



Vytautas Petrušonis

**RESPECTATION OF THE LOCUS' CULTURAL IDENTITY IN
ARCHITECTURAL DESIGN**

Summary of Doctoral Dissertation
Humanities, Art Criticism (03H),
Sculpture and Architecture (H312)

1080

Vilnius „Technika“ 2004

VILNIUS GEDIMINAS TECHNICAL UNIVERSITY

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INTRODUCTION

The relevance of the work. The quality of the environment is determined by a number of factors. This is the reason why many problems arise, one of which is: how to preserve unique individual features of a locality, i.e. its cultural identity against the altered physical shape of the environment. There are cases when, in the course of architectural design, the disclosure of identity is urgent for the embodiment of the potential aspects in a certain urban environment.

In order to respect cultural identity (i.e. to preserve the existing identity and to reveal its potential) the information regarding the particular identity should be considered during the preparation of a particular project. It goes without saying that such information may be employed only in case it undergoes appropriate arrangement.

However, as the estimation of the present situation shows, in urban design, the information about the individual characteristics has not yet been formalized to a necessary degree. Architects *should* consider the possibilities offered by new information technologies (i.e. digital models of localities and database included into the so-called GIS – Geographical Information Systems) both for the determination of the locus' cultural identity and for its respectation. Obviously, the orientation toward the application of the formalized information models of locus is purposeful.

To say more, up to now, the theory of the respectation conditions in the sphere of the locus' identity has not been supported with the achievements in such scientific fields as *semiotics*, *the theory of social communication*, *cogitology* (i.e. *knowledge engineering*) which diminished the possibility of dialectical application of both formal and non-formal modes of the presentation of the cultural identity's respectation conditions to the designers.

That is why the given scientific study that introduces the methods, by which the respectation conditions of the locality's identity (also embracing the novel assumptions in the theoretical and practical perspectives that might be extended to the designers) is especially relevant.

The development of the chosen field of enquiry. The analysis of the scientific literature and of legal documents allows to claim that the random attempts at the investigation of a locality's cultural identity have not yet developed into an independent theoretical field. The aspects of identity are reflected in such concepts as *character*, *individuality*, *originality*, and *the spirit of a locality* (*genius loci*). Hence the term *cultural identity* is synonymous to other more widely known concepts. The problem of identity, in its turn, is related with the problem of a historically accomplished *cityscape* / *image of the city* / *urban archetype*. The

importance of the context of historical evolution in the formation of the peculiar urban features has been generally accepted. On a world scale the treatment of a locality's originality is determined by the international legal documents of heritage protection. In more advanced scientific works on the mentioned subject, the hermeneutical perspectives are discussed by embracing the aspects of the locus theory (consider Christian Norberg-Shulz).

In the context of Lithuania, the works of Algimantas Miškinis and Jurgis Bučas distinguish by their profusion and conceptual purposefulness achieved in the analysis of the problems directly or indirectly related with the peculiarity and individuality of the locus. For them, the aspects of a locality's originality make an inherent part in the field of the preservation of cultural heritage. In the works of Miškinis, starting with the fundamental analysis of the specificity of the Lithuanian small towns, there dominates the author's preoccupation with the originality and individuality of locus. The estimation of the massifs of historical information allows for the discovery of the typological models of localities based on abundant concrete local urban characteristics. Such information is extremely valuable for the further stage of investigation, i.e. semantic patterning of locus, by necessary involving new information technologies. However, under unfavourable circumstances occurring in Lithuania, rich research experience in the sphere of the historical localities described by the scholar cannot be used in a required capacity.

Bučas, in his turn, focuses on the methodological fundamentals in the organization of the protection of cultural and natural heritage. However, in his works, all the concepts connected with the notion of the objects of cultural heritage as well as their registration are defined solely on the basis of the predetermined division of the environmental objects into the objects included or not included into the list. No doubt, such point of view is too narrow. The objects of cultural heritage *should* be defined on the basis of a wider context, i.e. by determining *what* objects *do not* demonstrate cultural significance, which could be done with the use of the phenomenological analysis. The purposefulness of the focus on the relationship between the environment and history in modern architectural design presented in the phenomenological perspective has been maintained by such famous experts as Sigfried Giedion and Christian Norberg-Shulz.

The concepts synonymous to that of cultural identity of locus, such as *social context* *regionality*, *national style*, *the spirit of the locality*, *semantics*, *character*, and *communication* were discussed by Vytautas Jurkštas, Rimantas Buivydas, Algirdas Gaižutis, Vladas Stauskas, Algimantas Mačiulis, Jūratė Markevičienė, Tomas Grunskis, Rasa Bertašiūtė, Dalia Dijokienė, Lada Markejevaitė, Kęstutis Zaleckis, Jūratė Tutlytė, Jūratė Kamičaitytė-Virbašienė, Edita Riaubienė, Eglė

Navickienė, Audrius Novickas. The problems of the cityscape's visual identity were analysed by Giedrius Daniulaitis and Zigmas J. Daunora.

For the functioning of the city or town as a dynamic system, the socio-psychological aspects are extremely significant. At this point the works of Jurgis Vanagas should be taken into consideration. In them, the importance of *context* and *participation* is accentuated. Considerable attention devoted to the problems of the environmental design of various types is found in the publications of Konstantinas Jakovlevas-Mateckis who employs the systematic methodology and operates with the so-called *typological models*. The *metaphysical* problems created by the city as an urbanised environment, which are related with the phenomenological inseparability of the subjective from the objective principles have been investigated by the Lithuanian philosopher Leonidas Donskis.

Although the majority of the authors claim that the environmental design should necessarily involve the estimation of the context and consideration of the local factors affecting the structural intention, they do not introduce clear *instrumental* tools and do not reveal sufficiently how to embody it in practice.

Scientific sources. The formation of the concepts operating in the dissertation was greatly affected by the insights of the following scholars: Christopher Alexander, A. Baiburin, Mikhail Bakhtin, Martin Buber, Umberto Eco, Mircea Eliade, Teun A. van Dijk, Olga Freidenberg, Boris Gasparov, E. Gasparova, James Gibson, Sigfried Giedion, Pavel Grincer, Aron Gurevich, Aleksey Gutnov, Martin Heidegger, Edmund Husserl, Viacheslav Ivanov, Yuri Karaulov, Vladimir Lefevr, Klod Levi-Stross, Dmitri Likhachiov, Alexandr Liubishchev, Yuri Lotman, Herman Lubbe, Anatoly Lukyanov, Kevin Lynch, Humberto Maturana, Yeleazar Meletinsky, Marvin Minsky, Zinaida Mints, Christian Norberg-Shulz, Germogen Pospelov, Ilja Prigogine, Vladimir Propp, Nikos Salingaros, Viktor Sergeev, Yuri Stepanov, Hans-Jacob Roald, Vladimir Toporov, Victor Turner, and Alexandr Zholkovski.

The motivation of the author's scientific reasoning in certain particulars was influenced by the arguments extended by such experts as: A. Batalov, Leonid Beliaev, Rimantas Buivydas, Grigory Kaganov, Paulius Kavaliauskas, Georgy Knabe, Viktor Koloskov, Merab Mamardashvili, Algimantas Miškinis, Nikita Moiseev, Vladimir Petrukchin, Alexandr Piatigorsky, Vadas Stauskas, Jurgis Vanagas, and Robert Venturi.

Substantiation of the subject. The term *identity* is often employed to define the essential features of localities and architectural objects, which should be preserved and protected, in a word, *respected*. *Locality* is the concept pointing to both natural and relative territorial units of various types that are significant in relevant architectural contexts. The term *identity* is accompanied by the word

cultural in order to maintain that the identity of locus is integrally related with the sphere of culture and with the idea of cultivation thus betraying the social dimension. The words *character*, the *spirit of locality*, the *sense of place*, and the *local aura* might be understood as its synonyms.

The specificity of locus is one of the aspects of its cultural identity. It should be treated as the object of aspiration, since it comes out to be a highly significant factor in the communal union based on the locality's cultural potential and in the guarantee of the civic efficiency.

The object of research. The following objects of research have been aimed at: the disclosure of the cultural identity of locus, and of the process of its respectation (estimation) in the architectural theory and practice, and the information about localities that may be systematized, patterned, and employed for the demands of the cultural identity of locus by referring to its respectation.

