M.A. GEOGRAPHY
SEMESTER II

(REVISED SYLLABUS AS PER NEP 2020)

ADVANCED STUDIES IN HUMAN GEOGRAPHY – II

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Title of the Course – Advanced studies in Human Geography - II							
Year – 1				Semester - II			
Course Type	Course code	Credit Distribution		Credits	Allotted Hours	Allotted Marks		
DSC - 2	GEOG 508	Theory	Practical	04	60	CIE	ESE	Total
		04	00			50	50	100

Course Objectives:

1. To explore the spatial organisation of economy at local, regional, national and international levels and its interconnectedness to grasp the spatial patterns of development and underdevelopment

2. To study the geography of social, cultural and political processes

3. To understand the evolution of human geography and geographical thoughts and its nature and scope

4. to understand the specific dimension of society in terms of race, language, religion, gender and pattern of their distribution

5. to analyse historical, modern processes that shape cultures, politics and society

6. understanding of implications of globalisation as a major force on economy, society and culture

Course Outcomes:

CO 1. The students are expected to become well versed with the complex nature of human societies and develop a holistic understanding.

CO 2. Issue based analysis and problem solving approaches would be learned by the students.

CO 3. Student are expected to develop scientific approach through logical and rational thinking

Unit 1: Modern Geographical Thought   (15 Hours)

1.1 Dualisms in Geographic Studies (physical vs. human, regional vs. systematic, qualitative vs. quantitative, idiographic vs. nomothetic),

1.2 Paradigm Shift-Kuhn's concept, evolution of principal ideas/ perspectives in Geography-Positivism, Radicalism, Behaviouralism, Humanism, Structuralism, Feminism and Postmodernism - Deconstruction

1.3 Welfare Approach - who, what, where and how- territorial social indicators - social justice.

Unit 2: Social and Cultural Geography   **(15 Hours)**

2.1   Evolution and development of Social and cultural Geography – Major Trends and Approaches- Critical Perspective and Associated Theoretical Developments

2.2   Traditional cultural geography – New cultural geography -linguistic and literary studies, Semiotic analysis and 'space' theories - critical social theory

2.3   Emergence and development of early cultural hearth – cultural diffusion, isolation and segregation - Ethnicity - Race, Language, Religion

2.4   Implications of race, religion, language and ethnicity- Contestation, conflicts and negotiations

Unit 3: Gender and Geography   **(15 Hours)**

3.1   Structuring of sexuality and construction of gender identity – Gender binaries - Transgender and LGBTQA+ - role of socio-cultural forces and processes- stigmas and taboos – resultant gendered spaces-Indian examples

3.2   Spatiality of sex ratios – intra-regional and inter-regional – specific examples of India and China -feminization of labor and status of women workers – transgender and economic space

3.3   Gender and human development status – Human rights and legal gender space - Indian context

3.4   Concepts of Gender Audit - Gender budget - Gender mainstreaming

Unit 4 : Spatial Dynamics of Political Processes   **(15 Hours)**

4.1   Concepts and images of territoriality, state, nation and nation- state - colonialism and post-colonial context

4.2   Theoretical perspectives on global political structure- critical analysis of heart land and rim land theories - Relevance of World Systems approach- Core-periphery structure

4.3   Boundary and Frontier concepts- Terrestrial and maritime context- Processes of boundary formation- cultural and ethnic identities.

4.4   Dynamics of electoral politics- Indian context - Globalisation and contemporary geopolitics - Politics of resources – oil resources and West Asia – water Resources and South Asia

Suggested Reading Materials:

1. Adhikari, S. (1992). *Fundamentals of Geographical Thought.* Chaitanya Publishing House

2. Smith, D.M. (1977). *Human geography: a welfare approach.* Edward Arnold.

3. Dikshit, R.D. (2012). *The Art and Science of Geography: Integrated Readings.*PHI learning Private Limited.

4. Harvey, D. (1969). *Explanation in Geography* . Edward Arnold.

5. Johnston, R.J. et.al. (ed.) (1986). *The Dictionary of Human Geography.* Blackwell.

6. Peet, R. (1998). *Modern Geographical Thought*. Blackwell

7. Peet, R. and Thrift, N. (eds.) (2002). *New Models in Geography.* Unwin Hymann.

8. Kitchin R., Thrift, N, (eds.) (2009), The International Encyclopedia of Human Geography, Elsvier.

9. Glassner, M L, De Blij, H, J, Yacher, L. (1980): Systematic Political Geography, John Wiley.

10. Dear J. Michael and Flusty Steven, (eds.) (2002): The Spaces of Post Modernity, Blackwell, Massachusetts.

11. Benko Georges and Strohmayer Ulf, (eds.) (2004): Human Geography- A History for the 21st Century, Arnold, London.

12. Atkinson, D., Jackson, P., Sibley, D. and Washbourne, N. (eds.) (2005), Cultural Geography, A Critical Geography of Key Concepts, Tauris, I.B.

13. Cloke, P., Crang, P., Goodwin, M.,(2004), Envisioning Human Geographies, Arnold.

14. Cloke Paul, Crang Philip and Goodwin Mark, (eds.) (1999): Introducing Human Geographies, Arnold, London.

15. Banerjee-Guha, S. (2004), Space, Society and Geography, Rawat, New Delhi.

16. Banerjee- Guha Swapna: Space, Spatiality, Human Geography and Social Science: Politics of the production of Space, Published in Transaction Institute of Indian Geographers, Vol.33, No.1, Winter 2011, pp 3-22, Pune.

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1

MODERN GEOGRAPHICAL THOUGHT

Unit Structure :

1.1 OBJECTIVES

After going through this chapter, you will be able to understand the following features.

- To understand development of geographical thoughts.
- To understand dualism in geography.
- To critically evaluate Kuhn's concept of perspectives in Geography.
- To understand new paradigms in geography.
- To understand significance of welfare approach in Geography.

1.2 DEVELOPMENT OF GEOGRAPHICAL THOUGHTS

The development of geographical thought is a dynamic process that has evolved over centuries. It reflects human understanding of space, place, and environment. This chapter traces the historical development of geographical thought from ancient to modern times, highlighting key paradigms, thinkers, and methodological shifts.

1. Ancient Geography

Contribution of Greeks in the Field of Geography Eratosthenes, the ancient Greek scholar is called the "father of geography". He was the first one to use the word geography and he also had a smallscale notion of the planet that helped him to determine the circumference of the earth. The Greek scholars provided a framework of concepts and models that guided the western thinking for many centuries. Their period is known as the 'Golden Age of Greece'. The Greeks made tremendous advancements in the fields of geomorphology, climatology and oceanography. Among the ancient Greek scholars Herodotus, Plato, Aristotle, Eratosthenes is the chief ones. Socrates (470/469–399 B.C.E.) is remembered for his teaching methods and for asking thought-provoking questions. Instead of lecturing his students, he asked them difficult questions in order to challenge their underlying assumptions - a method still used in modern day law schools. Because Socrates wrote little about his life or work, much of what we know comes from his student Plato. Plato (428/427–348/347 B.C.E.) studied ethics, virtue, justice, and other ideas relating to human behaviour. Following in Socrates' footsteps, he became a teacher and inspired the work of the next great Greek philosopher, Aristotle. Aristotle (384–322 B.C.E.), while also interested in ethics, studied different sciences like physics, biology, and astronomy. He is often credited with developing the study of logic, as well as the foundation for modern day zoology.

Homer The epics of Homer, especially the Iliad and the Odyssey which contain the episodes of Trojan War (1280 - 1180BC) provide excellent accounts of historical geography of the then known world. Four winds coming from different directions are brilliantly described in his writings. However, Homer had his limitations because he was essentially a poet and not a geographer. Formal study of the subject became pronounced with the works of Thales, Anaximander, Hecataeus, Herodotus, Plato, Aristotle, Erastothenes, and Hipparchus. Thales of Miletus Miletus, a town located near the mouth of the river Menderes, on the eastern side of the Aegean Sea, rose to fame in the 6th and 71h century B.C. with Thales, a brilliant Greek thinker. He was the first Greek genius, philosopher, and traveller concerned with the measurement and location of things on the surface of the earth. He is credited with several basic theorems of geometry.

a) Early Geographical Ideas

Geography as a discipline began with early civilizations, where humans sought to understand their surroundings for survival, trade, and expansion.

Key Contributors:

- **Babylonians (2500 BCE):** Produced some of the earliest maps on clay tablets.

- **Egyptians:** Measured land boundaries and developed early cartographic techniques.

- **Chinese (Shujing, 1000 BCE):** Described territorial divisions and natural features.

b) Greek Contributions:

- **Homer (9th Century BCE):** Described the world as a circular body of water surrounding a central landmass.

- **Herodotus (5th Century BCE):** Provided descriptions of various regions and cultures.

- **Eratosthenes (276-194 BCE):** Coined the term 'geography' and estimated Earth's circumference.

