

## **Sense of Place Matters: Community of Practice Resources for Conservation**



**By: Clare Hintz, PhD; Jeremy Solin, PhD; Chiara D'Amore PhD**

# Sense of Place Matters

## Acknowledgments

The core Sense of Place Matters team is comprised of three members of the 2015 class of the Prescott College PhD Program in Sustainability Education. Each of us actively explored the relationships between sense of place and sustainability in our academic research and continues to focus on this area in our professional work.

Clare Hintz is the editor for the Journal of Sustainability Education. She runs Elsewhere Farm, a production Permaculture farm in Wisconsin near the south shore of Lake Superior, is part of the teacher's guild of the Permaculture Research Institute in Minneapolis, and is the coordinator for the Lake Superior Sustainable Farming Association. Clare has a M.S. in Sustainable Systems and a Ph.D. in Sustainability Education with a focus on Regenerative Agriculture. She has over a decade of experience teaching at area colleges.



Jeremy Solin is an educator, community sustainability organizer, gardener, father, and husband. He has worked in the sustainability and environmental education field for over 15 years in Minnesota, Oregon, and Wisconsin. He has a Ph.D. in Sustainability Education, Master of Education degree in Environmental Education and a Bachelor of Science degree in water resources. Jeremy is currently the Wisconsin ThinkWater Coordinator and National Program Manager.

Chiara D'Amore is a mother, educator, researcher, writer, community organizer, and environmental consultant. She lives in Maryland where she serves as the founder and director of Columbia Families in Nature and founder and president of The Community Ecology Institute. She has a M.S. in Environmental Science and a Ph.D. in Sustainability Education. Her work is focused on understanding the effects of time spent in nature on personal, social, and ecological well-being.



**This resource guide has been made possible, in part, by the support of the Toyota TogetherGreen by Audubon program.**

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## Introduction

In the spring of 2015, a panel discussion on sense of place was held at the Prescott College PhD Symposium. In the spring of 2016, the Journal of Sustainability Education published an issue devoted to sense of place. From this body of work on how place attachment and meaning can lead to environmentally responsible behavior, this resource guide is presented to help those working in the conservation field develop and leverage sense of place to support their efforts.

This guide begins with a presentation of key terms used throughout and then moves on to present the significance of sense of place for conservation engagement and decision making; define sense of place; and discuss the development of sense of place.

The guide is then organized in the following themes, or strategies, that emerged from both the panel discussion and journal issue as well as the doctoral research of the three authors: **Presence, Journey, Learning, Work, Kinship, Personal Identity, and Planning**. The resources listed in each theme are of three types:

1. theoretical, providing background resources on sense of place connection to environmentally responsible behavior;
2. applied, providing case examples of projects that develop a sense of place in a variety of urban and rural environments; and
3. curriculum, providing ways to improve the capacity of individuals and groups to be sensitive to place and empowered to become conservationists and place-makers.

This guide is not intended to be an exhaustive resource. Ongoing discussion and resource sharing exists at the Facebook site, “Place Matters” and via the website [www.senseofplace-matters.com/](http://www.senseofplace-matters.com/).

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## Terms

•**Place.** A place is a geographical space that is defined by meanings, sentiments and stories. Places are places (and not just spaces) because they have identity. (Hague, 2005; <http://jefferson.uwex.edu/files/2010/09/SC-presentation-V3-size-reduced.pdf>)

•**Place Identity.** Place identity represents the values and meaning we impart on a place based on what others tell us about the place along with our own socialization shaped by age, class, gender, ethnicity, education, etc. Place identities are formed through a milieu of feelings, meanings, experiences, memories and actions that, while ultimately personal, are substantially filtered through socialization. (Hague, 2005; <http://jefferson.uwex.edu/files/2010/09/SC-presentation-V3-size-reduced.pdf>)

•**Placemaking and Public Places.** Creating a vision around the places that citizens view as important to community life and their daily experience based on community needs and aspirations. (Project for Public Spaces Website: [www.pps.org/](http://www.pps.org/))

•**Sense of Place.** A combination of characteristics that makes a place special and unique. Sense of place involves the human experience in a landscape, the local knowledge and folklore. Sense of place also grows from identifying oneself in relation to a particular piece of land on the surface of planet Earth. (Art of Geography: [www.artofgeography.com/](http://www.artofgeography.com/))