Research objectives and tasks. The thesis aims at the formulation of the strategic principles that might be used to define the respectation of the locality's cultural identity in the perspective of architectural design and to substantiate them theoretically and empirically. Another pursued goal is the working out of the concept of the locus' cultural identity model, its structural principles, and the suggestions regarding their employment.

The author set himself the following tasks:

1. To analyse the possibilities offered by the decoding and modelling of the local cultural identity and to evaluate the contemporary situation in the sphere of the respectation of the locus' cultural identity at the same time considering the demands of the information supply in the creative process.
2. To develop and substantiate the decoding and modelling methods and offer the structural principles for the construction of the particularised (i.e. concrete) and generalised (i.e. belonging to sets representing a certain class) models of local identities.
3. To structure the identity models of the concrete localities representing various types and the models of the typological identity of localities-massifs to be regarded as methodological examples.
4. To explore the possibilities and perspectives for the application of the offered respectation method and to determine the probable consequences.
5. By referring to the above mentioned principles of modelling, to devise the ways allowing for the estimation of the cultural value of the environmental objects.
6. To propose the ways of their employment by invoking new information technologies.

Methods of research. The extensive analysis is based on the semantic, structural-typological, hermeneutical, and phenomenological methods. The

experience of structuring the information, social communication, cogitological, and cartographical models has also been evaluated. The information modelling of a locality has been worked out to determine its cultural identity.

The present study focuses on the aspects of cultural identity that may have both theoretical (i.e. the principles of object-description and - modelling) and empirical (i.e. structuring and extending of the information urgent for the respectation practice or management) significance.

Novelty and practical benefits of the work. Novel endeavour has been made in the following:

1. The analysis of the respectation of the locality's cultural identity from the interdisciplinary point of view by embracing the following fields of enquiry: architecturology, semiotics, history science, cognitive semantics, the theory of social communication, and cogitology (i.e. knowledge engineering).

2. The presented principles of the process of respectation are based on the conception of the preservation of the locality's structural-organizational aspect. Here the locality is understood as a developing system. It should be also noted that, in the process of its re-organization, the memory of locus must be considered the basis of feedback. In the present study, the *spirit of locus* pointing to the representation of subjectivity does not operate on the traditional metaphorical but rather on the instrumental level. Here the preservation of identity is understood as a discovery and cultivation of the common language or dialogue with the spirit of locus as a result of operating with such a common language.

3. The treatment of the model of the locality's cultural identity as the locus' memory that guarantees the preservation of its identity. Here the model performs the function of the catalyser in a creative impulse of the architect and, at the same time, it is the estimation means used in the worked-out projects. It reveals the archetypal patterns of a concrete area of the locality that are not subject to time and thus serve as landmarks in designing a certain synchronic future reality.

4. By their work, active representatives of locality's reorganizational process can guarantee the auto communication of the local identity when entering another synchronic condition solely in case they seriously consider the parameters of the locus' memory.

5. The structure of the above mentioned model has been chosen as an analogy to the structure of the dynamic Thesaurus semantic dictionary allowing to exhaust the possibilities offered by new information technologies, at the same time encouraging a flexible operation with the information models of the locus' memory. They make the standardised way of the accumulation of enormous information massifs and their processing possible. Thus, the model serves as an assistant in the dialogue with the locus.

6. The subject/object relationships have been eliminated, the subjects being replaced by their information models operating with the potential constructs that positionally represent the interests of the subjects, i.e. to be or not to be in the

defined spatio-temporal situation introduced by a geometrical code. All the active factors operate as objects-organisms and are treated as the representatives of the *field* that is a specific form of matter. The *fields* representing the same type are directly related with the geometry of a locality and give a meaning to the territorial units by treating them as signs. Moreover, the information units of memory acting as meanings and concepts and being closely related with them also figure in the form of a *field*.

7. The principles of standard description of the information about localities have been developed to warrant the continuity of the research results together with the principles determining the application of new information technologies in the sphere of the respectation of the cultural identity of locus.

8. The dissertation provides a differentiated principle of modelling meant for the evaluation of the cultural identity of real localities (i.e. *occasional* identity) that is determined on the basis of the analysis of their evolution and the principal for the patterning of the identity of general localities (i.e. *generic* identity).

The investigation results may prove to be of considerable benefit for arranging common research projects by the Faculty of Architecture at VGTU, other departments of the university (e.g. Department of Information Science, Department of Cartography), other institutions of higher education in Lithuania, various Lithuanian establishments, and foreign experts.

Publications and approval of the results of research. The author has published seven articles on the theme of the dissertation, four of which in reviewed scientific journals. The results of the research were discussed in thirteen scientific conferences (four reports were published, one of them published abroad). The principles discussed in the dissertation were employed in eight scientific and consultative accountancy reports.

Structure of the thesis. The dissertation consists of an introduction, three sections, conclusions, a list of references, a list of illustrations, and graphic material. *Section 1* describes the theoretical premises for the evaluation of the cultural identity of locus and for the organization of the respectation process as such. Here the concept of the locality's cultural identity is discussed as well as the sources, ontology, the theoretical principles and ideas taken from architecturology, and other fields important for the revelation and respectation of cultural identity. The latter might encourage the expansion of the theoretical foundation in the sphere of the respectation of identity. *Section 2* is devoted to the problem of the determination of cultural identity. By taking into consideration the theoretical premises, it analyses the mechanism of the information modelling, extends the structural principles of the identity model, introduces several specific examples representing the cultural identity of the Lithuanian concrete localities, and offers some general typological models. *Section 3* explores the possibilities of the identity model application and its assistance in the process of the respectation of the locus' cultural identity in architectural design and its interpretation.

Section 1. THEORETICAL ASSUMPTIONS FOR THE DISCLOSURE OF THE CULTURAL IDENTITY OF LOCUS AND FOR THE ORGANIZATION OF THE PROCESS OF ITS RESPECTATION

The concept of the cultural identity of locus, sources, and ontology. The cultural character of a locality is most often determined by the local economic structure and by the land management schemes closely related with it, especially the ones settled in the early period of evolution. It is also affected by the types of architectural objects, the system of urban areas, the characteristics of the natural environment (i.e. relief, water reservoirs, green plantation, etc.), the topography of a locality, chief transport corridors, city approach roads, and pedestrian routes. Beside the customary *tangible* identity factors frequent discussions are held on the *intangible*, non-material aspects, such as an active participation of a community or a single consumer and the impact of the settled character, the spirit of the locality, or the context of the environment. The mentioned things are not directly subordinate to the designer; however, they may operate on the level of associations. It is so because, physically, the phenomenon of identity is not directly *tangible*. However, it evokes a certain *feeling of identity* that arises within the functioning of the definite determinants. In the consciousness of the perceiver of such feeling, the perception of the circumstances may be useful for the determination of the means for his/her further *stimulation*. The feeling of identity is caused by the physical reality of the observed locality, i.e. the objects it embraces, their properties, and associations connected with them. Such a situation is but the result of hypersemantisation. Various meanings expressed in a locality taken together turn out to be the source of a certain hidden meaning, which, when perceived, inspires the feeling of identity. The phenomenon of hypersemantisation termed as *dchvani* was first systematically analysed and described by the ancient experts of Medieval Sanskrit poetics. The mentioned process is also observed in art and other spheres of life. It is closely related with the minimalisation of the referential foundation (i.e. giving information about the world) of signs. In the standard case of code employment, the message-receiver must simply decode the message. S/he does not employ the mechanism of deciphering, i.e. the guessing at the code. In the language demonstrating the hypersemantic nature, the general code may undergo modification in the process of perception. Therefore the message-receiver must at first orient himself/herself in the alterations of the code in order to rightly decode the message. To sum up, the feeling of identity displays its cognitive character and hence is not related solely with the visually perceived *tangible* facts.

Since the birth of the feeling of identity is determined by various physical objects of a locality, and their properties and associations connected with them, the understanding of how to guarantee the continuity of the definite configuration of determinants is urgent in order such feeling might be further inspired. In fact, consistencies do not depend on the consciousness of the receiver, i.e. on whether

the receiver exists at all (analogically to the operation of subconsciousness or archetypes). It may be substantiated by the following approach: any complex system including locality resembles a living object-organism, i.e. a dynamic system capable of spontaneous reaction to the environment. Therefore it is important to perceive the self-organizational aspects of such dynamic systems and the modes of their *automatic*, spontaneous operation and behaviour.

