

# Recognition and Assessment of Components Affecting the Sense of Place in the Ritual Spaces in Mazandaran; Case Study: Ask Tribe's Takyeh, Amol City\*

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## ABSTRACT

Ashura mourning rituals have been considered the most long-standing factor for social unity and collective memory of the people of Shiite culture. Among various collective spaces, Takyehes have played a key role in the formation of the human identity of tribes, due to the people's beliefs, and holding Muharram rituals in them, on the one hand, and have led to the identification of places for social interactions and belonging and thereby the enhancement of sense of place, dynamism, and permanence in the collective memory of the people. Takyeh as a cultural-ritual space has the potential to contribute to a process through which Shiites develop and maintain a sense of place, belonging, and identity. Therefore, the present study is to recognize and assess the dimensions and components affecting the sense of place in Takyehes. The present study is applied survey research. The statistical population includes the residents of Amol city from the Ask Tribe of which 261 people are selected as samples using the simple random sampling technique. This tribe is composed of an ethnic and kinship structure in three climates "Mountain-Larijan", "City-Amol", and "plain-Ojiabad Village. The KMO index is obtained to be 0.943, indicating sampling adequacy. Moreover, Pearson correlation and regression are used to analyze the samples. The results indicate that there is a positive and significant correlation between all components affecting the sense of place (i.e. physical, functional, social, and semantic components) and the dimensions of the sense of belonging to the place (i.e. place attachment, place identity, place dependence, and commitment to place) in the statistical population, with the highest regression coefficient related to the "physical components" (0.408), followed by the "semantic components" (0.273).

**Keywords:** Ask Tribe's Takyeh, Sense of Place, Identity, Attachment, Dependence, Commitment to Place.

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## 1. INTRODUCTION

Nowadays, in many historic urban fabrics, a sense of belonging is seen as the strength of them. Takyeh, as a sociable place, has always played an effective role in the formation of collective memories and a sense of belonging. Therefore, according to the abovementioned, the present study aims to recognize the dimensions of the sense of belonging to the place and assess the factors affecting it in Ask Tribe's Takyeh in Amol City.

The most important feature of this research is the space user's (of an ethnicity (Ask tribe) collective memory of the ritual times (Ashura) in a ritual space (Takyeh). The "sense of belonging" to the place of birth and the environment has a special meaning in the culture of the people of the Ask tribe. Individuals' identities are determined by the components of identity in geographical scales. Here, the "place identity" refers to the identity of a village, and "human identity" refers to the identity of an ethnic-tribal group. In ethnography, the members of the tribe

describe their human identity (Ask Tribe) and place identity (takyehes of Ask) to introduce themselves. Ask village has a specific character and a distinct spatial nature.

In fact, the present study seeks to answer the following question: What is the relationship between the Ask Tribe's takyeh and the sense of place of the members of Ask tribe and which of the physical, functional, semantic, and social components have a greater impact on the sense of place? In the first step, the theoretical foundations of the sense of place and relevant models are reviewed. Then, the components affecting the sense of place are recognized considering the existing models and the field study of the Ask Tribe's takyeh. In the next step, the opinions of the members of Ask Tribe in Amol City are collected through a survey using a questionnaire and then, the data obtained from the questionnaires are analyzed by performing correlation and regression tests in SPSS software to answer the research question.

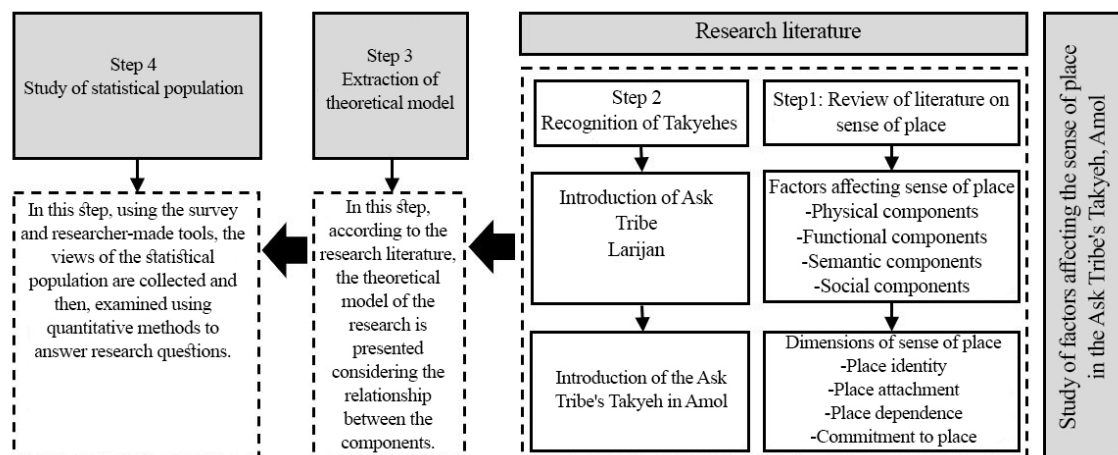


Fig. 1. Research Process

## 2. THEORETICAL FRAMEWORK

The following introduces the "sense of place" concept in detail, and Ask Tribe's takyehes in Amol City, and explains how the theoretical framework is extracted.

### 2.1. Sense of Place and Its Dimensions

The sense of place is rooted in mental experiences such as memory, tradition, history, culture, and society, and is influenced by objective experiences of the environment on the other hand (Falahat, 2006, p. 64). Humans use places to express their identities and roots, and attach themselves to a place where their basic needs are satisfied. The role-taking of a place is a function of human decisions influenced by cultural patterns. Culture is one of the factors differentiating places (Rezvani & Ahmadi, 2009, p. 56). The

members of a tribe not only know themselves with their traditions and culture but also try to include special mountains, rivers, and animals, that are in harmony with the environment and culture of their society, in their cultural identity (Shokouei, 1992, p. 11).

A sense of attachment refers to a lasting and important functional connection between the space users' culture and the components of that space. Such a connection develops the depth of the relationship between the individual and the environment. The cultural components of indigenous architecture have played a key role in increasing the sense of place (Ali Mohammadi & Abdollahi, 2018, p. 41). Effective components in the formation of collective memory include spatial components, perceptual mental components, temporal components, and

socio-cultural components (Hasani Mianroodi et al., 2019, p. 244). Place dependence has a complex relationship with privacy, space users' characteristics, and the features of the place (Akinjokun et al, 2018, p. 4573). The sense of place represents the significance of the place in identifying a place according to the understanding of the appropriate approach to a place for a specific group of space users (Ujang & Zakariya, 2015, p. 380).

### **2.1.1. Place Models**

The most important sense of place models presented by the theorists, that sometimes overlap, are as follows:

#### **2.1.1.1. Edward Relph's Place Model (1976)**

Relph, as a phenomenology professor, considers a place to be composed of pristine and artificial habitats alongside man-made constructions and concepts that can be tested in a variety of measurements (Canter, 1977). According to Tuna (1997), a place includes three components of "form", "activity", and "meaning" that have been experienced by the space user. In this case, the person coalesces into the place (Relph, 1976; Shahcheraghi & Bandarabad, 2016, p. 272).