•**Place-based Education.** Promotes learning that is rooted in what is local—the unique history, environment, culture, economy, literature, and art of a particular place. (Wikipedia)

Photo Credit: Jeremy Solin



# Sense of Place Matters

## Sense of Place, Engagement, and Decision Making

Sense of place can motivate people's environmental and social behavior and thinking. This resource guide was created to link research and activity around sense of place with environmental efforts. As Williams and Stewart (1998) point out, very little of the scholarly literature on ecosystem management includes people as a natural part of the system. Our goal is to improve and sustain people's conservation work by helping educators and activists nurture people's connection to place. Public engagement with conservation projects and environmental causes waxes and wanes, especially when bombarded by dire messages and constant stories of destruction. While these are realities in conservation work, we offer this resource guide as a way to create positive motivation for sustained conservation or environmental action. This overview gives a background on place research and is followed by resources that we hope will inspire new strategies for long term civic environmental engagement.

A few research projects have looked specifically at the relationship between sense of place and civic engagement/environmentally responsible behavior. Place behavior can take a variety of forms with the intent to "maintain closeness" to place (Hidalgo & Hernandez, 2001, p. 274), which could include maintenance of memories, stewardship activities, reconstructing place after a disaster, or choosing a new place to live with similar features. Reported and demonstrated behaviors influenced by sense of place include political (e.g., letter writing, voting), life-style (e.g., purchasing, simplifying, housing, commuting), and community/organizational (contributing money, volunteering, organizing). Sense of place also influences how people think about themselves and the places that are important to them to the degree that their worldviews, mental models, and personal identity are influenced or informed by their sense of place. There is support that sense of place is at least correlated with environmentally responsible behavior (Ardoin, 2009; Brehm, Eisenhauer & Krannich, 2006; Mueller Worster & Abrams, 2005; Stedman, 2002; Vorkinn & Riese, 2001; Walker & Chapman, 2003), and a few studies have shown causation between sense of place and environmentally responsible behavior (Halpenny, 2006, 2010; Payton, Fulton, & Anderson, 2005; Vaske & Kobrin, 2001).

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In its simplest form, place action (behavior) is about the on-going human interaction with any specific place. Since all human behavior is set in place, place action is a given of human existence. Seamon (1980) describes this routine daily practice as “place-ballet.” Cresswell (2004) called this a “politics of place” in which place is “lived, practiced and inhabited” (p. 38).

Places continue to evolve through practice. In more complex and more relevant ways, place behavior is the ways in which people care for places and is the result of a motivation to care for place based on a sense of that locale.

Also of importance in this relationship is how place behavior leads to the development of a sense of place. That is, assuming sense of place motivates place behavior, place-based civic engagement can deepen sense of place in a reinforcing feedback loop.

Guiding questions, such as these below, can help citizens to consider, reflect, and act on their sense of place:

- Why is this place (or community) important to you?
- What does this place provide for you?
- What does this place mean to you?
- What types of things do you like to do here?
- Who do you interact with here who is important to you?
- How do you connect with the natural (ecological) community here?
- How do you connect with the human community here?
- What things would you like to see improved here?
- What motivates (or would motivate) you to be involved in addressing the issues you recognize here?