The subjectivity of locus and community's dialogue with it. It has been accepted that an urbanistic system displays subjective peculiarities and resembles a living organism. It demonstrates the permanence of the dynamic evolution based on feedback. It has also been recognized that the information about the consistent patterns of the locality's evolution serves as a key into the apprehension of the individual peculiarity of a concrete object and as an initial moment of the quest for an organic and unique compositional-artistic solution. Similarity to natural structures, the urbanistic and other anthropogenic structures in a locality reveal their systematic and organic characteristics. The very fact of frequent involuntary utterances such as the *memory of locus*, the *dialogue with a natural or cultural environment*, the spirit or the face of locus confirm that the locality possesses certain subjective substratum and ability to undergo spontaneous alterations due to the impact of the environment. The subjective aspect of locus is a complex phenomenon since here the collection of various subjectivities manifest themselves in a definite locality. To say more, the very variety of subjects comes out to be specific subjectivity by itself.

In contemporary science, mostly on the basis of sociological research, several levels of reality's existence have been 'legitimated' for the investigation of the problems of interaction, such as *human being as an individual, race, nation, class*, etc. For the practical solution of the problem of varying levels of reality, the concept of the *field* pointing to the particular form of materia started to be used. There exist the specific *fields* operating in the different levels of being that betray their systematic and organic character, which may be related with localities. One should not forget that localities themselves are objects-organisms consisting of the so-called *fields*, i.e. of objects-organisms representing another existential level. The *fields* as species may have the common name and act as definite objects in a concrete, geographically defined territory. In fact, indefinite and definite objects represent different existential levels. Buildings, yards, quarters, streets, city districts, etc. may serve as the examples of the general *fields*. Functional objects, such as theatres, sanctuaries, shops, markets, mansions, etc. are also significant in the context of the locality's identity. However, the situationally defined properties of the physical objects may also act as separate specific *fields*. Thus, *one-storey brick building situated perpendicularly against the street* and *the building situated perpendicularly against the street* turn out to be the names of varying *fields*, the names pointing to different background, different aspects and contexts.

Today, the scientific category of the *field* acts a very significant role in describing the evolution of the dynamic systems and the phenomena related with their organization and subjectivity levels. Here the exposition of the aspects of their interaction on the basis of the dialogical principle should not be excluded.

The role of meaning in the preservation of the dynamic system's identity. In the designer's dialogue with locus, the knowledge of the operation of the consistent patterns of identity is of great importance. Here the data about the potential objects expressing their subjectivity, i.e. the *fields*, may serve as the information units. Although the *fields* exist in the perception as objects of continuous nature, they figure through discreet objects that allow for the identification of the very existence of such *fields*. By discreet objects the designers should understand the identified physical objects and their combinations or conditions (states) that might be obviously related either with the whole locality or its part. Yet these *fields* will reflect the mentioned consistent patterns only in case they are in connection with the historical evolution, i.e. the so-called locality's (as system's) fundamental cyclicity that determines its identity. Only in case they then they may become the information units of the *memory* of a locality when it is taken as a subjective formation. Simple *fields*, i.e. elementary features acquire the significance of the code carriers only after the information modelling of a locality takes place. The information modelling will be discussed in *Section 2*.

The importance of the consideration of memory, i.e. of information, that introduces the consistent patterns of the process of evolution understood as *becoming* for the preservation of the identity of a dynamic system is proved by the theory of the dynamic system organization, molecular biology, and semiotics. The memory of a system (when cyclically and recursively participating in the process on the basis of feedback with respect to the system itself) functions as a specific auto catalyser that certifies to the protection of the system's in the chronologically following synchronic condition despite of any external impacts. The conclusion revealing the point that, in a system, the impacts of both external and internal factors find expression in the *fields* is of greatest value.

Semiotics accentuates the importance of semantic information to text formation. Its impact operates as a *field*. In the feedback that operates within the interaction between the creator (author) and an initial text as if in certain auto catalyst loops there functions the memory of the signs or *semantics*. The semantic component that lies both behind the initial text (i.e. as the foundation of design) and the final text embodies the memory common to both and thus may be associated with such concepts as *code-organizer* and *auto communication*. However, it remains hidden in the space of semantics since it solely reveals a hypersemantic aspect. As a field it also manifests itself as a specific text whose quality is exclusively functional: it operates not as a message, but rather as a code encompassing the information about the very type of language. Such an organizing principle of operation is found in the metaphorical and mythical mechanisms. It

should also be noted that such elements also participate in an aesthetic aspect of expression.

Modelling of the memory of a dynamic system. During the process of identity estimation, the most important stage is checking whether, in the designed activity, the memory of a system has been taken into account. In order the information connected with the memory could be conveniently operated with, the optimal form of the memory model should be worked out. The theoretical analysis shows that the model should allow for the connection of the different existential levels and for the estimation of the differences between the definite and general elements. It also allows for the identification of the concepts of actual information elements, i.e. *fields* (as well as the identification of certain attributes before they acquire the status of concepts) according to their position in space and in time. Such *configurating system* might function as a sense-reframing device. In such context, the *fields* as the information units operate in the hypersemantic aspect. They mark the consistent patterns of the process. The semantics of the *field* itself, in its turn, performs a subsidiary function. It is plunged into the system of consistent patterns and is 'bared' in it. For the respectation of identity, it is necessary to find out the positional information revealing the concrete area in the locality, which possesses certain important *fields* in the mentioned aspect, when that area is treated as a field in direct, geometrical, and physical sense (the *fields* already having the status of the concept). It leads to the conclusion about the importance of the fact of memory respectation in the context that is pointed by a concrete *field*.

The model of the hypothetic dialogue that takes place exclusively with semantics offered by the semiotic scholar Yuri Stepanov may serve as an example of the elementary models based on the evaluation of the position of concepts in space and time. It corresponds to the prototypes of the ancient and primitive languages. Such a model represents *pure* relations in a concrete natural situation when no special means for the introduction of the context are required. The determination of the very fact of the relation between the object and its predicate is sufficient. Thus the model serves as a kind of shifter emphasising the definite situation of locus.

Section 2. ESTABLISHMENT OF LOCUS CULTURAL IDENTITY

Modelling of the locus cultural identity. Presentation of locus memory through Thesaurus. As it has been indicated by many authors, it is worth assessing the semantic information while designing in order to preserve the peculiar features of a locality. However, there are few concrete proposals that would yield results. They do not go beyond pointing to the fact that it is connected to the associations emerging in the consciousness of a creator or a perceiver. It has been established that the role of guidelines necessary for creative decisions is best performed by the semantic conceptual models presenting invariant structures for

assessment of development. This corresponds to the treatment of the role of memory in the evolution of dynamic system, which was described above. It is worth suggesting that the semantic conceptual models of the memory of a locality should be used in the designing process that can present both internal and external memory of a locality. Internal memory of a locality is a memory of a concrete locality established upon assessment of the peculiarities of its dynamics. External genre memory is a memory of the types of objects present in a locality or objects that can potentially emerge in it. It should not necessarily be connected with a concrete locality.

The notion of *semantics* within the context of memory modelling is used in the following sense. The units of a certain primary code (denoting the locality itself or its segment (formal or conventional)) expressed by geometrical framework are the primary signs. The codes (denoting in a conceptual way the consistent pattern of identity) expressed by *fields* should be considered as semantic units. It is a specific semantics — the semantics of identity; here, semantic units are the units of identity code, interpreters of semantic identity.

Design verification is expressed by determination whether a defined cell of a geometrical code corresponding to a locality or its segment comprises correspondent memory information units — codes — denoting consistent patterns, which have to be assessed and respected.

