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**COOPERATION AMONG THE MUSEUM OF THE
HISTORY OF RIGA AND NAVIGATION AND DOME
CATHEDRAL**

BACHELOR'S RESEARCH PAPER

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ABSTRACT

In my Bachelor's paper I investigate the interaction of church and museum. My research is about how the two organizations co-exist in the same territory.

The study shows the development of two organizations in the territory and how the church and the museum regulate their relations and maintain friendly cooperation at the same time. The topic is interesting to those who want to cooperate with various organizations and who want to expand their influence in the territory.

Goal and objectives: the aspect of separation and cooperation among the church and the museum in the area are tackled in this research, I investigate how Church and Museum differentiate themselves in relation to each other. Additional aim of this research is to understand how the museum and the church manage one and the same territory.

The analysis shows that two organizations base their work on solidarity and agreement which unites them and sets ground for development in the future.

Keywords: museum, church, cooperation.

ANOTĀCIJA

Savā bakalaura darbā es aplūkoju baznīcas un muzeja sadarbību. Mans pētījums ir par to, kā šīs divas organizācijas pastāv kopā un daļa vienu un to pašu teritoriju.

Pētījums parāda abu organizāciju attīstību vienā teritorijā un to, kā baznīca un muzejs regulē savas attiecības, tajā pašā laikā saglabājot draudzīgu sadarbību. Temats ir interesants tiem, kas vēlas sadarboties ar dažādām organizācijām un izplatīt savu ietekmi teritorijā.

Mērķis un uzdevumi: pētījumā aplūkots nodalījuma aspekts, kā arī baznīcas un muzeja sadarbība vienā teritorijā. Es izpētīju, kādā veidā baznīca un muzejs diferencē savstarpējās attiecības. Papildus mērķis darbā bija saprast, kā muzejs un baznīca pārvalda vienu un to pašu teritoriju.

Analīzē redzams, ka abas organizācijas veic savu darbu uz solidaritātes un savstarpējās vienošanās pamata, kas padara tos saliedētākus un palīdz attīstīties arī turpmāk.

Atslēgvārdi: muzejs, baznīca, sadarbība.

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INTRODUCTION

The relevance of the topic: I study more profoundly the employees of the Church and relationships between two different organizations and one community: believers, museum and music venue existing in the same location, created to reconstruct the Dome Cathedral. I have chosen this topic, because currently it is important to cooperate with two different organizations and to work as efficiently as possible. I am interested in this research because this place shows the cooperation of two different social groups, which have worldviews different from each other. Their ability to create different social connections in one place according to their purpose. Also, I was interested in human ability to elaborate the place for social needs, their influence on the place where they work, referring to the data of my previous research.

In the Dome Cathedral, at the beginning there were only one social group of believers, but in the course of social changes the museum workers moved to this place. The biggest changes occurred in 1940 when the museum lost part of its collection. This was the time when society changed its own social group and the building was reconstructed. During this time, we see how dominant social group changes itself and its position, and gives the way to another one.¹ “One of the usual explanations of the regular renewal of anti-ritualism is away from ritual that revolts against established hierarchical systems of religion come from the disinherited.” (Douglas, 1970, p. 5) They have to coordinate their work, despite the fact that they have different skills in work, so they find the way to work in this place. In Mary Douglas’s theory about a grid-group, their relationships are formulized and based on balance. Both church and the museum have a similar function of performance that makes these groups use the rituals every day. The ritual became a part of their own work. People use the rituals to help other people overcome all formal borders and communicate with each other. There are people who communicate with the two communities in the Dome Cathedral. We can compare it with two groups that live in one territory.

M. Douglas describes this situation as a grid-group. (Douglas, 1970) In the Dome Cathedral, there is a unique situation “the distinction between restricted and elaborated codes must be relative within a given culture or within the speech forms of a

¹ Rīgas vēstures un kuģniecības muzejs http://www.rigamuz.lv/km/index.php?m=par_muzeju&l=ru (viewed on 12.06.2017.)

given group” (Ibid, p.58). People use speech code in their daily lives that also makes a difference between social groups. They make differentiation between people, who work there and believers speaking in their own language. That also makes a difference between working groups and their coordination in one space. The Dome Cathedral became a place where different people are united with the idea of church, and it makes them internalized in the society. People have an interest in the same place and they need to be in contact with each other. We see the process of solidarity in work is based on M. Douglas’ theory about grid group. We can find it in the language and their daily behaviour. Also, we see the difference in human behaviour in the church between the groups and their attitude to it. If we describe the Dome Cathedral functions, we will see that this place becomes more than a church. People use it as:

1. Museum
2. Church
3. Music venue

The groups are united by one symbol of the Dome Cathedral. It united people, as they belong to a place that can be encountered in their speech and behaviour. The grid appears inside the group when people have different roles in the group. During the historical process, this division became more clear. The social group in this place was united by the Semitic symbol, but their division into the grid depends on their own attitude to the place. The music venue was taken as a factor to show differences in interests and needs in society.

The grid-group has division of role inside society, in our case, it is the Dome Cathedral church and museum of History of Riga and Navigation. In the Dome Cathedral there are two main communities co-existing and working on their own purpose, they do not disturb each other, but they have some issue when they need help from the other. They do not have any ideas of cooperation, but only when they need it they can do that. They cooperated only in some daily cases as help in their work. As a member of grid-group, they are being interested in each other because it can help them making progress. It is interesting to note how they see their own tasks in those purposes. People learn to use the skills of each other in one place. Moreover, they develop their skills in the society interested in it to use that making them more cooperative.

Believers use worship as means of attracting people to the church when they have celebrations of Special Days. Believers have the worship and they are interested in their own part of reconstruction. Both sides are interested in the reconstruction because it is important to them for many reasons. Also, they organize excursions in the church as a historic monument.

The reconstruction process touches upon all the spheres of the Dome Cathedral, and the financial support is needed. In the groups, there is a division of the financial influence between the two communities. A financial benefit creates a system, which helps give a sailor. In the society, there is a statement that in the church all the services are free, but in the Dome Cathedral, visitors have to pay for them. It develops most in the market way to create the place more accessible for people of different interests. The financial problem for people who work there plays a major role. The people, who work in the Dome Cathedral, are also interested in the profit for themselves, and it is not only for reconstruction. They can take a fee from visitors of the museum. The church and the museum use financial support to repair places in the church, which are in poor condition. They need finances for support and for salaries as well. The financial problems make them finding the solution of the Dome Cathedral destruction for different purposes. Then believers come back, the church receives finances as a museum, for it is an important historic monument to Latvia's cultural past.

They find more resources to reach the goal. Here we can see the solidarity in the economic process, which "includes more than markets or the market-like exchange of goods and services". (James G. Carrier, 2005, 94) According to J.G. Carrier's theory, we can confirm that church has goods, which can be used as consumption.

We see how most part of the church became accessible for money: church and its tower visiting. We see here non-market exchange in trade that has different social and moral parameters. In the church, there are two main groups, which interact with each other, but their relationships are restrained. For church and museum, important skills of workers are mainly performance, because they work with people. It is needed for worship and for tourists.

In the former USSR, we can see an interesting process how churches were turned from a sacred place into a profane one. The church lost its primary social identity and took the obtained function. After the post socialism epoch Dome Cathedral believers

came back that divided this place in two groups. People need to build new communicative contacts, to make new economic profit after their positions in the church changed. It also changed the actual production of both communities. In commercialization process, "The first is that economic value is not just value in general, but a definite sum of value, which results from the commensuration of two intensities of demand. The form this commensuration takes is the exchange of sacrifice and gain. " (Appadurai, p. 4) . The commodification process can show how people exert their influence in the church. At this time, we see how people find value of things that are in the church. They give price to music, worship and visiting the church. During the post socialist period in the church, we see how people give value to a thing to make it equal in money. The commodification process covers a considerable part of my research as it helps in community cooperating as a factor that breaks boundaries between them. The commodification process makes it more unstable. People use specific words when communicating such as "museum" "church" "organ music concert" "historical monument".

Research goals

In my research, I explore people's ability for co-operation in one place. I apply the theory of A. Appadurai to show influence of two societies inside the church. In this view, a main role is played by the people who accept the church as a symbol. The Dome Cathedral is a symbol but with different meaning that identifies people with place, but this symbol can be divided into many small symbols that make people divide themselves into the small groups concerning which they take place in the Dome Cathedral hierarchy: church, music venue and museum. The interpretation of this symbol makes the division of people's opinions about the church. Also, by the theory of Mary Douglas people use the speech code in their own behaviour to show their belonging to a social group. The aim of research is to describe people's language, ritual during the communication. They have their own job and task that regulates their behaviour being in contact with each other. The museum and church fight for their place to be visited by other people. They regulate their place and things that belong to it. This helps them making difference between the museum and the church space. I am interested in this phenomenon, because people having different views on finding the solution of the problem organize their work, and they are capable of existing in one-space and building relationships with each other. I wondered how they can cooperate with each other

considering their own tasks and work. The process of reconstruction covers all the groups that means making changes in their daily lives. In this research paper, I am interested in the grid-group, its coordination and capability to cooperate with each other, and in what way they can help each other. Their opinions start dividing.

Regarding economic aspect, the church commercialization aspect is very interesting to me. Also the museum workers, who work in the museum use their knowledge applying to European fund in order to show this place as a cultural place. It is interesting to me to learn how they describe their working place, what words form museum and church space and how these two main groups see their mutual cooperation. It is a real support for the church as a museum. We see the commercialization process of the church and notice people start using it for their own social needs. In my opinion, the economic process started to unite them and the solution of living together in one space has been found. It forms strong bounds between the two main groups. Also, the grid-group influences the developing of the economic aspect. The economic transaction creates the group. This group controls the bounds between economic and sacred. It places restriction on the social dimension where it can be sacred and profane. The believers think that the church could be modernized, while the museum employees think that it would lose its value and authenticity as a historical object.

Guiding research questions:

1. What is the aspect of grid-group cooperation?
2. What is the grid-group separation aspect?
3. How did the grid-group manage the Dome Cathedral?
4. How can grid-group cooperate with in the Dome Cathedral?

The research object: The Dome Cathedral list groups.

The research subject: The cooperation of the grid-group in the Dome Cathedral. Their ritual and language.

Hypothesis: The economic needs make two different communities cooperate in order to get more money and break the borders.

The research problem: The church sells its own culture, the music, historic knowledge and important events. The research problem is to illustrate how people

describe their cooperation and how they experience the process. Some people among the museum workers consider this place to be more cultural, because people need to pay money to visit the church. The common interest makes two different groups closer to each other. That make them finding more points in problem solution, and they describe it when they work together. We see that both of the groups are interested in economic aspect of the Dome Cathedral. However, they place a restriction on the groups until they envisage some part as economic aspect. “ The restricted code is used economically to convey information and to sustain a particular social form.”(M. Douglas, 1970,p 59). People use some restriction in their daily work and show their own place in the Dome Cathedral. One of my research problems is to understand by means of what words people restrict their own place and by which ones they communicate. The ritual creates the primary meaning of this place and helps restrict commoditization process. The two groups control the commoditization process between each other. In this research the case in which the grid-group finds the financial solution of the problem, is being studied.

Brief topic substantiation: In this research, I investigate the grid-group cooperation considering. Their aspect of separation and management of the Dome Cathedral. In this work, I study how people interact with each other during the speech code and how they interact with each group.