- **Ptolemy (100-170 CE):** Developed a geocentric model and cartographic principles.
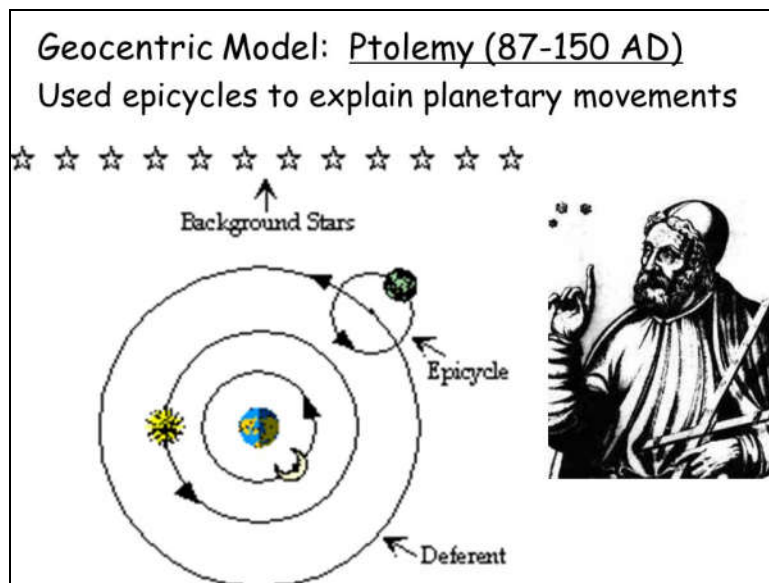

Figure 1: The Geocentric Model of Ptolemy

2. Medieval Geography

a) Geography in the Islamic Golden Age

During the medieval period, Arab geographers preserved and expanded upon Greek and Roman knowledge.

Key Thinkers:

- **Al-Idrisi (1100-1165 CE):** Created detailed world maps.

- **Ibn Battuta (1304-1369 CE):**Traveled extensively and documented his observations.

- **IbnKhaldun (1332-1406 CE):** Discussed human-environment interaction.

Figure 2: Al-Idrisi's Map

b) European Medieval Geography

- Dominated by theological views.

- T-O maps depicted the world as a circular landmass divided into three continents (Asia, Europe, and Africa) with Jerusalem at the center.

- The T is the Mediterranean, dividing the three continents, Asia, Europe and Africa, and the O is the surrounding Ocean. Jerusalem was generally represented in the center of the map. Asia was typically the size of the other two continents combined.

3. Renaissance and Age of Exploration

Geographical exploration holds a very important place in the history of Europe and even in the world history. It was due to these discoveries that the world became a smaller place. By the beginning of the 15th century, big ships were built and the magnetic compass was invented. The Renaissance (14th-17th century) revived classical knowledge and encouraged scientific exploration.

Key Developments:

- **Rediscovery of Ptolemaic maps.**

- **Advances in navigation and cartography.**

- **Explorations by Columbus, Vasco da Gama, and Magellan expanded geographical knowledge.**

4. Modern Geography (17th-19th Century)

4.1 Emergence of Systematic Geography

- **BernhardusVarenius (1622-1650):** Systematized geography into general and special geography.

- **Alexander von Humboldt (1769-1859):** Introduced the concept of environmental determinism.

- **Carl Ritter (1779-1859):** Stressed the interdependence of nature and culture.
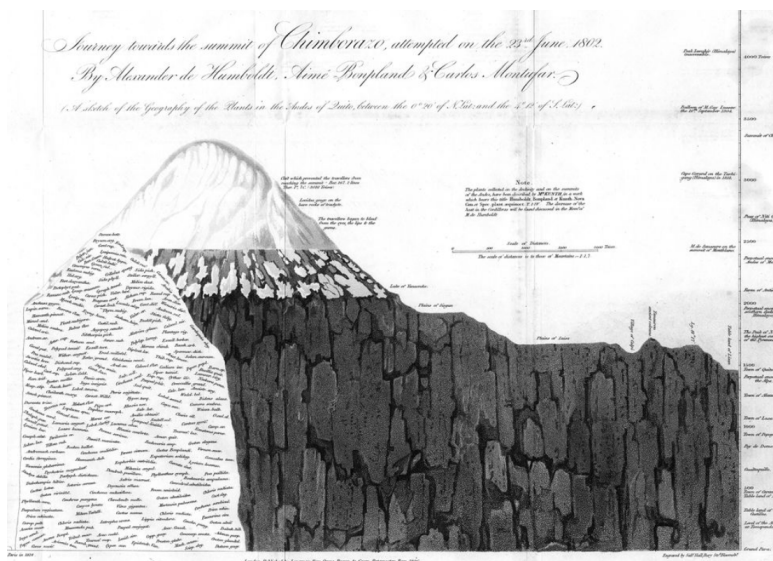
Diagram 3: Humboldt's Nature and Geography Model

5. Contemporary Geographical Thought (20th Century Onwards: Paradigm Shifts

- **Environmental Determinism (Early 20th Century):** Believed that the environment dictates human activity.

- **Possibilism (Mid 20th Century):** Humans adapt and modify their environment.

- **Quantitative Revolution (1950s-1970s):** Application of statistical and mathematical models.

- **Behavioral Geography (1970s):** Focused on human perception and decision-making.

- **Humanistic Geography (1980s):** Emphasized subjective human experiences and place attachment.

- **Postmodernism (Late 20th Century-Present):** Challenges grand narratives and emphasizes diversity.

The development of geographical thought reflects humanity's evolving understanding of the Earth and its processes. From ancient cartography to contemporary spatial analysis, geography continues to integrate technology, culture, and science to address global challenges.

1.3 DUALISM IN GEOGRAPHIC STUDIES

Dichotomy means branching of subject into 2 parts - Dualism also stands for dichotomy. Dualism refers to existence of two contrasting or separate entities alongside. Geography has a legacy of dualism in its content and methodology. Right from classical period Geographers have been dividing subject into 2 parts; Human and physical geography. Over a period of time, several other dichotomies emerged out of which some are General Vs Regional geography, Physical Vs Human geography, Historical Vs Contemporary geography, Deterministic VsPossibilistic geography. Bernhard Varen, aka Verenius introduced the dualism of general (Universal) geography and special (particular) geography, which led to the development of 'systematic' and 'regional' geography. Thus, Varenius was the first scholar who laid the foundation of the dichotomy of systematic vs. regional geography. There are five dichotomies and dualisms in geography: Contemporary vs Historical geography Physical vs Human geography Deterministic approach vspossibilistic approach Regional vs System approach Functional vs formal approach. Some of the significant dualisms in Geography are discussed in subsequent sections of this chapter.

1.3.1 Physical Geographyvs. Human Geography

The physical geography school of thought emphasized the study of geography as a separate entity where the influence of man is neglected.

Physical geography studies the physical features of the earth. Study of landform, climate, vegetation, mountain building, etc, comes under physical geography. The Human geography school of thought emphasized the role of humans, culture, language, society, etc, in geography. Give more importance to man and environment relations. In physical geography, humanly considered passive elements, but in human geography, man is active, passive, or both. The same applied to the environment also; nature can be active, passive, or both. Under this, we study, cultural geography, language, demographic, economic growth and development, model theory related to industry and economy development, social study.

Dualism between physical and human geography is as old as discipline of geography itself. The Greeks were probably the first who stated and started dichotomy of physical and human geography. Hecataeus gave

more emphasis to physical geography. Similarly Eratosthenes and Ptolemy gave more importance to physical geography while Strabo and his disciples were in favour of human geography. The scholars who advocated the growth of physical geography are Hecateous, Kant, Humboldt, Darwin, Davis, penck and L.C. king, where as human geographers such as Herodotus, Ratzel, Miss semple, Huttington, Ritter, Mackinder, Harris, Burges, carl-o-saur and stamp related to study of human geography. VerinuswhoseGeorgraphicalGeneralis published in 1650 was one of the 1st scholar to suggest that the universal and special laws can be framed in geography. The laws of physical geography can be universal, while the special laws can be framed about human society, is related a work of human geography. Verinus was the first geographer who divided the geography into general or universal and special or particular. In the opinion of Verinus, general geography deals with the formulation of universal laws which are common for the physical geography, while the spatial/particular geography providing space for regional geography which is more related to human geography as spatial geography can formulate laws/theories only for particular region as well as for human geography. To understand the depth of dichotomy, we may go into historical development of human geography. Ritter and Ratzel were among early geographers who consider man as an important agent to change existing landscape. Vidal de Lablache opined that main objective of geography to study PAYS(region). Pays are ideal units of study and he argued that regional geography is core of discipline of geography. In USA, human geography received an impetus from idea put forward by Mark Jefferson's central place in the form of primate city concept. The dichotomy of physical and human geography was sharpened in later parts of 19th century and 1st half of 20th century. It was under this influence that department of physical geography and also another department by name human geography in western world and also in Asian countries like India. Still some of the geographers considered the main area of geography as to explain variations in physical attributes of earth surface like landform classi, geomorphology, oceanography, biogeography and climatology in which universal laws can be formulated. In opposition, a substantial majority of geographers both in developing and developed countries take geography as a social science but in general dichotomy of physical and human geography is artificial and in fact they are not in opposition but complimentary to each other.

