THE IDEOLOGICAL DIRECTION OF THE SOCIETY/INDIVIDUAL IN A SPECIFIC HISTORICAL PERIOD

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Abstract

The paper deals with the issue of cultural landscape, which has tangible as well as spiritual aspect. Ideology and philosophy of the society/individual leaves specific traces in the landscape that can be explored and then analysed retrospectively. The main aim of the paper is to point out that the landscape itself has the ability to accumulate and preserve the spiritual values of society. The study of the landscape may contribute to the reconstruction of the way of thinking of an individual or the whole society in specific historical periods and thus define ideological direction of a certain era. The paper deals with the conflicts of different ideologies in the past and their significance for the future.

Keywords: cultural landscape, spiritual signs, ideology, research

1. Introduction

The paper is based on the idea of Frederic William Maitland: *"The landscape is a magical palimpsest, notebook of history, in which the written words overlap, but can still be deciphered"* [1]. (Palimpsest – a parchment served in the past as an instrument designed to preserve relevant information) Parchment itself was so expensive that after the loss of value of specific information, the upper part was erased and subsequently used for a new inscription. A historian who examines such a document can recognize the number of old data that overlap. In a similar way you can study a landscape in which there are various cultural landscape layers that represent different historical periods [2]. These layers have tangible character but often represent spiritual values of society/individual in the past.

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2. What are the idea and the ideology?

One of the first authors, who studied the issue of ideas, was the Greek philosopher Plato. In his theory of ideas (the word can be translated as a form, shape, type) he presented the view that we recognize specific things in the world through familiar concepts - ideas that are not part of the physical world, but exist in a separate world of ideas [3]. The issue of ideas is also present in the works of other philosophers. In his book 'An Essay Concerning Human Understanding' John Locke defines the term idea as *"whatever is the object of the understanding when a man thinks"* [4] and *"the understanding can get all its ideas from...everyone's own observation and experience"* [4, p. 77]. That argument is inconsistent with René Descartes, who asserted the concept of innate ideas [5]. Current understanding of the term idea is found in the Oxford Dictionary: an idea is a thought or suggestion as to a possible course of action, a mental impression or a purpose [*Oxford dictionaries/Idea,* http://www. oxforddictionaries.com/definition/english/idea, accessed 15.06.2016].

The concept of ideology was applied for the first time by Antoine Destutt de Tracy in the work 'Elements of Ideology', where he referred to a new '*science of ideas', literally an idea-ology.* A different attitude to ideology (with modern form and set in the political background) was introduced by Karl Marx and Frederick Engels in their work 'The German Ideology' (1845, published 1932). It is seen as a "*false consciousness – Marxist term denoting the delusion and mystification that prevents subordinate classes from recognizing the fact of their own exploitation"* [6]. Another definition can be found in the book by Martin Seliger (Politics and Ideology - 1976), where he defined ideology as *"a set of ideas by which men posit, explain and justify the ends and means of organized social action, and specifically political action, irrespective of whether such action aims to preserve, amend, uproot or rebuild a given social order)"* [7]. Karl Mannheim, who was a critic of Marxism, in his work 'Ideology and Utopia: an introduction to the sociology of knowledge', believes *"that opinions, statements, propositions, and systems of ideas are not taken at their face value but are interpreted in the light of the life-situation of the one who expressed them",* which is ruling class that does not allow alternative view and prevents changes in society [8]. Ideology loses its political justification in the second half of the 20th century. Daniel Bell presents his concept in the work 'The End of Ideology' (1960), where he advocates the decentralization of power, political pluralism which was represented by different means of delivering economic growth and material prosperity [9]. In the work 'The End of History and the Last Man' (1989), Francis Fukuyama *"argued that liberal democracy may constitute the end point of mankind´s ideological evolution and the final form of human government and as such constitute the end of history"* [10].