Photo Credit: Jeremy Solin

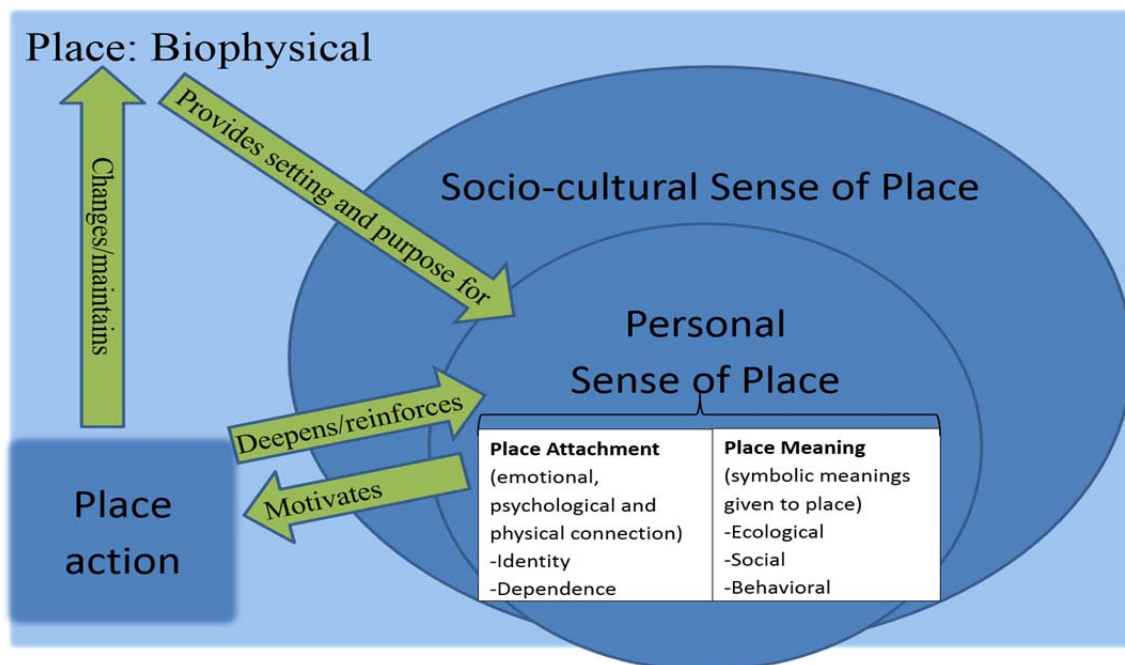
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## Defining Sense of Place

Sense of place is a complex and elusive concept that is of interest to a variety of fields including education, natural resource management, community organizing, cultural geography, cultural anthropology, ethnoecology, environmental psychology, sociology, urban planning, and political science for its potential to understand and motivate human behavior. Sense of place integrates the physical place with the psychological and social elements of creating meaning and attachment, and with political economic dimensions of place engagement or citizenship action.

At its core, sense of place seems to be about the “meanings and attachment to a [place] held by an individual or group” (Stedman, 2002, p. 561). And, it is clear that sense of place is individually and socially constructed through the development of meaning.

### Sense of place model (from Solin, 2015).



This figure describes a synthesized conceptual understanding of place and sense of place that includes four interrelated and co-evolving dimensions of place, personal and sociocultural sense of place, and place action. Although this understanding is similar to Ardoin (2009) and draws on much of the academic literature (both positivist and phenomenological) on sense of place described above, this is a unique perspective on



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sense of place. No other perspective draws these components together in such a cohesive and interrelated manner. Each of the components of the figure is briefly described next. In order to increase citizens' positive sense of place, conservation programs might target any of the dimensions in this figure.

From a human perspective, place is a result of the co-development of the physical space and the lived experience. Place, people, and other beings are in constant co-existence and evolution. That is, place is developed through lived experience, and place influences the lived experience. Personal sense of place develops through experience, and includes emotional, psychological, and physical connection to place and the meanings that are developed in that place.

Sense of place is considered to be made up of interrelated components of place attachment and place meanings. Place attachment is the emotional, psychological, and physical connection to a place. Place identity and place dependence are identifiable and interrelated aspects of how and why people connect with places. Place identity is the extent to which a place becomes part of a person's identity. Place dependence encompasses the ways in which a place fulfills emotional, psychological, social, and sustenance needs.

Place meaning is the symbolic meanings that people give to places. These meanings can span ecological, social, and behavioral values. Place meanings may be based on the physical characteristics of a place, but are a property of human interaction and experience in place. That is, they develop from people's' preexisting values in interaction with a place, and they develop and change through learning.

Sociocultural sense of place is the sense of place held by a group. Human groups endow certain places with special meanings (e.g., spiritual, sustenance) and have greater attachment to some places than others (e.g., homelands, places of spiritual significance). The socio-cultural values, meanings, and knowledge influence individual's values, meaning, knowledge, and connections while individuals' sense of place collectively form the socio-cultural sense of place.



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Place action is lived experience in place and includes place-based civic engagement. Actions are mediated by socio-cultural paradigms that define appropriate behavior. These actions, and specifically those actions that can be considered civic engagement, can be motivated by one's sense of place. The motivation for civic engagement is likely correlated to the deeper positive meaning and attachment to place. In turn, taking action in/for a place is likely to enhance sense of place – increasing attachment and deepening meanings.



