

## **HOLISTIC METHODOLOGY TOWARDS RECOGNITION OF THE PLURALISTIC CONTENTS OF THE SPIRIT OF PLACE**

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**Abstract.** An insight into the contents of the Spirit of Place is possible through recognition of heritage components of environmental factors in the past and present times. The holistic methodology treats the environmental factors as subjects with their own special features and heritage needs and as objects reliant upon recognisable possibilities of other factors. The inductively gathered components of the factors are arranged into a qualitative structure of the place, composed of external components (the quality of the material and the quality of its organisational arrangement) and internal components (the quality of the contents of the thought and its organisational quality). From the stipulations of the evaluation qualitative theory it stems that the material qualities and the qualities of thought are autonomous, while the qualities of organisational arrangement of materials and organisational qualities of thought must be implicitly interconnected if we wish to get an insight into them. Their interconnection delineates the quality of place, i.e. the link between tangible and the intangible that enables transformation of material into quality and perception of Place into recognition of the Spirit of Place. The quality coefficients of the exterior, interior and their organisational arrangement are equivalent. The inductively established qualities enable a deductive qualitative implementation of the contents in deficitary components. In this manner the methodology systematically enables the understanding of the Spirit of Place in a given environment.

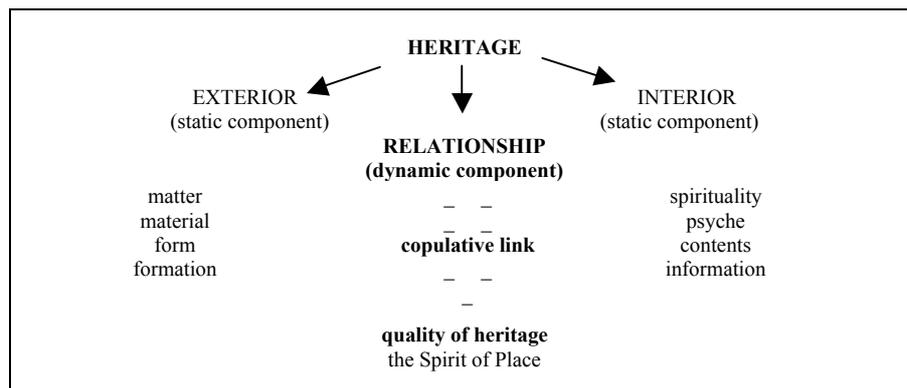
The Spirit of Place delineates a qualitative value in space and time, which we can comprehend not only with genetic and memetic perception but also through observation and wilful recognition. The greatest problem in recognising the Spirit

of Place is its integral treatment: how to explore the entire phenomenon and not merely some obvious, accessible and intelligible aspects dependent upon potentials of an individual as well as upon social and intellectual environment. Modern restoration theory includes materials and spiritual values of heritage phenomena. We must find *a link* between how heritage *displays* and what heritage *is*. Theoretical basis for the exploration of relationship between the place's exterior and interior, i.e. between perception and opinion about it, is encompassed by the qualitative theory of evaluation, which links observation and thought (Mesec 1998), and relationship between material and mentality developed (Teilhard 2004) in till now neglected profession in conservation, i.e. in psychology.

### 1. Relationship between the heritage's exterior and interior

»Material« is matter denoting the *exterior*, which demands design (organisation) in order to enable to the »psyche« (the contents of ideas) as the *interior* a suitable formal construction (TABLE 1).

TABLE 1. Heritage structure.



Matter functions as an expression of human will, as an expression of man's attitude towards the matter itself, towards the world and life. By itself, the matter enables infinite forms, and it is shaped by thought. The link runs between man and environment and enables feelings to associate with matter, through which the feelings become the element of matter (Muhovi\_ 2002: 77). The exterior and interior are static categories delineating nature and the extent of both components, but not the dynamics of their relationship. The dynamics



qualities coincide in an amount, where each degree of formative complexity corresponds to the same degree of spiritual centration. The degree of heritage spirituality is expressed by the degree of complexity of its exterior. The centro-complexity coefficient is the measure of phenomena in space and time and delineates the quality of heritage (TABLE 3).

TABLE 3. Equalisation of heritage qualitative coefficients.

$$\text{Hq} = \text{FKc} = \text{SCc}$$

Hq	=	heritage quality
FKc	=	formative complexity coefficient
SCc	=	spiritual centration coefficient

### 3. Holistic recognition of heritage

Recognition of copulative link depends on how we comprehend the contents of material and spiritual world, i.e. heritage components of the environmental parameters, which are composed, apart from heritage as the researched phenomenon, also of the following (Tom\_i\_ 2005: 195):

- individual, society and economy as the factors in space,
- space as an entity and objective of functioning,
- institutions as a means for the implementation of the phenomenon.

The backgrounds for recognition of heritage components can be included in a model for the phenomenon's empirical treatment (TABLE 4):

- the phenomenon should be researched factually: as a subject (content of heritage components per itself) and as an object (recognisability of heritage components for environmental factors),
- the phenomenon should be researched pluridisciplinarily: all environmental parameters, which influence the researched phenomenon (heritage, individual, society, economy, space, institutions) must be included,
- the phenomenon should be studied in its integral semblance, i.e. with its formative, integrated and contextual components,

TABLE 4. Holistic model for the recognition of the Spirit of Place.