3. The research methodology of cultural landscape emphasising spiritual aspect

Many authors dealing with cultural landscape research focus mainly on geographical, historical, cultural and environmental aspects of the landscape. The issue of land use on the theoretical, methodological and application level is discussed in the works of: Žigrai [11]; Bičík, Jeleček and Štěpánek [12]; Feranec a Oťaheľ [13]; Oťaheľ [14]; Supuka and Pucherová [15]; Holúbek and Petrovič [16]; Chrastina and Lukáč [17]; Jeleček et al [18]; Žabenský and Dubská [19]; Muchová [20].

In the research of the spiritual character of the landscape we can apply methodologies of multitemporal analysis of transects of cultural landscape layers, which come mainly from studying the available literature and other written sources (e.g. archaeological reports), from the analysis of historical and contemporary cartographic, aerial, video and photographic materials and from the terrain research. Information from the research is presented through transects of cultural landscape layers, which are analysed multitemporarily, whereby it is possible to reach a number of conclusions [19]. The very structure of the landscape and its development implies ideological orientation of the society/individual.

4. The material and spiritual features of the landscape

According to Žigrai [11] the cultural landscape features are perceived as their characteristics and specifications, which are the product of continuous and long-term interactions between nature and society/individual. Secondary (human-influenced) and tertiary (planned – e.g. a national park) landscape structure are considered to be a tangible sign of the cultural landscape. Spiritual signs of a landscape are represented mainly by regional identity that best describes individual or collective bond of the man to the place and at the same time the internal cohesion and social solidarity – identification with the landscape and society within a territory.

Spiritual aspect of the landscape is represented by the term *'genius loci'*, which presents the spatial synthesis of material and immaterial natural, socio-cultural, historic, economic and technical values in selected areas of smaller scales, creating a unique, unrepeatable local atmosphere. This is the *'soul'* of the landscape [2, 11, 21].

An example of a transect of a cultural landscape layer in Vojlovica (1939, Serbia) is presented in Figure 1 [22]. It points out that even before World War II Christianity was a representative of ideology of the time for local inhabitants - new churches were built in the centre of the village in the best place (Slovak-German and Hungarian Church).
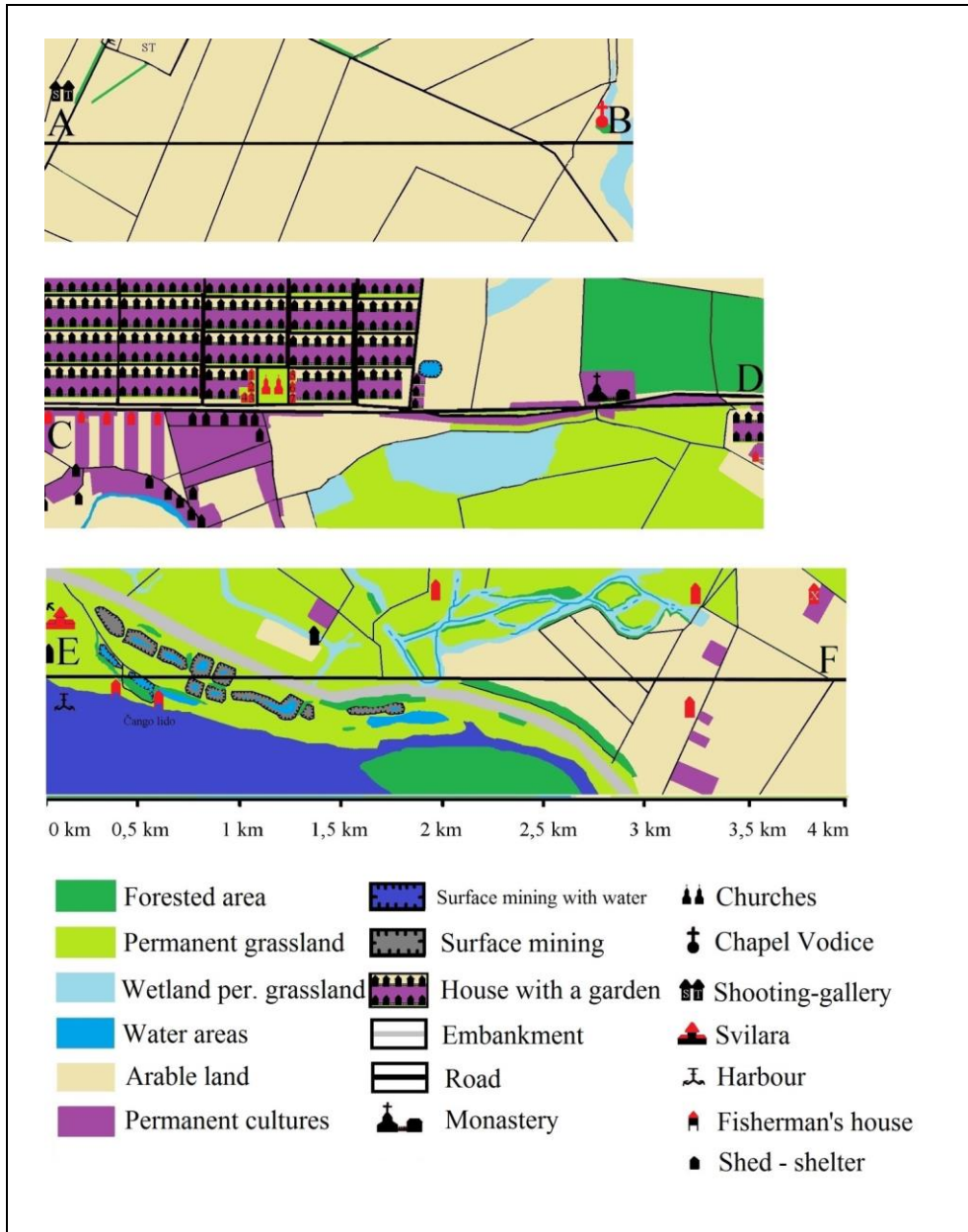
Figure 1. An example of a transect of a cultural landscape layer in Vojlovica (1939, Serbia).