Taking into consideration the fact that the verification is performed by means of establishing the existence of pure relation between the *fields* of two different types (the fields belong to different levels of existence) and corresponds to the search for the meaning of a sign in a dictionary, it is suggested that in order to ensure the simplicity of a model a systemic semantic dictionary – Thesaurus – should be used. A substantial advantage of the Thesaurus is the presentation of information through pairs of items and *fields* topologically related to them as well as the dynamic search ensuring recursion (openness of retrospection, extension of the reviewed meaning by adding newly emerged nuances)

The Thesaurus is a dictionary that systemically presents information related to a code. It is specific not only as a dictionary in a narrow sense, but as a model of the entire language functioning as an interaction of codes. Moreover, it contains a structural model of a certain field of knowledge. The Thesaurus presents information through *semantic fields*. The Thesaurus is not only a semantic dictionary but also the *lexicon* of a human individual or a certain group of individuals, an individual *world model*. It is helpful in its feature that the entirety of locus fields as subjective objects matches with the structural functions of the Thesaurus. Thus, the Thesaurus in one body presents both a semantic model and positionally expressed subjective interests of locus understood as a living subject.

The Thesaurus as a dictionary is a very important tool of interindividual communication. The oldest known dictionaries were compiled on the principle of a systemic dictionary. The objective was not so much to research lexics, but rather

reflect world comprehension characteristic of the community, i.e. present *world model* of the community, and allow community members to appeal to it.

Having chosen the principle of a semantic dictionary – Thesaurus – for locus memory modelling, the stereoscopic character of information (more reasons, grounds for solution) ensured by the Thesaurus would allow choosing the way of prospective development of a locality that would not contradict locus *memory*.

A very important feature of the Thesaurus is the fact that a systemic classification of semantic fields can in the same time present both the *dictionary* and the *grammar*. Therefore in the case when the correspondence between the project and the locality is estimated the projects are assessed or ‘constructed’ on the grounds of a locus Thesaurus, and it is possible to claim that communication takes place using language that is familiar to the locality and complies with the rules of that language. The structure of the Thesaurus – rendering cohesion through pairs of information units — facilitates verification of both lexical and grammatical correctness.

Structural peculiarity of the Thesaurus rests in characteristic that it has more than one entry point, usually at least four. It is determined by the interrelations of the two Thesaurus elements — the “sign” and the “concept”. The Thesaurus increases the number of code “access points” and thus extends the semantic space of language units. Apart from access to a notion through the *sign* (or from the “sign” to the “concept”), Thesaurus provides access through a notion or a topic (“concept”) to the “sign”. Other two entry points ensure transition from *sign* to *sign* and from *concept* to *concept*.

Presenting the positions (“interests”) of other subjects through concepts — “fields”, a locus memory Thesaurus can perform not only the function of an instrument of verification of correctness of code solution, but also the function of a solution catalyst. Relations of concepts and signs contained in it could work as organizing codes performing the function of organizing entity of designer’s associations. Attributes of loci-signs indicated in the Thesaurus can be subdivided according to the degree of their relevance to a sign and thus the configuration of attributes established for that locality would appear as an internal memory model of that locality (archetypal locus profile). The importance is established through modelling described in the following section.

The structure of the locus cultural identity model. Territorial units and objects situated in it are defined while working out a model of cultural identity of a concrete specific locality. Outlines of existing definite localities of different types are singled out. Territorial units are assigned identification codes. These units can be of various taxonomic radius — different size and type. A net of provisional territorial units is drawn up through assessment of the size of the smallest specific locality by means of a regular square pallet. Irregular net can be used as well taking into consideration the structural peculiarities of the locality (e.g. street segments of equal length). A list of features describing the locality and its segments (territorial units) is drawn up in the same time. This list fits different

periods of existence of the locality. These features intended for the denomination of locus concepts appear as *fields*. Separate features become memory *concepts* in concrete territory points only after modelling of the entire development, which reveals holistic aspects. The definition of both the feature and the concept on the basis of a *field* is useful because the category of a field in a general form allows operating on the plane of *becoming*, “travelling” across different epochs and observing how this field in its true form is embodied in the being of an epoch. Considering the cultural identity of a locality it is important to understand that an urbanised locality passes separate evolutionary epochs in its development: the stage of pioneering assimilation of the territory, the stage of intense urbanization and the stage of functional intensification. Each of them bears its own different relevant objects and therefore the wording of the features should not depend on the content of different epochs. Thus, the volume of feature referential function connected with a certain period should be limited as much as possible.

In the same time a paradigmatic block of features is drawn up. It is used for establishing relationships. It is important for information search in the direction “concept - concept”. Schema “sign - sign” is drawn up for the demonstration of relationship between a location and its segments.

Relationship “sign - concept” is the most important constituent of the entire model. It allows viewing the semantic information of the territorial unit, namely, the memory model. It is principal for the code of correspondence. In other words, correspondence to dictionary and in the same time is correspondence to grammar. It acts as an assessment instrument. *Concept-sign* relation is useful for the establishment of locus parts, where the corresponding concepts appear. All the entry points of the model are related to the cartographic material through the numbers of all the structural elements (territorial units — signs, differentiating their types and concepts).

Modelling of locus development has to be undertaken seeking to determine what kind of concepts related to separate segments of a locality perform the function of information units of internal locus memory. The entire period of historical development of a locality is subdivided into equal time spaces and each of them is treated as a synchronic cut and is described by means of an identical set of stereotype indicators. Statistic calculations are resorted to in order to establish the importance of features in a certain territorial unit. For this purpose the criterion of stability is used. In linguistics it is usually applied on the basis of the frequency dictionaries while compiling elementary dictionaries. In linguistics it helps to select words that appear in different texts and thus are important for more fluent language acquisition. This criterion was reversed and used in literary criticism for the determination of idiosyncratic semantic fields in the oeuvre of a concrete author, as well as highlighting the creative individuality of the author by means of comparison of the frequential dictionary compiled on the basis of his creative works with the general frequential dictionary of that language (see Gasparov, Gasparova, Mints). The frequential value of a feature used for locus analysis

demonstrates the number of time periods in which this feature appeared. Having established the frequency of features for each territorial unit, the so-called stability coefficient is calculated and, relying on it, the set of features determining the exclusivity of a concrete territorial unit is established. The stability coefficient of a feature of a concrete territorial unit shows how evenly the feature is spread over the entire territory of a locality and whether it is exclusive for that part of the locality. The importance of each feature for establishing the exclusivity is defined by the value of stability coefficient, which varies from 0 to 1; the smaller the value, the bigger the importance of that feature for setting the exclusivity of that territorial unit. The features entered into a group of exclusive features (when the value of the stability coefficient is rather small) should be treated as the *core attributes* of that territorial unit. For instance, the definite land possession in the centre of Kaunas, i.e. Gedimino street, in comparison with the entire quarter in the context of the quarter's history from the beginning of its formation after 1855 possesses the following core attributes that are enumerated in the diminishing order according to their importance to the memory of place: association with the bureau activity (0.54); association with the three-storey building (0.60); association with the function of the public feeding (0.68); association with five buildings (0.80); association with the fact of connection of two buildings (0.84); association with the object of cultural function (0.86); association with the building that with respect to the street is situated at the right angle (0.87); and association with the building whose greatest measure is between 15 and 20 metres.

In general, they in the first place present *locus memory*, an *archetypal profile*. These exclusive features are specific *subjects*, *fields* and *concepts*, the semantic units of a locus segment as a *sign*, the units of identity codes. Their entirety is also a *field*, which can serve as a basis for assessment of the reconstruction of that territorial unit and in the same time the catalyst of the creative conception. The *concepts* that are especially typical of the locality are ascribed to *core attributes* (setting the essence of identity), and those *concepts* that are more or less equally characteristic of other localities set *peripheral* features. The synchronic cut of a definite locality is a separate entity of that definite locality as a kind of *object-organisms*. The core values represent the entirety of the invariant features of that territorial unit; this entirety can be denominated as the *structure plan* — an archetype essentially expressed in all synchronic cuts.

Apart from historically substantiated *concepts* the locus can be assigned the concepts relevant from the point of view of the present, e.g. contextually differentiated aesthetic assessments or assessments from other relevant viewpoints.