For some museum workers, it remains as a church and for other museum workers it is a cultural object. They regulate the behaviour of each other in the society “distinction between restricted and elaborated codes must be relative within a given culture or within the speech forms of a given group.” (M. Douglas, 1970,p 58). They use ritualization code to find the solution of their problem. During the day in which they communicate, they elaborate the rule of behaviour between the two different groups. It helps them finding “common language” in daily interaction and mutual understanding between the two groups. People describe the place where they work. The words with the help of which they describe their own territory are also used for the description of the place they work at. The symbols and speech code are used by believers and museum workers when they communicate with each other. Also, workers say that the church and museum do not have a strong division of place and people. It happened because of the social activity and division of their own craft.

Another problem I have studied in my work is people's perception of the Dome Cathedral. The next aspect I have focused on is economics. The grid-group is capable of deriving by their own activities from cooperation owing to solidarity with each other.

Research Methods: In order to answer research questions, I choose the following methods: observation and interviewing. The study was carried out in the year 2015 and in 2016 when I have done my first research. I chose this year, because I had the opportunity to explore the venue at the time of crisis in the period of time when the tourist industry had problems, visitors and people tried to resolve their problems for the Dome Cathedral.

Informants: There are two main groups of informants, in the Dome Cathedral. The first group is the museum employees. Most of them are scientists, who work as researchers and historians. These people have reconstructed the church, they can tell about this process, about the problems they deal with and how they solve them. In addition, they can tell how they are being supported financially. Additionally I also show organist's opinion about the church reconstruction and the organ of Dome.

A second group is believers who go to this church. I conducted interviews with the priests who work there. They can give the detailed information about their cooperation with the workers of the museum and tell how they started to work with each other. Also, they can tell about the beginning of their cooperation.

Interviewing: I used structured and semi structured interviews in my work. I created the structured interview that was based on participants' observation. I collected information about the subject for my observation. The answers on such questions as: how people start working with each other, how they find the topics of conservation, how they plan their work in the Dome Cathedral or how they cooperate in order to resolve the financial problem, what decision they have taken for the development of the church economically.

The semi- structured interviews gave me a clearer answer of how people see their interaction with two main groups. What are their own opinions about working together and how people see the development of the church. What financial source they plan to use and in what way. Also, I was interested in the reconstruction process as part of cooperation and financial needs.

The observation place: The observation place is the Dome Cathedral. It is a Medieval church, saved to the present day. At this place concerts are held on special occasions and it is a place of the daily act of worship. In the morning as a rule believers meet in the church. Also, every day religious Special Days are being celebrated there.

Participant observation: Due to this method, I can learn how people regulate their relationships in daily life. The participant's observation gave me the possibility to see group interaction. They communicate with each other and what they undertake for the development of the church. This method may reflect such details I cannot catch in the interviews. By this method I can see how they regulate the financial process; I can collect information from my informants within what period of time there are a lot of people, about position of the Dome Cathedral as a church, and how many people go to the church, museum and concert hall. I tried to figure out how people orient themselves in the church space and what are people interested in the most.

“A lot of the data collected by participant observers are qualitative: field notes taken about things you see and hear in natural settings; photographs of the content of people's houses; audio recordings of people telling folktales; videotapes of people making canoes, getting married, having an argument; transcriptions of taped, open-ended interviews, and so on.” (Bernard, 1998,344).

The second part of my research paper deals with the problem using notes I took during my observation time. It helps me acting more freely when observing. Also, I did research during the past year in the Dome Cathedral, and as a result we started to feel more comfortable, including desire to be interviewed not only in formal occasions but in informal, too. This method allows me asking more questions that are correct and develop my research.

My observation was on weekdays when people were at work in order to see what line of work they were in. At this time, I explored more about people's work with each other. My working day was from 10 a.m. -5 p.m. I was making notes during this period and after that, I systematized them. During this time I was interviewing the informants. This method helped me analysing the scientific experiment of the practical part of my research.

Field notes: During my direct observation, I took the field notes to collect some ideas and events that happened between the workers and museum workers. This notes are needed to investigate some issues in daily life of the people to discuss it with the believers and museum workers. It helped me collecting information about people's behaviour.

How people plan their own time.

How people divide their own space

How they interact during the daytime

This notice is necessary to fix my idea and thoughts about what I have seen, to communicate with people and to give an explanation for all this.

Data analysis: In order to analyse my findings I compare the interviews. First, I explore how people manage their space and time, because it is one of the ways for cooperation. In my research an important social aspect is to explain economic cooperation in one space.

I compare the information about cooperation with the description of it. My work comprises the pieces of information about the believers and museum workers, their attitude to their cooperation and what they think about the church commoditisation. The commoditisation process shows people's influence on the building, and how they divide it in their daily lives. That's why this question is important to me. The communization is one of the aspects of the cooperation process that influences relationships between the two different social groups. This helps me understand what time people prefer to cooperate with each other and on the contrary - to live their own life. It helps me to draw conclusions about people's attitude to the church and on what principles people build their relationships.

Ethics: The Dome Cathedral has more than one administrative centre. The Museum employees and believers work in one place. To do research in this place I had to ask the permission from Lutheran church and museum workers. When researchers works in this field, they should remember that sometimes it may be private information, or people give important scientific information they want to keep confidential. My research was to connect with a number of people, visiting the Dome Cathedral. It is

normal when people do not want to impart the information to a researcher in detail about their financial support or their relationships with others. In my research, I will use the information allowed.

The second category of people coming there is believers. This Lutheran community has its communal life in the church. Some questions could be related to their church life and attitude to the church reconstruction. Some people do not like to tell about their economic support of this church or dislike to tell about their help. Also, my research affected on the social life of believers. How people learn to make a profit from their ritual. This question can be ethical for someone.

What is more, for both groups I use an audio recorder in order their interviews to be recorded, and it is their own will to allow me to use this tool. Some people dislike the audio recorder. While interviewing I make notes.

The work structure: This work has three parts, first of them is a theoretical part. In this part of my research, I use theoretical material from different sources to create basic principles on which my research will be build. This theory is needed to understand relationship inside the grid-group in the church, and how they restrict the commoditization process.

The second part of my research paper comprises work, including observation of the church workers their behaviour and believers. Also, it includes interviews with each group. The interviewing reveals their behaviour and opinions about the Dome Cathedral and interaction with other people. The final part is the conclusion, where there are data of my practical work and a list of literature.

1. THEORETICAL FRAMEWORK

1.1. Grid-group cooperation aspect

The commoditization process is one of the important aspects in social life of the Dome Cathedral. It unites two social groups in the church. The level of the church commercialization depends on the group using it for social needs. People divide this space for their own purpose. We see the two communities that exert their influence on the church. This church exists between desire and immediate enjoyment, and there is a distance between people. By commoditization process, we see how the two communities influence the building, the most important spheres where they should communicate. This process helps them find more common grounds in the provided services. This process helps breaking the strict borders in the profane and sacral that transform all the acts of worship, holy things in the church production. That in turn influences museum service sector. The commoditization process was more in space when people start to divide it into the museum and church and use it for that purpose. It is seen mostly in the place when people should pay for entering the church. Or it can be applied to places which the church rent to others. The Dome Cathedral transformed into the cultural centre under the influence of museum. These two organizations develop their function and create a social connection. Their work creates ethno-cultural product that local people are interested in. That social activity upholds social-cultural heritage of the place.

According to M. Douglas' theory, grid- groups control the commoditization process. The grid-group does not need to collaborate, they can have what we call solidarity. The solidarity takes place in the daily life in order to help working. Believers and museum workers place a restriction on that and they control the commoditization process in the church. The commoditization process influences church space. Commoditization process could be described as one of the instruments that changes borders between the two communities. The changes in the commoditization are regulated by social institution. The Medieval church becomes cultural centre and history of this place enhances the prestige for both organizations the church and museum. The museum performs a function of entertainment place where there are a lot of programs for people and themes of exhibitions for people. Many of them are dedicated to history of the Dome Cathedral.

The law regulates behaviour of these two groups. The formal behaviour is regulated by the group. That makes the behaviour ritualised and create some linguistic code in attitudes to each other. For the group that construction of social behaviour is an agreement between the two communities. The relationship in the grid-group depends on maladjustment in society. That influences people's behaviour inside the group. It makes their behaviour less formal. The specific relation is similar to primary community when people conduct face-to-face relations. In the two communities there are people who are responsible for communication between each other.

They develop their speech code, but use it in the agreement regulated by our society. These two communities use already developed speech code that was used by official jurisprudence. The speech code is part of ritualization that people use in their communication. The agreement itself describes all restrictions between the two communities. Only the society which exists in the church can change borders between culture and economic aspect. The economic influence on the culture shows how culture transforms into production. The value of things could be sold or not. In addition, people united by one idea of church which makes them to be divided into meaning and understanding of society.

Also, people are interested in music and the authentic organ which is in this place, making it more important. We see the construction of social body by linguistic code. People use words to describe a place they are in at this moment. Function is one of the foundations for the classification in the linguistic code that would help grid-group describing dimension it now resides. The function creates social body of grid-group in system of classification. The social body is modifying by social categories that creates two groups. Between the two groups there is an exchanging process of different meanings that make them restrict in definition itself of their own place in grid-group. People take "conversion" between their physical and emotional state (Douglas, 1970. p. 73). For people, museum, music venue and church there are a selection of symbols and images, which they use in daily life to describe their place and attitude. These symbols evoke emotions and associations, which people put in that. It gives value as historic monument and part of the ancient art our society is interested in. That makes communities influence the church and change their policy to each other. On the one hand, the museum is a system of symbols where people can interact not only with each other but also with the church. For the grid-group of people, it is the place, which unites

them where they can interact with each other using symbols and speech code that are familiar to our culture. It is the place where they exchange information using the speech code which is typical the group. Also, this church is important because here people have more information about themselves and learn more how to use the service of the church.

Church itself is a symbolic place. People divide it in their own views into object. Society starts to systemize the value that creates a new function for the object and a new way to develop and use it according to social needs. We see the change of the borders in grid-group in the church. In commoditization process, the church has a monopoly on the service of the church and part of the building as museum too. There is one of commoditization aspects, which make church and museum closer and it is performance. Both museum and church create great performance for important visitors and get help from each other. Another aspect of cooperation, which exists in the Dome Cathedral and Museum of Riga's History and Navigation, is that museum is renting out premises to the church. One of the reasons they are neighbours. One more important aspect of the Dome Cathedral, is the celebration of the holiday that makes the place important. The church and museum have an event when they need to cooperate with each other because they have common territory. In one place, there are two administrative structures regulating their own work.

The commodification process creates categories, which became a production in the Dome Cathedral as in the museum too. We see many resources in the church such as:

1. Art objects
2. Worship places
3. Museum
4. Historic monuments
5. Music Hall
6. Cultural objects

This classification creates superiority to the commerce world. "We can therefore take the scope and coherent articulation of a system of classification as one social dimension in which any individual must find himself. I shall call it grid." (M. Douglas, 1970,p. 62) Other side of that process is that categories became symbols which people use in the communication and production, they created. By activity of people the space

started to be divided on more dimensions than just museum and church. Despite the fact they have classification of the Dome Cathedral aspect people create from them symbols and united it in one complex of building. They created the dimensions by their speech code and use it as commodity in the market. They created homogenies area inside building that it is hard to divide church and building if there is no strict territory where it is located. We can divide these two organizations by interest creating events according to their ideology. They can attract many people and sometimes the museum and church workers visit each other if they are interested in the program of each other. The church is famous for music the most and the church choir concerts are held there. The church rents it's space to other collectives which would like to perform concerts there. The common for the Museum of Riga's History, Navigation and the Dome Cathedral is that they support culture in the local place. They put different emphasis on aspect of their work. For museum historical predisposition it is more important while the church is more important for spiritual development. On the one hand, it creates real production, on the other hand, it is makes them closer to their own function.

