layout, zoning, and circulation). The physical distinctiveness of a place would likely give a particular impression from the users which differs it from other places. On the other hand, the internal dimensions of place attachment refer to the covert characteristic such as the psychological process in which social intercourse, social cohesion, and social symbol can be involved. Social intercourse is particularly about the demographic characteristic, which probably includes any specific race and culture, and the familiarity of people towards the place and other people within that place. Additionally, social cohesion has more relation to the people's affection, cognition, and behaviour concerning time and subject (individual or group). Last but not least, certain activities within the place could be the social symbol of the place as an identity.

Moreover, place attachment promotes the establishment of place dependence and place identity. Place dependency can reflect the form and level of place attachment through demonstrating how well users' needs are fulfilled or how positive they perceive their experiences to be in that location (Ramadhani, Faqih, and Hayati 2018; Ujang and Zakariya 2015). As a functional attachment, it can describe the degree to which physical characteristics can facilitate user activities (Ramadhani, Faqih, and Hayati 2018). Place identity as an emotional attachment, meanwhile, is more than spatial awareness and can be described as a more symbolic element of place attachment (Smaldone 2006; Ramadhani, Faqih, and Hayati 2018). It can be constructed by people's attitudes assigned to a place (Purwanto and Harani 2020) as well as perceptions towards the external looks of the place, for instance, physical character (e.g. landscape, building, land use, and territory), symbolic character (e.g. landmark, name of the place, boundary on the map, and dialect), and institutional character (e.g. government, firm, and neighbourhood) (Peng, Strijker, and Wu 2020). A sense of belonging can also be an indicator of the attachment of identity in a particular place (Qazimi 2014).

Noematic and noetic synthesis

Schmidt (2020) considers the relation between experience and place as a geographical experience that is allowed by the lived body (both physical and mental) as the noetic part and place as the noematic part. The pair terms of noema (objective-pole) and noesis (subjective-pole) which are always in connection with each other (Rassi and Shahabi 2015) are Husserl's phenomenological theory (2003) for the composition of any intentional act. In geographical experience, the twofold structure contributes to bringing the sense of place as implied by Schmidt (2020). He advocates that understanding noema as an objective identity of place enables us to differentiate between the same place as perceived and remembered. The sensuous qualities of a place by human senses – see, smell, sound, and touch – also become important for giving the understanding of a place that is experienced through and made up in people's consciousness (Rassi and Shahabi 2015; Schmidt 2020). An equally important thing to be highlighted from Schmidt's study (2020) is that the lived body movement or other intentional acts can bring space to life, creating a place as it provides meaning and significance (Schmidt 2020). He rightly adds that these acts are the lived body's way of getting familiar with the place which later becomes habits. Therefore, given the theoretical framework of place attachment, it is noteworthy that noematic synthesis could be extracted from the external dimensions, whereas, noetic synthesis most likely relates to the internal dimensions.

Method

By implementing a phenomenological approach which is noematic and noetic synthesis, a qualitative method was conducted in this study. A Ramadan street market located in Tiban Indah, Batam, Indonesia, was selected as a case study site (figure 2). Data were gathered through direct observation and semi-structured interviews regarding the theoretical framework of place attachment as mentioned earlier in the previous section. The three respondents who were selected purposively consist of the seller ("S"), the buyer ("B"), and the organizer ("O"). The external dimensions of place attachment were then analysed from noematic synthesis whilst the

internal dimensions were explored through noetic synthesis. Accordingly, an overview was provided to acquire a profound understanding of the place attachment development relating to place dependence and place identity in a temporary public space.