An external memory block is additional information presenting typological (genre) models of objects present within a locality and the types of loci themselves (treating those localities either as definite or as general). This information can be utilised additionally, when the need arises to harmonize the content of the internal locus memory with the more general typological information. The aggregate system of general loci is the body of localities of the same type. It can be defined

in terms of space and/or time, e.g. “Kaunas Squares in the 19th Century”. An invariant schema of this type would comprise everything what is characteristic of Kaunas squares of that period. It holds the individual features of the entire body or typological codes - consistent patterns. The system of specific points (typologically equivalent to spaces) should be used for the determination of consistent patterns of a model through calculation. These are the points that are featured in all objects of the same type; identical feature sets can be related to them.

The potential of respectation of locus identity increases when the information about external memory is included into the locus identity model. It is the information about possible types of localities and objects contained in them as *fields* and their attributes that have not yet been embodied in that locality. For example, if there was no *square* in the locality, potentially, as a *typological genre* it can be realized depending on the demand as *agora*, *plazza*, *forum* etc. The information about possible types is important from the innovational point of view: while trying to “foster” new types in a locality, the contextual compatibility of these types and locus concepts can be assessed and therefore a possible impact on locus identity can be evaluated more extensively.

Moreover, typological (genre) models of general loci can be determined by means of *content analysis*. Having studied the requirements set in technical literature concerning the creation of a residential yard and a residential complex, the author compiled thematically arranged check-lists of questions, which can be denominated as typological identity models of *a residential yard* and *a residential complex*. These check-lists can be used for assessment of respectation towards typological archetypes in a concrete locality or a project that is being drawn up.

Cultural identity models of certain Lithuanian localities. The models of locus cultural identity utilising the main ideas laid out in this work have been drawn up for certain definite and general localities. The identity models of definite localities are not always grounded on information modelling using mathematical methods. An expert method had to be applied for the determination of important contextually motivated features. However, in all cases the features of loci, smaller localities and architectural objects contained in them worth to be taken over from historical-compositional point of view and, in general, compositional, socio-cultural and functional features important from the point of view of requirements of the present day were presented in a digital form suitable for further usage (expressed by tables and maps as well as lists of localities or conditional territorial units as *signs* and their *concepts*, in the form of an elementary knowledge bank). The author together with co-authors has drawn up potential models of the historical centres of Biržai, Lazdijai, Linkuva, Tauragė and Kaunas cities substantiated by the ideas presented for defence.

The study “The Architectural Analysis of Kaunas Residential Area Confined by Vytautas Avenue, Laisvės Avenue, Donelaičio and Gedimino Streets” apart from other results yielded a semantic model of the development of the quarter; it has been drawn up applying the stability criterion, which differentiates memory

information units on the territory of the quarter by means of a regular net palette. It was implemented using voluminous historical material about this quarter. Another example is the semantic analysis of street legs and their segments of a Kaunas quarter confined by Laisves avenue, Mickevičiaus, Donelaičio and Gedimino streets. The semantic model of Vienybės square in Kaunas can serve as an example of a locus memory semantic model drawn up with reference to the form of urban structure. The presented models of historic-memorial potential, aesthetic potential, socio-cultural and social-psychological potential of the central part of Linkuva town illustrate the principles and possible forms of locus memory discussed in the dissertation. Models are comprised of activity orientating encoded propositions-conditions expressed through combinations of archetypally important physical objects and their features, presenting a desirable or an undesirable state within the described thematic context in concrete locus territorial units. Models of analogous structure are presented on the grounds of analysis of the central part of Lazdijai town.

Moreover, the author has drawn up typological (genre) identity models of general loci – *residential yard* and *residential complex*.

Section 3. APPLICATION OF LOCUS CULTURAL IDENTITY MODELS

The application of locus cultural identity models in the process of respectation is related to the following aspects: aesthetic and social, informational and organisational, legal and creative.

Aesthetic and social aspect. The relation of identity with an aesthetic aspect is structurally analogous to the relation of myth and aesthetics. Identity modelling is not intended for replacing the subject-matter related to aesthetic experience. Rejection of routine solutions of identity issues releases designers' energy towards solution of creative problems. Preservation of stable locus structures in the process of identity respectation can be treated as the act of creation of aesthetically important environment. It is connected to the fact that stable environment sustains cognitive states in the consciousness of a perceiver; these states possess a characteristic feature of aesthetic interpretation. To ensure aesthetic effect the text should be of a rather complex structure. The treatment of locus on subjectivity plane is interesting from this point of view; if the interests of all subjects related to the locality are satisfied, the locality itself is positive and complete.

Informational and organizational aspect. Informational models — semantic dictionaries (Thesauri) of concrete localities should be created with recourse to the capabilities opening up due to new information technologies. It is expedient to render to the models the form of expert systems that allow efficient routine processing of information while seeking solution of creative objectives and link them to Geographic Information Systems (GIS). This would allow monitoring of the cultural identity.

Realization of semantic models by means of the newest information technologies has certain advantages in comparison with the interpretation done by experts: a possibility for independent learning of specialists emerges, flexible self-control of the respectation of cultural context, and, moreover, publicity is guaranteed.

To ensure “continuous” informational modelling of Lithuanian localities, researchers should apply uniform principles of historic description. The description categories chosen for this purpose should warrant invariant encoding of information of all periods and in the same time they should leave room for linking the specific categories of separate periods with this system. It would allow the determination of the standards of cartographical spatial and temporal as well as conceptual encoding ensuring continuity and interpretational reliability of investigations of different researchers. Standard encoding would allow applying automated methods of image analysis (recognition) in future. Seeking to guarantee the reliability of modelling, primary data should not be monopolised and it should be available to a definite group of specialists. It is expedient to establish a digital data bank intended for loci identity modelling.

Legal aspect. In the Law on Protection of Immovable Cultural Properties and dependent normative acts the value of cultural heritage monuments, critical to their preservation and locus cultural identity, is described statically; the description is contextually limited. Lithuanian legal documents do not contain the notion of cultural identity. ICOMOS documents indirectly foreground the importance of this notion for the disclosure of the value of the cultural heritage objects. Although these documents contain the notion of authenticity, the concepts of cultural context, cultural identity and intangible authenticity aspects become even more important.

When the physical features of localities to be preserved are indicated, the value of the locality is described statically, with certain distancing from a possible wider context. A descriptive system of this kind has two stages. But a two-stage system is statically incapable of assessment of possible environmental changes and it would project the same features into the future as if adaptation to circumstances was of no importance. Therefore the rules have to be worded differently — adding the third stage participating in meaning formation, so that the sense rendered to locus features was metalogical and that the dynamics of interaction with external factors in the historical process was indirectly assessed.

The notion of immovable cultural property could be worded more precisely having taken into consideration the described conception of the respectation of locus cultural identity in the dialogue between the community and locus subjectivity. Apart from object information (address, owner, forming time, authors of building design, abstract subjective expert assessments devoid of the due attention to the context, too subjectively accepted stylistic features, morphological elements and other aspects that experts ‘preferred’) the passports of concrete localities and objects should hold subjective information concerning the locality:

locus memory model expressed through identity concepts evaluating the historically justified dynamic interaction with internal and external factors affecting the morphology and in the same time the links with the relevant and potential contexts. The cultural value of an object aspiring to preservation can be defined through the inventory of localities of different sizes connected to it as well as the core attributes, which it helps to embody.

Innovations are possible in a locality not only by means of amending (not cancelling) the peripheral attributes levelling the locality character, but also through the embodiment of those that are *core* from the point of view of history of the entire locality, but currently are not present (i.e. potential). Moreover, the preconditions for innovation are created by the fact that at the expense of *peripheral* attributes of smaller localities the *potential* attributes of larger localities can be implemented (or vice versa), i.e. while solving the issues of planning one territorial layer the information about the attributes of the localities belonging to other layers can play the role of guidelines and structurise the solution.

Creative aspect. As any dialogue, the dialogue of the community with the environment (more precisely – with a certain “locality”) is distinguished by dynamic, non-linear character and feedback. According to the reaction of the *other subject* that emerged in the process of research the need may arise to change the solution – not just detail, but maybe even the strategy of the project itself. Since the use of the Thesaurus is of a dynamic, recursive character, it can be useful to coordinate not only with the subjects present in a locality, but also to consult direct subjects (politicians, designers) regarding possible activity in the locality or to assist in controlling their activities.