Here the role is being played by some elements that people take from their childhood in place perception. By linguistic code this system of classification should be rigid, but in human mind the Dome Cathedral is something fuzzy. For people the Dome Cathedral is a list of symbols, which was the production of human relations. The scope and coherent are the part of system that forms classification system and we can call it grid. (M. Douglas, 1970, p. 62) Another strong predisposition for cooperation is common history of the museum and church. In the course of time, it was important that museum was a part of the church. People who work in the museum have upbringing as believers that make them cooperate and accept this place as a church too. They create traditional culture for that place. We know this museum as a "Museum of Riga History and Navigation".

In some way the process of communication decreases the role of church in the Dome Cathedral, but it transforms into the new value as a museum, concert hall and cultural centre. The transformation of the church into cultural object is a historical process. From one part the Dome Cathedral, creates "artificial" (B.Donahoe and Joachim Otto Habeck, 2011. p. 67.) culture because it has a mix of the museum and the church. Another aspect that makes them closer to each other is that the church and museum create common performance making them a mix their cultures. They have common

ensemble where their own exhibitions exist and they need help from both sides. The Dome Cathedral became a cultural place where the meeting with the groups of different interests was held. The Dome Cathedral has cyclical activity and special events.

It creates the face of public community; in our case, it creates the image of the museum and church.

The provision of a meeting point, a basis people are united by their either personal difficulties or biographical experience, or their hobbies and forms of creative expressions.

The maintenance of social network, including those inherited from the socialist past. Youth police. The propagation of positive values and attitudes (as history, spiritual development, classical music). The representation of the neighbourhood and assertion of a distinct identity within the anonymity of urban sprawl. (B.Donahoe and Joachim Otto Habeck, 2011. p. 68).

All the elements serve to deserve public respect and acknowledgment. They form loyalty unities with cultural conventions. This unity creates the respect of the same value between the two groups and shows that they have the same purposes. They create the one “project” which continues developing. Through the social value, they share ethnicity and recognition of the neighbourhood. It happened from reappraisal of cultural values and its legacy. It happened from self-consciousness in the society and it experience they have solidarity engineering competition of the place. Their participation in social activity shows their role in the place. They form collective with two side administrative place in building. Another part of that work is that they supplement each other in abilities and make it broader.

We know that church is a homogenous thing, but now it includes a museum and artistic object developing it into a thing. We can say that the church was developed by people. We see how church takes diversions in its developing from homogeneous state. Here we see the conflict between grid- groups as they try to define the boundary between the sacred and economic object. For people, church is a place that is the first, but for others - it is a museum. During some time, the grid-group interaction has created a new level of the Dome Cathedral perception. It regulates the boundaries, which can reach up to commercialization process in the grid-group.

The believers transform their place into market equalling place. To show their attitude to place they use the words like “excursion” and “museum” that make the church closer to museum. The church has a specific function, which makes it close to the museum and for people it is easier to work there. The two groups in the Dome Cathedral have the common history and development that relate each other to make clear difference between the museum and church. They use common words to describe their work in the Dome Cathedral.

The development of the Dome Cathedral also plays a major role in reputation, which was taken from the biography of a thing. For centuries, the church has taken experience from other social spheres as artistic and music venue increasing its status. In the commoditization process, we can see “rivalry” between individuals on the footing of formal, two groups develop parallel in one place. They create reputation of the place creating the same values that make a united grid-group. It is a sequence of commodification process. The grid-group creates it after the agreement between each other. They influence that place and adopt their social needs. We see how symbolic change of the place happened due to people activity. This symbolic place is transformed and takes a new meaning making this place important for both communities and making them closer during social communication. It can explain the commercialization process.

The commoditization process follows increasing singularism (that is de-commoditization) and this process can return to the things re-commoditization. The social group also works in incorporation of this meaning in the daily life. These things became adapted for people needs. From this time, the thing starts its own biography. When we speak about adapted things, we say that they are redefine in the new context, but it does not mean that it is integrate by culture. The price of commodity influences the art and historic value, too. It influences the creation of biography of things that make people give the price. We can compare commoditization process with the symbols integrated into linguistic code. People put a new meaning in old symbols and it decomposes in new meanings that were integrate in the church. With commoditization process, all the symbols take absolute value that makes them equal for each group.

The biography of things was written from the history which we know. Things also have influence on this aspect. How long have people used it by the primary meaning. Church functions has been transformed for centuries. The value is also form

as part of spiritual culture and the meaning the society gives to it is a form as well. The groups have put many meanings in symbols for centuries and it has created their linguistic code. The biography of things creates large meanings for interpretation, which are used by social groups. The grid-group used the same meaning during the interaction but in this place, we can find out influence of the commoditization process, too. When the grid-group is involved in market process between each other.

1.2. Grid-group separation aspect

In the grid-group people have their own role in order to look after this place. Also, it helps a fulfil better function for this place. The Dome Cathedral develops as an economic object due to “night of museums” which is advertised for visitors. During this time, people can walk the territory of the Dome Cathedral. In addition, it helps holding visitors interest. It helps attracting new social contacts helping the Dome Cathedral to develop in social and economic aspects. We can describe such a relationship as support of social relationships. In the Dome Cathedral, there is always a dualism of material and immaterial aspects of economy. The main interest of the Dome Cathedral are the European funds, which can help in the reconstruction process.

Despite the fact of commercialization, in society there is a taboo that it can be commercial. In the church, there is a place where people can donate money if they want. There is a commercial place where people can buy crosses, strings of beads and candles, but in the Dome Cathedral commercialization process widens the functions of museum and classical music concerts take place. The borders between the sacred and the profane in this place are symbolic. The beneficence is part of the sacred in religion, but in economic aspect, it is finances of the church. In the church there is a separation of place by time when they can go into on the worship or when they go there for money as in museum or on concert.

The commercialization process breaks the strict boundaries between the two groups. Despite the agreement people, believers and workers have flexible boundaries between territories, belonging to each group, it is more symbolic. On the one hand, the classification makes people striatal define what belongs to each group, but in economic process people break all boundaries between the two groups making this place uniting for both the groups in some aspect of their lives as ceremony or excursions. Here we see their regulation of economy in the Dome Cathedral. The two groups place emphasis

on their influence in economic sphere that at the same time make it equal. At the beginning, the two groups have different specializations, but now we can see the process of “body dissociation” in the Dome Cathedral.

Inside the grid-group there is a different understandings whether it can be a commodity and what cannot be. We can say that grid-group regulates within the boundaries the church can develop. We see how the grid-group influences the place and regulates the church developing. In the Dome Cathedral there are only two main structured groups which influence the place is the museum workers and believers. This structure influences semantic place perception. In the grid-group there are people who take administrative work in-group, they also create a restriction code. The code internalized the new meanings and norms for the group. They put old linguistic code in to the new dimension of their relations. The two groups develop their relationships in economic sphere. It means that they regulate their consumption and service. The service between the groups is important because it helps supporting their relations and help in their daily life, which promotes the integrations of the linguistic code in the society more profoundly.

In this process, we see the development of signalization and individualization place. In this process the grid-group plays a major role, which gives a definition of all the things in the Dome Cathedral. The process of commoditization can be described as a person’s attitude to the church by the grid-group. This process happened with the help of society reinserted into the host group, which exists in the grid-group within which it is re-socialized and gives the new identity of service and commodity in the church. At this time the new transformation happened when thing was re-individualized and obtained a new status for the society. People start to give a price to church value. From that time, this service and commodity became the exchangeable commodity.

The commoditization encounters culture while this process was aimed at doing all value homogeny to make it easier for exchange. The culture tries to not to give the commoditized all things because they can have non-monetary money. Culture resists all things commoditization. In this process, some things can be re-commodified back. The grid-group can confine the exchange process to the thing that exchanged. The sacralisation restricts communization process. The thing becomes non-commodity.

Things can lose their value if they move in the category of antiquity. After that, thing rises in its value. It helps things moving from singular value to expensive category. The collective makes a thing by singular. In order to define the value of the things society creates non-governmental agencies or quasi – groups. For example, it can be historical commissions or one who is responsible for the art value that makes this place singularize for equal values and remove value that creates a conflict in the ethnic group, class and cultural sphere. Most conflicts take place in the society and they are between commoditization process and singualization, because the society is led by individuals. There are anomalies in cognition inconsistence of values, and they are uncertain in values.

Individuals have their own visions of the value of thing and its hierarchy in the exchanging process. The society integrates the exchange process from outside in religion and commoditization process from outside. When thing tries to integrate with the exchange process, it also comes into conflict with standard value. They conflict over how to give the value to non-monetary thing. The exchange process is homogeneous of exchanging value. The commoditization comes into the conflict with culture. The economy of complex and monetized society is a two - side value system: the private valuation and social criteria. In the Dome Cathedral there are two main groups and each group has their own system of values, which is important to them, but when they start working with each other they start integrating new values into their society and it creates two systems of value. One the one hand, it is needed to develop one system of values for exchanging process inside the grid-group, but on the other hand, the old system of values still exists. For believers, a church remains a non-monetary place, while for museum workers it is a museum and it can have monetary value.

In separation of the Dome Cathedral for people characteristic spatial behaviour when they divide place on the territory. The language in separation play role that shows place of the group in the Dome Cathedral and museum of Riga's history and Navigation. In the Dome Cathedral and the Museum of Riga's History and Navigation there is a place where are this two organizations and they have strong territorial division in it. Despite the fact that it is one complex. When they speak about place, they use speech code to make understandable for all where is the church and the museum.

In the Dome Cathedral and Museum of Riga's History and Navigation, people belong to cultural surroundings but they create linguistic code making them divide into one place by their professional and work accessories. Mainly word code use to refer back to experience in order to another human being. This linguistic code shows organizations understanding of the place in which they are located. They elaborated linguistic code from the same surroundings because they had the same experience about this church and it helps creating their own linguistic code where they use the same semantic symbols that are typical for church and museum. They put their own interpretation in old meanings of the words. Despite that fact, they have different worldviews in perception of the space in the Dome Cathedral and understanding where is the beginning and ending of their own territory. We can explain it by different education and upbringing in their childhoods, which allow seeing this space from different aspect. They emphasize more on the church and museum because it is their own perception of their responsibilities and work, making them separated from each other. For the Dome Cathedral a major role-play physical location of the two organization in one building. It makes them separated with one function.

These two organizations by their linguistic code creates two dimensions in one place causing different visitors' reaction on this place and start divide it on the church and museum part. These two organizations create one organism in building because their understanding of their function coming out from one culture but by their own worldview it starts separated. People elaborated space for their own social need and it gave more functions from the church which people use in their linguistic code to show there belonging to that function and understanding of that functions in the church. Some of these functions never belong to spiritual developing but by historical predispositions, it became a part of the Dome Cathedral culture.