5. Contrast between landscape perception of an individual and landscape perception of a society

The individual may have an inner conflict that reflects his attitude toward the place where he resides in contrast with the region in which he operates. Location - the local landscape is the immediate environment in which an

individual lives. Emotional and mental bond of the person to the landscape is characteristic for this area [2, 23]. This bond is expressed by symbiotic coexistence of a man with the landscape. Such a person creates a landscape according to his internal values and opportunities provided by the surrounding environment.

These values may be different from the collective awareness in a society (or region). Spiritual and value attitudes are directly reflected in the structure of the landscape. In the past, it was noticeable in spatial positioning in immediate vicinity of the dwelling – e.g. spacing of trees in the garden. Currently, they are seen particularly in the interiors of apartments and houses.

Man from his place (local landscape) gradually explores a landscape that reflects the spiritual values of the entire society or a smaller area - region. He may or may not identify with these values [21]. An expression of this ideology at the regional level is exemplified by the existence of concentration camps during World War II, which polarized society into 2 groups.

At present there is the ideology of commerce, which in connection with the globalization tendencies operates across regions and has significantly adverse effects on the spiritual values and spiritual attitude of the individual to the place in which he lives.

6. The ideological direction of the society/individual in a specific historical periods (based on the examples identified in the landscape)

With emphasis on the research of a landscape and its structures through a multitemporal analysis of transects of cultural landscape layers [19] it is possible to confirm or to formulate a number of facts about the ideology of various historical periods.

Based on the famous medieval Benedictine saying: '*pray and work*', we can characterize the ideological direction of the Middle Ages. The entire society was founded on the principle of the existence of God whose representative on Earth was the Pope (for the Roman Catholics religion). God was omnipresent and as Creator of the world everything belonged to him. Pope crowned emperors and kings who distributed '*God´s*' land among nobles and they rented it to peasants [24]. Medieval ideology is partly based on the thoughts and ideas of Saint Augustine, who was one of the personalities shaping a Christian philosophy [25].