It is possible to test as a “hypothesis” whether the environment administered according to a new project preserves identity – whether the projected *future* of the locality would reflect the conceptual constructions of the Thesaurus setting both the internal and external locus memory. If not, next attempt would be recursively on the basis of feedback to continue the sequence of tests, i.e. the autocatalytic loops should be realized when further seeking to reflect locus memory more deeply.

If the need arises to question the process of respectation of the interests of separate locality subjects, the Thesaurus can demonstrate the grounds for solutions to the concerned members of the community. Moreover, it can help to implement the monitoring of identity change.

CONCLUSIONS

1. The research has revealed that the ontology of locus identity is of a cognitive character, but its determiners carry mostly physical qualities in locus reality. The sources of locus identity on a cognitive plane act on the principle of hypersemantisation when local (referential) meanings expressed by determiners are the source of a certain hidden meaning related to the essence of identity and the specific “sense of identity”.
2. The knowledge of the present situation related to the respectation of the cultural identity of a locus allows claiming that the motivation of identity preservation presently is substantiated not so much on the thorough study of a locus development process but rather on the opinion of the professional elite.
3. The study has expanded the methodological basis of the determination of locus cultural identity by employing theoretical models from other fields that deal with similar structural problems.
4. The research has revealed that on the physical plane of the locus the identity is determined by a synchronized state of the locality as a self-organizing system, a state which may be influenced by creating, changing and eliminating physical objects and still preserves stability of some parts of its structure related to the overall development of the locality as a dynamic system.
5. It has emerged that in assessing the meaning of environmental elements it is expedient to evaluate the subjective character of the locality which was embodied in the past. Therefore, it is necessary to prepare locus identity models taking into account the local development presenting locus memory as an entirety of defined consistent patterns, codes and rules, which could serve for further evaluation of prospective activity.
6. To ensure the creative participation of the present-day architects, solution guidelines that guarantee the respectation of identity, namely, locus *concepts*, should be differentiated according to their *core* or *peripheral* character. The process of distinguishing valuable objects (and further their legal presentation) may be carried out through evaluation of their relationship with *core* features of other localities of different sizes to which the object is related (into which it is included). In reference to “peripheral” guidelines more freedom is acceptable since they embody the features that are shared with other localities and level the distinction of the locality. They express the “folds” that became evident in the process of development of a locality, where possible activity would not infringe the identity. Moreover, the potential features (historically characteristic, but later demolished and witnessed by memory concepts, although, there are no objects that would embody them) of a locality should be indicated. Their regeneration would help to preserve the identity.
7. To provide legal basis for the locus memory respectation, the conceptual models of locus memory should be drawn up as *subjective* or, to be more precise, *semantic* passports containing the relations of a concrete locality with

concrete core and peripheral solution guidelines of larger localities (or conditional territorial units) of taxonomic radius. The emphasis should be laid on the strength (intensity of a *field*) of the relation, which presents a physical object (or a combination of physical objects) expressing a concrete guideline and the meaning of which witnesses the belonging of the feature either to the class of core or to the class of peripheral features.

8. The structure of the specific identity model of a locality is claimed to be analogical to the structure of dynamic semantic dictionaries – Thesauri. The Thesaurus form allows structuring the information needed for the respectation of locus identity concerning activity guidelines and permits secure dynamic consideration (according to feedback, recursively verifying the project as a hypothesis) of the problems that emerged in the process of respectation. It embodies the common *dictionary* and *grammar* necessary for the dialogue of the community (through politicians and specialists) with the locality in a convenient form of the joined geometrical and conceptual codes taking into consideration the scale and structural peculiarities of the locality.
9. The approach of cultural identity modelling allows discussing aesthetic problems, which arise in the process of locality administration and secure socially valuable relationship with the community and the environment.
10. Information models of locus identity setting the principle of a semantic dictionary-Thesaurus may be developed in two ways: either as sets of cartographic atlases with lists of territorial units (*signs*) and lists of meaningful units (*concepts*) as well as information indexes for search, or using new information technologies which process a substantial flow of information in the process of solving creative problems.
11. It is best to use the principles of the new information technologies in the process of creation of information models as expert systems genetically related to Thesaurus structure; these systems present information in the form of dynamic knowledge bases. The expert systems with semantic passports - Thesauri of localities and their objects could be included into environment administration, management, and monitoring systems (based on GIS technologies) as their constituent.
12. The research has shown that locus identity models should be drawn up for both definite (concrete, geographically defined) and general (featured as set types) localities. Individual identity models of definite localities first of all should take into account the development of the locality itself. Apart from historically substantiated models a definite locality may have sets of concepts significant from the point of view of the present, for instance, contextually differentiated aesthetical evaluation or assessments concerning other relevant issues determined by experts or through modelling. Moreover, identity models of relevant general localities (as types) may become additional components of identity models of definite localities depending on the character of the stage of assimilation (primary assimilation of the territory, intensification of urban

development, functional intensification). Such models are substantiated by typological features and reflect certain *genre* peculiarities of the locality. The methodology described in the study has been applied while drawing up cultural identity models of certain definite Lithuanian localities as well as typological (*genre*) identity models of certain types of general localities. The study presents some identity models of both types as examples.

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VIETOVĖS KULTŪRINIO TAPATUMO RESPEKTAVIMAS ARCHITEKTŪROJE

Temos aktualumas. Aplinkos kokybę lemia daugelis veiksnių. Dėl to kyla nemažai problemų, viena iš jų — kaip, keičiantis fiziniam aplinkos pavidalui, išsaugoti savitus, individualius vietovių bruožus, jos kultūrinį tapatumą. Kartais projektuojant tenka atskleisti tapatumą, leisti miesto aplinkoje įsikūnyti tam, kas potencialu.

Siekiant, kad vietovės tapatumas būtų respektuojamas (esamas — saugomas, potencialus — atskleidžiamas), reikia, kad, rengiant tai vietovei skirtą projektą, būtų įvertinama informacija apie tapatumą. Norint šią informaciją panaudoti projektavimo metu, ją būtina atitinkamai sutvarkyti.

Įvertinant vietovės tapatumo respektavimo sąlygas, iki šiol projektavime informacija apie vietovės ypatybes nebuvo formalizuojama taip, kaip šiuo metu įmanoma tai atlikti. Įvertinant galimybes, kurias teikia naujosios informacinės technologijos (skaitmeniniai vietovių modeliai, duomenų bazės; visa tai priklauso vadinamosioms geografinėms informacinėms sistemoms — GIS sudėčiai), tiek nustatinėjant vietovių kultūrinį tapatumą, tiek jį respektuojant, tikslinga orientuotis į formalizuotų vietovės informacinių modelių taikymą.

Iki šiol vietovės tapatumo respektavimo sąlygų teorija nebuvo grindžiama tokių mokslo sričių, kaip semiotika, socialinės komunikacijos teorija, kognitologija (žinių inžinerija), teorinėmis prielaidomis. Tai riboja galimybes dialektiškai pritaikyti formalius ir neformalius vietovės tapatumo respektavimo sąlygų pristatymo projektuotojams būdus.

Todėl mokslinis darbas, pristatantis būdus, kuriais vietovės tapatumo respektavimo sąlygos, įvertinus šiuo metu atsiradusias teorines ir praktines prielaidas, pateikiamas projektuotojams, labai aktualus.

Temos pagrindimas. Vietovių ir architektūros objektų svarbių esminių savybių, kurias siekiama saugoti ir respektuoti, visumai apibrėžti dažnai vartojamas tarptautinis žodis *identitetas*. Sąvokai *identitetas* pakeisti pasirenkamas *tapatumas*. Vietovė — sąvoka, nurodanti tiek natūralius, tiek sąlyginius įvairiausių tipų teritorinius vienetus, aktualius architektūriniuose kontekstuose. Prie tapatumo pridedamas žodis *kultūrinis*, norint pabrėžti, jog vietovės tapatumas, ypač susijęs su kultūros sfera, su puoselėjimo idėja, turi ir socialinių matmenų. Daliniai sinonimai — *charakteris*, *vietovės dvasia*, *vietovės prasmė*, *vietovės aura*.

Vietovės savitumas — vienas iš kultūrinio vietovės tapatumo aspektų. Tai yra siekiamybė. Vietovės savitumas yra labai svarbus bendruomenės vienybės vietovės kultūrinio potencialo pagrindu veiksnys, taip pat reikšmingas pilietiniam veiksmingumui užtikrinti.