In the church, we can see how place developing tourist landscape under the influence on spiritual and government organization that create this place more closely to market type. That brakes strict borders between two organizations, but they are still having their territorial locations. That two organizations control that space and organize it by their own commerce. They organize tourist territory by international cooperation. Their cooperation creates public common landscape for tourists. That landscape we can divide into the place where this organization has strict their territories and place their borders are braked. For this organization, both organizations create homogamy

authentic exhibition. They are both involved in the touristic process and creation of authentic culture. The characteristic place for tourist landscape is a cross-way in the Dome Cathedral where boundaries between the church and museum are vague.

Those two organizations operate in the construction of their own place identity. People are associated with mainly places where they work and they partly carry on that place for their professional function. Each organization has its own enclave consciousness, which forms their own identity making them separated from each other.

The process of commercialization creates the church and museum more close to their function in some way it makes that space equal. They find the way to create transnational space where they can build their own relationship and develop it further. The physical identification of the organization they belong also depends on historical predisposition and social memory. The borders in the Dome Cathedral exist as formalisms that depend on the agreement they have. The imagined what depends on people worldviews and their thoughts where physically it can begin and end. Another territorial aspect depends on the church function and where locating that place. Physically that functions located in the territory and that makes people divide onto their specialization.

The territory they are administrating by official institution was a basis to recreate space for their work and function on that, formed their “identity” to that place. Based on that they create their own linguistic code, which is typical for each group and what they understand under the words “museum” and “church”. Memory about the place influences that construction and identity. For the Dome Cathedral, an important structure of the building influences the social organization and organization place. Another important aspect of that place that the Dome Cathedral is the museum which try to sacrifice all the functions and they are tie to place by other words people have memory about each function and they are still developing it and by habit go to work in part place what historical belonging to that space. The connection between the place and identity reinforce the connection between these two feelings.

In the church and museum there is some isomorphism of space, place’s and visitation of that place people. Two organizations there create cultural deference emphasis their primary function inside their place making them percept the Dome Cathedral differently. They create local borders with characteristic cultural elements for themselves. It creates a distinctive aspect for both organizations. Their close life creates there hybrids of culture. They are united by idea of group singularity, which was

integrated in the place. The Dome Cathedral and Museum of Riga's History and Navigation creates the new borders of the church and museum inside the place.

They create a non-place where people can walk through the museum and church in cross-way. The borders in that place create the feeling that there are no borders and it creates hybrid of the church and museum. It is vividly seen in exposition when the museum takes these things from church and located it in the cross-way. When museum use church attribute in exhibition and church uses this attribute for their needs, it creates there hybrid culture.

For every group characteristic its own ideology making them united in one place. The two organizations create the representation of the public space when subject to it.

1.3. Grid-group management of the Dome Cathedral

Most of the sociologists think that equilibrium of human nature is based on therapeutic value that represents the Dome Cathedral. (M. Douglas, 1970, p. 6) The venue became part of culture, art and history, so this value influences them and their own worldview. According to sociologists' opinions, in that play maladjustment (M. Douglas, 1970, p. 23) and of readjustment (M. Douglas, 1970, p. 6) of origin. This sequence can be a rise of new social process interpretation. Also, it happens as social disturbance. The grid-group in the Dome Cathedral is not homogeneous; there are a lot of people who have the material view on this place.

When believers came back to the church, there was not any division of the working place. From this point a human cooperation between two different communities was started. We can describe these relationships as solidarity, because it helps supporting their relationships between the church and the museum. People need to build new relationships in one space and it is needed for further development of the place. What is more, people have one aim - to reconstruct the church.

During the exchange process, a church plays a great role not only because it is a museum, but it has mainly a moral value. When exchanging, the church takes a symbolic state, which can make its status increase and not only as economic object.

Demand of the policy expresses the market economy logic. For people, the market is one of the ways to build the relationships, based on their own requirements.

The Dome Cathedral represents cult place that can give goods for people most of which are symbolic. The society regulates commodity consumption.

The commoditization work depending on the historical disposition in regional and culture regulate the limit until that object can be commoditized. In communization process, culture construction value takes a major role. The Dome Cathedral changes under the influence of the two groups. They expanded its function economically. Social institution has influences on the Dome Cathedral that creates the similar process in the two groups making them reaching a mutual agreement. We see some restrictions in the borders of the groups.

The church as a commodity is important by that consumption that creates virtual production as our history. In the Dome Cathedral, people can see difference between rural and state. Church as a consumption is important to a consumer, for consumer is capable of creating virtual production as history. In the process of creating virtual production, it was divided into the consumption of art, historical value and spiritual one. Regulation of using goods between the elite and a consumer provides their interest to it in the society. The church as part of culture illustrates the example of a cultural product commodify rather well and becomes part of economics. In our society, there is an interest in our past and from that we can make a consumption. In our society, there is an interest to art, worship and history. All this forms our interest in cultural value. We can see technological advance. Regarding fashionable commodity, at first we are interested in how it looks and only after that what the price is. We see how a symbol was formed. After that, we can see a church view in the postcards and posters. That created predisposition for church as a market place. There are two different groups, existing in the Dome Cathedral. They exist in two different dimensions. We see the similar process in the two groups before they became grid-groups and reached an agreement between each other. In symbols, they create one code, used for purpose.

On the one hand, the place with large historical value creates meaning for music concerts and museum, on the other hand, this church was accepted as a market place. In the society, there is an emphasis on cultural and social meaning of that place. We see how the society commoditized the production and it means, “that changes in the social role of objects of display (themselves based on control over materials of prime value) illuminate long-term shifts in value and demand.” (A. Appadurai, 2010, p. 35) The

church as cult object has the meaning and now owing to social needs, this object is transformed into the new one. The meaning of value changes according to cultural value and trade. The elite regulates culture and boundaries by means of which consumption can be changed.

The regulation of the consumption is made by these criteria: “ (1) restriction, either by price or by law, to elites;(2) complexity of acquisition which may or may not be a function of not a real “scarcity” 3) semiotic virtuosity, that is a capacity to signal fairly complex social message (as do pepper in cuisine, silk in dress, jewels in adornment and relics in worship); (4) specialized knowledge as a prerequisite for their “ appropriate ” consumption, that is regulated by fashion and (5) a high degree of linkage of their consumption to body, person and personality.” (A. Appadurai, p. 38).

In the classification of commodities, we can take it as a luxury commodity. The understanding of commodity is various, because a broad spectrum is included from aesthetic to museum and church. The standardization is one of the ways to become a commodity. If we look at the church as a museum, we will find the certificate that confirms its identity as a museum. The standards became one of the steps to make the church commercially successful. The standards create the museum, because these criteria are required to take this status and financial support follows accordingly. These standards are sustaining by the society and regulating the church economic function until it can be a sacred place or an economic part. The standards create one level of the restriction code in the grid-group to make exchange easier inside the group including the communication as well. Standards give the common value to both the groups that make them convert in one grid-group. These standards are put in local context that people use in their daily communication. In the Dome Cathedral, there is a two-side influence on museum workers and believers, because it creates two dimensions in one place.

The exchange is one of the most important process of the commoditization and it is one of the universal developing things in the social life of people and in the grid-group. The exchange ability is a special expression of exchanging system. It helps expanding and stabilizing the work of this process in the social life. “A commodity is a thing that has use value and that can be exchanged in a discrete transaction for a counterpart, the very fact of exchange indication that the counterpart has, in the

immediate context, an equivalent value.” (A.Appadurai, 2010,p. 68). The saleability, being unnecessary for exchange, is the equivalent to value of other things. This process we can describe as a transaction for reciprocity. The gift in this case was given to evoke similar obligations. In order to be saleable the thing should have some income with a large number of things. The perfect commodity should be changeable for everything and for sale. In such a situation, the Dome Cathedral became responsible for social groups in their communication. The exchange process makes this place more responsible for police decision. The close proximity with two communities create their special linguistic code and attitude to each other. The exchange process shows the situation stabilization in the grid group that means that they came to compromise in their work. Also, it stabilized linguistic code and developed it in market way. Another part that stabilize between two groups is service they provide for each other.

The believers and the Dome Cathedral should both take care of the church. The cooperation gives more possibilities to work in the market and it is easier to exchange information. ”Anthropologists, then have critiqued the narrow view of property and established its inadequacy even for the societies in which this reflects a dominant ‘folk view’.” (James G.Carrier,2005, p. 111) Using property in the city became a synonym of social relations. The two groups work in the territory of the church. It means that they should be in contact with each other every day. The Dome Cathedral became a property of the two groups, working there. The agreement influences the property, they have. Due to activity of the two groups, it became a more social place with important economic aspect. The Dome Cathedral transformed into social centre making it more popular. In this place we see how people’s activity influences the church perception. It depends on the relations of the two groups inside the building because only they define their future relations by interaction through the church. That means that the grid-group can put two different meanings in one place creating many variations of the place interpretation. Through those symbols people interact with the place, it regulates their own rights in the Dome Cathedral. By agreement, they have common property that makes them form a strong bond because of deepening their work. On the one hand, we see how the museum workers and believers create their hierarchy through the object. To work with each other they need to incorporate the new values for each other.

The grid-group bound forms the material interest in the Dome Cathedral. That makes connection among the members of the social groups. Also, it makes them

studying to manage the Dome Cathedral. The grid-group exchange of service inside. They build their relationships on market basis. They are interested in social relations because it creates solidarity which is important in their work. The believers and museum workers manage their time, service and territory in order not to disturb each other, but they can cooperate with each other if they need help. They have alienation of their own property and rights in the Dome Cathedral. “Communities may be embedded one within another, overlap and differ in importance, duration, interests and internal structure. Their borders may be firm or porous.” (James G. Carrier, 2005, 95). The first aspect of that in our case is that people have to work in one place. They have historical predisposition to create that situation. People use a performance to create connection between each other creating formal relationships.

The economic interests make a peace pact inside the Dome Cathedral. It helps creating their relationships inside the groups. Also, economic values put a new meaning in the church and for them it is easier to communicate with each other. Help in service sphere is the biggest motivation to break the boundaries between two communities. It forms economic boundary in which for them it is not profitable to be in conflict with each other. In such a community, there are people who are responsible for communication of both the sides.

The property is a relationship of a thing and a human, (Carrier, 2005, p. 111) but in the Dome Cathedral we see relationships between the two-groups and the venue. In the Dome Cathedral, we see the “estate of administration” from two different social groups: church and museum.

The cooperation for one purpose – using and developing the venue making them working with solidarity. In the church and museum there are programmes for families; they are rituals, excursions and ceremonies. Believers sometimes use help from the museum guides when they arrange excursions. It creates first social connections making the two different communities reach a compromise. All groups have the strict rules regulated by their own rules. In the Dome Cathedral this regulatory mechanism became an agreement. All their rights and duties are written. Most of the rules we can see in guide behaviour, when the group can come and make their own job. We see their relationship as an exchange of service in the Dome Cathedral. Their relationship was based on economic profit.

Carrier defines the community as follows: ...“By community I mean small groups, such as households, bands or tribal organisations, but also imagined groupings that may never meet yet hold some interests in common. Communities may be embedded one within another, overlap, and differ in importance, duration, interests and internal structure. Their borders may be firm or porous.” (James G.Carrier,2005, p. 95) One purpose which is important for social and economic cooperation makes different kinds of people unite and they must show solidarity in their daily work. If all community has a special ceremony or event that making them stronger inside. Here in the Dome Cathedral we see a solidarity of work between the two groups of people. This solidarity we can see in their help in the work and division of the space. The two communities help each other and this help was a support owing their economic interest.