God and the land were thus two fundamental aspects of medieval society. Material manifestation of faith in God in the Middle Ages were the churches, which were built on elevated places in the early Middle Ages. It was at a time when one larger administrative territory belonged to one parish. Churches were also built on the original pagan places of worship, and they represented the victory of Christianity over the old gods. Another reason was the fact that people were used to worshiping at these places. In the late Middle Ages, the churches were built in the centre of a town or a village. Their position reflects significance of people's relationship with God. Around the church, there were houses of

townsmen or villagers. Around the village there were gardens, grasslands and fields that represent aspects of soil and its importance in society – it was the source of livelihood [26].

The beginning of the modern age (the first half of the 16th century) is in our area associated with the expansion of the Ottoman Empire. In the more southerly parts of Hungary Christianity is confronted with Islam, but these tendencies were manifested minimally on our territory [27]. At this time the Reformation started. Reformation movement and the related new Lutheran Church found broader support on the territory of Slovakia in the 16th and 17th centuries, first in mining towns among German-speaking population and later elsewhere [28]. The Catholic religion is getting into direct confrontation with new ideas of faith interpretation. In response to this movement the Counter-Reformation started and it resulted in the construction of large amounts of chapels, crosses and mainly Calvarias - the construction of which can be described as typical material manifestation of this idea. Lutherans often used Catholic churches, because during feudalism there was a rule: the religion practiced by the lord should be practiced by his vassals as well.

After issuing the Toleration Patent in 1781 the discrimination of Lutherans, Calvinists and Orthodox believers was eliminated on the territory of Slovakia. Material manifestation of this reform is represented by building of meeting-houses and later brick churches without towers and bells [24, p. 335].

In the 17th and 18th century the phenomenon of the industrial revolution starts to influence our territory. In our country it is manifested by the existence of manufactories, e.g. linen-weaver's mansions or lord's farmhouses with agricultural production [29]. A typical feature was the attempt to sell the produced goods with a profit.

There was a confrontation of two ideological systems, i.e. the feudal-Christian with emerging market-oriented idea. Spiritual orientation of a person with an emphasis on the afterlife changes into emotional perception of the present condition of an individual. This change in values and attitudes of the society was one of the causes of the decline of the feudal system, which was terminated in our territory by the abolition of serfdom in 1848 [28, p. 189].

Relationship with God and the land is gradually being replaced by relationship to money. This process was marked by social stagnation of ordinary population, which continued also in the first half of the 20th century. The ideology of feudalism is replaced by the ideology of capitalism.

In the landscape this change is reflected in a large-scale deforestation. Wood represented a source of income and for this reason the territory of Slovakia was greatly deforested after World War II [29, p. 46-50]. The first industrial sites and colonies are created - a grouping of mostly one-room dwellings intended for workers in enterprises. They no longer need land to feed themselves and their families [30, 31]. Interestingly, even in this period the ideology of Christianity remains and is in contrast with capitalism.

Capitalism generates a small group of rich people, contrasting with the more numerous poor strata of the population. This fact and the lack of spiritual ideology of this system could be one of the factors of recurrent ideological changes during the 20th century. The ideology of Nazism can be an example. Among other reasons it was formed on the basis of racial hatred towards the rich Jewish people. Nazism affected our territory only for a short time (especially 1939-1945) and therefore it did not leave significant traces in the landscape, apart from deportation of Jews to concentration camps [24, p. 320].

Economic and social stagnation in the first half of the 20th century supported the dissemination of ideas of socialism, which were more fully manifested in the landscape after World War II. In Slovakia, this ideology was reflected to a smaller extent (in elections in 1946 the Communist Party of Slovakia gained only 30% of the votes, while the Democratic Party gained 62% of the votes [28, p. 266]), but in the context of Czechoslovakia it was enforced also on our territory. A systematic approach to resolving the problems of low agricultural and industrial production associated with the introduction of new cultural innovation (technology and equipment) resulted in formation of surplus, which eventually led to an increase of innovative activities in the landscape. Agricultural and other cooperatives, large industrial areas, new residential structures - housing with panel installations and others are created. The ideology of socialism was demonstrated in the landscape in a large scale. Many places (local landscape) with typical synergy of the individual with the surrounding environment disappear. The landscape is losing its heterogeneity and material yield gives way to spiritual - aesthetic side of a landscape.