1.3.2 Regional vs. Systematic Geography

Regional Geography : Hartshorne defines it as the study of all the features of a given region, any two-dimensional area of interest. The first objective is to learn and record the facts of the world within the region, to describe the region's "contents", and therefore describe the region itself. The second objective is to understand the region as an independent entity, as well as a reality within a broader context. Regional geography has often sought an explanation of local idiosyncrasies. Regional geography in the traditional sense seeks to bring together in an aerial setting various matters and it is the study of the geography of regions. Special geography was primarily intended as a description of individual countries and world

regions. It was difficult to establish laws in the special geography where human beings are involved, whose behaviour is always unpredictable. Special geography, nevertheless, helped in the formulation of hypothesis and structured ideas. Systematic (General) Geography: It deals with processes that operate through space, in an attempt to understand and explain them. Most systematic geography is done through "case studies", which in geography are generally regional. But the point is to be studying a phenomenon that is presumed to be universal, to operate identically elsewhere (subject to conditions, of course); any results are meant to be generalizable. Systematic geography certainly makes use of the facts that belong to regional geography and produces its own descriptions. It was concerned with the formulation of general laws, principals and generic concepts. Systematic geography drew inspiration from the existing systematic sciences with a search for universal and generic concepts. In brief, general geography deals with the whole world as a unit. It was, however, mainly restricted to physical geography, which could be understood through natural laws. This dichotomy between 'general' and 'regional' was first raised by Bernhard Varen (also known as Varenius) in the 17th century.

1.3.3 Qualitative (behavioral) vs. Quantitative

In the years immediately following World War II, the American academic community increasingly stressed the value of the physical sciences and mathematics. Conversely, interest in the social sciences, arts, and humanities declined. Accordingly, many geographers believed that in quantitative geography, they had at last found an approach that would eliminate the ambiguity that seemed to obscure the unifying theme of their discipline. So enthusiastic was their embrace of "number crunching," that some less devoted to the cause of quantification began to refer to the new love affair with creating complex formulae in order to explain the nature of the world as the "quantitative revolution." Whereas many geographers decided that total quantification of their research was mandatory, others continued to see value in the time-honored expository tradition. For several decades, the debate raged on. Those in love with quantitative analysis suggested that those who were more qualitative in their approach were not academically viable. Others, less enamored with the manipulation of numbers and somewhat suspicious of the outcomes based solely on the application of mathematical formulae, sometimes suggested that the quantifiers were far more interested in the manipulation of numbers than they were in explaining the nature of places, regions, and geographic phenomena. During the 1970s and 1980s, geographic journals tended to shun publications that were not based on quantitative analysis, and universities tended to avoid hiring geographers who were not at least comfortable with advanced statistical methods. In recent years, however, the debate has waned and geographers seem to have accepted the notion that the discipline is strengthened by its diversity. It seems there is room for quantifiers and qualifiers within the broad boundaries of the discipline after all. It was increasingly realized by the geographers that the models propounded and tested with the help of quantitative techniques, provided poor descriptions of geographic reality and man and environment

relationship. Consequently, progress towards the development of geographical theory was painfully slow and its predictive powers were weak. Theories such as Central Place Theory, based on statistical and mathematical techniques, were found inadequate to explain the spatial organization of society. The economic rationality of decision-making was also criticized as it does not explain the behaviour of floodplain dweller, who does not leave his place despite the risk of flood. It was a psychological turn in human geography which emphasized the role of cognitive (subjective) and decision-making variables as mediating the relationship between environment and spatial behaviour. The axiom of 'economic person' who always tries to maximize his profit was challenged by Wolpert. In an important paper, Wolpert (1964) showed that, for a sample of Swedish farmers, optimal farming practices were not attainable. He concluded that the farmers were not optimizers but, in Simon's term, satisficers. Environmental Perception and Behaviour (after Downs, 1970) The behavioural approach in geography was introduced in the 1960s. Its origin can be traced to the frustration that was widely felt with normative and mechanistic models developed with the help of quantitative techniques. These normative and mechanistic models are mainly based on such unreal behavioural postulates as 'rational economic man' and isotropic earth surface. In normative models, there are always several assumptions, and generally the centre of attention is a set of omniscient (having infinite knowledge) fully rational actors (men) operating freely in a competitive manner on isotropic plane (homogeneous land surface). Behavioural geography banks heavily on 'behaviouralism'. Behaviouralism is an important approach adopted mainly by psychologists and philosophers to analyze the man-environment relationship. The behaviouristic approach is largely inductive, aiming to build general statements out of observations of ongoing processes. The essence of behavioural approach in geography lies in the fact that the way in which people behave is mediated by their understanding of the environment in which they live or by the environment itself with which they are confronted. A Conventional Model of Man-Environment Relationship (after Boulding, 1956) In behavioural geography, an explanation for man-environment problem is founded upon the premise that environmental cognition and behaviour are intimately related. In other words, behavioural approach has taken the view that a deeper understanding of man-environment interaction can be achieved by looking at the various psychological processes through which man comes to know environment in which he lives, and by examining the way in which these processes influence the nature of resultant behaviour. The basic philosophy of behaviouralism may be summed up as under: The behavioural geographer recognizes that man shapes as well as responds to his environment and that man and environment are dynamically interrelated. Man is viewed as a motivated social being, whose decisions and actions are mediated by his cognition of the spatial environment.

1.3.4 Ideographic vs. Nomothetic

The idiographic approach emphasized on the view that all places are unique, and that the task of the geographer is to describe and explain the

differences that exist over the surface of the earth. Nomothetic approach is concerned to find similarities between places and phenomena, and which is a necessary approach in the development of geography. According to some scholars, geography is an idiographic science, while other consider it as a nomothetic science. Kant, Hettner, and Hartshorne considered geography as an idiographic science. He conceived geography as the study of spatial differentiation of phenomena. Nomothetic sciences deals with general laws. Systematic geography or general geography comes under this category. Humboldt, Sauer and many other followers laid stress on systematic geography and the formulation of general laws. James, while discussing the idiographic and nomothetic approach, declared that there is no such thing as a 'real region'. The region exists only on an intellectual concept which is useful for particular purpose. After second world war, the geographers concentrated on theoretical issues and prepared diffusion models, location theory and gravity models as well as geometrical models to explain geographical patterns. This process has passed the take-off stage and it is hoped that new nomothetic (general) laws will be formulated which shall put geography on a sound footing and will bring it greater recognition in sister disciplines. In an inductive approach to research, a researcher begins by collecting data that is relevant to his or her topic of interest. Once a substantial amount of data have been collected, the researcher will then take a breather from data collection, stepping back to get a bird's eye view of her data. At this stage, the researcher looks for patterns in the data, working to develop a theory that could explain those patterns. Thus when researchers take an inductive approach, they start with a set of observations and then they move from those particular experiences to a more general set of propositions about those experiences. In other words, they move from data to theory, or from the specific to the general. Researchers taking a deductive approach take the steps described earlier for inductive research and reverse their order. They start with a social theory that they find compelling and then test its implications with data. That is, they move from a more general level to a more specific one. A deductive approach to research is the one that people typically associate with scientific investigation. The researcher studies what others have done, reads existing theories of whatever phenomenon he or she is studying, and then tests hypotheses that emerge from those theories**.**

1.4   PARADIGM SHIFT-KUHN'S CONCEPT

Geography had to confront many evolutionary and methodological problems. It passed from the descriptive and teleological phase to the quantitative, radical and dialectical materialism stage. Various methodologies have been adopted to give precise and reliable description of places in literary as well as mathematical languages. A natural law is "a generalization of unrestricted range in time and space"; in other words, a generalization with universal validity. Geographical laws are not like the precise laws of the natural sciences. The geographical laws are empirical in nature and therefore cannot be placed in the category of laws of the natural sciences. All the empirical laws, formulated mainly in the social

sciences, are valid for a specific place and specific time and are therefore termed as models, structured ideas of paradigms. Looking at the variation in the nature of laws, Harvey gives the concept of law about the types of models and paradigms that developed in geography during the last one hundred and fifty years. If we begin with the period of Carl Ritter who is considered as one of the founders of modern geographical thought and an advocate of empiricism in the discipline, it may be said that he used inductive method as a framework for his presentation of data and as a means to arrive at some simple empirical generalization. Ritter asserted that all phenomena are spatially distributed according to the plan of God for mankind. The major problem of the teleological philosophy is that such a philosophy cannot be tested empirically and therefore does not qualify as scientific explanation.

Nevertheless, it has the characteristics of a paradigm. Ritter's teleological approach is generally taken to mean that a phenomenon is explained in relation to the purpose it is believed to serve. The 'holistic-synthesis' of organic relationships is strongly related to teleological explanatory models. This approach is reflected in most of the semantic religions and their philosophies. The post - Ritter period was dominated by Darwin who revolutionized the entire philosophy of science and brought a cause and effect approach in explaining spatial distribution of phenomena. It was during this period that geographers and scientists started thinking seriously about the nature of geography, and concentrated on the issue, whether geography can be regarded as a science. Darwin laid the foundation of the deterministic approach in geography. In his opinion, the natural conditions determine the socio cultural development of a society. After Darwin, scientists were looking for the controlling laws of nature and to a considerable extent adopted a nomethetic (general law - making) approach. At this stage, inductive arguments were increasingly replaced by hypothetic deductive methods. Researchers, starting from inductive arrangements of their observations or from intuitive insight, tried to devise for themselves a priori models of the structure of reality. These were used to postulate a set of hypotheses which could be confirmed, corroborated or rejected by testing empirical data through experiment. The theories postulated about the evolution of landforms, normal cycle of erosion, etc. The heartland theory by William Morris Davis and Mackinder fell under this category of geographical models. As a result of these paradigms, geography acquired recognition and respect in the community of sciences. But human geography showed a stunted growth. At this stage, Vidal de La blache and his followers laid stress on possibilism and declared that man is not a passive agent ruled by the forces of nature which play their role and determine man's destiny and shape human society. For this purpose, a large number of micro - level studies were conducted which was a regional approach and thus geography became an 'idiographic' or a 'regional' science. In the terminology of Kuhn, geomorphology and determinism represented the first paradigm phase in geography. Determinism, however, had a short span of life and it was replaced by possibilism and the French School of Regional Geography.