#### **2.1.1.2. David Canter's Sense of Place Model (1977)**

"Canter" believes that the place cannot be identified unless we know 1. What attitude and action we have towards the place? (Activity), 2. What should be the physical characteristics of the environment? (Physical characteristics); and 3. How is the space users' view of that action in the built space? (Imaginations) (Shahcheraghi & Bandarabad, 2016, p. 270).

#### **2.1.1.3. John Panter's Sense of Place Model (1991)**

This model explains the quality of the components of urban spaces. Those dimensions creating the state of urban space can be praised in terms of the characteristics creating the place. Adapted from Panter's sense of place model, the quality of the urban environment consists of three components of "form", "activity" and "meaning" (Pasdar Shirazi & Sadeghi, 2015, p. 326).

#### **2.1.1.4. John Montgomery's Sense of Place Model (1998)**

The components of Canter's sense of place model are including 1. "Activity": diversity, vitality, face-to-face meetings of people, traditions, movement, attractions; 2. "Form": measurement, capability, approach, urban signs, environment/buildings ratio, public arena; and 3. "Imaginations": symbolism and memory, imagery, sensory experience, knowledgeability, comprehensiveness, and universality (Kavoshnia et

al., 2017, p. 154).

#### **2.1.1.5. Leila Scannell & Robert Gifford's Place Attachment Model (2010)**

This model divides the generalizable factors of the sense of place into three general categories as follows:

1. Person: "Scannell" refers to characteristics such as personal experiences, milestones, and realizations of personal groups space users at the individual level and factors such as culture, religion, and history at the group level.

2. Place: in the social group, place includes social arenas and social symbols, and in the physical group, place includes natural and built elements.

3. Psychological process: the three psychological aspects of place attachment are including affect, cognition, and behavior. Affect refers to the effect of place on the person with factors such as happiness, feeling of pride, and love. Cognition refers to the cognition and perception of the individual with factors such as memories, knowledge, schemas, and meaning. Behavior refers to a person's attitude toward the place and includes proximity-maintaining behaviors toward place or reconstruction of place (Scannell & Gifford, 2010, p. 8).

#### **2.1.1.6. Mostafa Behzadfar's Sense of Place Model (2017)**

The relationship between space, mass, mind, and activity leads to the creation of beauty. According to this theory, three factors (mass, function, and mind) make space meaningful and turn it into a place for the audience. The most characteristic norms of the place in the emergence of special rituals such as Ashura are the emergence of memorable traditional events and ceremonies and the maintenance of comfort for children, women, and the elderly in the kinship structure (Rezvani, Behzadfar, & Habibi, 2017, p. 31).

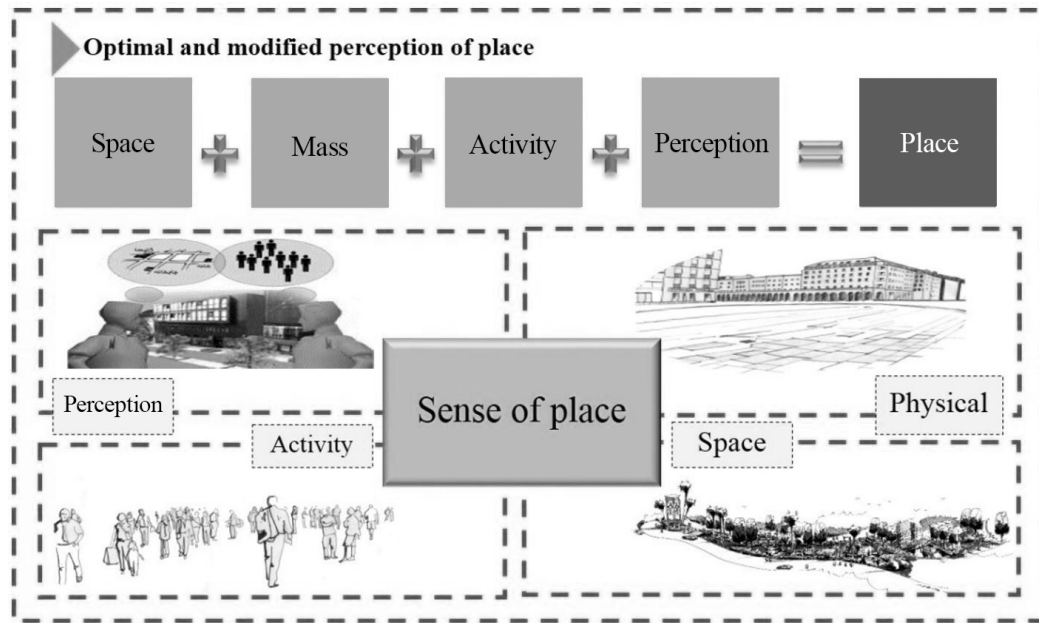


Fig. 2. Behzadfar' Sense of Place Model

(Behzadfar, 2016, p. 27)

Stedman and Jorgensen showed that place attachment, place identity and place dependence is a reflection of the affective, cognitive, and conative dimensions, respectively (Rahimi et al., 2016, p. 227). Indigenous architecture combines with individual and collective identities, environmental factors, kinship structure, meaning, memory, and belonging. This is why cultural meaning has played a fundamental role in maintaining the formation and continuity of religious buildings. Thus, the sense of place can be seen as a "cultural characteristic" influencing indigenous

architecture. According to the existing sense of place models, in most studies, the sense of place has been discussed with three dimensions (affective, cognitive, and conative), three factors (place identity, place attachment, and place dependence), and three components (semantic, physical, functional). In the present study on the sense of place in Takyehes, "commitment to place" is a reflection of the "cultural dimension" and "social components" are considered to examine the indicators and criteria of the sense of place.