We see that church takes two functions in one place: economic and cultural making this place interesting. With economic benefit, it can bring enlightenment for the masses. This cooperation started because people were interested in their past and most important thing that people have is free time. In the city the Dome Cathedral became a house of culture. It has large historical supposition. This place was developed due to economic activity it profiles and helps playing an important role in the city centre. Also, this supposition gave a great meaning for cooperation as a cultural object. This community needs to find its own niche in the society in order to create demand and division by interest inside the Dome Cathedral. This community by its own cooperation provides the “culture of the mass”. The economic aspect became a most important aspect because it makes them developing in a new way and finding new financial sources, meaning the two communities reach other level of the work. They create culture for money. There are two collective bodies that work successfully and involve other people from time to time if it is needed for their help. The Dome Cathedral has the collective bodies that are divide by interests, but at the same time.

2. METHODOLOGY

In this chapter I will discuss the methods which were used during my work. For my research I used the participant observation to illustrate the occurrences in the Dome Cathedral and Museum of Riga's History and Navigation. Additionally in this chapter I will also discuss the problem I have faced during my research and the ethics aspect.

2.1. Research informants and the research process

I use the participant observation in my work to show people's culture in the Dome Cathedral and Museum of Riga's History and Navigation. It helps me to understand how they interact during their work and how they use space for their social needs. That shows their data during the interview we had from people's opinions and knowledge about their interaction with others while during observation we see live interaction with people and space.

It was not the tourist season when I made my field notes. Some introductions were mainly based on observation. I watched how visitors went to the church and museum, how they went from one place to other and how the museum workers and church employees reacted to this. The more I noticed about exhibitions, or better to say about memorabilia. During my research I have to understand how two communities involved in each other's lives.

Most of the time I spent alone watching the exhibitions and compared the information about exhibition items with interviews. In the practical part, I obtain more information from my observation when interacting.

Another method, which I have used in my research, is a semi-structured interview. During my work in the field, I had conversations and semi-structured interviews with the museum workers and believers. The semi –structured interview was the same for all people to understand their common aspects and differences between the two organizations. I asked their viewpoints about the development the Dome Cathedral and Museum of Riga's History and Navigation and what viewpoints they have on their cooperation and development, how they see this possibility. The goals that I achieved in these interviews - to know the community and its interaction in which sphere people interact and in which they do not interact, how they support each other.

Informal conversations were also a part of the research. During one of my interviews with the museum workers I also talked informally to the informants to learn more about peoples' opinions. As they said, they did not have much information and they did not want to give me the false information. They asked me not to use the tape recorder. From informal conversation, I got useful information about the church and museum interaction. This conversation appears accidentally during interview concerning a real help to the Dome Cathedral. I asked the museum workers about it and they gave me some information about their help daily.

In terms of ethics in my research, I asked people if they would like to see their names in my research. The reason why I ask people about anonymity is that people worry that their words can be interpreted differently, or they do not want to see their names in the official document. They may have many reasons for that. Most of them agreed to give their real names.

When I appeared in the museum for the first time I introduced myself to people and explained reasons for me to be here. Some people already knew me because I have a course of guides here and there are people who saw me for the first time. In my research you can find a question about the names I used during the interviews, which I used for people who saw me for the first time. Opinion changed about their names in research and what they want is not to use their names for they said, "I asked the specific questions on which they could not answer properly."

During my interview in the church, people agreed to give their own names, motivating that they had no reasons to hide something. I had conversation one by one with the church workers in their administration room. I have the key informant in the museum who gave me advice whom I can talk to in the church at first; it was Paris Elder and Priest. They gave me a lot of information about their cooperation with the museum and its future development. Other persons, I asked about their cooperation and participation regarding that, were a helper of the priest and Riga Cathedral Renovation manager. They gave me information about their daily work, how they frequently work with Museum of Riga's History and Navigation. The Renovation Manager interested me in the reconstruction aspect how their work influences the museum and help during renovation period.

As I have mentioned I begin my research from the museum, where I first met with Public Relations Specialist. There was one main person who is responsible for public relations and she could tell me about the museum development with other organizations. Also, she mentioned about the museum work with the church. One more person who helped me conduct interviews was the secretary, who told me about celebrations during the year and exhibitions in the museum. I have an interview with guide who works there and the person who works in Maintenance Part. At the beginning there were interviews but after I got information and created a few different questions, I came back once more.

I should admit that we do not have to interact with each other one by one as it was in the church. We all have the conversation during interviews and I think it creates collective answers and opinions, but not individual thoughts about understanding of borders and their communication with the Dome Cathedral. When I came back to them again, we had the conversation and I could get more information about their cooperation with the church in the daily lives. The situation when they can help each other and their personal attitude to the church.

Table 1. Dome Cathedral informants

Name, Surname	Age	Date of the interview	Duration of interview
Elijs Godiņš	40	14.12.2016	32:39
Uģis Upītis	42	16.12.2016	23:14
Kaspars Upītis	36	16.12.2016	1:14:30
Sandis Ratnieks	30	05.01.2017	30:51
Silvija Zaķe	43	12.01.2017	2:36

Table 2. Museum of Riga History and Navigation informants

Name, Surname	Age	Date of the interview	Duration of interview
Ingrīda Lukašēviča	32	16.011.2016	0:45
Lauma Laucence	27	16.011.2016	0:20
Aiga Bruža	31	16.011.2016	0:25
Vitauts Godmanis	30	16.011.2016	0:15
Alvita Inčukalna	26	16.011.2016	0:25

2.2. Ethical considerations

Ethics is an important aspect in anthropology, because the researcher works with people who have a different level of access to information. They get information from different sources and they do not want to give misinformation so sometimes they ask not to mention their names. The sources we get information from about anthropology ethics belongs to the American Anthropological Association, which creates ethical code for all anthropologists. When I arrived in my research field for the first time I introduced them with my research work and anthropology as a science and my purpose visiting the museum and church. Before I started my work in the church and museum, I had asked for permission to do it in administration. It was important that people knew what I was going to do there and that I do not have any bad intentions. Also, I asked permission to use a voice recorder and informed them about the aim I would use their interviews for; I asked their permission to use their real names, and they were able change their names, but leaving such parameters as age and gender not anonimized. I informed them that, all the information given would be saved and written on the voice recorder. They could change their names, if they had some reasons not to use them on the voice recorder.

I should mention that I have a guide course in the Museum of Riga's History and Navigation. Some of the people I knew already and I interviewed them too, but there were people who saw me for the first time. My personal acquaintance with some of the people gave me broader insight in the research questions I was interested in. Moreover,

they gave me advice who I could ask in museum to get more information and with whom I can begin. These people became the key informants from whom I was able to obtain extensive information.

When I conducted interviews in the museum, there where lot of people there, they listen to each other and sometimes they copy information from their staff members. In the church I interviewed people one by one allowing me to get more information and people feeling themselves free in the museum. In the museum there was a problem to get information because there were a lot of staff members who had different pieces of information and they do not want to give it because of misinformation. The problem was solved and they could express an opinion about each situation and not as true information.

3. ANALYSIS AND DISCUSSION

In this chapter, I have analysed the data I got from the interviews at the Museum of Riga's History and Navigation and the Dome Cathedral. The analysis was based on the data collected in the context of reconstruction of the Museum of Riga's History and Navigation. I had the opportunity to conduct the interviews with the representatives of Public relations department. It is an important thing to understand different people in the Dome Cathedral who deal with different activities from admitting the context of the paper.

To understand the structure of my research I should explain the question, which was I used for that. This question can be divided in two groups. The question is about the life of the church and museum. How they develop as a museum, church, and spheres in which they can help each other. I have two key persons from which I get a lot of information, which helps me correcting my questions. Another aspect I am interested in the research is space and how they see their borders of the group and how they use it in everyday life.

It is necessary to understand how the two different communities can cooperate or they can be independent and do not influence each other. As I have written in the introduction, I am interested in their cooperation, but also, I would like to know whether the two communities exist autonomously, or they need to have links. I am interested in the territorial and social aspects of the Dome Cathedral. I would like to be convinced that they could cooperate and at the same time live independently. We can find the grid in words between the two organizations which oppose their work in one complex. We see it in words which they use for that.

3.1. Symbolic organization of space

Inside the grid -group there are two different meanings of one place. They call the Dome Cathedral with different words in the meaning of aspect of place. The grid-group uses key words that are typical to their own group. The believers call the Dome Cathedral as "Cathedral".

“In principle, we do not call the church as the cathedral. The cathedral is something more than a church. Cathedral is a main Lutheran Church, main temple of God, so we all call it with the word Cathedral, I mean that church can be both a museum and a concert hall, because we do concerts, but overall they occur because we like music, and through music people search for the way to God. It is the same museum we have a value, which we serve, but it also involves not all because the case involves important about themselves, but because it is important in some context with this one spiritual life. And the church so that all the rituals say that is the church designed as the historic museum was as consisting in part to the Cathedral.”

Kaspars Upītis

Here we see the linguistic classification of the place where believers work and their place on weekday's activity. For them the church is inseparable from museum, concert hall and cult place. By linguistic code, they determine the meaning in one symbol and give the classification to it that can describe function of the Dome Cathedral. It solves a specific problem in the communication between the two groups. For believers, all the three categories (church, music hall, museum) became one symbol that we can describe as “Cathedral”. By that definition, they illustrate the borders of their social group in the Dome Cathedral. The definition of the “Cathedral” became “transmitters of culture, which are generated in social relations and which, by their selections and emphases, exercise a constraining effect on social behaviour”. (M. Douglas, 1970, p. 23) For them, church museum and music venue take one space, one bordered territory to develop their culture. On the one hand, it shows habitus of the group which we can see in a language. It shows their identification in the Dome Cathedral. The meaning is determined in their words and their understanding of the territory and its function. This creates believers' identity in the group, which exists in the Dome Cathedral. It becomes a part of the grid from other groups in their daily lives.

In the Dome Cathedral, there is an opinion of the Museum of the History of Riga and Navigation about that place and it can be different. If in the believers group we see homogeneous opinion about the church, two main opinions exist in the museum.

“- And how do you consider the Church as Communion is more a museum, concert hall, historic object or a church?”

- In fact, it seems to me that it is more a cultural centre where concerts, parties are held and a historic monument as well. Whereas the church at least.”

Lauma Lauciniece

“- For me, church will always be a church.”

Ingrida Lukaševica

The museum workers give the classification of this place and divide it into two symbols: museum and church. They divide it into sacral place and museum where they work. The opinion about the Dome Cathedral as a museum depends on the development of church functions. When the church became more modern it became less a cult place. It starts to include more social functions which are similar to work of the Museum of the History of Riga and Navigation. Another opinion about it is that church always will be a church which depends on upbringing. People from childhood know that such a place is a church and they can be believers, but still they have borders between their working place and sacral place. Also, church keeps its primary functions. On the other hand, linguistic words show the structure of social relationships, with these words they show borders between their place of inhabitation. People put their own symbols in the speech code but they give interpretation that characteristic to their own social group. They create dimension by words and it influence on their physical perception of the borders.

In my analytical part speech is important as it is part of symbols and social order. The Dome Cathedral as a church is a very symbolic place and people use everyday speech to describe the borders between the museum and church and sometimes it is hard for them. Some museum workers use those words when “the speakers do not accept or necessarily know one another’s fundamental assumptions” (M. Douglas, 1970,p. 24). People place emphasis on an important aspect for their own group. This makes the grid between them. In their lives, definition of church and Cathedral became their coding information of the place, which showed territorial aspect too.