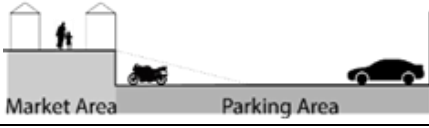


Figure 2. The case study site: A Ramadan Street Market in Tiban Indah, Batam, Indonesia

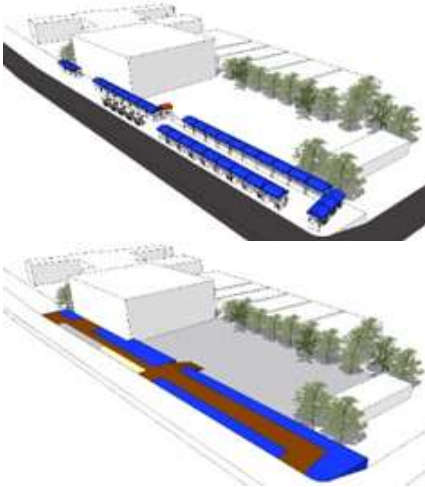

Result and discussion

It is clearly shown in [table 1](#) that the physical qualities of the place potentially influence users'

intentional act as the noema part. What users perceived from the place by using their human sense determine how they act in that place. For instance, this Ramadan street market is highly visible from the main street so that people consciously tend to visit. It is also near the neighbourhood's public amenities which make it more legible and easier to remember. Additionally, due to its physical settings, the buyers can exactly see and know where to get their needs from particular sellers, as well as touch the products so that the transaction between the buyers and the sellers can occur smoothly. The phenomenon of certain areas that are more crowded than other areas likely suggests the users' intentional act as well. It can be seen that the most preferable spots in this Ramadan street market are near the main entrance; probably because they are easier to access and sell more sought-after products. Despite some drawbacks, all the conveniences provided by the physical characteristics in supporting the user activities tend to create a functional attachment (place dependence) which conveys a willingness to visit again.

Table 1. The external dimensions of place attachment

External Dimensions	Items	Description	Users' behaviour/perception
Natural features	Landform	Plains	<p>S: It is easy to move within the market and has good visibility.</p> <p>B: More greenery in the market area can make the environment shadier, less noisy, more comfortable, and beautiful.</p> <p>O: It has high visibility to attract more people to come.</p>
	Topography	<p>Mostly flat yet the site has a different level of height between market and parking area.</p> 	
	Greenery	<p>Only in the parking area</p> 	
Man-made features	Unique buildings/landmarks	<p>Near public amenities: Telkom elementary school and Raja Djafar Sports Centre</p> 	<p>S: The public amenities nearby make the site more legible. The layout, zoning, and circulation were adequately clear to facilitate</p>

External Dimensions	Items	Description	Users' behaviour/perception
Layout and zoning			<p>transaction activities between sellers and buyers.</p> <p>B: It is easy to find and remember the market location as it is near the well-known neighbourhood facilities. The current layout, zoning, and circulation are adequately satisfying as they can easily see, touch, and buy the products. Willing to come again as this Ramadan street market provides their needs. An improvement regarding the position of the stalls (not right beside the street) could make them feel safer and avoid traffic congestion.</p> <p>Q: The existence of public amenities as landmarks is considered before selecting the Ramadan street market location. The market area is located right beside the main street so that people can easily identify and access this market.</p>
		<ul style="list-style-type: none"> ■ Food and drink sellers with the similar open stall ■ Food and drink sellers with the custom open stall ■ Parking area ■ Circulation 	
Circulation		 <ul style="list-style-type: none"> ■ The most crowded area → Pedestrian circulation → Vehicle circulation 	

The internal dimensions contribute to creating meanings and transforming a vacant space become a place evidently through its psychological process. The people's habit to visit this market during the whole month of Ramadan, promote the place to other people, and other behaviours towards the place because of their positive perceptiveness indicates the noesis part of their intentional acts. They assume this temporary public space as a must-visit place

which also demonstrates to what extent people are dependent on it. Aside from the external dimensions, all these aspects generate the identity of this Ramadan street market (an emotional attachment) as a local economic and cultural hub where people can get their needs, interact with other people from both the same and different ethnics, and spend time with their loved ones throughout the special month.

Table 2. The internal dimensions of place attachment

Internal dimensions	Items	Description	Users' behaviour/perception
Social intercourse	Demographic (culture)	Diverse ethnics: Batak, Malays, and Javanese people.	S: Meeting diverse buyers is nice. They are willing to talk with their own dialect when meeting familiar buyers who have the same ethnicity as they feel closer to them.
	Familiarity	Users from the same ethnic use particular dialects during their conversations. The sellers sometimes shout out to	B: They feel like they are in their hometown when they can meet and talk with people from the same ethnicity using their own dialect. It is more comfortable as well to have dialogues and then buy the products from the sellers they are familiar with.