Tyrimo objektas. Vietovės kultūrinio tapatumo nustatymas ir tapatumo respektavimo procesas architektūros teorijoje, praktinėje veikloje, taip pat informacija apie vietoves, kuri gali būti susisteminta, sumodeliuota ir panaudota vietovės kultūrinio tapatumo respektavimo reikmėms.

Darbo tikslai ir uždaviniai. Parengti vietovės kultūrinio tapatumo respektavimo architektūroje strateginius principus, pagrįsti juos teoriniu ir praktiniu aspektu. Pateikti vietovės kultūrinio tapatumo modelio koncepciją bei struktūrinius principus ir pasiūlymus, kaip ją panaudoti.

Šiems tikslams pasiekti sprendžiami uždaviniai:

1. Įvertinant projektavimo kūrybinio proceso aprūpinimo informacija poreikius, analizuoti tapatumo nustatymo ir modeliavimo galimybes, kartu įvertinti esamą vietovės kultūrinio tapatumo respektavimo padėtį.

2. Parengti vietovės tapatumo nustatymo bei modeliavimo metodiką ir ją pagrįsti. Pasiūlyti teorinius tikrinių (t. y. konkrečių) ir bendrinių (t. y. rūšinių) vietovių tapatumo modelių struktūrinius principus.

3. Parengti konkrečių skirtingų tipų vietovių tapatumo modelius, taip pat kai kurių bendrinių vietovių tipologinio tapatumo modelius kaip metodinius pavyzdžius.

4. Apibrėžti siūlomo vietovės kultūrinio tapatumo respektavimo metodo taikymo galimybes bei perspektyvas ir galimas pasekmes.

5. Remiantis išdėstytais tapatumo modeliavimo principais, pateikti būdus, kuriais turi būti nustatoma aplinkos objektų kultūrinė vertė.

6. Pasiūlyti, kaip vietovių tapatumo modeliai gali būti naudojami, pasitelkus naujas informacines technologijas.

Darbo metodika ir tyrimo ribos. Darbe taikomi semantinės, struktūrinės tipologinės, hermeneutinės ir fenomenologinės analizės metodai. Taip pat įvertinta socialinės komunikacijos, informacinių, kognityvinių, kartografinių modelių kūrimo patirtis. Vietovės kultūriniam tapatumui nustatyti atliekamas informacinis vietovių modeliavimas.

Darbe telkiamasi tirti tuos kultūrinio tapatumo aspektus, kurie gali turėti tiek teorinę vertę (architektūros objektų aprašymo ir modeliavimo principai), tiek praktinę vertę (informacijos, reikalingos respektavimo praktikai (valdymui), struktūravimas ir pateikimas).

Disertacijos naujumas ir pritaikomumas. Darbo naujumą sudaro:

1. Vietovės kultūrinio tapatumo respektavimo problemos nagrinėjimas tarpdisciplininio požiūriu pasitelkiant architektūrologijos, semiotikos, istorijos, kognityvinės semantikos, socialinės komunikacijos teorijos, žinių inžinerijos metodus.

2. Darbe pateikti vietovės kultūrinio tapatumo respektavimo proceso principai grindžiami vietovės, traktuojamos kaip evoliucionuojanti sistema, organizuotumo aspekto išsaugojimo, pertvarkymo procese įvertinant vietovės atmintį grįžtamojo ryšio pagrindų, koncepcija. Čia *vietovės dvasia* kaip vietovės subjektiškumo išraiška traktuojama ne metaforiškai, kaip įprasta, o instrumentiškai, aiškinant

tapatumo išsaugojimą kaip bendrumo su vietovės dvasia suradimą ir respektavimą — kaip operavimo tuo bendrumu rezultata.

3. Vietovės tapatumo modelio kaip vietovės atminties, garantuojančios vietovės tapatumo išsaugojimą raidoje, traktavimas. Modelis atlieka projektuotojo kūrybinio sumanymo katalizatoriaus funkciją ir kartu yra parengtų projektų vertinimo priemonė, parodanti su apibrėžta vietovės vieta susijusias archetipines savybes kaip gaires, nepriklausančias nuo laiko, tam tikram ateities sinchroniniam būviui projektuoti.

4. Aktyvūs vietovės pertvarkymo veikėjai savo darbu garantuoja vietovės tapatumo autokomunikaciją, pereinant į kitą sinchroninį būvį tik tuo atveju, jeigu jie atsižvelgia į vietovės atminties parametrus.

5. Vietovės tapatumo modelio struktūra pasirinkta kaip dinamiškumu pasižyminčio semantinio žodyno tezauro struktūros analogija, taip pat leidžianti panaudoti naujųjų informacinių technologijų galimybes, padedančias tiek lanksčiai operuoti informaciniais vietovės atminties modeliais, tiek sukaupti standartizuotus didžiulius informacijos kiekius, apdoroti juos ir atlikti dialogo su vietove pagalbininko funkciją.

6. Subjektiniai/objektiniai santykiai eliminuojami, subjektus pakeičiant jų informaciniais modeliais, kurie operuoja potencialiais konstruktais, reprezentuojančiais tų subjektų interesus poziciškai — būti ar nebūti apibrėžtoje erdvėlaikio situacijoje, pristatomoje geometriniais kodais. Visi aktyvūs veiksniai veikia kaip *organizminiai objektai*, traktuojami kaip specifinės materijos formos — *lauko* — atstovai. Vieno tipo laukai, tiesiogiai susieti su vietovės geometrija, įprasmina vietovės teritorinius vienetus kaip ženklus, o su jais susieti atminties informaciniai vienetai kaip prasmės ir konceptai taip pat figūruoja lauko pavidalu.

7. Pateikti informacijos apie vietovės standartinio aprašymo principai, laiduojantys tyrinėtojų darbo rezultatų perimamumą, ir naujųjų informacinių technologijų taikymo vietovės kultūrinio tapatumo respektavimo procese principai.

8. Pasiūlytas diferencijuotas kultūrinio tapatumo modeliavimo principas — tiek tikrinių vietovių kultūrinio tapatumo („okazionalinio“), nustatomo raidos analizės pagrindu, tiek bendrinių vietovių tipologinio tapatumo modeliavimo („žanrinio“) principas ir nurodytos priemonės, kaip susieti juos per projektinės veiklos skatinimo bei vertinimo procedūras. Numatyta galimybė kartu su istorinio ir tipologinio kultūrinio tapatumo modeliais į projekto konkrečioje vietovėje rengimą ir vertinimą įtraukti papildomus dabartinių požiūriu vertinimo kriterijus, suformuluotus, neatsižvelgiant į vietovės raidą.

Publikacijos ir darbo rezultatų aprobavimas. Autoriaus parengtos ir paskelbtos keturios mokslinės publikacijos recenzuojamuose periodiniuose mokslo leidiniuose. Darbo rezultatai buvo pristatyti trylikoje mokslinių konferencijų (iš jų šiuo metu publikuoti keturi pranešimai, vienas — užsienyje).

Darbo struktūra. Disertaciją sudaro įvadas, trys skyriai, išvados, literatūros sąrašas, priedai su iliustracijomis. Pirmasis skyrius skirtas vietovės kultūrinio tapatumo nustatymo ir respektavimo proceso organizavimo teorinėms prielaidoms.

Šiame skyriuje aptariama vietovės kultūrinio tapatumo samprata, šaltiniai ir ontologija, vietovės tapatumo nustatymui ir respektavimui reikšmingi architektūrologijos ir kitų sričių teoriniai principai bei idėjos, leidžiančios praplėsti tapatumo respektavimo teorinį pagrindą. Antrasis skyrius skirtas vietovės kultūriniam tapatumui nustatyti. Įvertinant teorines prielaidas, pristatomas vietovių kultūrinio tapatumo informacinio modeliavimo aparatas, pateikiami tapatumo modelio struktūriniai principai, supažindinama su parengtais kai kurių konkrečių Lietuvos vietovių kultūrinio tapatumo modelių pavyzdžiais ir su atskirais bendrinių vietovių tipologiniais modeliais. Trečiajame skyriuje nagrinėjama, kaip gali būti taikomi vietovės tapatumo modeliai ir kuo jie gali būti vertingi vietovės kultūrinio tapatumo respektavimo architektūroje procesui bei jo interpretavimui.