The possibilists developed the approach that to understand a society and its habitat field study is most important. Although possibilism and regional geographical school developed new paradigms and became very popular, these could not remove the deterministic model. Thus, the deterministic explanatory model survived side by side with possibilism. Kuhn has termed this period as 'revolutionary phase'. After the Vidalian tradition, the major concern of geographers became to study regions. George Chabot went to the extent of saying that "regional geography is the centre around which everything converges". Regional geography flourished in France and got diffused in the neighbouring countries. But, later on, this approach also became inadequate to explain the regional personality, and therefore, a period of crisis in the discipline emerged. It brought about quantitative revolution and functional approach in geography. Now geographers began using more models, especially in the field of human geography. Many of them have been strongly pleading for system analysis. From the description given above about the development of geographical paradigms, models, laws and theories, it may be inferred that complete revolutions in geography have not taken place. Numerous schools of thought are marching side by side in search of new paradigms which can help in ascertaining the geographical personality of a region. Geographers are dividing themselves in the category of positivists, pragmatists, phenomenologists, existentialists, idealists, realists and dialectical materialists. This is a crisis phase with revolution which shall lead to new paradigm phase. Kuhn in his postulate advocated that the development of science consists of Pre – paradigm phase, Professionalization, paradigm phase 1, Crisis phase with revolution, Paradigm phase 2, Paradigm phase, Crisis phase with revolution, Paradigm phase 3 and so on. This concept is graphically plotted by Henriksen. It shows that the scientific knowledge progresses and develops like a plateau. There are sudden upheavals and then abrupt rise which is followed by smooth and slow progress. The first phase i.e., the pre – paradigm period is marked by conflicts among several distinct schools which grow around individual scientists. This period is also characterized by a rather indiscriminate collection of data over a very wide field and by a low level specialization. This period is full of communication among various schools of thoughtand with other scientists and laymen. One school of thought does not consider itself to be any more scientific than the other. From the pre – paradigm phase, scientific development marches and centers into professionalization. Professionalization takes place when one of the conflicting schools of thought begins to dominate the others and thus a clear answer to the questions raised is given.

A particular school of thought may dominate because it develops new methods or put questions which come to be regarded as more interesting or significant. New researches are thereby undertaken and research makes progress. Kuhn argues that Mathematics and Astronomy left the pre – paradigm phase in antiquity, whereas in parts of social sciences the transitions may be occurring today. The third phase is a paradigm phase. This phase is characterized by a dominating school of thought, which has, often in quite a short span of time, supplanted others. A paradigm is

established which leads to concentrated research within a clearly distinguishable problem area – an activity described as 'normal science'. After the 'normal science' phase, there occurs stagnation in research which leads to chaos and turmoil. This period may be termed as 'temporary dark phase' in the development of scientific knowledge. This crisis phase with revolution is the starting point for the paradigm phase 2, which in turn, is followed by crisis, revolution and paradigm continues throughout the history of science and helps in the advancement and decline of societies. In this dynamic world, the period of 'normal science' is sooner or later replaced by a crisis phase. This occurs because more and more problems get accumulated which cannot be solved within the framework of the ruling paradigm. Either more observations shake the underlying theory or a new theory is developed which does not accord with the stipulation of the ruling paradigm. The crisis phase is characterized by a reassessment of former observational data, new theoretical thinking and free speculation. This involves basic philosophical debates and a thoroughgoing discussion of methodological questions. The crisis phase ends when it appears either that the old paradigm can solve the critical problems after all, allowing a period of normal science to be resumed, or that no significantly better theory to solve the problems can be developed and thus consequently, research must continue for a further period within the old paradigm. Otherwise the crisis phase ends when a new paradigm attracts a growing number of researchers. In case the crisis phase terminates owing to the acceptance of a new paradigm, it becomes the inaugural point of the revolutionary phase.

This involves a complex break in the continuity of the research, with a comprehensive reconstruction of the theoretical structure of knowledge. The understanding of the truth itself and the scientists' perception of the world can take on a new dimension. The acceptance of the new paradigm gives recognition to the new and younger scientists. The new researchers start competing with the old established scientists. The new scientists generally cannot convince the old scientists soon pass away and their following becomes weak. The exchange of one paradigm for another is not a wholly rational transaction. The new paradigm will generally provide solutions to the problems which the old one found difficult to resolve before. It is seldom possible to argue logically that the new paradigm is better than the old. Kuhn's paradigm gives a very scientific explanation of the growth phases of scientific knowledge. This model, like all the other paradigms, has also its merits and demerits. Kuhn's paradigm has provided an opportunity to the younger research workers to postulate new theories without justifying their researches objectively. Kuhn's theories have had a positive influence on modern science in that they facilitated the acceptance of new theories and frameworks of understanding which may widen our knowledge and perception, but may have negative influence in giving well – organized groups of poorly – qualified people a legitimate entry into research.

1.5 EVOLUTION OF PRINCIPAL IDEAS / PERSPECTIVES IN GEOGRAPHY

The evolution of principal ideas in geography started with early civilizations mapping their known world, progressed through Greek and Roman scholars like Ptolemy and Strabo establishing foundational concepts, then saw significant developments with the ideas of environmental determinism and regional geography, later transitioning to quantitative approaches, and finally incorporating critical perspectives like humanism and political ecology to study complex human-environment interactions today; key figures include Alexander von Humboldt, Carl Ritter, Vidal de la Blache, and David Harvey.

Key Stages in the Evolution of Geographical Thought:

- **Early Civilizations (Ancient Egypt, Mesopotamia):**

Basic mapping and observation of local environments, primarily for practical purposes like agriculture and navigation.

- **Greek and Roman Period (Ptolemy, Strabo):**

Development of the concept of latitude and longitude, detailed descriptions of known regions, and the idea of a spherical Earth.

- **Medieval Period:**

Primarily focused on mapmaking and navigation, with limited theoretical development due to the dominance of religious thought.

- **Early Modern Period (Age of Exploration):**

Increased geographical knowledge through exploration and discovery of new lands, leading to more accurate maps and descriptions of diverse regions.

- **19th Century (Humboldt, Ritter):**

Birth of modern geography with the concept of "landscape" and the study of interrelationships between natural phenomena, emphasizing the holistic approach to understanding regions.

- **Environmental Determinism:**

A dominant theory in the late 19th century, suggesting that the environment strongly shapes human societies and cultures.

- **Regional Geography (Vidal de la Blache):**

Focus on the unique characteristics of a region, considering the complex interaction between humans and their environment.

- **Quantitative Revolution (Mid-20th Century):**

Adoption of statistical methods and spatial analysis to study geographical patterns, aiming for a more scientific approach.

- **Critical Geography (Late 20th Century):**

Examination of power relations and social inequalities in geographical patterns, including feminist geography, political ecology, and postcolonial geography.

Important Concepts in Modern Geography:

- **Place:** The unique characteristics of a location, including cultural and social aspects.

- **Space:** The abstract concept of distance and spatial relationships between places.

- **Scale:** The level of analysis, ranging from local to global.

- **Landscape:** The visible features of a region, including both natural and human elements.

- **Human-Environment Interaction:** The complex relationship between human societies and their surrounding environment.

1.6   POSITIVISM

The origin of positivism as a well-established philosophy can be accredited to French philosopher August Comte in the 1830s. Positivism as a philosophy was mainly initiated as a polemical instrument against the romantic and speculative tradition that prevailed prior to the French Revolution. Its main purpose was to distinguish science from metaphysics and religion. Thus, positivism may be precisely described as a philosophical movement that emphasized on science and scientific method as the only source of knowledge and, which stood in sharp contrast to religion and metaphysics.

There was a great deal of efforts in the latter half of the 19th century to develop the discipline of geography as a nomothetic science. This was largely the impact of the Darwinian tradition that invigorated the scientists to search for the governing laws of nature and in the same tune, the social scientists to explore the laws determining social arrangements.

 The hypothetic-deductive approach of study that was especially characteristic of the natural sciences, replaced the inductive methods in the social sciences. Thus there was an effort to accommodate social sciences within the framework of positivism. It must be pointed out here that the geographical developments that took place in the 1950s and 1960s were mainly committed to logical positivism. The researchers sought to develop a priori models about reality for which they devised a set of hypotheses that were to be authenticated, validated or discarded through testing of

empirical data. Once verified, they were validated as laws until their eventual refutation through further research. The logical positivists conceived that some order persisted in the objective world that needed to be explored and discovered through scientific investigation—- spatial patterns of variation in geography—-that could not be manipulated by the observer. Geography soon became 'positivist-led.' The hypothetic-deductive approach led the discipline particularly human geography to develop as a model building and theoretical science since it dealt with phenomena that were familiar with reality both spatially and temporally.