HER.	STRUCTURAL LEVELS	ENVIRON. FACTORS	QUALITATIVE COMPONENTS				
			EXTERIOR		INTERIOR		
			matter	org. m.	org. i.	ideas	
HOLISTIC VALUES	SUBJECT	FORMATIVE VALUES	HERITAGE INDIVIDUAL SOCIETY SPACE ECONOMY INSTITUTIONS	values	values	values	values
				interactive links quality of Spirit of Place			
		INTEGRATED VALUES	HERITAGE INDIVIDUAL SOCIETY SPACE ECONOMY INSTITUTIONS	values	values	values	values
		synergic links quality of Spirit of Place					
	CONTEXTUAL VALUES	HERITAGE INDIVIDUAL SOCIETY SPACE ECONOMY INSTITUTIONS	values	values	values	values	
			interactive links quality of Spirit of Place				
OBJECT	FORMATIVE VALUES	HERITAGE INDIVIDUAL SOCIETY SPACE ECONOMY INSTITUTIONS	values	values	values	values	
			interactive links quality of Spirit of Place				
	INTEGRATED VALUES	HERITAGE INDIVIDUAL SOCIETY SPACE ECONOMY INSTITUTIONS	values	values	values	values	
	synergic links quality of Spirit of Place						
CONTEXTUAL VALUES	HERITAGE INDIVIDUAL SOCIETY SPACE ECONOMY INSTITUTIONS	values	values	values	values		
		interactive links quality of Spirit of Place					

- the phenomenon should be studied with respect to time: historically and in its present semblance,
- the phenomenon should be studied objectively: from the aspect of the phenomenon towards the environmental factors and from the aspect of environmental factors towards the phenomenon.

When studying the Spirit of Place, the following stipulations regarding the qualitative theory of evaluation should be taken into account:

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- the contents of thought are contained in all forms of heritage, although they are not always recognisable,
- the contents of thought always exert influence on the organisational contents of thought.

As already said, the existence of organisational quality of the exterior and interior is an implicit condition for the recognition of the quality of cultural heritage, including the Spirit of Place. In the case of recognisability of matter itself or the contents of ideas themselves, heritage indeed exists, but cannot be qualitatively evaluated.

#### 4. Forms of heritage's semblance in space

For a further study of the possibilities to recognise the Spirit of Place, we should embrace the entire span of the heritage's semblance possibilities, which spreads from bare matter, e.g. placed in a natural stone as a passage over a stream, to the exclusive spirit, e.g. Atlantis (TABLE 5).

TABLE 5. Heritage semblance types.

MATERIAL HERITAGE	Preserved	1. visible known heritage
		2. visible matter
		3. invisible known heritage
		4. unknown tangible heritage
		5. invisible matter
NON- MATERIAL HERITAGE	Unpreserved	6. past deed with preserved organisation of space
	Nonexistent	7. not carried out deed with preserved organisation of space
	Intangible	8. cultural environment
		9. unrecognised activities
		10. unrecognised tradition
		11. unknown intangible heritage

### 5. Qualitative information on the Spirit of Place

During its origin, a phenomenon has all its qualitative components. The majority of heritage semblance types contain only certain components which, however, differ during their treatment as subjects and objects, while others have been destroyed or cannot be perceived. Empirical heritage is made fully known only in preserved and known forms, which means that it comprises all qualitative components in its treatment as a subject and object and is fully recognisable through this environmental factor. In other semblance forms, the content and recognisability of components are limited (Tom\_i\_ 2008). The content and recognisability of the Spirit of Place therefore differ in various heritage semblance types. It is composed of copulative links established during the inductive treatment of the environmental factors' formative, integrated and contextual components of. The inductive content and recognisability of the Spirit of Place according to heritage semblance types are relatively small (TABLE 6).

TABLE 6. Inductive components of the Spirit of Place's copulative links.

HERITAGE		COPULATIVE LINK			SPIRIT OF PLACE
		INTER-ACTIVE	SYNER-GIC	CORRELA-TIONAL	
HERITAGE AS A SUBJECT	1. visible known heritage	+	+	+	+
	2. known matter	-	+	+	+
	3. invisible known heritage	+	+	+	+
	4. unknown tangible heritage	+	+	+	+
	5. invisible matter	-	+	+	+
	6. past deed	-	-	-	-
	7. not carried out deed	-	-	-	-
	8. cultural environment	-	-	-	-
	9. unrecognised activities	-	-	-	-
	10. unrecognised tradition	-	-	-	-
	11. unknown intangible herit.	-	-	-	-
HERITAGE AS AN OBJECT	1. visible known heritage	+	+	+	+
	2. known matter	-	-	-	-
	3. invisible known heritage	+	+	+	+
	4. unknown tangible heritage	-	-	-	-
	5. invisible matter	-	-	-	-
	6. past deed	-	-	+	+
	7. not carried out deed	-	-	+	+
	8. cultural environment	-	-	+	+
	9. unrecognised activities	-	-	-	-
	10. unrecognised tradition	-	-	-	-
	11. unknown intangible herit.	-	-	-	-

The qualitative evaluation theory offers a potential possibility to translate the contents of a phenomenon (Muhovi\_ 2002: 160), which originates from

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context unknown to us owing to its treatment as an object, and which we therefore neither understand nor feel, as it stems from the environment that is historically and spiritually unknown to us, into a form with the aid of which these contents will carry out their functions temporarily within our cultural horizon (TABLE 7).