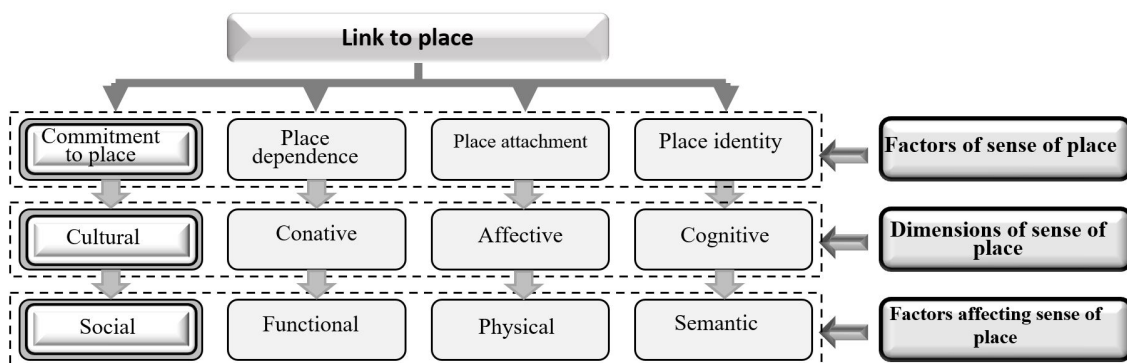


Fig. 3. The Relationships between the Components and Dimensions of the Sense of Place According to the Theoretical Framework

(Hasani Mianroodi et al., 2019; Mirgholami & Ayashm, 2016, Mohammad Moradi et al., 2018; Dansh Payeh & Habib, 2017; Rahimi et al., 2016; Nielsen-Pincus, 2010)

### 2.1.2. Dimensions of Sense of Place

According to Shamai (1991, p. 65), having a sense of place consists of seven levels: not having any sense of place, knowledge of being located in a

place, belonging to a place, attachment to a place, identifying with the place goals, involvement in a place, and sacrifice for a place. "Ittleson" introduces four aspects (cognitive, affective, interpretative,



and appraisal) of the perception of a place, that act together in our minds (Shahcheraghi & Bandarabad, 2016, p. 271).

#### 2.1.2.1. Place Attachment (Affective Dimension)

Memory is a factor strengthening place attachment and turns it into the belonging to the place. The memory formed in the individual's memory in a collective space becomes a collective memory (Ghasemi Esfahani, 2011, p. 76). Interest in a place refers to a complex affective bond between the social actor and the place, that is beyond awareness, superiority, and judgment.

The sense of place is influenced by the knowledge of the place and continuous presence in long-term experiences (Lindsay & Gifford, 2014, p. 21). The feeling of love for the built space is the highest level of the relationship between the space user and the built space. It makes a place become a space for mental comfort and the value of space is more worthy than being a geographical point in the coordinate system for the space user (Masoumi & Mirkhatib, 2017, p. 54).

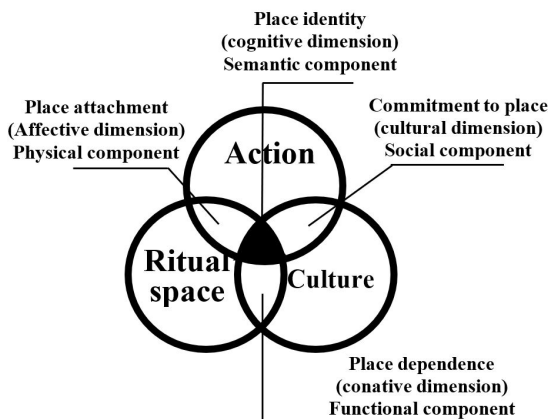


Fig. 4. Diagram of Sense of Place, "Processes through which the Place Interacts with Social Links"

#### 2.1.2.3. Place Dependence (Conative Dimension)

Place dependence is defined by three criteria: A: The place's response-ability, which also refers to the needs of the individual. B: Sensory effects in relation to place: Positive feeling induced by the person's previous experiences of place, frequency of being present in a particular place, frequency of stopping in place (Daneshpour et al., 2009, p. 40). Regarding the creation of a sense of dependence, person-place relationship is equivalent to the conative dimension due to his sense of unity with place.

#### 2.1.2.4. Commitment to Place (Cultural Dimension)

Accepting the eternity of the place protects that place.

#### 2.1.2.2. Place Identity (Cognitive Dimension)

Place identity is part of personal identity. Place identity develops as a result of direct experience of the physical environment. Therefore, it is a reflection of the social and cultural aspects of the place (Ghasemi Esfahani, 2011, p. 64). Place identity is the achievement of a stimulating system based on the changes in components in line with the internal common dimensions producing a kind of unity in the place, which distinguishes the place from other places (Noghrehkar & Alal-Hesabi, 2017, p. 139).

The body is a point at which form, function, concept, and time are integrated in relation to the social actor, culture, and environment (Naghizadeh, 2014, p. 109). Place identity is a thing beyond human thought and is realized in space by a continuous movement between the interior and exterior. Space becomes a place and place becomes objectivity in the mentality. Our objectivity of the place causes a sense of belonging and identity recognition in it has become a familiar feeling and evokes memorability in the formation of the place (Mofidi Shemirani et al., 2016, p. 89).

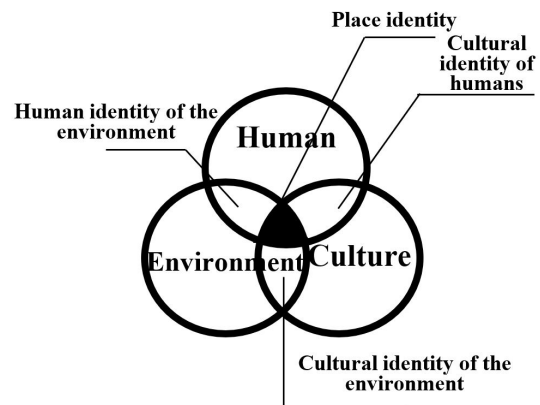


Fig. 5. Diagram of Place Identity, "Human-Culture-Environment Relationship"

(Naghizadeh, 2014, p. 119)

So, reviving the rituals and organizing the perception and senses of the social actor lead to the protection and support of the place (Mostaghni & Etemadi, 2017, p. 109). This is the highest position of the sense of place and the space user has the deepest covenant in relation to the place and shows piety, interest, devotion to the place in terms of approaches, competencies, liberation, comfort, and tranquility in different positions (Shami, 1991; Noghrehkar & Alal-hesabi, 2017, p. 139). In this study, the sense of place is studied with a multidimensional view, and the cultural relationship between individuals and the physical environment is examined and described.