Internal dimensions	Items	Description	Users' behaviour/perception
Social cohesion	Affection	attract the buyers using a particular dialect too.	<u>Q:</u> There are diverse users because, as an inclusive public event, there is no specific requirement regarding the ethnicity of both sellers and buyers to be in this Ramadan street market.
	Cognition	Users feel positive about the existence of this Ramadan street market compared to others.	<u>S:</u> As an occasional public space, this Ramadan street market has been a long-awaited event due to a potential increase in sales. Most sellers have already known well the organizer for years so that they are willing to join again next time.
	Behaviour	Users promote the place to others and presume this Ramadan street market as a must-visit place during the month of Ramadan.	<u>B:</u> As an occasional public space, this Ramadan street market has been a long-awaited event due to part of the culture during the month of Ramadan in which they can get their needs and spend time with their loved ones whilst waiting the breakfasting time. They are willing to promote the place to others as they are satisfied with what this place can offer.
Social symbol	Activities	Users tend to spend their time with their friends and family as a group in this Ramadan street market.	<u>Q:</u> Most of the same sellers and buyers are willing to support this event every year by repeatedly joining and promoting.
			<u>S:</u> The Ramadan street market is a notorious public place to sell and buy food and beverage products during the month of Ramadan.
Social symbol	Activities	This Ramadan street market is a cultural public event where people get their needs to celebrate breakfasting moments. It starts from 4 PM until 7 PM. The main activities are commercial transactions between the sellers and the buyers, whilst other activities include interactions between the users (S-S, S-B, B-B, S-O)	<u>B:</u> The Ramadan street market is a notorious public place to spend time with their loved ones (e.g. meeting and having conversations with others, buying some food and beverages for breakfasting that mostly cannot be found in other kinds of places or times). They do this almost every day during the whole month of Ramadan and spend around 15-20 minutes on average at the market.
			<u>Q:</u> This Ramadan street market should be maintained well so that can remain to be held annually by the organizer as a part of local's culture.



Figure 3. Noema and noesis of the Ramadan Street Market

Conclusion

Public spaces including the temporary ones should be accessible by all people despite their gender, ethnicity, or socio-economic background. When a permanent design is mostly final, a temporary design encourages adaptation and modification that are capable of offering flexible solutions and supports social exchange. As observed, the Ramadan street market which usually runs for a whole holy month of Ramadan

is a kind of temporary public space with a dominant space and time temporality. The majority of its users are residents who are eager to visit the place almost every day only during the month of Ramadan. This study reveals that this kind of people-place bond is ssinfluenced by the external and internal dimensions of place attachment. The external dimensions include physical characteristics of the place (natural and man-made features), whereas the internal dimensions consist of social intercourse (demographic and familiarity), social cohesion (affection, cognition, and behaviour), and social symbol (activities).

Through the noematic synthesis, it can be pointed out that the physical attributes such as landform, topography, greenery, as well as unique buildings or landmarks, layout and zoning, and circulation, most likely affect how well the temporary public space accommodates their users' need. It would lead to functional attachment or place dependence; the number of times the person associated with the place could show his dependence on that place. Meanwhile,

the noetic synthesis rightly suggests that the psychological attachment or place identity of the temporary public space can be impacted by the internal dimensions of place attachment through its social meaning and manifested cultural memory transformation.

In this Ramadan street market case, although the length of connection with the place is only a month, both its place dependence and place identity as a cultural place are still able to be generated, establishing the whole place attachment which people shared the value afterwards within the placemaking process. It can be affirmed accordingly that this kind of temporary public space remains prominent more because of its psychological process.

This study, however, solely focused on a commercial-related temporary public space. Dissimilar results might appear from the different kinds of temporary public spaces. The further study thus could investigate other types of temporary public spaces with either different landforms (e.g. river or coastal area) or non-commercial related public spaces to gain a wider view of place attachment development in temporary public spaces.

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