IŠVADOS

1. Tyrimai parodė, kad vietovės tapatumo ontologija turi kognityvinį pobūdį, tačiau jo determinantams būdingas fizinis apibrėžtumas vietovės tikrovėje. Vietovės tapatumo šaltiniai kognityvinėje plotmėje veikia vadinamuoju hipersemantizacijos principu, kai determinantais išreiškiamos lokalinės (referencinės) prasmės yra tam tikros paslėptos prasmės, siejamos su tapatumo esme ir specifiniu „tapatumo jausmu“, šaltinis.
2. Susipažinus su dabartine vietovių kultūrinio tapatumo respektavimo situacija, galima teigti, kad tapatumo saugojimo motyvavimas šiuo metu grindžiamas ne tiek nuodugniu vietovės raidos proceso pažinimu, kiek profesionalaus elito nuomone.
3. Pasitelkus kitų sričių, kuriose sprendžiamos struktūriškai artimos problemos, teorinius modelius, darbe praplėsta vietovės kultūrinio tapatumo nustatymo metodologinė bazė.
4. Tyrimai parodė, kad vietovės fizinėje plotmėje tapatumas priklauso nuo to, ar tos vietovės kaip saviorganizuojančios sistemos naujai projektuojamas apibrėžtas sinchroninis būvis, kuris gali būti veikiamas, sukuriant, keičiant ir pašalinant fizinius objektus, išsaugo tam tikrą savo sandaros struktūrinį-organizacinį pastovumą, susijusį su visa vietovės kaip dinaminės sistemos raidoje patirtų dinaminių sąveikų visuma.
5. Paaiškėjo, kad nustatant aplinkos elementų reikšmę tikslinga įvertinti ir vietovės praeityje ikūnyto subjektiškumo poziciją, vietovės raidos nagrinėjimo pagrindu rengti vietovės tapatumo modelius, pristatančius vietovės atmintį kaip visumą apibrėžtų dėsningumų, kodų ir taisyklių, kurie būtų naudingi planuojamai veiklai įvertinti.
6. Norint garantuoti dabarties architektų kūrybinį dalyvavimą, tapatumo respektavimą garantuojantys sprendimo orientyrai — vietovės „konceptai“ turi būti diferencijuojami pagal jų „branduolinį“ arba „periferinį“ pobūdį. Vertingų objektų išskyrimas (vėliau — teisinis apipavidalinimas) gali vykti, įvertinant jų sąryšius su skirtingo dydžio vietovių, su kuriomis objektas

susijęs, *branduolinėmis* savybėmis. „Periferinių“ orientyrų atžvilgiu leistina didesnė improvizacija, kadangi jie įkūnija bendresnius su kitomis vietovėmis, vietovės savitumą niveliuojančius bruožus. Jie išreiškia vietovės raidoje išryškėjusias „klostes“, kuriose galima veikla nepažeistų tapatumo. Taip pat vietai turi būti nurodomos potencialiai išryškintinos savybės (istoriškai būdingos, bet vėliau sunaikintos, apie kurias gali liudyti atminties konceptai, nors juos įkūnijančių objektų jau nebėra), kurių regeneravimas gali prisidėti prie tapatumo išsaugojimo.

7. Norint teisiškai pagrįsti vietovių atminties respektavimą, vietovės atminties konceptualius modelius tikslinga rengti kaip „subjektinius“, arba tiksliau — „semantinius“, pasus, į kuriuos būtų įrašoma, su kokio taksonominio radiuso didesnių vietovių (ar sąlyginių teritorinių vienetų) konkrečiais branduoliniais ir periferiniais sprendimo orientyrais konkreti vietovė turi sąryšius, išryškinant sąryšio stiprumą („lauko“ intensyvumą), kuriuo konkretų orientyrą išreiškiantis fizinis objektas (ar fizinių objektų derinys) yra pristatomas, ir kurio reikšmė liudija apie bruožo priklausymą branduolinių ar periferinių bruožų klasei.
8. Tikrinių vietovių tapatumo modelių struktūra siūloma kaip analogiška dinaminių semantinių žodynų–tezauro struktūrai. Tezauro forma leistų tematiškai struktūruoti vietovės tapatumo respektavimui reikalingą informaciją apie veiklą lemiančius orientyrus ir garantuoti dinamišką atodairą (pagal grįžtamąjį ryšį, rekursiškai, tikrinant rengiamą projektą kaip hipotezę) į respektuojant iškilusias problemas. Jis įkūnija visuomenės (per politikus ir specialistus) dialogui su vieta reikalingą bendrą „žodyną“ ir „gramatiką“ patogiai geometrinį ir konceptualinių kodų susiejimo forma, įvertinus vietovės teritorijos dydį ir struktūrinius ypatumus.
9. Siūlomas vietovės kultūrinio tapatumo modeliavimo metodas leidžia atsižvelgti į vietovės tvarkymo metu kylančias estetines problemas ir formuoti socialiai vertingą, sociokultūriniu požiūriu reikšmingą ryšį su bendruomene ir aplinka.
10. Vietovių tapatumo informaciniai modeliai, įtvirtinantys semantinio žodyno–tezauro principą, gali būti rengiami dvejopai: arba kaip kartografinių atvaizdų rinkiniai (atlasai) kartu su teritorinių vienetų („ženklų“) ir su jais susijusių prasminių vienetų („konceptų“) sąrašais bei paieškai skirtomis informacinėmis rodyklėmis, arba naudojant naujas informacines technologijas, palengvinančias didelio informacijos srauto apdorojimą sprendžiant kūrybines problemas.
11. Naujųjų informacinių technologijų principus geriausia taikyti, kuriant informacinius modelius kaip genetiškai su tezauro struktūra susijusias ekspertines sistemas, informaciją pristatančias žinių bazėmis, kurių naudojimui būdingas dinamiškumas. Šios ekspertinės sistemos, kurių žinių bazėse esančių vietovių ir jose esančių objektų semantiniai pasai — tezaurai, galėtų būti įtrauktos į šiuo metu kuriamas aplinkos tvarkymo, valdymo ir

stebėsenos (monitoringo) sistemas (tarp jų ir GIS pagrindu) kaip sudėtinę jų dalis.

12. Tyrimai parodė, kad vietovės tapatumo modeliai turi būti rengiami tiek tikrinėms (konkrečioms, geografiškai apibrėžtoms), tiek bendrinėms (figūruojančioms kaip rūšiniai tipai) vietovėms. Tikrinių vietovių individualiuose tapatumo modeliuose privalu pirmiausia atsižvelgti į pačios vietovės raidą. Be istoriškai grindžiamų modelių, tikrinei vietai gali būti priskirti ir dabarties požiūriu reikšmingi konceptų rinkiniai, pavyzdžiui, tiek ekspertiškai, tiek modeliavimo būdu nustatyti, kontekstualiai diferencijuoti estetiniai vertinimai arba vertinimai kitais aktualiais klausimais. Taip pat, priklausomai nuo įsisavinimo etapo pobūdžio (pirminis teritorijos įsisavinimas, urbanistinės plėtros intensifikavimas, funkcinis intensifikavimas), tikrinių vietovių tapatumo modelių papildomais blokais turi tapti aktualių bendrinių vietovių (kaip tipų) tapatumo modeliai. Tokie modeliai grindžiami tipologinėmis savybėmis ir atspindi tam tikrus „žanrinius“ vietovės ypatumus. Pagal darbe aprašytą metodiką yra parengti kai kurių tikrinių Lietuvos vietovių kultūrinio tapatumo modeliai ir kai kurių tipų bendrinių vietovių tipologiniai („žanriniai“) tapatumo modeliai. Darbe keletas abiejų tipų tapatumo modelių pristatyti kaip pavyzdžiai.

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RESPECTATION OF THE LOCUS' CULTURAL IDENTITY IN
ARCHITECTURAL DESIGN
Humanities, Art Criticism (03H),
Sculpture and Architecture (H312)

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Daktaro disertacijos santrauka
Humanitariniai mokslai, menotyra (03H),
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