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## Development of Sense of Place

Research provides some insight into how meaning and attachment to place are developed. Tuan (1974) believes that “place achieves concrete reality when our experience of it is total, that is, through all the senses as well as with the active and reflective mind” (p. 18) and “feeling for place is influenced by knowledge” (p. 32). Creation of place can result from a variety of factors including distinction, time, and notable events and people (Feld & Basso, 1996; Tuan, 1974). Soul (1988) argued that “a rational,” or affective, experiences and memories of place – emotional, aesthetic, and spiritual – generate understanding and values connected to that place. Place is also held at different levels of intimacy or feeling. People often feel that “home is an intimate place” and that “hometown is an intimate place” (Tuan, 1974, p. 144), although this is not true for all.

Meaning and attachment are developed in relation to the land and other beings. “Profound sentiment for land” is also held by many people (Tuan, 1977, p. 156). Tuan notes this particularly true for indigenous people, but it is also true of many non-natives who have developed a connection to the land (Mueller Worster & Abrams, 2005; Caniglia, 2011). Tuan (1977) states that “sentiment for nature, inhabited only by spirits, is therefore weaker” than connection to a human community (p. 158). This may be true for some, but is the opposite for others who find a stronger connection to the natural world than to human communities (Caniglia, 2011).

Childhood experience is important in the development of meaning and attachment to place. Tuan (1974) notes that the connection developed in childhood may be unique due to how children experience and understand the world. Chawla (1999), in research that examined the pathways to environmental engagement, found that in nearly all cases “formative places were childhood places” (p. 21). Further research supports the importance and depth of childhood sense of place, which develops through time in nature often with adult mentors, contributing to involvement in environmental issues in adulthood (D’Amore, 2015; Gruenewald & Smith, 2010; Kahn & Kellert, 2002; Nabhan & Trimble, 1994).

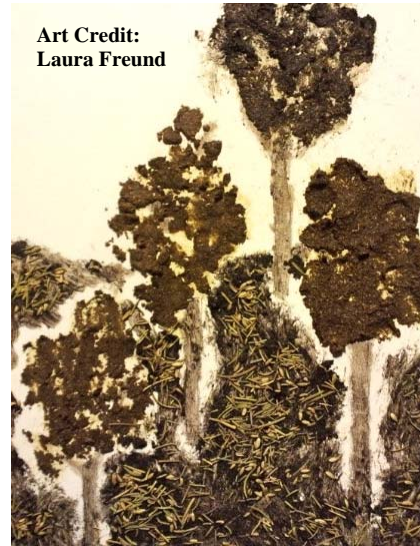


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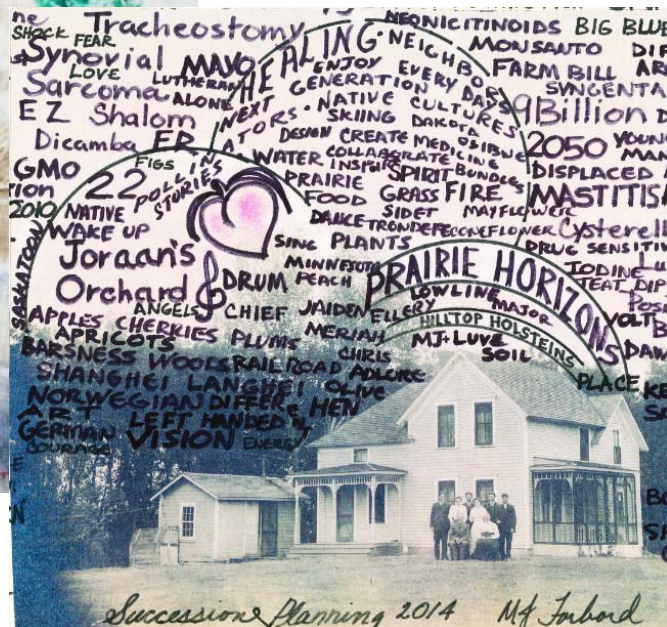
However, the importance of the childhood sense of place does not limit the development of a sense of place later in life. As Tuan (1974) notes, “the importance of events in any life is more directly proportionate to their intensity than to their extensity” (p 184). Therefore, adults can experience intense connections to place that lead to a sense of place.