During the 1950s and 1960s, the essence and purpose of Anglo-American geography witnessed a drastic transformation with the replacement of the idiographic approach that focused on areal differentiation with the adoption of the nomothetic methods that sought to explore models of spatial structure. This change was initiated by Schaefer with his critique of Kant's exceptionalist views that placed history and geography as exceptional and different from the other systematic sciences. Schaefer put forward his 'spatial organization paradigm' and conceived geography as a spatial and social science primarily concerned with the formulation of laws that governed the spatial distribution of any phenomenon as they were found on the earth's surface. Hence, Schaefer set off a sort of 'revolution' in geography that was basically 'theoretical and quantitative' in nature. This revolution in geography sought to provide the discipline a scientific approach with the application of mathematical and statistical methodologies. It largely accepted the tenets of positivism of unified scientific methods acceptable to all the sciences—-natural and human. The quantitative schools undertook to construct models and theoretical structures within which geographical realities were supposed to be incorporated.

A major contribution to the positivist theory was made by David Harvey in his 'Explanation in Geography' (1969). He opined that reality was a set of complex phenomena particularly so far as the relationship between the phenomena were concerned. However, it was possible to decipher such complexities with the aid of system analysis which explored the structure and function of a system. Every system was supposed to have three fundamental aspects—-structure, function and development. The structure of the system was the set of elements it was comprised of and the relationship between them; function was the exchange or the flow between the elements while development meant the changes in the structure and function of the system over time.

Since geography studied the relationship between humans and the environment, systems analysis was supposed to have a wide range of applications especially in human geography. This was because the systems analysis was based on an implicit assumption of positivist philosophy and drew analogies between human societies on one hand and natural phenomena on the other.

This drawing of analogies led to the model and analogue theory that had close connections with positivism. A model was basically a structured

conceptualization of reality that represented particular attributes of reality and, analogue theory was the formal theory related to building of models. A model or an analogue ranged from a structured idea to a hypothesis to a law to a theory. Following the positivist outlook, a model could be used as a guide to validate a set of hypothesis through empirical testing and to establish a theory as it contained some resemblances with the reality. Though model building had been used in many sciences since long back but, its use in geography was of comparatively recent origin and could be attributed to positivism.

1.7 RADICALISM

The radical approach in geography developed in 1970s as a reaction to 'quantitative revolution' and positivism which tried to make geography as a spatial science, with great emphasis on locational analysis. It began as a critique within the contemporary liberal capitalistic society but later coalesced around a belief in the power of Marxian analysis. According to radicalists, inequality is inherent in the capitalist mode of production. Redistribution of income through taxation policies will not solve the problems of poverty, according to Peet, alternative, environment designs, with removal of central bureaucracies and their replacement by anarchistic models of community control are needed, and geographers should work towards their creation. The followers of radical approach in geography mainly concentrated on the issues of great social relevance like, inequality, racism, sexism, crime, delinquency, discrimination against blacks and non-whites, females, exploitation of juveniles and environment resources and the opposition of the Vietnam war in U.S.A. Events of the late 1960s, such as the burning of large cities in the western world, student-unrest, worker-uprising in Paris in 1968, massive anti-Vietnam war protest actions and radical cultural reformation exposed the social and political irrelevance of geography as a spatial science and proved the hollowness of locational analysis.

The origin of radical geography can be traced to the radical geography movement which started in the 1960s in the USA. There were three prominent issues of international concern behind the movement, viz., the Vietnam War, the civil rights movement of the Blacks, and the all-pervasive phenomenon of poverty in urban ghettos which generated social tension. The radicalists put emphasis on the need for a revolution in both theory and practice of geography. Thus, the radical approach is value-based, especially the theory of labour value, as against the supposedly valuefree approaches. Radicalists stress that, with the changing production techniques, the symbiotic relationship between human beings and the environment also changes accordingly (a relationship from which the vital elements of the composition of society arise). Radicalism believes in economic classes and the Subsequent class struggle as the cornerstone of historical materialism. Most of the radicalists have a strong Marxist base and take a holistic view of economics, society and polity.

The main crit1.kmnb vficisms against radicalism are as follows:

(i) Radicalism reduces human beings to a passive existence in the field of historical and structural determinism. Rather than being a product of history, human beings become the creators of history.

(ii) The radicalists are victims of Marxist orthodoxy; thus they stress

1.8 BEHAVIOURALISM

Behaviouralism in geography refers to a theoretical approach that focuses on understanding human spatial behaviour by analysing how individuals perceive and interpret their environment, emphasizing the subjective nature of decision-making rather than purely objective factors, essentially arguing that people act based on their "mental maps" of a place, not just the physical reality; key aspects include the study of individual perceptions, cognitive processes, and how these influence spatial choices and actions within a given environment.

Key points about behaviuoralism in geography:

- **Focus on individual perception:**

Unlike traditional approaches that might treat people as homogenous units, behavioural geography emphasizes how each person's unique understanding and perception of their environment shapes their behaviour.

- **Mental maps:**

A central concept in behavioural geography, "mental maps" represent an individual's subjective understanding of space, including their perception of distances, landmarks, and the relative importance of different locations.

- **Cognitive processes:**

Behavioural geographers study how people process information about their environment, including factors like cultural background, personal experiences, and social norms, which influence their decision-making.

- **Subjective vs objective environment:**

While the "objective" environment may be the physical reality, behavioural geography focuses on the "subjective" environment, which is how an individual perceives and interprets their surroundings.

- **Application areas:**

This approach is often applied to studies on topics like residential location choice, environmental perception, risk assessment, migration patterns, and land use decision-making.

Important concepts related to behavioural geography:

- **Environmental cognition:** The mental processes involved in understanding and interpreting the environment.

- **Place attachment:** The emotional connection people develop with specific places

- **Spatial behaviour:** The way people move through and interact with space

- **Satisficing behaviour:** The tendency to choose a "good enough" option rather than searching for the optimal choice

Criticisms of behavioural geography:

- **Difficulty in quantifying subjective perceptions:** Measuring individual mental maps and cognitive processes can be challenging.

- **Potential for bias:** Researchers' own perceptions may influence how they interpret data related to individual behaviour.

- **Limited applicability to large-scale analysis:**

The focus on individual perceptions may not be easily scalable to study broader spatial patterns.

1.9 HUMANISM

Humanistic geography studies human awareness and human agency, human consciousness and human creativity. It, therefore, deals with the meaning, Value and human significance of life events. It Interprets man-space relationship with the historical approach. Humanism is a subjective approach which aim sat 'Verstehn', i. e., understanding of man in his environment. William Kirk was the first geographer to advocate a humanistic approach in 1951. But it was Yi FuTuan (1976) who postulated humanistic geography. Humanism grew as a criticism against positivism and Quantification in geography. Humanists are no tin favour of reducing space to mere Geometrical concepts of surface as viewed by the positivists. From a humanistic viewpoint, space is inseparable from consciousness of humans who inhabit it.It shifted from its attack on positivism to criticize structuralism and structural Marxism; simultaneously it moves from its association with idealism to develop a more incisive methodology in the field of Geography.

Principles of Humanism

- To study the Spatial Body of knowledge, reflection and substance regarding human experience and human expression.

- It Deals with literary criticism, a esthetics and arthistory.

- It Endeavours to interpret the landscape as a medium of symbolic

meaning. It also widens the traditional definitions of iconography-
Study, Description, Cataloguing and Collective representation of
landscape.

- It Relies on Participant observation. Discussion and logical Conclusion
  rather than quantitative tools.

- Humanists believe in objectification being not as simple an exercise as
  it is assumed to be.

Themes in Humanistic Geography:

A.   Geographical Knowledge:

- Knowledge of Geography is a basic instant for the survival of animals.
  Even non geographers possess a mental map regarding space, location,
  place an resources.

- The Formalization and progress of Humanism during the 1970s may be
  attributed to deep dissatisfaction with the mechanistic modals
  propounded by spatial science that had been vogue during the
  quantitative revolution.

- Due to This reason during, the initial years, both behavioural
  Geography as well as humanistic geography were inseparable in their
  approach.

- But Humanistic Geography soon established itself as a district identity
  because of its emphasis on the "essential subjectivity of both the
  investigator and the investigated".

- Humanism is more than a mere critical Philosophy, rather it is a
  rejection of the' Geometric determinism which views human being as
  always dictated by "universal spatial structures and abstract spatial
  logics".

B. Territory and Place

- Like other animals, humans have a sense of belonging to a place or
  territory. Which they protect for their survival, For example, Hunters
  and food gatherers may not envisage the boundary of a place or
  Territory, Which remains a Network of Paths and Places.

C. Overcrowding and privacy

- Acrowded place often generates psychological stress. However,
  Culture, Social Institutions and infrastructures reduce these stresses.
  Man needs privacy in order to generate his own world, wherehe
  canexercisehis creative abilityinsolitude.

D. Livelihood and Economies:

- Almost all human activities are functional in nature, since they support the social system, to which the human being belongs. People plan Their Economic Activities according to their of knowledge and technology.