They create symbols of the group that solves the problem abstractedly when they solve it by themselves. The museum and church have abstracted work where they should work and elaborate their own speech code. Hierarchy and role of the group in the Dome Cathedral organize the society. The grid-group has its own language, which is strongly

ritualize and creates boundaries between inside and outside the word. What is more they incorporated their own meaning of the words.

Important part in control is speech code inside the group, which they use for themselves and use in order to communicate with each other. The speech code between the two communities became unstructured and was used by people to show their own personal forms of the relations. People use semantic description of the place where they work and two dimensions are created. One of them is a symbolic system. The symbolic system requires the social order, which people can change and manipulate according to their social needs. Order is required for communication between people in the organization. One of the symbols needs the definition to be given in the context of organization.

On the other hand, symbols show demarcation. We see the main idea that was originated from childhood in symbols, which cannot be separated from the definition. People take a scope in coherence in their own system of symbols that creates a grid.

The Dome Cathedral is a large structure where there is organic solidarity. It became a large organization with many functions, performed beyond its primary meaning. In the Dome Cathedral and in the Museum of Riga's History and Navigation there are many people of different specializations. Sometimes the church needs help from the Museum of Riga's History and Navigation. One example of organic solidarity is that the church gets help from the museum thanks to guides work. There are no guides as staff members in the church. In the Dome Cathedral, there is a viewpoint that they give the possibility to earn money in their territory. They have income sense of social pattern. One of these factors influences common territory. Owing to this factor, to they work closer with each other.

In the Dome Cathedral and Museum of Riga's History and Navigation there are ties between place and identity in the group. The place tie with professions that make people classified themselves to group which they belong. It determines their status and place. In fact, they can call themselves believers, but that shows their distance in the place from cult place and their work place despite the fact that they are close located to each other, museum, and church it is one ensemble.

In the museum, exists an event when employees invite the priest to the presentation. It depends on the topic of exhibition. When the museum holds new exhibitions, related to the church, a priest always visits exhibitions. His personality plays a role of live symbol of the church. The invitation of the priest to visit some exhibitions symbolizes museum workers' loyalty to the church. Moreover, they have common history of the development. Historical predisposition plays an important role where the museum and church was one complex.

The exhibition is one way to communicate with the museum and church symbolically. The exhibition expresses symbolic value that was based on historical heritage. This symbol was based on their common past and as the museum workers say, the Dome Cathedral is inseparable from the Museum of Riga's History and Navigation. This is one way to regulate communication between the two organizations. Also, it brings them the new experience to communicate with each other. This symbol expresses relevance to social order. (M. Douglas, 1970, p.40). This shows its own structure of the order and the understanding of this place and the order in the Dome Cathedral. The museum workers always mention church because as they have said they "cannot talk about the museum and exhibition without mentioning church". The church and museum create touristic landscape from their ensemble making them both close to museum function but it doesn't mean them taking full functions of each other.

This action would become symbolic if a priest were in the museum for example on Special Day or he came here as a guest of presentation. The invitation became a special form that illustrates human belonging to the Dome Cathedral. Their relationship has a strong ritualization form. On the one hand, we see formal behaviour in the museum; on the other hand, we see symbolic behaviour in the church. The symbols are part of the communication and one of them is interaction. Therefore, these symbols show human respect.

The priest becomes one of the coherent symbol of the society. He became part of the past and future. In the context of the society, we see part of ritualism in that performance. It is one way of communication between the two different organizations in one place. On the one hand, they live on their own in one place, but on the other hand, they need to communicate officially. These public rituals were needed to organize the society. "Such non-verbal symbols are capable of creating a structure of meanings in

which individuals can relate to one another and realize their own ultimate purposes.”
(M. Douglas, 1970, p.53)

Another important event when people should cooperate in the Dome Cathedral is “The museum night”. The museum workers and church ones consider that they are neighbours, and they have good relationships with each other, so they are convinced that they should continue to work together. One more aspect that greatly unites people is their exhibitions. The museum workers can take some items for their exhibitions from the believers if they fit in with exhibition topics. The museum workers can deposit exhibits from the church under the agreement. The museum takes “Christian ritual dishes” mainly for its exhibitions. The museum can take something from the believers if they are holding a new exhibition and it is suitable for a new topic.

By means of ritual, we can take great event as the “Museum Night” or big celebrations in which both the organizations of the church and museum take part. The event such as “Museum night” can be envisaged as a symbolic act of communication between the two different organizations in their common work. One territory makes people cooperate and go on acquiescence. They create expositions in common territory. The cross-way belongs to the museum, but the garden belongs to the church that makes people work together because this territory is inspirable.

The work of church and museum lead them to economic relationship where they became closer to organization, which gave their service to each other. Mainly it influences on their daily help and rent of the rooms. One of economic resources for museum and church. For church, it is important because they have only one place for worship the main and administration room. The commoditization process help people elaborate space, which they never use for that purpose as a “ritual” room.

The museum and church are orientated to the social interests, to the people who are interested in history and people who are interested mainly in music. Both the organizations attract people reclaiming their productions and events. As a potential place that accumulated bibliography of things helps to create museum atmospheres. It gave commercial value for all things in the Dome Cathedral complex. That help exchanges things in the Dome Cathedral and Museum or Riga’s History and Navigation. They develop the group of different interests and create meetings for them. It helps

supporting social network and is interesting for young and old people and it helps maintaining a positive value.

The communization process uses “bibliography of things” to create value and make equal values between the museum and church which helps to use church space for social needs. The restriction of sacred and commercial divided into time line when on strict territory allowing us to think that in the Dome Cathedral there are no real borders between the museum and church.

In one respect, commoditization create the singular values in the church and museum that brake strict understanding borders between the church and museum. It makes the Dome Cathedral and Museum of Riga’s History and Navigation by homogenies object. They create one tourist landscape with equal values with which they can share money with people. The solidarity in their relationship take a big role because in economic process it creates a great support and helps in advertisement. When people go to the museum, they see postcards, photos of the church, which interest them in the church place and the same thing happen to the church.

In the museum and church, there was a process of non-commodity value. By itself, process of communization depends on people’s needs in our case from church and museum workers, who create value and it writes the “bibliography” of things. The Dome Cathedral was re-individualised and given the new values that was easy to use for exchange in the museum and church. This process is needed when believers come back to the church and start to elaborate the space for their social needs. Even more, it helps them developing not only commercial part with the church, but also social networks, which was needed for normal organization function of both.

Each grid-group has restriction for the place where they work and it creates new dimensions for the place, which people can interpret by new. In our case that space people use for their social needs if, for example in the church there is a time when believers can walk freely and when the visitors can go to the church for tickets helping dividing the place functions. Another side of that situation where is Museum of Riga’s History and Navigation location always stay as the museum while the church take more functions. In one respect, the museum located in historical part in the church and thanks to place identity it continues to carry out its historical function, while church location

was transformed for believers. The reorganization of the church space makes it more commercial.

It forms a spatial relationship in the group. By that easier form solidarity in small organization. In the museum and church, there are people who prefer unstructured privacy in their social relationship. It means that they see each other and have some informal relationships. These two organizations create relative speech and behaviour code that restrict their functions and territory in one place. They have special people, who are responsible for communication aside from their organizations. When people use a restriction code in ritual, it means that they know each other. They can influence its development. "The restricted code is used economically to convey information and to sustain a particular social form." (M. Douglas, 1970, p.59). By that form of communication, they sustain their meanings. It helps them spreading information inside the group. Also, it means that the organizations create self-control. On the other hand, it is a system of control by decoding information.

As a large structure the Dome Cathedral and Museum of Riga's History and Navigation covers people who always communicate with other organization. It is people they need to communicate with the most. For the priest the most frequently met people are from the museum administration and household administration. They contact people in order to solve their own problems and achieve their aims. Despite that fact they can communicate with other workers.

The grid-group has the restriction place in the Dome Cathedral. One of the factors is an agreement between the church and museum and another factor is the usage of the place they have for their social needs. All this aspect coherence in the system of communication that is valued for each group. The third power in that organization takes control of these organizations. In the industrial society we see one of variable controls over organizations; it is speech and techniques of control. One aspect of people's control in one place is face-to-face relations when people meet and discuss their problems or needs.

In some situations, people get help from other organizations because organic solidarity can do this in the industrial society. In the Dome Cathedral, there exist two organizations which work in their own sphere and from time to time they help each other, but they can work with other social institutions according to the needs of their

own sphere. In the Dome Cathedral there are two kinds of hierarchy of church, museum. They regulate their work by bureaucracy. The Dome Cathedral is a large structure controlled by the two organizations and sometimes they find help in other organizations such as LLC “Parvalde” which is in church service. Bureaucracy start to regulate work and take part in ritual of their relationship. They cannot work face to face in modern society but part of rituals was performed by other organizations.

The agreement between the church and museum became one part of social control that regulates it in the society. It restricts people’s communication, but it maintains order in-group behaviour. Another aspect of this situation is that agreement contacts world daily in which the two groups of people interact. (with speech, ritual, behaviour). “Third, that certain consistencies hold between the coding of the medium and the character of the control system” (M. Douglas, 1970, p.60). In the Dome Cathedral a major aspect of control is territorial and boundaries which people see for themselves are also huge. It becomes the main control aspect and it can restrict their behaviour. They have an official place that belongs to them because it is written in the agreement, including place used for their social needs.

We see this situation as a product of social relations. Pressure from outside influences the grid making reinforcement system in other order. In the grid-group there are counter-pressures of a third power - the keeper of property. They have counter-pressures between themselves too. It touches upon mainly reconstruction process and presentation of the new exhibitions. They also create pressure on each other to achieve their purpose. The Dome Cathedral is a public grid where groups should contact each other. It means that social changes and dynamic process are constant between them, changing their own structure. The groups go to distribution of their power and coherence of their symbolic meaning. It creates a specific system of control where they assume responsibility for place between the groups. In the Dome Cathedral, there is a system of rights and duties, which is regulated under the agreement in the church. We can say that rights and duties became a social order. The bureaucratic system influences these two groups and it works as ritualization system, which maintains order in the society. It brings some stability to the grid-group. They have their own place for cooperation in the Dome Cathedral. In their organization, there are people, who are responsible for work with other groups. They begin their business with pre-arranged code.

The Museum of Riga's History and Navigation develops outside too. The museum gets help from other museums. They share ideas with other European museums and consider them for their expositions. Sometimes, they need to use a garden in crossway that belongs to the Dome Cathedral. Sometimes for performance of representative other museums, they need help from the Dome Cathedral where they do organ and music concerts and part of their museum's collection that belongs to the church. The cooperation with other museums makes them deal with the church more closely. Most of all it concerns museum exhibition items. The museum advertises the church and it works for both sides.

The Dome Cathedral cooperates with other churches and other organizations, which work with the organizations of reconstruction developing it not only as the church. The most public work of the Dome Cathedral is work of holding concerts. The museum workers study the history of the Dome Cathedral. It favours the reconstruction of the place and development of the museum. The staff of the Dome Cathedral work with the European Regional Developing Fund for reconstruction. It supports cultural heritage and it helps develop the historic monument which is highly significant to people. In addition, the European Regional Developing Fund organizes concerts and tries to save the organ of Dome.