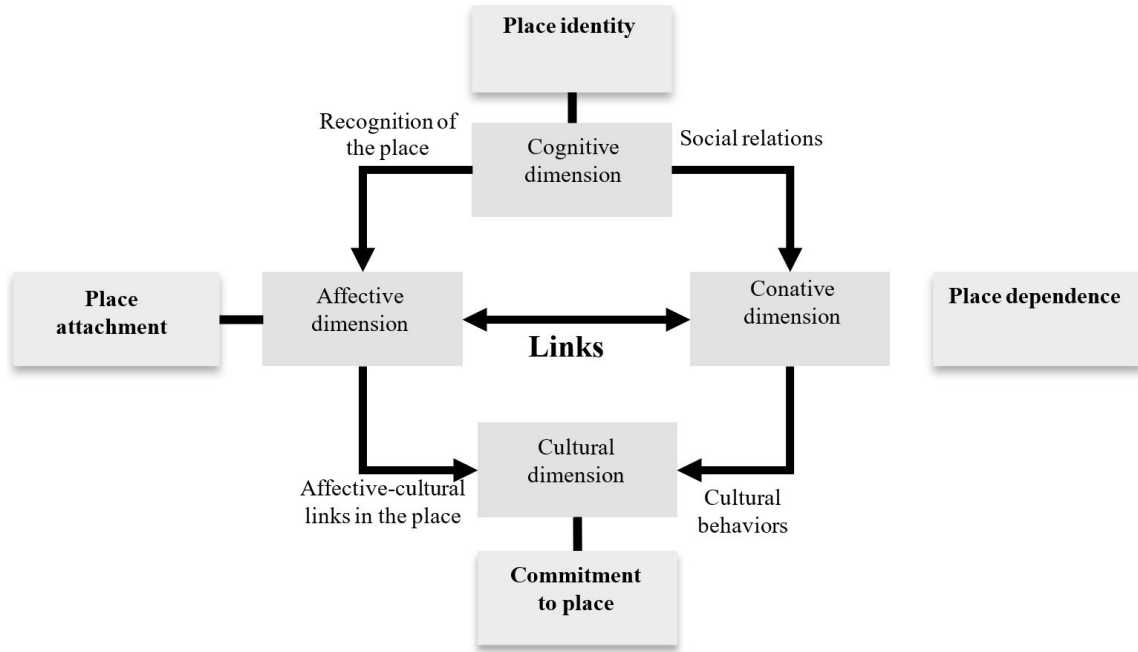


Fig. 6. Dimensions of Sense of Place based on Previous Studies and Subject Context

### 2.1.3. Components Affecting the Sense of Place

The four factors effective in creating a sense of place are including physical, cognitive- perceptual, functional, and time factors (Yazdanfar & Partner,

2019, p. 121). The sense of place occurs due to the bilateral connection between the space user and the built structures. For whatever the environment and time express, a place appropriate to it is created (Carmona, 2003, p. 98).

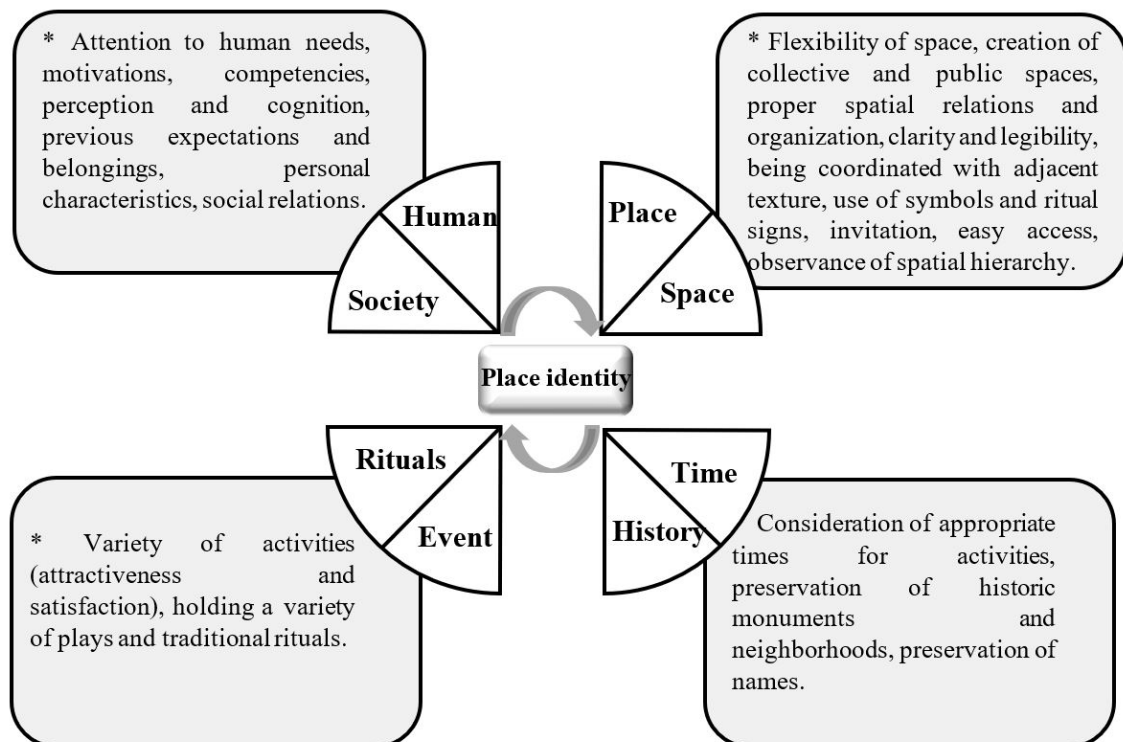


Fig. 7. The Relationship between Space, Society, History, and Event in the Creation of the Place

(Naghizadeh, 2014; Rahimi et al., 2014, p. 5)

### 2.1.3.1. Physical Components (Physical, Form, and Shape)

The physical dimension of place plays a direct role in pleasure and gratification and an indirect role in love of the place and interest in it. Physical environment influences human behavior by creating various opportunities for him, stimulating and encouraging him. Physical components (light, color, sound, temperature) are powerful tools used for improving the place (Jaydari & Jafarkhah, 2013, p. 11). According to Norberg-Schultz (1997), physical factors affecting the perception of a sense of place are including human scale, visual diversity, size of space, distance, degree of enclosure, texture, contrast, color, scale, smell, proportion, sound (Mir Gholami & Ayashm, 2016, p. 72).

### 2.1.3.2. Functional Components (Functional-Operational)

The social actors' activities in a place are one of the main characteristics of a place that play a role in the development of space users' perception of the place (Rubistain & Parmelee, 1992; Relf, 1976; Low & Altman, 1992). Collective rituals are symbolic representations through which the sense of belonging is enhanced under a single spirituality. The general goal of the participants is to remind the rituals, on special days and to repeat them in public. Takyeh as a place including a set of cultural ritual spaces is the most important sacred and spiritual space, which act as the most main functional-activity element in holding the rituals of Ashura.

### 2.1.3.3. Social Components (Cultural- Social)

Understanding the space user's actions and behaviors involves not only the formal component of space but also the collective component of the space user. The following places are among the socio-cultural components creating vitality in religious places: a

sociable cultural center, a place for holding rituals, the historical identity of the place, and a place connecting the members of the tribe (Sattarifard, 2015, p. 147). Compatible interaction between person and place physically occurs when the individual becomes satisfied with the place within the collective interaction in place. This makes the space user perceive the place. Takyeh plays a prominent role in consolidating collective unity and promoting the culture of the Shiite religion.

### 2.1.3.4. Semantic Components (Perceptual-Cognitive, Content- Symbolic)

"Meaning" reflects culture, beliefs, and values, and the place of receiving the image and mental perception. It forms cultural identity and helps revive the memory of God, religious values and respect for the family of the Prophet (PBUH) (Sattarifard, 2015, p. 147). The nature of meaning is implicitly related to the three basic components of social interaction including the movements of one of the parties, the reaction to the movement by the second party, and the completion of the social action that began with the movement of the first party (Abel, 2008, p. 155). Takyeh has been static and stable due to the wide range of meaningful concepts. The most significant component in this case is the function of Takyeh in holding Ashura rituals and ta'zieh. Certainly, the main view is that the message of Ashura has become a distinctive feature in meeting people's religious and emotional needs and consequently led to the formation of meaning in such a place. In the present study, as in some studies, another field called "social component" has been considered due to the subjectivity of this component in Takyeh, and the factors affecting the sense of place in takyehs are classified into four general categories including "physical", "functional", "semantic", and "social" factors (Fig. 8).