E. Religion:

Religion is a universal in stitution. All over the world religious culture seeks coherence and a clearly structured world view. Huminists argued that we should take into consideration the individual human desire for coherence and also how it differs from person to person.

Criticism of humanistic Geography:

1. Critics argued that in huminism it is difficult to draw any conclusion because one can never be sure. whether the right conclusion has been reached.

2. One methodological grounds, it separate physical from human geography. Such dichotomy is harmful.

3. Since huministic geography heavily depends on participants observation. It is difficult to develop theory, abstraction, generalization and spatial geometry.

4. It's depends more on subjecttive than objectivere search.

5. It's puts least emphasis on applied research. The trend is harmful for geography as other discipline are well ahead in this regards.

6. Huministic geography thus not offer any alternative to scientific geography. It i s best seen as a form of criticism.

1.10 STRUCTURALISM

Structuralism in geography refers to a theoretical approach that analyzes geographical phenomena by examining the underlying structures and systems that shape them, focusing on how these structures, often related to power dynamics and social relations, determine human behavior and spatial patterns across different regions, rather than simply looking at individual events or isolated features; key aspects include:

Core Concepts in structural geography:

- **Underlying Structures:**

Structuralists argue that visible geographical patterns are a result of deeper, often hidden structures like economic systems, political power relations, social class, and cultural norms, which influence how people interact with their environment.

- **Interdependence:**

Emphasis is placed on how different elements within a system are interconnected and interdependent, meaning changes in one part can have significant impacts on other parts.

- **Modes of Production:**

A key concept borrowed from Marxist theory, where the way a society produces goods (e.g., capitalism, feudalism) is seen as a fundamental structure influencing spatial patterns of development and inequality.

- **Social Relations of Production:**

The relationships between different social classes within a mode of production are considered crucial in understanding spatial variations.

Key Applications in Geography:

- **World-Systems Analysis:**

Analyzing how core, periphery, and semi-periphery regions within a global capitalist system interact and influence spatial patterns of development and underdevelopment.

- **Political Geography:**

Examining how political power structures shape geographical outcomes like border disputes, state formation, and uneven distribution of resources.

- **Urban Geography:**

Studying how urban spaces are shaped by social class dynamics, land ownership patterns, and access to resources, leading to spatial segregation.

- **Development Geography:**

Analyzing how colonial legacies and global economic structures contribute to uneven development across different regions.

Criticisms of Structuralism:

- **Overemphasis on Structures:**

Critics argue that structuralism can sometimes neglect the agency of individuals and local communities in shaping their environments.

- **Deterministic View:**

The idea that structures completely determine human behavior can be seen as overly deterministic, ignoring the potential for social change and individual action.

Important Structuralist Geographers:

Immanuel Wallerstein developed the world-systems analysis framework, focusing on the global political economy and its impact on spatial patterns. **David Harvey a**pplied Marxist concepts to urban geography, analyzing how capitalism shapes urban landscapes and social inequalities. **Neil Smith f**ocused on the political economy of land use and the role of power relations in shaping urban environments.

1.11 FEMINISM

It is very important to find answers to certain queries before going into a detailed discussion about feminist geography as, the key concept of the discipline may be rooted in it. Several statistics across the globe pose certain questions before us as to why there are lesser number of females in certain parts of the globe as compared to males; why the prevalence of illiteracy is more among females than males; why females in younger age groups tend to be more unemployed than their male counterparts; or why females are most often under-represented in governments and politics. In short, whether in terms of birth, education, economy or politics, opportunities and power are unequal between the sexes. It is this 'inequality' that forms the subject matter of what is known as **'feminism.'** The most important feature of feminism is that it challenges the traditional thinking by connecting issues of production with the issues of reproduction; and the personal with the political.

The feminist theory is essentially based on three assumptions:

• Gender is a social construct that oppresses women more than men.

• These constructs are shaped by patriarchy.

• Women's knowledge about these constructs helps in envisioning a future non-sexist egalitarian society.

To develop a proper understanding of the subject matter of feminist geography, it is necessary first to understand the true meaning of the feminist theory, its development through time, the different schools of thought that emanated within it and how its methods can be used in geography.

THE CONCEPT OF FEMINISM

Feminism as a concept is often misunderstood as an approach with extreme hatred for men and that a feminist is essentially a female. But in reality, there is no biological pre-requisite to be a feminist—males can also be feminists and in fact some are, just the way some women are not. The feminist theory upholds that inequality exists between the sexes. It has four notable features:

• It is intensely interdisciplinary in nature ranging across various disciplines.

- Certain themes are recurrent in it—-reproduction, representation, sexual division of labour.

- It imbibes in it new concepts like sexism which are not only created to address the gaps in existing knowledge but also to describe forms of social discrimination.

- It draws upon women's subjective experience to enrich knowledge.

The idea of 'women' as a distinct social group dates back to the 18th century. The first full political argument for women's rights and individual development was inspired by the French Revolution. At that time, Mary Wollstonecraft described in her 'A Vindication of the Rights of Women' (1792), the psychological and economic damage experienced by women owing to their forced dependence on men and exclusion from the public sphere. Over time, the ideology of feminism has passed through several waves or phases that resulted in the development of its different variants.

The first wave of feminism started with the liberal principles of individual rights and freedom for women. The liberal feminists contrasted the concept of servitude of women that was considered as 'natural' and protested against all forms of subordination that reduced women to adjuncts of their husbands or fathers.

By the 1960s, though the first wave of liberal feminism had achieved its basic goals in Europe, women still suffered from various forms of legal discrimination and were grossly unequal in both economic and political terms. The second wave of feminism thus, that started in Europe towards the end of the 1960s, sought to adopt a socialist and radical standpoint. Since 1970s, many feminists had started questioning the relevance of liberalism as a possible remedy to women's subjugation. Hence, Marxist feminism emerged as a dominant strand of feminist ideology in the 1970s and 1980s.

By this time, another group of feminists were developing their theories asserting that patriarchy, and not class was the oldest form of oppression. They constituted the radical feminists who originally worked within the Marxist set up in which they found that women's issues were treated as trivial.

By the 1990s, there was a deep distrust for any metanarratives or any universal philosophy as Marx's. This was the beginning of the post-modern era. Jean Francois Lyotard's The Post Modern Condition (1984), laid the foundation for post-modern feminism which believed that, women like race, class or ethnicity could not be used cross-culturally to describe the practices of human societies and that it was not a universal category.

EVOLUTION OF FEMINIST GEOGRAPHY

By the 1970s it was increasingly felt that very little attention was being paid to the matter that whether the methods of mainstream research and

theoretical approaches could be applied in feminist studies. Prior to this, it was a widely held notion that women were not capable of political thinking or economic decision-making and, even in academia the discipline of geography was no exception to this. It was realized that since there were very less women academicians in geography, women's issues were not sufficiently studied in it. The preliminary objective was therefore, to make women visible in the field of geographical studies. What followed was a series of articles that attempted to probe the position of and acknowledge the presence of women within geography. One of the pioneering works was 'The Strange Case of the Missing Female Geographer' (1973) by Wilbur Zelinsky.

Drawing inspiration from the development of feminist theory in the social sciences and the welfare, radical and Marxist streams of geography, soon there were works produced by members of several women study groups and professional geographical associations in United States, Canada and Britain. Mention in this regard, may be made of The Women and the Geography Study Group of the Institute of British Geographers (IBG) who presented a series of researches on feminism and geography at the annual meeting of the IBG in 1981. In 1983, they also organized a series of sessions on feminism as a mode of geographical thought and thereafter in 1984, published their landmark work, 'Geography and Gender: An Introduction to Feminist Geography.' In 1982, Janice Monk and Susan Hanson collaborated to produce an outstanding article 'On Not Excluding Half of the Human in Human Geography.' Mazey and Lee's 'Her Space, Her Place (1983) provided one of the best introduction to this emerging branch of geography. Taking recourse to conventional geographical methods, they tried to map the geography of women's rights; status of abortion laws; economic and political participation of women; their differential access to education, income and health services; their daily travel patters as well as long-term migration patterns. In 1984, two important works of feminist geography came forth in United States—a Ph.D. thesis was written in the department of geography at the University of California in Berkeley that was devoted entirely on feminist geography; and, a special edition of the geography journal Antipode (mouthpiece of the radical geographers) was published dealing exclusively with feminist geography. Following their British and American counterparts, a new specialized study group named the Canadian Women and Geography (CWAG) was created within the Canadian Association of Geographers in 1985. All these, greatly inspired the initiation of a multitude of research on women's topics by feminist academics in geography like—urban environment, housing, transportation, women in labour force, access to social services, violence, family structure etc.

By the 1980s, more advanced and theoretically sophisticated works began to be produced in this field. The celebrated article—'A Woman's Place?'—by Doreen Massey and Linda McDowell may be cited as an example. McDowell also published another work titled 'Coming in From the Dark: Feminist Research in Geography' which itself is explanatory about the position of feminist studies in the recent past. Gradually geographical studies were being discussed more and more in feminist

contexts. By this time, feminist geography was quite well-established and some feminist geographers wanted to extend the arena of this discipline beyond the Anglo-American circuit to the developing world as, in Africa, Asia and Latin America.