The organist is staff member of the Dome Cathedral. The Latvian Philharmonic cooperates with the church concerning playing the organ. It brings the benefit for the church as well. In the church, acts of worship take place every year, the museum opens and during Special Days, people can listen to the classical organ music. The organist plays the organ to attract people. It might interest people, who prefer listening to the classical music. Moreover, the organist works with believers because they need professionals.

The space in the Dome Cathedral take a special part of each group because by architecture it influences on the Museum of Riga's History and Navigation. The cross-way is the most interesting place in the church and the museum ensemble. They both influence exposition in the cross-way that makes that place transitional. For most of the museum workers this place became a space without borders, or how they say - they have income border. As the church workers say, they rent cross-way because it allows "a flock" to enter the church at its rear. As in church was the cross-way belongs to the

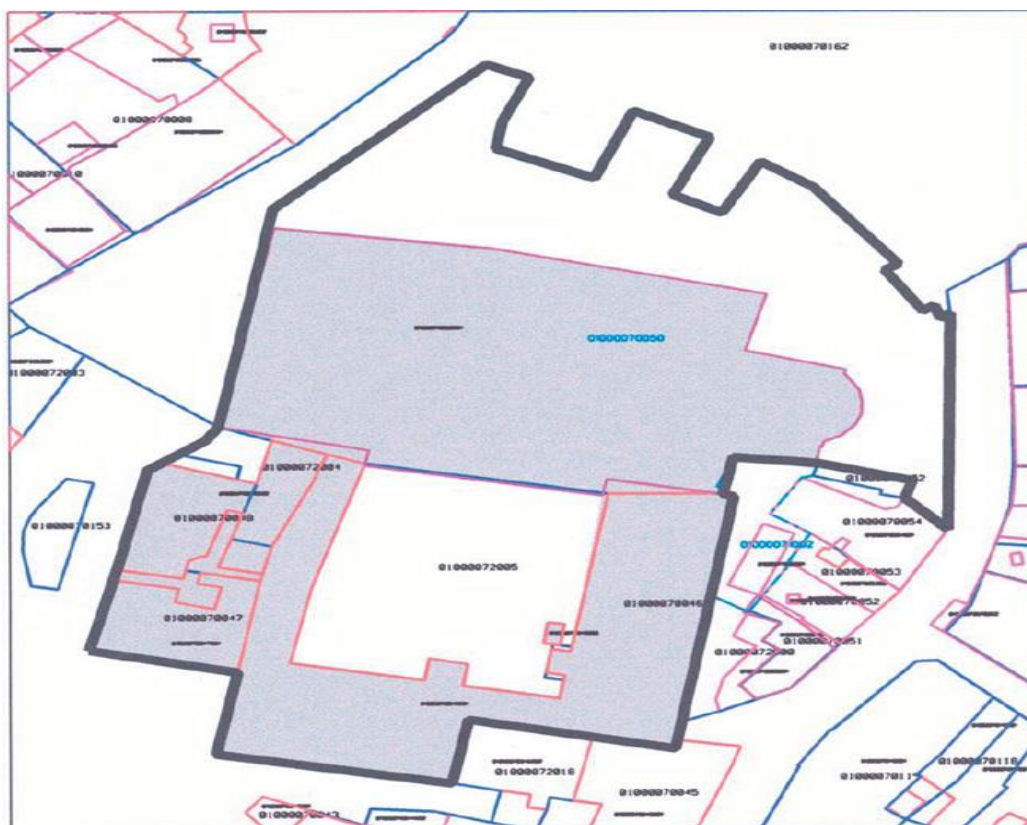
church but here they should rent it to create comfort for themselves and continue to cooperate with the Museum of Riga's History and Navigation. From one part they create the hybrid culture which is closed to commercial product after they have reconsider the values of things in the church and its space and give it other meanings which make them homogenize all in the church complex. The hybridization of the culture that the museum emphasis on historical and art things in the museum and the church emphasizes on spiritual values, which can give all these things and that it includes them all.

The museum and church develop not only inside but also they are in contact with other organizations and share ideas conducting them to change their place and communicate in future. It makes them develop the space and reorganize it for their future social needs. Also, it creates more functions them primary functions of the church and museum.

3.2. The Dome Cathedral borders

We see the ensemble of the museum and the Dome Cathedral and the Museum of Riga's History and Navigation here (Table 3). It is one complex that was divided into the two main parts: the museum and the church. Under the agreement it is officially written that the monastery ensemble has a cultural and historical value. That has already defined the church and museum as a historical object that has many categories and understanding of the borders between the two organizations. That picture was taken from the agreement with the Museum of Riga's History and Navigation. Under the agreement, they take a garden and part of the historical place used for administrative function.

Table 3. Dome cathedral borders



A small garden inside the crossway church was rented out to the museum. Both organizations use it for their own purpose mainly as a tourist object and for their own exhibitions. The monastery creates an ensemble with cross-way making it hard to be divided into the real borders and borders which exist in human minds. They use crossway for their own needs despite the fact that it belongs to the museum. As they say, it is normal that the church crossway is part of the church, but owing to of historical predisposition it was given to the museum. For their own needs they use the library, which belongs to the museum. From the cellar and the first floor, we see a boundary clearly drawn but in public space, there are no clear boundaries that people use. Many workers say that people do not see boundaries at all. We see symbiotic interdependence between two moods in our case it is the museum and the church. In some places it is strictly visible in borders and in public spaces which are opened. In some places it stays invisible and it creates the feeling of open boundaries and people can create their own interpretation of the boundaries. The experience of space boundary perception formed by generations of workers in the museum and church. In other words, it created borders in human perception, which are not real. Their understanding of the territory in which they are located depends on people's habits and their actions became a part of little

performance in which they create visual borders and especially it is seen in the church territory and public space.

CONCLUSIONS

In conclusion, we can say that, the aspect of cooperation is based on the group of solidarity. People find help from each other in their daily problems, if they need some consultation or advice they can get it from each group, it depends on the aspect they are interested in and which service they can give to each other. They have a lot of specializations both in the Dome Cathedral and in the Museum of Riga's History and Navigation in which they are interested and close territory to each other makes for specialists more available and it is even more that they are neighbours, and they would like to continue developing their cooperation. Their cooperation creates inside economy, based on service; they can give to each other rent place. The main part in their economic relationship because there is a lot of space the church and museum need for their social needs. That makes them cooperate because they have historical predisposition for that and they are tied to their place in which they work. As the result of their activity inside the church and museum, there is the complex of the Dome Cathedral, which influences by commoditization process. Most of that depend more on rent, which they give mainly each other. The commoditization process helps showing other aspects of the Dome Cathedral as the museum and music venue allowing interaction with other social institutions and developing not only in spiritual path as a cult place. Their attachment to working place creates their identity because of the emphasis of the function on their professions making them divided into the group. The territory creates their identity that influences the environment they have and forming the group in the Dome Cathedral.

The commodity became a product of the solidarity in the two groups thanks to their own work. The communization process is part of their influence on the territory and their co-work income. During this time both groups need to communicate and they can get help for each other during working process. These questions include mainly consultations, guide tour, organization of concerts and exhibitions, helping to reinforce their relationships. Agreement is another aspect in that question because it regulates their relationships. The crossway was divided into two, despite the fact that it is a single ensemble. Under the agreement some parts belonging to the church now belong to museum and museum need to go on acquiescence to museum. Not to break their work they create strong solidarity and good relationship in each group. The exhibitions play a great role in their relationship as a grid-group because it takes many spaces in the

church and museum and by historical predisposition; the church became a tourist landscape with exhibitions. The main example of that is cross-way which exists between the museum and church and create hybrid culture inside. The borders started to break in the church and museum and people cannot define where they begin or end, some people call this a common territory. From one hand, the church continues to rent cross-way because it is needed for their daily work and it is easier to use it as a way for believers but it belongs to the museum.

We see that the museum and church are close to their functions and it creates the equality of all values in the museum and church. They lost their monetary value but during commoditization process, they became commercial product, based on hybrid culture, which can be used as market. The church and the museum are resources of moral value, culture and historical heritage in which people are interested. Developing and organizing events as a “Museum Night” and all others make people interested in their history and give some positive value. In some way Dome Cathedral became a house of culture in which people can spend their own free time. This place divides visitors according to their interest and it creates groups in the church and museum.

The aspect of their separation can be seen more in linguistic code when they speak about place in which they find themselves. Despite the fact that the Dome Cathedral is an ensemble, the borders between the two groups can be provisory. In their linguistic code, there is an emphasis on territorial division and their perception of the place, which more depends on their worldviews. The symbols influences on their perception that was incorporated during their upbringing making them classifying their working place and creates division of the groups. Another process in separation is communization process dividing the Dome Cathedral into the two organizations. It breaks the traditions inside territorial boundaries and functions in the church.

Another aspect that influences the relationship of the Dome Cathedral and Museum of Riga’s History and Navigation is commoditization of the place. The more = two organizations develop the better they use space in the church. Sometimes they go to the territory of each other. They use space for their events and see profit form that situation. One more aspect of commoditization depends on their activities and elaboration of that space that makes it more rational and their agreement on that question as well.

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Appendix 1

Jautājumi Doma baznīcā

- 1) Vai Jums ir kopēja teritorija ar muzeju?
- 2) Kur ir Doma katedrāles un muzeja robeža?
- 3) Kā Jūs to dalāt?
- 4) Kur atrodas Rīgas vēstures un kuģniecības muzeja teritorija?
- 5) Vai varam to apskatīt?
- 6) Vai Jūs izīrējiet telpas Rīgas vēstures un kuģniecības muzejā?
- 7) Vai Jums bieži nākas sadarboties ar Rīgas vēstures un kuģniecības muzeju?
- 8) Kādos pasākumos?
- 9) Kādu telpu daļu Doma katedrāle dala ar Rīgas vēstures un kuģniecības muzeju?
- 10) Vai Jums ir kopējas administratīvās telpas, kur var atrasties gan Rīgas vēstures un kuģniecības muzeja strādnieki, gan baznīcas darbinieki?
- 11) Vai saņemat palīdzību no muzeja?
Jā / nē Kādu?
- 15) Vai Jums palīdzēja Rīgas vēstures un kuģniecības muzejs, kad Jūs tikko parādījāties šeit?
- 16) Kuru telpu Jūs izmantojāt, kad parādījāties šeit pirmoreiz?
- 17) Kur telpas ir reģistrētas oficiāli, bet kā ir faktiski?
- 18) Ar kādam personām Jums visbiežāk sanāk komunicēt Rīgas vēstures un kuģniecības muzejā? (administrācija, gidi, sakaru nodaļu darbinieki)
- 19) Vai muzejs pieaicina garīdznieku uz svinīgiem pasākumiem?
- 20) Kāda veida pakalpojumus piedāvā Rīgas vēstures un kuģniecības muzejs Doma katedrālei?
- 21) Vai Jūs pieaicināt speciālistus no Rīgas vēstures un kuģniecības muzeja, veicot rekonstrukcijas?
- 22) Vai Jūs pieaicināt speciālistus no Rīgas vēstures un kuģniecības muzeja, ja Jums ir vajadzīga konsultācija?
- 23) Vai Jūs pieaicināt gidus no Rīgas vēstures un kuģniecības muzeja?