**Art credit: Valerie Dantoine**



**Art Credit:**  
**Laura Freund**



**Art Credit: M.J. Forbord**



# Sense of Place Matters

## Themes

The remainder of this guide is organized in the following seven themes, or strategies:

- **Presence**
- **Journey**
- **Learning**
- **Work**
- **Kinship**
- **Personal Identity**
- **Planning**

Below, each of these themes is described and then populated with resources, case examples and curriculum.



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## Presence

*Being attuned to the balance and health of places can mean a deep grounding in place that can come from dwelling in it, being open to its cycles, paying attention with all one's senses and celebrating it. (Food is a powerful strategy here, which cuts across many dimensions.)*

CASE EXAMPLE: Carrie Calisay Cannon shares images from The Hualapai Ethnobotany Youth Project in her photo essay for the Journal of Sustainability Education: [www.jsedimensions.org/wordpress/content/the-hualapai-ethnobotany-youth-project-2016-04/](http://www.jsedimensions.org/wordpress/content/the-hualapai-ethnobotany-youth-project-2016-04/)

CASE EXAMPLE: In her article, "Infrastructures for Grace: Meditations on Regenerative Design Praxis in Gentrifying Urban Landscapes," in the Journal of Sustainability Education, Elizabeth Walsh shares her process of working on neighborhood regeneration as a person of privilege and relates her breakthroughs around being present to social injustice in a way that opened up new possibilities. <http://www.jsedimensions.org/wordpress/content/infrastructures-for-grace-meditations-on-regenerative-design-praxis-in-gentrifying-urban-landscapes-2016-03/>

CASE EXAMPLE: Among other projects, the Worm Farm Institute in Wisconsin hosts a Fermentation Fest and a Farm Art road tour through the Driftless region of the state in celebration of local food, agriculture, and art. <http://wormfarminstitute.org/programs/fermentation-fest/>

CURRICULUM: Amy Vinlove addresses the complexity of teaching in place in a world of variable mobility and indigenosity in her article, "Place, Positionality, and Teacher Preparation" in the Journal of Sustainability Education. While her research focuses on pre-service teachers, the lessons learned are helpful to any community educator or activist wanting to be more conscious of positionality. [www.jsedimensions.org/wordpress/content/place-positionality-and-teacher-preparation-2016-03/](http://www.jsedimensions.org/wordpress/content/place-positionality-and-teacher-preparation-2016-03/)

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## Journey

*Fresh or new experiences of a place different than one's normal environment can jolt one into new connections and attachments. Experiencing a story about one's own place that is different from one's regular perspective can also be a journey.*

CASE EXAMPLE: Laura Johnson, Gary Schnakenberg and Nicholas Perdue describe the impact of a regional farm tour on participants' care for place and local food in their article, "Placing Local Food Systems: Farm Tours as Place-Based Sustainability Education" in the Journal of Sustainability Education. Participants' experience on the tour had potential to lead to other pro-environmental behaviors related to sustainable agriculture. [www.jsedimensions.org/wordpress/content/placing-local-food-systems-farm-tours-as-place-based-sustainability-education\\_2016\\_03/](http://www.jsedimensions.org/wordpress/content/placing-local-food-systems-farm-tours-as-place-based-sustainability-education_2016_03/)

CASE EXAMPLE: Heart of the Beast Puppetry, Minneapolis, Minnesota demonstrates how art can be community building. The organization presents a number of street performances and nurtures a neighborhood block party on National Night Out; <http://hobt.org/>

CURRICULUM: Jonathan Silverman and Jeffrey Ayres describe the impacts of an interdisciplinary journey of study for their college students in their article, "Sustainable Education from Vermont to Wales: Developing a Sense of Place and Resiliency through Innovative Interdisciplinary Curriculum" in the Journal of Sustainability Education. Their example highlights the use of the arts to increase the impacts of a journey experience. [www.jsedimensions.org/wordpress/content/sustainable-education-from-vermont-to-wales-developing-a-sense-of-place-and-resiliency-through-innovative-interdisciplinary-curriculum\\_2016\\_01/](http://www.jsedimensions.org/wordpress/content/sustainable-education-from-vermont-to-wales-developing-a-sense-of-place-and-resiliency-through-innovative-interdisciplinary-curriculum_2016_01/)