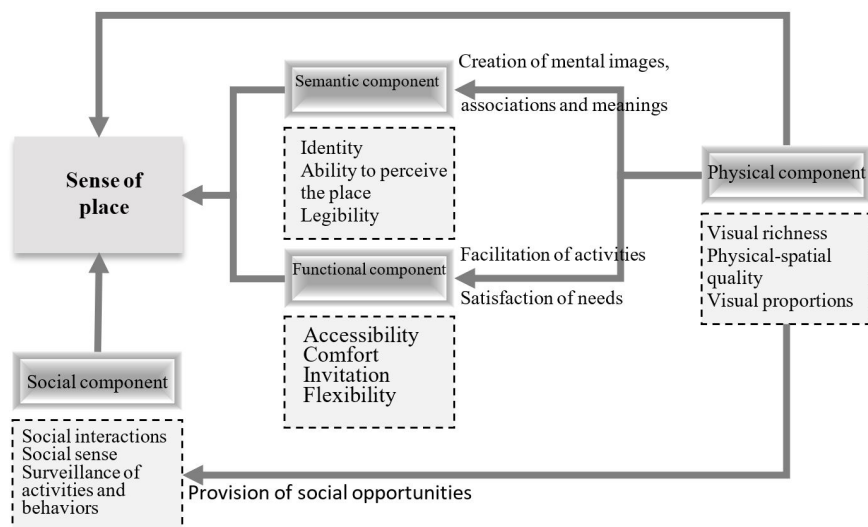


Fig. 8. Model of the Factors Affecting the Sense of Place in a Place

## 2.2. Ask Tribe's Takyehes in Amol

Takyeh is constructed as a ritual space and a symbol to recreate the place and space where Imam Hussein (AS) martyred. It is place for holding Muharram rituals and ceremonies requiring collective participation (Aminzadeh, 2007, p. 12).

In the Safavid era, honoring mourning rituals had led to the creation of ritual architecture of takyeh. Takyehes in Mazandaran is a clear example of the use of architecture to show the presence of a powerful

structure by government agents. The Qajar court had reckoned the khans of Ask Tribe in Larijan. The Ask Tribe's khans were mostly ambitious of position and versed in politics. The main task of the khans of this tribe was to build three takyehes called "Takyeh Sardariyeh" in the current location of Takyeh Ojiabad, Ask of Amol, and Niaki Neighborhood of Amol (Hussainiyah Ershad), among which only the historical Takyeh Ojiabad remains today (Saeedi Shahandashti, 2012, p. 121).

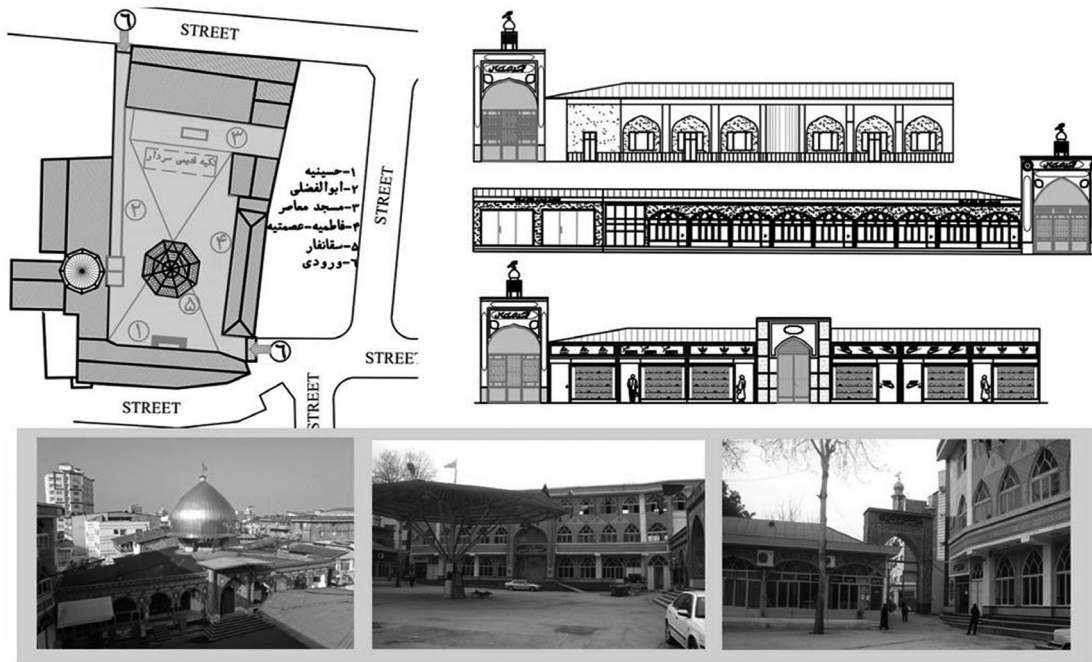


Fig. 9. Ask Tribe's Takyehes

Those tribes living in the mountainous villages of Larijan migrated from the "summer quarter (yeylak) in southern Mazandaran" to the plains in the "winter quarter in northern Mazandaran" to cultivate rice, due to the severe cold in winter. Each tribe created a neighborhood in the old texture. By establishing a takyeh with the same name of the tribe (i.e. Ask), the neighborhoods had been identified. After migrating to Amol, the members of the Ask Tribe were divided in three groups and settled in the Espe Kola Neighborhood (Ask II), in Ojiabad Village, and Aski Village.

The Ask Tribe of Amol bought a land in 1931 to construct Takyeh Ask, and on the western side of the land, they considered a place for performing ta'zieh

by establishing several Saghakhanehs. The Takyeh Sardariyeh was built on two floors in the northern part of the land, and the Saghakhaneh in the western part of the takyeh was called Abolfazli. In 1937, this old takyeh was converted to a school Farhang Elementary School. In the second step, several saghakhanehs were constructed in the eastern, western, and southern parts, in addition to Abolfazli, for the four groups of THE Ask Tribe. The mosque of the Takyeh Ask was built in the northern part of the land in 1962. In 1984, they destroyed the historical Takyeh Sardariyeh and constructed the Grand Abolfazli in the western part, the Grand Hussainiyah in the southern part, and a separate place for women, called Zeinabieh, in the eastern part.