- 24) Vai cilvēki nāk Doma katedrālē no muzeja svinīgu pasākumu laikā?
- 25) Vai Jums ir kopēja ekspozīcija kopā ar Rīgas vēstures un kuģniecības muzeju?
- 26) Vai ir tādi priekšmeti, kurus Jūs aizdodat uz laiku muzejam, un otrādi?
- 27) Vai Jūs plānojat sadarboties ar muzeju turpmāk? Jā/Nē. Kādā virzienā?
- 28) Pirms Doma katedrāle atguva baznīcas funkcijas, nebija sadalījuma starp ticīgajiem un muzeju. Kas tieši Jums ir Doma baznīca?

28.1 Baznīca

28.2 Muzejs

28.3 Koncertzāle

28.4 Katedrālē

28.5 Kāpēc Jūs tā domājat?

- 29) Vai Jums nācās sadarboties ar citām organizācijām rekonstrukciju laikā?
- 30) Vai Jums nācās sadarboties ar citām organizācijām muzeja rekonstrukciju laikā?
- 31) Kā Jūs redzat Jūsu baznīcas attīstību tālāk?

31.1 Sadarbība ar Rīgas vēstures un kuģniecības muzejā Doma katedrālei.

31.2 Sadarbība ar citām organizācijām.

31.3 Sadarbība ar ES fondiem.

31.4 Pie sadarbības ar jebkādiem fondiem, vai Doma katedrāle iegūst kādu statusu?

31.5 Kā sadarbība ar citām organizācijām ietekmē Doma katedrāles attīstību, vai tā saņem vairāk iespēju? Citas idejas?

32) Jūsu mājaslapā minēts, ka Jūs sadarbojaties ar oficiālām iestādēm Latvijā rekonstrukciju veikšanai, vai tas palīdzēja uzlabot Doma katedrāles stāvokli?

32.3 Vai tas organizācijas izvirzīja jebkādas prasības sadarbībai?

33) 2005 g. tika paziņots, ka kompānija SIA "Merks" veica objekta novērtēšanu un restaurāciju. Kā kompānija novērtēja Doma katedrāles stāvokli?

- 34) Vai Jums ir iekonservētie objekti? Tādi objekti, kuri atrodas uz kopīgas teritorijas ar Rīgas vēstures un kuģniecības muzeju?
- 35) Kā Jūs remontējat kopēju teritoriju? (krustu ceļu, dārzu, jumtu)
- 36) Vai Jūs pieaicinājat speciālistu ērģeļu rekonstrukcijai?
- 37) Vai Jūs bijāt uz ērģeļmūzikas koncertiem?
- 38) Kad Jūs parādījāties Doma katedrālē, vai baznīcā jau bija savs ērģelnieks vai Jūs izmantojat cita pakalpojumus?
- 40) Vai gruntsūdeņu problēma skāra pašu Rīgas vēstures un kuģniecības muzeju? Un kā ar to tika galā?
- 41) Doma katedrāles rīkote koncerti:
- 41.1 Vai tos vada pati baznīca?
 - 41.2 Vai tos vada citas organizācijas?
- 42) Vai koncertos piedalās apmeklētāji no Latvijas Luterāņu baznīcas?
- 43) Vai Jūs sadarbojoties ar Latvijas Filharmoniju?
- 44) Vai Jūs sadarbojoties ar citiem koriem?
- 45) Vai Jūsu koris uzstājas pielūgsmē?
- 46) Vai Jūsu koris uzstājas dievkalpojumu laikā?
- 47) Vai baznīca ir pienācīgi aprīkota koncertiem?
- 48) Cik ērģelnieki Jums strādā?
- 49) Vai tie ir no Jūsu draudzes?

Appendix 2

Jautājumi muzeja Rīgas vēstures un kuģniecības

- 1) Kā Jūs sauc?
- 2) Cik ilgi Jūs strādājat Doma baznīcā/muzejā?
- 3) Vai Jums ir kopēja teritorija ar muzeju?
- 4) Kur ir Doma katedrāles un muzeja robeža?
- 5) Kā Jūs to dalāt?
- 6) Kur atrodas Rīgas vēstures un kuģniecības muzeja teritorija?
- 7) Vai varam to apskatīt?
- 8) Vai Jums ir kopēja ekspozīcija?
- 9) Vai Jums ir kopējie priekšmeti, kurus Jūs izmantojat savās ekspozīcijās?
- 10) Vai muzejs pieaicina garīdznieku svinīgu pasākumu gadījumā?
- 11) Vai Doma katedrāle pieaicina Jūsu speciālistus konsultācijām?
- 12) Vai Doma katedrāle pieaicina Jūsu gidus?
- 13) Kā jau iepriekš minēts, pirms Doma katedrāle atguva baznīcas funkcijas, nebija sadalījuma starp ticīgajiem un muzeju. Kas tieši Jums ir Doma baznīca?
 - 14.1 Baznīca
 - 14.2 Muzejs
 - 14.3 Koncertzāle
 - 14.4 Kāpēc jūs tā domājat?
- 15) Cik bieži Jums nākas sadarboties ar Doma katedrāli?
 - 15.1 Kādu pasākumu gadījumā?
- 16) Ar kādam personām Jums sanāk sadarboties vairāk?
- 17) Kad Luterāņu Baznīca parādījās Doma katedrālē, vai Rīgas vēstures un kuģniecības muzejs atdeva baznīcai savas telpas?
- 18) Ir kaut kas izmainījies Rīgas vēstures un kuģniecības muzeja darbā pēc tā?
- 19) Kad luterāņu draudze mitinājās Doma baznīcā, vai viņi lūdza Jums palīdzību pirmajā laikā?
- 20) Vai esat saņēmuši palīdzību no Doma baznīcas?

Jā / nē

18.1 Kādu? Zīmējumi, fotogrāfijas?

21) Vai baznīca izīrē muzeja telpas?

Jā / nē

22) Vai ir tādas telpas, kuras pieder muzejam un atrodas baznīcas teritorijā?

23) Vai Jums ir kopēja administratīva telpa, kur var atrasties gan Rīgas vēstures un kuģniecības muzejā strādnieki, gan baznīcas darbinieki?

24) Vai Jums ir apmeklētāji, kas apmeklē baznīcu no muzeja?

25) Vai Jūs apmeklējat ērģeļmūzikas koncertus?

26) Vai plānojat apmeklēt vēl?

27) Kas Rīgas vēstures un kuģniecības muzejā palīdzēja pie ērģeļu rekonstrukcijām?

28) Vai Jums nākas sadarboties ar citām organizācijām?

Jā / nē

28.1 Ar kādam?

28.1 Vai citas organizācijas izvirzīja savas prasības, strādājot ar Jums?

28.2 Kādā virzienā? Apmaiņa ar idejām, finansiāls atbalsts, ekspozīciju maiņa?

28.3 Vai Jūs esat pārņēmuši idejas no citiem muzejiem?

28.4 Vai Jūs vēlaties paplašināt muzeja ekspozīcijas?

29) Vai Jums ir iemīļota ekspozīcija vai priekšmets, ar kuru Jūs strādājat?

30) Vai izstādē "Doma muzejs Rīgā - zinātnes un mākslas templis" eksponēti priekšmeti, kas saistīti ar pašu Doma katedrāli? Kā Jūs plānojat attīstīt šo ideju?

30.1 Vai Doma katedrāle Jums palīdzēja veidot šo ekspozīciju?

31) Vai Jums ir telpas vai priekšmeti, kurus Jums izīrēja baznīca?

32) Vai Jūs īrējat baznīcas telpas?

33) Vai Jums ir savstarpēja kopēja saimniecība ar baznīcu?

34) Vai Jūs sadarbojoties ugunsdrošības jautājumos?

35) Vai Jums ir kopēja teritorija, kuru Jums ir jāapsaimnieko?

36) Vai Jūs strādājat ar ES fondiem?

36.1 Vai sadarbība ir vērsta uz ekspozīciju paplašināšanu?

36.2 Vai tā ir apmaiņa ar idejām?

36.3 Muzejā parādījās jauna kāzu programma. Jūs pieaicināt fotogrāfu vai tas ir Jūsu štata fotogrāfs? Vai Jūs pieaicināt garīdznieku uz kāzām, ja tie ir luterāņi?

Appendix 3

Jautājumi gidiem

- 1) Kā jūs sauc?
- 2) Cik Jums ir gadu?
- 3) Cik ilgi Jūs strādājat Doma baznīcā?
- 4) Vai Jums ir kopēja teritorija ar muzeju?
- 5) Kur ir Doma Katedrāles un muzeja robeža?
- 6) Kā jūs to dalāt?
- 7) Kur atrodas Rīgas vēstures un kuģniecības muzeja teritorija?
- 8) Vai varam to apskatīt?
- 9) Vai Jums ir kopēja ekspozīcija ar Doma katedrāli?

Jā/Nē

- 9.1 Kāda?
- 9.2 Kas izveido šo ekspozīciju?
- 9.3 Jūs plānojat to kaut kad mainīt?
- 10) Kādas tematiskās ekskursijas Jūs vadāt visbiežāk?
- 11) Kā jau iepriekš minēts, pirms Doma katedrāle atguva baznīcas funkcijas, nebija sadalījuma starp ticīgajiem un muzeju. Kas tieši Jums ir Doma baznīca?
 - 11.1 Baznīca
 - 11.2 Muzejs
 - 11.3 Koncertzāle
 - 11.4 Kāpēc jūs tā domājat?
- 12) Jūs vadāt ekskursijas Rīgas vēstures un kuģniecības muzejā vai Doma baznīcā?
 - 13) Vai Jūs organizējat ekskursijas īpaši ticīgajiem?
 - 14) Cik bieži Jūs strādāt ar viņiem?
 - 15) Vai Jūs viņiem piešķiriet atlaides gidu pakalpojumiem?
 - 16) Vai Jūs vadāt tematiskās ekskursijas?
- 12) Kādas ekspozīcijas Jūs rādāt?
- 13) Cik bieži Jūs vadāt ekskursijas Rīgas vēstures un kuģniecības muzejā?
- 14) Cik bieži Jūs vadāt ekskursijas Doma katedrālē?
- 15) Vai Jums ir mīļākas izstādes, kuras Jūs vēlaties parādīt tūristiem?
- 16) Kādām ekspozīcijām Jūs dodat priekšroku?

- 17) Vai ir eksponāti, kurus Jūs velētos attīstīt? Papildināt vai mainīt?
- 18) Vai ekskursijas laikā Jūs pievēršat tūristu uzmanību elementiem Doma baznīcā?
- 19) Kur, Jūsaprāt, ir robeža starp Doma katedrāli un Rīgas vēstures un kuģniecības muzeju?
- 20) Vai Jums ir ekspozīcijas, kuras Jūs gribētu attīstīt? Papildināt vai mainīt?
- 21) Vai ekskursiju laikā Jūs pats/pati pievēršat uzmanību Doma katedrāles elementiem?
- 22) Vai Jūs apmeklējiet ērģelmūzikas koncertus?
- 23) Vai Jūs plānojat tos apmeklēt arī turpmāk?
- 24) Kā Jūs redzat Jūsu sadarbību ar Doma baznīcu?

Bakalaura darbs “Rīgas vēstures un kuģniecības muzeja un Doma baznīcas sadarbība”
izstrādāts LU Humanitāro zinātņu fakultātē.

Ar savu parakstu apliecinu, ka pētījums veikts patstāvīgi, izmantoti tikai tajā norādītie
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