CURRICULUM: Jonee Brigham describes a course for high school students that takes them on a journey along the Mississippi River to teach them their interconnectedness with the water in an article in the Journal of Sustainability Education, "River Journey: Art-led, Place-based, Experiential Environmental Education." [www.jsedimensions.org/wordpress/content/river-journey-art-led-place-based-experiential-environmental-education\\_2016\\_01/](http://www.jsedimensions.org/wordpress/content/river-journey-art-led-place-based-experiential-environmental-education_2016_01/)

CURRICULUM: Cosette Marie Armstrong describes a study-abroad experience for college students in the design field to learn about ecology and biomimicry in Costa Rica in her article, "'Don't Step on the Ants!' Biomimetic Pedagogy for Sustainability in a Costa Rica Study Away Experience" in the Journal of Sustainability Education. [www.jsedimensions.org/wordpress/content/dont-step-on-the-ants-biomimetic-pedagogy-for-sustainability-in-a-costa-rica-study-away-experience\\_2016\\_05/](http://www.jsedimensions.org/wordpress/content/dont-step-on-the-ants-biomimetic-pedagogy-for-sustainability-in-a-costa-rica-study-away-experience_2016_05/)



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## Learning

*Our prior knowledge and stories shape our values and meaning of a place; we can learn to value places through art, storytelling, music, and research.*

CASE EXAMPLE: Exploring a Sense of Place is an organization that “offers opportunities for reconnection at all levels — Exploring a Sense of Place at home, in my community, in my bioregion, within the larger community of life and in the Universe. All of these are about re-identifying ourselves and reconnecting” and offers programs and as well as a guidebook. [www.exploringsenseofplace.org/](http://www.exploringsenseofplace.org/).

CASE EXAMPLE: “Your Hand Here” was a project by New York, New York performance artist Ryan V. Brennan that aimed to reduce the sense of alienation people feel in the urban environment. <http://streetartscene.wordpress.com/2011/03/16/living-exercises-remove-hand-when-no-longer-strangers/>; <http://ryanvbrennan.com/living-exercises-wheatpastings/>

CASE EXAMPLE: Lillian Ball’s art is infused with an ecological understanding to teach people about water. <http://lillianball.com/waterwash/index.html>

CURRICULUM: Joseph Witt, Holly Peterson and Stephen Trombulak describe their summer course on place within a context of globalization and mobility at the Middlebury School of the Environment. Their format offers a number of teaching suggestions useful in any context. [www.jsedimensions.org/wordpress/content/case-study-understanding-place-at-the-middlebury-school-of-the-environment\\_2016\\_02/](http://www.jsedimensions.org/wordpress/content/case-study-understanding-place-at-the-middlebury-school-of-the-environment_2016_02/)

CURRICULUM: Elizabeth Walsh, Derek Jenkins and Eugene Cordero discuss a number of factors that shaped place-based learning in their article “The Promise of an Energy Tracker Curriculum for Promoting Home-School Connections and Youth Agency in Climate Action” in the Journal of Sustainability Education. [www.jsedimensions.org/wordpress/content/the-promise-of-an-energy-tracker-curriculum-for-promoting-home-school-connections-and-youth-agency-in-climate-action\\_2016\\_03/](http://www.jsedimensions.org/wordpress/content/the-promise-of-an-energy-tracker-curriculum-for-promoting-home-school-connections-and-youth-agency-in-climate-action_2016_03/)

RESOURCE: David Gruenwald unites the approaches of critical pedagogy and place based education to build the case for a critical pedagogy of place. “The Best of Both Worlds: A Critical Pedagogy of Place” was published in Educational Researcher (Vol. 32, No. 4, May, 2003, pp. 3-12). [http://faculty.washington.edu/joyann/EDLSP549Beadie\\_Williamson/gruenewald.pdf](http://faculty.washington.edu/joyann/EDLSP549Beadie_Williamson/gruenewald.pdf)

RESOURCE: The Center for Place-Based Education at Antioch University promotes and supports place-based education. <http://www.antiochne.edu/acsr/cpbe/>

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## Work

*A physical connection to place through work – for example, fishing, farming, or restoration -- can lead to appreciation and attachment.*

CASE EXAMPLE: The “Slow CleanUp” project by Frances Whitehead used art and biology in remediation projects that became public art installations and public space. [www.makeartwithpurpose.net/projects.php?id=15](http://www.makeartwithpurpose.net/projects.php?id=15)

CASE EXAMPLE: Betsy Damon’s work with water also involves the intersection of art and remediation. [www.keepersofthewaters.org](http://www.keepersofthewaters.org).