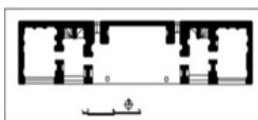


Fig. 10. The Plan of Takyeh Sardariyeh



Fig. 11. A painting of Takyeh Sardariyeh (Pirnia, 2005, p. 37)

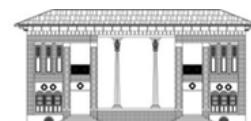


Fig. 12. The Façade of Takyeh Sardariyeh



Fig. 13. Takyeh Sardariyeh (www.amoleh.ir)



According to the basic principles of traditional Iranian architecture, the Ask Tribe's Takyeh gathered Sharia, Tarigha, and the truth within themselves, and under the influence of the beliefs of the Shiite religion,

they were manifested in the identifying structure of the Takyehity as the sacred Shiite architecture (Hassan Pour & Seyredian, 2015, p. 110).

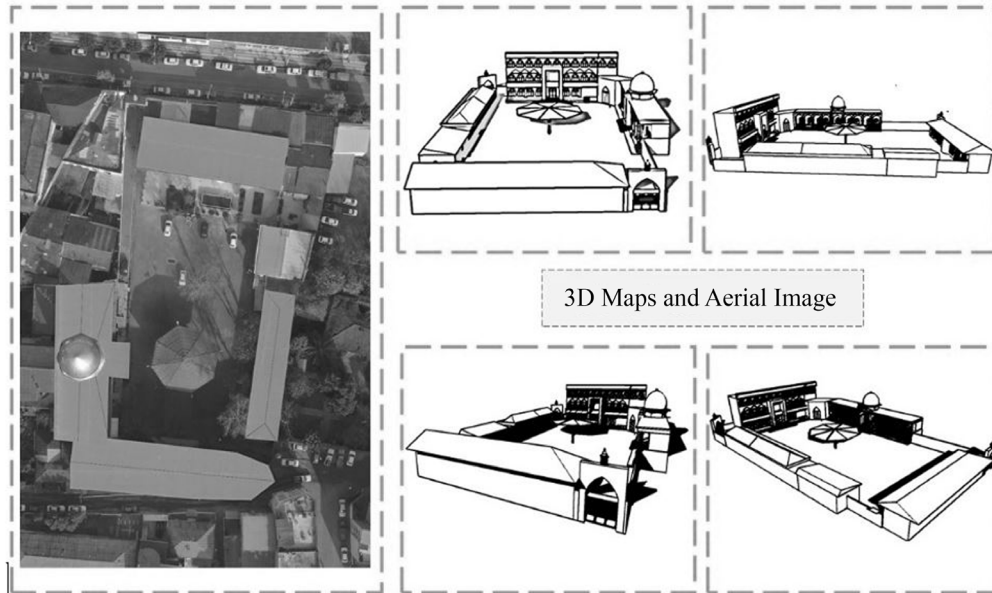


Fig. 14. Ask Tribe's Takyeh in Amol

Scholars in the field of sense of place have proposed different frameworks for this concept. In this study, it was attempted to provide a more general classification including all the dimensions affecting the sense of place. Thus, the proposed research model

was developed by combining the various models proposed for the sense of place and adding the "social component", and the "cultural dimension" of "commitment to place" (Fig. 15).

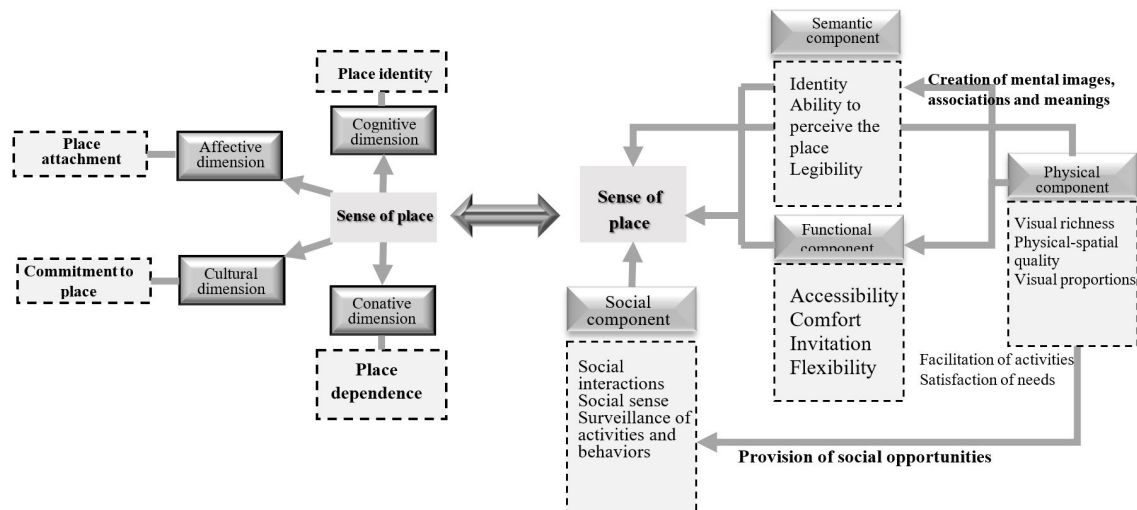


Fig. 15. Theoretical Model

### 3. METHOD

The present study is applied descriptive-analytic research carried out quantitatively using survey study and the required data were collected using a

questionnaire. Factors affecting the sense of place and also the most important dimensions of the sense of place in the Ask Tribe's Takyeh in Amol city were identified by reviewing the research literature and the studies on the history of the study population. Next,

using a researcher-made questionnaire developed based on the Likert Scale, the identified factors and dimensions were assessed by the residents. In this study, the sense of place was assessed as a multidimensional approach using a quantitative data-based method and through the Likert scale-based attitude measurement. The data were analyzed using SPSS software and the relationships between variables were examined using Pearson correlation coefficient. The Cronbach's alpha was also used to examine the reliability of the measurement tools in the sample population.

### 3.1. Statistical Population and Sample Size

In the present study, the statistical population included the residents of Amol city who were the member of the Ask Tribe. To generalize research findings, samples were selected from three different geographical parts (i.e. mountainous, city, and plain) of Amol city. The sample size was estimated to be 261 persons according to the Cochran's formula. Finally, after removing the returned and improper questionnaires, the opinions of 261 people were evaluated.

### 3.2. Reliability and Validity of the Measurement Tools

The measurement tool used in the present study to assess the sense of place in the Ask Tribe's Takyeh in Amol city was made in several steps:

1. Questionnaire items were designed according to the components, studies conducted on the research subject, and also the studies on the history of the study population. To this end, the components affecting the sense of place were assessed in 4 groups with 21 items including "functional components" (4 items), "social components" (6 items), "semantic components" (6 items), and "physical components" (6 items) and the dimensions of the sense of place were assessed in 4 groups with 18 items including "place identity" (4 items), "commitment to place" (5 items), "place dependence" (4 items) and "place attachment" (5 items).
2. The eloquence and clarity of the questionnaire questions were ensured after performing an oral test with a small group of samples (consisting of 30 people). In this way, they were asked to read the

questions one by one and explain the intention of each question.