TABLE 7. Inductive and deductive recognition of heritage.

<p><b>INDUCTIVE RECOGNITION OF HERITAGE</b></p> <p>empirical components _ qualitative components _ heritage quality</p>
<p><b>DEDUCTIVE RECOGNITION OF HERITAGE</b></p> <p>heritage quality _ presupposed qualitative components _ deductive components</p>

TABLE 8. Deductive supplementing of copulative links of the Spirit of Place.

HERITAGE		COPULATIVE LINK			SPIRIT OF SPACE
		INTER-ACTIVE	SYNER-GIC	CORRELA-TIONAL	
<b>HERITAGE AS A SUBJECT</b>	1. visible known heritage	+	+	+	+
	2. known matter	+	+	+	+
	3. invisible known heritage	+	+	+	+
	4. unknown tangible heritage	+	+	+	+
	5. invisible matter	+	+	+	+
	6. past deed	+	+	+	+
	7. not carried out deed	+	+	+	+
	8. cultural environment	+	+	+	+
	9. unrecognised activities	+	+	+	+
	10. unrecognised tradition	+	+	+	+
	11. unknown intangible herit.	+	+	+	+
<b>HERITAGE AS AN OBJECT</b>	1. visible known heritage	+	+	+	+
	2. known matter	-	-	+	+
	3. invisible known heritage	+	+	+	+
	4. unknown tangible heritage	-	-	-	-
	5. invisible matter	-	-	-	-
	6. past deed	-	+	+	+
	7. not carried out deed	-	+	+	+
	8. cultural environment	-	+	+	+
	9. unrecognised activities	-	-	+	+
	10. unrecognised tradition	-	-	+	+
	11. unknown intangible herit.	-	-	-	-

To the inductive components, deductive components can be added, evaluated on the basis of equalisation of the heritage qualitative coefficients (TABLE 8).

On the basis of the written down theoretical possibilities, information about the components of heritage semblance types can be deductively increased. The results present an optimal information on the Spirit of Place according to the heritage semblance types. With deductive supplementing, the information on the Spirit of Place is complete in the treatment of heritage as a subject. When dealing with the Spirit of Place as with an object, it is recognisable in all semblance types, except in unknown tangible and intangible phenomena and in invisible matter.

### 6. Relationship between recognisability of material component and the Spirit of Place

For centuries, matter has been the leading element of heritage evaluation owing to its visual perceptiveness. When entering optimal data into the structure of heritage, we can notice that the possibilities of recognising the heritage offered by the Spirit of Place (L – link) are greater than recognising the possibilities offered by the matter component (M – matter). The possibilities of the Spirit of Place are equal to the possibilities offered by ideas (I), for as already established by us, the contents of ideas influence the organisational quality of ideas (TABLE 9).

TABLE 9. Optimal recognition of heritage.

HERITAGE	FORM. COMP.			INTEGR. COMP.			CONT. KOMP.			SPIRIT OF PLACE
	M	L	I	M	L	I	M	L	I	
1. visible known heritage	+	+	+	+	+	+	+	+	+	+
2. visible known matter	+	+	+	+	+	+	+	+	+	+
3. invisible known heritage	+	+	+	+	+	+	+	+	+	+
4. unknown tangible heritage	+	+	+	+	+	+	+	+	+	+
5. invisible matter	+	+	+	+	+	+	+	+	+	+
6. past deed	-	+	+	-	+	+	-	+	+	+
7. not carried out deed	-	+	+	-	+	+	-	+	+	+
8. cultural environment	-	+	+	-	+	+	-	+	+	+
9. unrecognised activities	-	+	+	-	+	+	-	+	+	+
10. unrecognised tradition	-	+	+	-	+	+	-	+	+	+
11. unknown intangible heritage	-	+	+	-	+	+	-	+	+	+

Ideas are a creative element that activates our imagination. In deficitary cases, they are the only ones that can contribute towards recognition of new heritage components and insights and make us feel the Spirit of Places still unknown to us. Holistic methodology is merely a tool for a systematic research into heritage's qualitative contents. It enables us to establish the qualitative contents of the Spirit of Place, from bare tangible matter to the exclusive

intangible Spirit, their understanding and, in turn, a wilful implementation in the environment. The Spirit of Place, however, is an independent Ego that enables a merger of an object with a subject and consequently a merger of man with environment. It is partially in us (as an object) and is also part of us (as a subject), hidden in our unconscious and conscious perception of Place, which can be enlightened with the aid of methodology and implemented in terms of its contents.

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