CASE EXAMPLE: Anthony Barnum and Jason Illara describe a college course taught to give students exposure to social justice issues in their own community through careful observation and a service learning project with the local historical society. They report on the course in their article, “Teaching Issues of Inequality through a Critical Pedagogy of Place,” in the Journal of Sustainability Education. [www.jsedimensions.org/wordpress/content/teaching-issues-of-inequality-through-a-critical-pedagogy-of-place\\_2016\\_03/](http://www.jsedimensions.org/wordpress/content/teaching-issues-of-inequality-through-a-critical-pedagogy-of-place_2016_03/)

CURRICULUM: Eric Morgan demonstrates the power of work to learning and connection in his case study of a college course that raised funds and conducted a restoration project for a local creek while studying the American wilderness tradition. His article, “Open Spaces of Democracy: Connecting Students, Wilderness, and Community through Experiential Learning” appears in the Place issue of the Journal of Sustainability Education: [www.jsedimensions.org/wordpress/content/open-spaces-of-democracy-connecting-students-wilderness-and-community-through-experiential-learning\\_2016\\_03/](http://www.jsedimensions.org/wordpress/content/open-spaces-of-democracy-connecting-students-wilderness-and-community-through-experiential-learning_2016_03/)

RESOURCE: T. Vos studied the influence of values and place-based understanding on a functional relationship (reinhabitation) with the land through organic farming. Vos, T. (2007). *Organic farming and the socioecological imaginary: The philosophy and practice of stewardship in the middle landscape* (Doctoral dissertation, University of California, Santa Cruz). Available from ProQuest Dissertations and Theses.

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## Kinship

*Feeling connected to a human community or family in a place can lead to care for the non-human community as well.*

CASE EXAMPLE: City Repair is an organization based in Portland, OR that has done extensive work in “creative placemaking”. The organization “facilitates artistic and ecologically-oriented placemaking through projects that honor the interconnection of human communities and the natural world.” [www.cityrepair.org/](http://www.cityrepair.org/)

CASE EXAMPLE: The Art of the Rural celebrates the cultures of rural life and contributes to an emerging rural arts and culture movement in America.  
<http://artoftherural.org/>

CASE EXAMPLE: The Cleveland Historical project revitalizes public spaces in Cleveland through mobile apps and web-based community storytelling.  
<http://clevelandhistorical.org/>

CASE EXAMPLE: Hassanein and Kloppenburg (1995) explored the role of local knowledge and shared personal experience in social transformation among graziers and found that not only did the new knowledge shape practices, it also created stronger identities of empowerment. Hassanein, N., & Kloppenburg, J. R. (1995). Where the grass grows again: Knowledge exchange in the sustainable agriculture movement. *Rural Sociology* 60 (4):721-740.

RESOURCE: Project for Public Spaces is a network of community developers around the world. [www.pps.org/](http://www.pps.org/)

RESOURCE: Earth Democracy is a concept promoted by Dr. Vandana Shiva that links many local movements for economic self-determination, resource protection, and social justice into a global, decentralized sustainability effort.  
[www.yesmagazine.org/issues/what-would-democracy-look-like/earth-democracy-an-interview-with-vandana-shiva](http://www.yesmagazine.org/issues/what-would-democracy-look-like/earth-democracy-an-interview-with-vandana-shiva)



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## Personal Identity

*One may source one's identity from a place, creating a deep sense of responsibility for that locale.*

CASE EXAMPLE: In this report, "Teiitoniine'etii: To Live Quietly, Live Calmly" by Iva Moss Redman, Mike Redman and Teresa Cavazos Cohn, the authors describe three projects with Arapaho youth merging technology and cultural learning within the framework of resilience. Techniques could be replicated in other settings.