The ideology of socialism often clashed with the value system of Christianity. Therefore, political, economic and social pressure on Christian institutions and also on believers themselves is typical in this period. In the landscape it is reflected by considerable restrictions on building new churches and other Christian infrastructure. Memorials, cinemas and national committee buildings are placed in the centre of villages instead of churches.

Abolition of socialism (1989) in our country is reflected with the process of adaptation to capitalism with market economy [28, p. 283]. This process is associated with partial decay - deterioration of the country in the 90s of the 20th century. Reduced activity of the society/individual in the landscape was reflected by succession of forests and the extinction of large factories that failed to stand up to foreign competition.

During this period, the idea of marketing comes to existence and it gradually starts to influence the thinking of the population in a global context. We can consider the '*ideology*' of globalism, which in connection with marketing connects and equalizes the majority of the nations in this world.

In our conditions, this '*ideology*' is reflected in the emergence of new industrial areas, shopping centres - often in the city centre or the spread of retail chains with worldwide operations. Thinking of the society/individual is linked to the need to obtain material goods, while spiritual, community and social needs are retreating. Focus on materialism and tendency to individualism creates an

emotional vacuum that is usually associated with internal restlessness, nervousness and aggressiveness of the individual [32].

The mind set of society (individual) in relation to the landscape is also changing. Socio-economic progress led to a reduced dependence of an individual on the land. The area of man's activity is defined only in the terms of settlement structures or places of recreation. As shown in the transect analysis of cultural landscape layers, man's intervention in the landscape decreases with increasing altitude (in the past the intensity of such intervention was generally higher) [19]. The individual limits his individual area of action (local landscape) to the inner space of the dwelling, and his thinking is influenced by the '*ideology*' of globalism and materialism. Today the well-known Benedictine saying '*pray and work*' takes the new form of '*work and shop*'.

Christianity survives also at this time. Based on the analysis of various map materials, it is possible to conclude that building boom with emphasis on the construction of churches and other Christian infrastructure is typical for the turn of the 20th and 21st centuries. In the context of global trends Christianity is confronted with other religions and ideas [33].

7. Conclusions

As a conclusion it is possible to suggest a number of generalizations that are based on the presented paper:

- The conflict of feudalism and Christianity with the ideology of capitalism formed under the influence of the industrial revolution can be considered to be the biggest conflict of ideologies on our territory. Spiritual relationship with God and the afterlife is being replaced by material relations to secular values.
- Ideological schism is typical for the beginning of modern age. Original inhabitants Christian Catholics are confronted with Islam and with an attempt to reform the Church. This schism is reflected in the landscape by increased construction activities, especially in areas that were not under the rule of the Ottoman Empire. Gradually the Baroque period starts and it is characterized by the extinction of old landscape structures and the subsequent emergence of a new shape of the landscape [34].
- The structure of the country and its individual elements often point at the ideological thinking of an individual and society. For the research it is necessary to distinguish elements in the landscape which were created by the individual as opposed to regional or ideological awareness of whole society.
- The current state of values in society, which are affected by marketing, globalism and materialism, create ideological and spiritual vacuum in the mind of an individual. The loss of ideology, which in the past stemmed mainly from Christian values or ideas of socialism, creates favourable conditions for the spread and domestication of extremist ideologies. There was a similar situation before World War II. These facts are partially

confirmed by the paper of Palitefka [35], who discloses the future of Western civilization in the context of the work of Oswald Spengler. Jurová [36] looks at the subject from the viewpoint of liberal tolerance in the context of values of contemporary society.

- An ideology that represents certain spiritual values is one of the main factors in classification of different historical periods.
- The ideologies analysed in the paper were always in conflict with Christianity, and it is an interesting paradox that the Christian ideology has outlasted all historical periods.

Landscape represents a complex entity that accumulates the elements of tangible and intangible culture. Layers of cultural landscape are being collected during various prehistoric and historic periods and they create certain information code. If we can decipher this code, we can understand not only the material elements of our culture but also its spiritual orientation and direction of the society/individual in a particular period.

Acknowledgement

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