3. After ensuring the validity of the questions, a preliminary test, as a pilot test (pre-test), was performed with 50 people from the sample population. Then, the questions of the preliminary questionnaire were examined using factor analysis. Finally, the main questionnaire with 40 questions was developed and its validity and reliability were examined.

In the present study, the reliability and validity of the questions were examined by Cronbach's alpha. The total value of Cronbach's alpha was estimated to be 0.943, indicating good reliability of the questions.

## 4. FINDINGS

The items of the questionnaire were scored according to the "Likert scale" by the sample population and the results were analyzed using software (SPSS) and various measurements, as presented in the two following sections of descriptive and analytical statistics:

### 4.1. Descriptive Statistics

According to results obtained on the variable "sense of place" and the components of the sense of place, it seems that there is a moderate-to-high level of sense of place in the Ask Tribe's Takyeh in Amol. According to the opinions of the members of the Ask tribe, an average of 3.71 was obtained for the "place identity", 3.61 for the "place attachment", 3.44 for the "place dependence", and 3.51 for the "commitment to place". These results show that the residents pay attention to place identity and its propositions. About the components of the sense of place, the descriptive statistics also showed that in most cases, the people of the Ask tribe have moderate-to-high satisfaction. Thus, the residents' average satisfaction with the components of sense of place was obtained as follows: functional components (3.75), social components (3.76), semantic components (3.51), and physical components (3.59). These findings indicate that functional and social components have been more considered by the respondents, due to the variety and diversity in the takyeh (Table 1).

**Table1. Study of the Components of Sense of Place and the Factors Affecting it in the Ask Tribe's Takyeh in Amol City**

		Average	Sd.	Variance
Dimensions of Sense of Place	Place Attachment	3.61	0.774	0.599
	Place Identity	3.71	0.674	0.454
	Place Dependence	3.44	0.710	0.504
	Commitment to Place	3.51	0.613	0.376
Components of Sense of Place	Physical Components	3.59	0.715	0.512
	Semantic Components	3.51	0.660	0.437
	Functional Components	3.75	0.608	0.370
	Social Components	3.76	0.587	0.346

## 4.2. Analytical Statistics

Pearson's correlation coefficient was used to discover the relationship between the components and dimensions of the sense of place in the Ask Tribe's Takyeh. To apply the appropriate statistical method and achieve rational results on the research hypotheses, it must be determined whether the collected information has normal distribution or not. If the distribution of data is normal, parametric statistics can be used, otherwise non-parametric statistics should be used. To this end, in the present study, the "Kolmogorov-Smirnov" test was used to determine the normality of the data. The results showed for all components, the significance level was above 0.05, indicating the normal distribution of all data. Therefore, the "Pearson's correlation coefficient" was used to investigate the correlation between the components.

### 4.2.1. Correlation between the Dimensions of the Sense of Place and the Four Component Affecting it in the Ask Tribe's Takyeh

Table 2 shows the correlation between the four components affecting the sense of place and the dimensions of the sense of place. According to this table, there is a significant correlation between components affecting the sense of place and the dimensions of the sense of place (sig.: 0.00). The results show that the "commitment to place" dimension has the highest correlation with the components affecting the sense of place. It is correlated with the "semantic" and "physical" components with a correlation coefficient of 0.759 and 0.757, respectively. According to the research findings, it seems that factors such as kinship structure of tribal and ethnic relations, the presence of religious social activities such as waqf, vows and pilgrimage, interest-free loan, holding ritual ceremonies, type of space user, and the history of the takyeh are influenced by the physical and semantic components of the sense of place. Moreover, the lowest correlation (0.555) was observed between the "place dependence" dimension and functional components.

**Table 2. Study of the Correlation between the Components Affecting the Sense of Place and the Dimensions of the Sense of Place in the Ask Tribe's Takyeh**

Components Affecting Sense of Place	Dimensions of Sense of Place	Place Attachment	Place Identity	Place Dependence	Commitment to Place
Physical Components	Pearson's Correlation Coefficient	0.655	0.693	0.674	0.757
	Sig.	0.000	0.000	0.000	0.000
Semantic Components	Pearson's Correlation Coefficient	0.681	0.661	0.680	0.759
	Sig.	0.000	0.000	0.000	0.000
Functional Components	Pearson's Correlation Coefficient	0.559	0.594	0.556	0.601
	Sig.	0.000	0.000	0.000	0.000
Social Components	Pearson's Correlation Coefficient	0.681	0.648	0.678	0.688
	Sig.	0.000	0.000	0.000	0.000

### 4.2.2. Investigating the Correlation between the Dimensions of Sense of Place and the Four Component Affecting it in the Ask Tribe's Takyeh

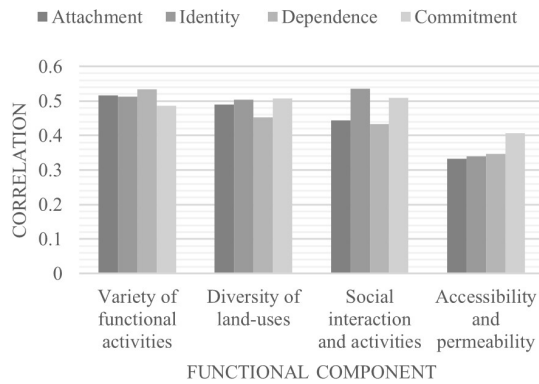
Figures 10 to 13 show the correlation between the four effective components abovementioned and the dimensions of sense of place. As seen, all the components studied have a positive and significant relationship with the dimensions of sense of place in the Ask Tribe's Takyeh, among which "accessibility and permeability" have low correlations with the dimensions of "place identity" (0.340) and "place attachment" (0.332), meaning that for the users of the Ask Tribe's Takyeh, place identity and place

attachment are less influenced by the abovementioned components. While according to the research findings, the "accessibility and permeability" component with an average of 3.70 is at the average level and there are suitable pedestrian and vehicular accesses to the takyeh. However, this component played no effective role in promoting the dimensions of place identity and place attachment in this takyeh.

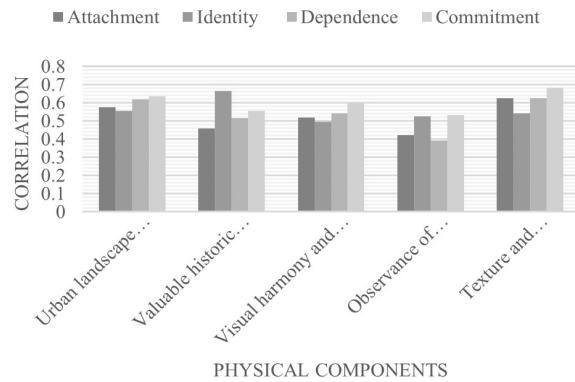
In contrast, as seen in Figures 8 to 12, the "texture and ornaments" component is strongly correlated with the dimensions of "commitment to place" (0.681), "place attachment" (0.627), and "place dependence" (0.624). Also, the "identity-originality and permanence" component has a high correlation with the "commitment to place" dimension (0.635).