[www.jsedimensions.org/wordpress/content/teiitoniineetii-to-live-quietly-live-calmly\\_2016\\_03/](http://www.jsedimensions.org/wordpress/content/teiitoniineetii-to-live-quietly-live-calmly_2016_03/)

CASE EXAMPLE: Tristan Partridge provides an example of how one community works to preserve its evolving identity in resistance to colonial and neocolonial forces through "education-creation centers" in Ecuador in his article, "Inheriting Struggle and Forming the Future: Indigenous Education-Creation Centres in Highland Ecuador".

[www.jsedimensions.org/wordpress/content/inheriting-struggle-and-forming-the-future-indigenous-education-creation-centres-in-highland-ecuador\\_2016\\_03/](http://www.jsedimensions.org/wordpress/content/inheriting-struggle-and-forming-the-future-indigenous-education-creation-centres-in-highland-ecuador_2016_03/)

RESOURCE: Jodie Asselin reports on research into the multiple identities and conflicting and complex meanings given to Yukon forests in her article, "Experience and Place-Making in Contested Forests" in the Journal of Sustainability Education. Her research illustrates the need for resource professionals to preserve the contestation of multi-use spaces rather than simplifying the multiplicity of voices from that place.

[www.jsedimensions.org/wordpress/content/experience-and-place-making-in-contested-forests\\_2016\\_03/](http://www.jsedimensions.org/wordpress/content/experience-and-place-making-in-contested-forests_2016_03/)

RESOURCE: Jen Christion Myers presents a similar argument in her article, "Phenomenology of Place: Re-grounding Environmental Ethics through Story" in the Journal of Sustainability Education. Christion Myers argues that the diverse stories of people in place are all needed to navigate a positive future in a place of many past traumas and that the identities of the people of Vieques, Puerto Rico are deeply relevant to their efforts to shape the ecological, economic, and social future of their island. [www.jsedimensions.org/wordpress/content/phenomenology-of-place-re-grounding-environmental-ethics-through-story\\_2016\\_02/](http://www.jsedimensions.org/wordpress/content/phenomenology-of-place-re-grounding-environmental-ethics-through-story_2016_02/)

RESOURCE: Self-identity was positively correlated to farmers' will to employ conservation practices that were not supported by government subsidies in the Netherlands. Lokhorst, A. M., Staats, H., van Dijk, J., van Dijk, E., & de Snoo, G. (2011). What's in it for me? Motivational differences between farmers' subsidized and non-subsidized conservation practices. *Applied Psychology: An international review* 60(3), 337-353.

# Sense of Place Matters

## Planning

*How human communities are planned and constructed influences our connection and care for places.*

CASE EXAMPLE: Aaron Thompson and Linda Prokopy outline features essential to a process of community engagement in farmland preservation in their case study, “The Role of Sense of Place in Collaborative Planning” in the Journal of Sustainability Education. They outline a number of strategies for connecting with residents’ sense of place and capacity to collaborate. [www.jsedimensions.org/wordpress/content/the-role-of-sense-of-place-in-collaborative-planning\\_2016\\_03/](http://www.jsedimensions.org/wordpress/content/the-role-of-sense-of-place-in-collaborative-planning_2016_03/)

CASE EXAMPLE: DeLind and Bingen (2008) highlight the open-ended and emergent quality of place in their vignette of how a rural feed store became the incubator for new community events and relationships. DeLind, L., & Bingen, J. (2008). Place and civic agriculture: Re-thinking the context for local agriculture. Journal of Agricultural and Environmental Ethics 21: 127-151.

CURRICULUM: The Principles and Practice of Community Placemaking from the University of Wisconsin-Extension “serves as a guide for local officials, community development professionals, citizen groups and more who want to make their communities the best they can be.” (\$7). <http://learningstore.uwex.edu/Principles-and-Practice-of-Community-Placemaking-P1786.aspx>

CURRICULUM: City Repair’s Placemaking Guidebook (2nd Edition) “provides a detailed overview of creative community placemaking and how to start making your community a better place.” (\$20) [www.lulu.com/us/en/shop/city-repair/city-repairs-placemaking-guidebook-2nd-edition/paperback/product-14921808.html](http://www.lulu.com/us/en/shop/city-repair/city-repairs-placemaking-guidebook-2nd-edition/paperback/product-14921808.html)

RESOURCE: A Pattern Language by Christopher Alexander describes a series of design principles that help make human spaces feel alive. [www.patternlanguage.com/](http://www.patternlanguage.com/)

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