As the 1990s approached, feminism in geography was strongly grounded. This fact can be substantiated by the launching of a new and exclusive journal on feminism—-Gender, Place and Culture: A Journal of Feminist Geography—in 1994. This journal was totally devoted to issues of feminism, gender, sexuality and so on within geography.

Three interrelated observations stimulated the growth of feminist geography. Firstly was the presumption that the spatial layout is essentially gendered. To elaborate, 'private', 'home', 'suburbs' are always associated with women in the public-private, work-home or city-suburbs relations. Secondly, it was observed that culturally specific notions about gender behaviour are greatly shaped by spatial relations. Women's access to social services is largely determined by her location and associated gender roles. Thirdly, it was found that a person's relationship to the environment is largely a function of gender. For example, the idea of safe and unsafe environment may be different for women and men.

1.12 POST – MODERNISM

Postmodernism as an intellectual movement, implications of whose is widely explored by the scholars across in their own respective disciplines are not unanimous in tracing its chronological origin. Postmodernism loosely defined in terms of an era/historical phase, a new cultural and social system and curiously mere intellectual discourse radically denouncing and challenging the Metanarratives of the modernism.

Some social theorists traced the origin of postmodernism way back in the works of Hegel, Nihilism of Nietzsche, whereas social scientists like Habermas believed that the period of 'Modernism' which started off as the consequence of Enlightenment Project of the eighteenth century, and therefore, present is the advanced age of modernism, postmodernism is still not on the anvil. Lyotard believed that the postmodernism is actually the nascent stage of modernism, leading to a celebrated debate of Habermas and Lyotard, leading to a new and valid skepticism; whether postmodernism is an actual departure from modernism or it's an extended or just one of the many manifestations of modernism itself. The debate continued for long and set paving stone in order to clear the ambiguity associated with post modernism as an intellectual movement where different sets of interpretation are in vogue.

Post modernism has risen to prominence just at a time of peculiar ferment in the social sciences. This ferment has two distinct components: first, a concerted general attack on the legitimacy of social sciences; and second a renaissance in the specific realm of social theory. In the social science in

general, the pervasive atmosphere of economic crisis and cutback has unleashed a new conservatism in academia.

This triggered a pruning and downsizing the tertiary and higher education system in many countries. The hunt for Job oriented, market dictated education system hurt the social sciences the most, which was not oriented to directly impart career building or job securing education to its Graduates, hence they felt the heat as they found themselves in a tight corner. The defensive posture or defense mechanism adopted by these social science disciplines created very interesting and curious impact.

The protectionist barriers not only tried to recover the traditional core of the discipline but also gravitated towards the centre to immune the disciplines from being attacked from the outside. Such kind of effort, intellectual and academic maneuvers, along with convergent or centripetal forces also unleashed centrifugal or divergent forces, the origin of the both being the same source of philosophical conservatism. The conservative converging forces sought to protect and keep intact the basic core of the discipline, riding on the centrifugal and divergent waves and owing to self-created doubt, a section of proponents or the practitioners of the discipline advocated for creating a sub-discipline 'special interest' groups or turn to other related fields of knowledge (disciplines) for recognition and approval. In such tumultuous academic environs, the disciplinary cores (central ideas and basic tenets) tend to dilute.

In contrast to the social sciences, the specific realm of social theory has gained intellectual and academic prominence, simultaneously undergoing a significant and substantial shift in its discourse. Many practitioners across the several disciplines now believe that their core concern lies in the structure and evolution of society over time and space. This 'movement' may have special prominence in human geography and history, the two disciplines with special claims to space and time. But it is also strongly rooted in sociology, some other social sciences, and to a lesser extent in the humanities and some natural sciences.

The various fields of knowledge including the literary criticism as well as social sciences in the last few decades, particularly post the 1960s, have witnessed an unprecedented and significant innovative and critical shift in the intellectual discourse. These subtle changes in the perspectives, coupled with the pronounced renunciation of the Meta narratives of the modernity, mark a certain departure in the specific realms of social critical theory as well as in conventional disciplines ushered in the epoch of Post modernism. However, the loss of confidence in comprehensive theoretical frameworks, challenging the 'rationality', the essential indispensable plate form of the foundation of 'modernity', is a most important intellectual movement of the late twentieth century became the precursor to the advent of postmodernism. Like the other disciplines, the Human Geography also didn't remain unaffected to this intellectual and academically stirring proliferation of postmodernism. Geography a discipline which focuses on the spatial distribution of phenomena or spatial expressions and their representation on the globe also found itself in opposition to the grand

narratives of the very principles upon which the whole edifice of modern episteme and thinking is erected. The core foundations of the modernism were radically questioned and Human Geography, with focus on 'space', was not to be left out and therefore, geography in general also bracketed under 'antifoundationalism' an insignia of the postmodern era.

It would be interesting to note how the Geographers respond to the post modern. Post-1980s saw distinguished and substantial changes in the subject. These changes were both due to responses to internal development within the subject as well as due to the challenge was thrown at it from the outside of the ambit of the subject.

Last decades of the twentieth century saw a growing opposition to the Geographers associated with the positivists and spatial analysis and interpretation of the subject. However, precisely, around the same time disenchantment among the progressive geographers with radical Marxist theorists, who still had strong belief in the grand explanations and scientific analysis, rooted in modernist tradition. These Marxist / radical critical theorists did give the least importance to 'subjectivity', these geographers while furthering the concept of social class and social class struggle tried to universalize it, completely ignoring the context and spatial dimensions/ individual identities.

Such geographers, setting aside the merits of their argument opened the gateway to the post modern debate that seemingly offered alternatives to the structuralism and essentialism of Marxist perspective, through its attention to and valorization of difference in its myriad expressions. The rapid transformation in all realms of the social life also necessitated new conceptual perspective and analytical tools, which expedited the geographical sojourn to post modern epoch.

However, it is now an established fact that geographers are the late comers to the post modern debate, during the 1970s and early 1980s when postmodernism debate was raging through the other disciplines; geography was engulfed by the legacy of Marxist perspectives and post-Marxist critiques of structuralism. It was only after the sneak of post-structuralism in the ambit of Anglo –American geography that prepared the ground for initiation of post modern debate on the subject. The successive Marxists critiques of post modern ideas or even the wholesale rejection of post modern perspective on the part of some Marxist's Geographers – came to be considered, paradoxically enough as the some of the most influential works on Postmodern Geography. David Harvey's 'conditions of post modernity' is a case in point a work that was explicitly anti- postmodern but that came to be considered by many as the foundational text of this new wave of postmodern geography.

The early years of post modern geography were punctuated with a fresh focus on new sets of research questions; one such emerging field was in the field of urban architecture or design, later came to be known as post modern city. Ideally represented through the manifestation of new urban landscape and distinct urban mosaic, the post modern city of Los Angeles

of western United States of America, became the new foci of research in urbanization and urbanism. The curious phenomenon is no longer be seen through the perspective of singular logic encompassing one exclusive definition of the city style; instead 'Post modern urbanism' conceived city as a complex set of socio-spatial identity represented through architectural designs in complete departure from the established norms, standards and engineering technologies representing the modern and post-structural age.

It is not that that the advent of post modernism was thoroughly welcomed with open arms by the geographers into their domain of enquiry, but in general, the post modern turn was accepted with a pinch of salt, where many geographers found its innovation as inspirational and challenging. Post modernism brought with it a number of important consequences for Human Geography. In the name of resistance proponents of post modernism in geography were scorned of and frowned upon by a small section of post structuralist Marxist geographers who saw post modern as a threat and menace to the well-being and identity of the subject itself.

1.13 DECONSTRUCTION

Deconstruction theory in geography involves critically examining the underlying assumptions and power dynamics embedded within geographic representations, like maps, landscapes, and spatial narratives, by highlighting contradictions, silences, and marginalized perspectives to reveal how these representations can reinforce dominant ideologies and obscure certain realities; essentially, "deconstructing" the seemingly neutral portrayal of space to expose its constructed nature.

Key points about deconstruction theory in geography:

- **Focus on binary oppositions:**

Deconstruction often analyzes how geographic concepts are often presented as binary opposites (e.g., developed/developing, urban/rural) and challenges the idea that one side is inherently superior to the other.

- **Power relations in spatial representation:**

This theory emphasizes how power dynamics influence the way space is portrayed, with certain groups or perspectives being privileged over others in maps, descriptions, and narratives.

- **"Reading between the lines":**

Deconstruction encourages a critical analysis of the "silences" within geographic information, examining what is left out or marginalized in the dominant representation of a place.

- **Textuality of space:**

This theory views landscapes and maps as "texts" that can be interpreted and deconstructed to reveal their underlying meanings and constructed nature.

Applications of deconstruction theory in geography:

- **Analyzing maps:**

Deconstructing the scale, projection, and symbolism used in maps to identify biases and power relations embedded in their design.

- **Critiquing environmental discourse:**

Examining how environmental narratives might privilege certain perspectives and ignore the experiences of marginalized communities.

- **Gendered geography:**

Deconstructing how gender roles and inequalities are reflected in spatial patterns and representations.

- **Colonial legacies in geography:**

Analyzing how colonial power dynamics continue to shape geographic understandings of a place.