The "urban landscape and neighborhood landscape" component also has a positive and high correlation with the "commitment to place" (0.635) and "place dependence" (0.620) dimensions, meaning that in the

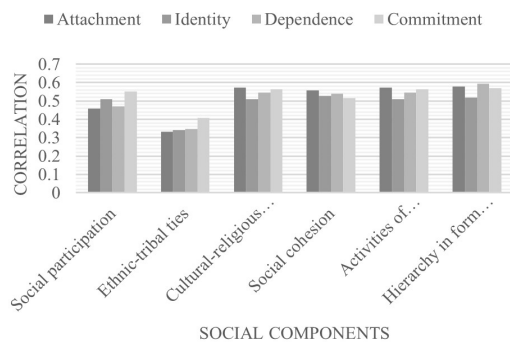
case of the Ask Tribe's Takyeh, the mentioned components played the most effective role in enhancing the space users' sense of place.



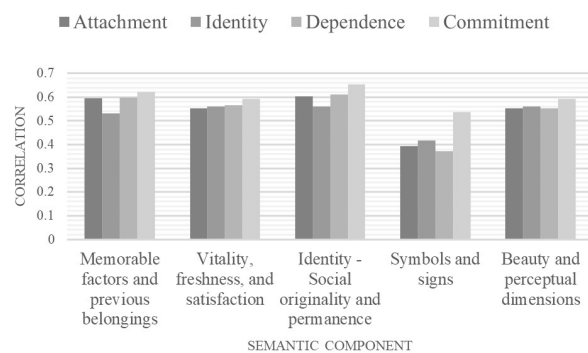
**Fig. 16. Comparison of Correlation Coefficients between "Functional Components" and Dimensions of Sense of Place in the Ask Tribe's Takyeh**



**Fig. 17. Comparison of Correlation Coefficients between "Physical Components" and Dimensions of Sense of Place in the Sample Population**



**Fig. 18. Comparison of Coefficients between "Social Components" and Dimensions of Sense of Place in the Ask Tribe's Takyeh**



**Fig. 19. Comparison of Correlation Coefficients between "Semantic Components" and Dimensions of Sense of Place in the Sample Population**

#### 4.2.3. Regression Analysis of the Effect of Components Affecting the Sense of Place

To investigate the contribution of the components affecting the sense of place, multiple "linear regression" analysis was used in a coordinated manner. To apply the "linear regression" model, the outputs of the model must be analyzed. To this end, the "Durbin-Watson" statistic was applied to examine the self-equilibration (independence) of errors and "collinearity" with two "tolerance" and "variance inflation factor" indices, and assessing scatter. In the prediction of the sense of place through the components affecting it, the values of Durbin-Watson tests (1.67) was less than 4, confirming the assumption on the independence of errors for regression analysis. The collinearity indices also showed that there is no collinearity between the predictor variables. The values of the tolerance index (0.33- 0.48) were

less than 1 and the values of the variance inflation factor (1.16-1.18) was less than 10, confirming the assumption on the lack of collinearity between the variables. Because Stevens (2002), quoted by (Mears & Gamst, 2006), considers VIF values greater than 10 to indicate multicollinearity between predictor variables, other statistics of regression analyses are shown in Table 3.

In this step, according to the regression test listed in Table 4, for the correlation between each of the components (physical, functional, semantic, and social) affecting the sense of place and the dimensions of sense of place, the adjusted R<sup>2</sup> was obtained to be 76% (sig.: 0.000; F-statistic: 209.190), meaning that there is a significant relationship between the components affecting the sense of place and the dimensions of the sense of place. Among these components, "physical" and "functional" components have the highest regression coefficient (0.356 and



0.097), respectively, meaning that they have the most and the least effect (Table 3).

**Table 3. Results of Regression Analysis of the Effect of Components Affecting the Sense of Place in the Ask Tribe's Takyeh**

Model	Non-standardized coefficients		Standardized coefficient	Correlation coefficient and regression coefficient	
	B	Error	Beta	R	R-squared
Constant	0.049	0.133		0.875a	0.766
Physical component	0.356	0.035	0.408		
Semantic component	0.258	0.047	0.273		
Functional component	0.097	0.044	0.094		
Social component	0.259	0.053	0.244		

According to the Sig. value in Table4, there is a significant relationship between the components affecting the sense of place and the dimensions of the sense of place.

**Table 4. Study of the linear regression variance of the sense of place in the Ask Tribe's Takyeh**

Model	Sum of squares	Degree of freedom	Squares	F-distribution	Sig.
	77.638	4	19.409	209.190	0.000 <sup>a</sup>
Total residual variance	23.753	256	0.093		
	101.390	260			

## 5. CONCLUSION

The main purpose of the present study was to assess the dimensions of sense of place and evaluate the factors affecting it in the Ask Tribe's Takyeh in Amol City. Ritual spaces have a special place in different cultures and studying them makes it possible to identify their semantic, physical, cultural, and functional layers. Among these ritual spaces, Takyeh is a symbol of the Islamic city, which has played a key role in the dynamism of the city and promoting the sense of place of citizens by creating interactive cultural spaces. Therefore, to reach the purpose of this study, first, it was attempted to briefly address the theoretical framework, and existing models related to the sense of place, and also the factors affecting it in the Ask Tribe's Takyeh in Amol to identify the effective components and different dimensions of sense of place in the studied Takyehes.

According to the findings of the first step, a theoretical model was developed according to which the factors affecting the sense of place were introduced under four groups of components (physical, semantic, functional, and social) including 21 criteria, and the factors of sense of place were identified under four groups of factors (place identity, place attachment, place dependence, and commitment to place) including 19 criteria.

In the second step, by surveying and using the findings of the first step and a researcher-made questionnaire, the dimensions of sense of place

and the factors and components affecting it were assessed. The results of this step confirmed the results of research on the sense of place and the factors and components affecting it. According to the findings, one can find that the sense of place in the Ask Tribe's Takyeh is often influenced by "physical components" and "semantic components" and the factor of "commitment to place". The correlation between "physical components and commitment to place" was estimated to be (0.757) and it was estimated to be (0.759) for "semantic components and commitment to place". Interpreting these findings indicates that the members of the Ask Tribe's sense of place towards Takyeh is more influenced by physical components such as "historical texture and ornaments" and semantic components such as "identity - originality and permanence".

Investigating different dimensions of sense of place in the study population also indicated that the factor of "place identity" of the space user toward takyehes has the highest average, meaning that the place identity and its components such as "meaning" and "attachment to place" are more considered by the members of the tribe (social actors). Regression analysis of the factors affecting the sense of place also indicated that the components (physical, semantic, activity and social) affecting the sense of place have a significant relationship with the factors of sense of place with the total coefficient of 0.776, with the physical component with the highest correlation (0.356).

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