The concept of place attachment have been already studied and intensively discussed by a numbers of researchers. Some of these studies are discussing the power of memories in bringing the people to be emotionally attached to the place or object. Chawla (1993), through analyzing feelings of childhood places resulted on four forms of the childhood place attachments that emerged. They are covering 1) simple affection for a place associated with family and security, 2) a feeling of dynamic relationship with the outer world, of a profound sense of connection with nature, that she calls as transcendence, 3) identification with a place of origin, or ambivalence and 4) identification with an environmental abstraction or she says as idealization. Marcus (1992) in her study on examining environmental memories revolves around places suggested a series of themes that reverberate. One of the themes emerge during in-depth dialogues on people’s emotional attachment to home is the importance of continuity with important environments and people of the past. Meanwhile, as a study concerning to the relation between the sacred space and the place attachment, the investigation done by Mazumdar & Mazumdar (1993) arrived in the understanding that home as sacred space evokes strong affective ties of emotional commitment and connectedness, of a sense of history, belonging and rootedness. Among the studies referenced above, the close connection between the experience or remembrance revolve in such place, and both in ordinary and in sacred domain, leads to cultivation of the feeling of attachment related to place.

In this study, the attachment to object or place is not always resulted and discerned by the pleasant nature of the memory. The negative nature of the memory will also exactly show the feeling of attachment of the informant to the related object or place. The negative feeling regarding the occurrence happened on the object can be considered as an expression of an attachment feeling towards the object. The response of this negative experience that appears in evaluative behavior towards the object is the practical implication of the memory. Connecting this situation to the continuity of old house as the main theme of this study, it is learned that the attachment to small object or part of house or even the whole house as one integrated objects can bring the informant closer to a willing to do various behaviors, among them are such as care taking and regular cleaning, that are close to the maintenance. In turn, the maintenance will indirectly support the continuance of the objects or parts of house or the whole house.

4. CONCLUSION

The result of this study shows that among the inhabitants’ individual memories there are shared memories in which a process of sharing the same memory from other person to the inhabitant exists. Besides collecting the memory episodes concerning the personal experiences of living in the old traditional houses, the interview also recorded some memory episodes that recalled by several informants in different place of interview in different time. From this fact, it is learned that these few memory episodes could be seen as the shared memory of the informant and even of the people of Kotagede. The commonness of some individual memories could indicate the shared memories of the people of the area, and this shared memory leads to cultivation of the feeling of attachment of the resident related to living environment. The consciousness of the inhabitants towards the shared memories can stimulate their awareness and even the attachment related to the object or place associated with the memory. Re-making the house surrounding’s greenery and preserving the old parts of houses are the most inhabitants’ awareness to achieve the sustainability of their old living environment.

REFERENCES