Key concepts related to deconstruction theory:

- **Différance:**

A term coined by Jacques Derrida, referring to the idea that meaning is always deferred and constantly shifting due to the inherent differences within language.

- **Binary opposition:**

A concept where two opposing ideas are presented as mutually exclusive, often with one side being privileged over the other.

- **Discourse analysis:**

Examining how language and rhetoric are used to produce and reinforce certain understandings of space.

1.14 WELFARE APPROACH IN GEOGRAPHY

The welfare geography approach deals with the issues related to inequality and injustice. The approach grew up as areaction to thequantitative and model-building traditions of the1960s.

In the1970stherewas a majorre direction of human geography to wards social problems, viz., poverty, hunger, crime, racial discrimination, access to health, education, etc. Theissues such as the distribution of the fruits of economic development received attention mainly as a result of dramatic socio-political changes in Eastern Europe and South Africa.

There fore, the basic emphasis of welfare geography is on who gets what, where and how. The 'who' suggests a population of an area under review (acity, regionornation). The 'what' refers to various facilities and

handicaps enjoyed and endured by the population in the form of services, commodities, social relationships, etc. The 'where' refers to the differing living standards in different are as? And 'how' reflects the process by which the observed differences a rise.

For identifying disparity in territorial distribution, developing social indicators is of extreme importance. Such indicators may be as follows: income, employment, housing, education, social orders, social participation, etc. The welfare approach found Neo-classical economics least suitable to explain socialin equality. The Marxian economics provides a useful tool for analysing social problems, because of the inherent tendency of capitalism to create disparity. The second level of explanation deals with the process of how specific elements of a socio-political-economic system operate. D.M. Smith (1977),in his Human Geography: A Welfare Approach first suggested the approach which later merged with other approaches of geography dealing with the issues of inequality. The issues dealt by welfare geography demand an inter disciplinary approach of the highest order. And, in a rapidly changing era of globalisation where the developing South stands deprivedvis-à-vis the advanced North, there has been are newed interest in welfare geography.

Welfare approach in geography was developed against quantitative and location alanalysis. As quantitative and location analysis is similar to the capitalist policy, it created many social and economic problems, and welfare approach is developed to make positive changes of common men, and it deals with social and economic justice such as:

- Inequality

- Poverty

- Gender discrimination

- Women inferiority

- Crime

- Education and health care facilities.

- Welfarefor all

- Environment control & Sustainable planning

Descriptive approach:

The descriptive approach is used to identify injustice & inequality in a particular population in a particular area. For example to identify the beneficiary of toilet construction, fertilizer subsidy

The descriptive approach is based on the following principles; it is shown in the diagram.
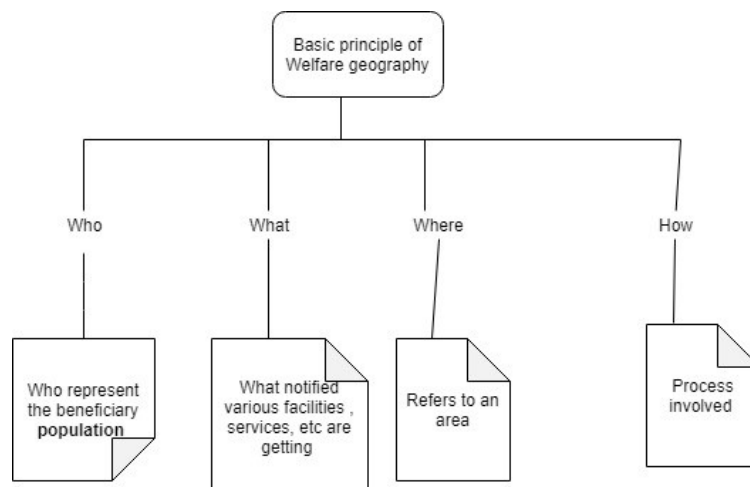
Who?

Identifying the subgroup of the population to whom should give preferential treat mentor give over burden, for example, for the welfare of the society, the poor should get the subsidy and rich should pay tax.

- What?

Who gets what, what should be given to the targeted population? It can be:

➢ Cloth, Food grains, House

➢ Water, roads, LPG

➢ Education, health, social justice, etc.

- Where?

Who gets whereit deals with identifying theregion ofthetarget and welfare should be based on the region-specific. Livelihood and requirement of the different region are different, for example,

➢ city planning model cant be implemented in the village

➢ Plain are a development not suited inthe hilly area

➢ Designing of houses in the city is not fitted for the village.

- How?

Who gets how it deals with the process involved in welfare geography, such as

➢ Top-down approach

➢ Bottom to Up approach

➢ what costthey are going to pay to get a particular service

➢ How much they are working to get basic service.

Smith was the first geographer who coined the welfare geography, and he has written book "welfare geography". He stated that:

➤ A quantitative tool such as GDP & GNP is not necessarily a direct measurement of quality of life.

➤ There should be a qualitative tool such as happiness index, HDI (both later developed) to measure the welfare of society

➤ The main focusin geography should bethe focuson the welfare of people.

1.15 SUMMARY

The **evolution of geographical thought** traces the development of geography as a discipline from ancient to modern times. It examines how geographical ideas have evolved in response to intellectual, technological, and societal changes.

1. Ancient Geography:

o Early geographical knowledge emerged from explorers, traders, and scholars such as **Herodotus, Strabo, and Ptolemy** in Greece and Rome.

o In India, texts like the **Arthashastra** and works by Aryabhata contributed to geographic understanding.

o The Middle Ages saw Islamic scholars like **Al-Idrisi and IbnKhaldun** preserving and expanding geographical knowledge.

2. Age of Exploration and Renaissance:

o The 15th-17th centuries marked a shift due to **exploration and mapping** by Europeans like **Columbus, Vasco da Gama, and Magellan**.

o Cartography advanced with **Mercator's projections**, and geography became more systematic.

3. Modern Geography (18th-19th Century):

o Geography evolved as a scientific discipline with **Immanuel Kant, Alexander von Humboldt, and Carl Ritter**, emphasizing physical and regional geography.

o The environmental determinism vs. possibilism debate emerged, with scholars like **Ratzel** and **Vidal de la Blache** shaping human geography.

4. 20th Century Paradigm Shifts:

o The **quantitative revolution (1950s-60s)** introduced mathematical models and statistical analysis.

o **Behavioral geography (1970s)** focused on human perceptions and decision-making.

o **Radical and critical geography (1980s-90s)** incorporated social theories like Marxism and feminism.

5. Contemporary Geography:

o Integrates **GIS, remote sensing, and spatial analysis** for practical applications.

o **Interdisciplinary approaches** blend geography with environmental science, urban planning, and geopolitics.

o Focus on sustainability, globalization, and climate change issues.

The evolution of geographical thought highlights the transition from descriptive and regional studies to analytical and applied sciences, making geography a dynamic and ever-evolving field.

1.16   SAMPLE QUESTIONS

Q. 1. Multiple Choice Questions (MCQs)

1.   Who is considered the "Father of Geography"?
a)   Aristotle
b)   **Eratosthenes**
c)   Ptolemy
d)   Strabo

2.   Which medieval scholar created one of the most detailed world maps?
a)   **Al-Idrisi**
b)   IbnKhaldun
c)   Marco Polo
d)   Ptolemy

3.   The **quantitative revolution** in geography took place during which period?
a)   18th century
b)   19th century
c)   **1950s-1970s**
d)   21st century

4.   The term **"Possibilism"** in geography is associated with:
a)   Carl Ritter
b)   **Vidal de la Blache**
c)   Friedrich Ratzel
d)   Alexander von Humboldt

5.   Which paradigm in geography emphasizes **subjective human experiences and emotions**?
a)   Structuralism
b)   **Behavioral Geography**
c)   Environmental Determinism
d)   Quantitative Geography

Q.2. Write short notes on.

1. **Contribution of Eratosthenes to geography.**

2. **Environmental determinism.**

3. **Humanistic geography.**

4. **Feminism in Geography**

5. **Welfare approach in Geography**

Q.3. Answer the following questions in detail.

1. Discuss the **evolution of geographical thought** from ancient to modern times, highlighting key thinkers and their contributions.

2. Compare and contrast **regional geography and systematic geography**, providing examples of each.

3. Explain the concept of **dualism in geography** with reference to different dichotomies.

4. How did the **quantitative revolution** change the nature of geographical studies? Discuss its impact on human and physical geography.

5. Critically evaluate **Kuhn's concept of paradigm shifts** and how it applies to the history of geographical thought.

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2

SOCIAL AND CULTURAL GEOGRAPHY

Unit Structure :

2.1 OBJECTIVES

After going through this chapter, you will be able to understand the following features.

2.1.1   To understand evolution and development of social and cultural geography.

2.1.2   To understand theoretical developments in social and cultural geography.

2.1.3   To critically evaluate theories in Social and Cultural Geography.

2.1.4   To understand emergence of early cultural hearth and their implications.

2.2 EVOLUTION AND DEVELOPMENT OF SOCIAL AND CULTURAL GEOGRAPHY

Culture is the complex whole which includes knowledge, belief, arts, morals, laws, customs, and any other capabilities and habits acquired by human as member of the society. Human learns culture through the process of socialization, enumeration, personal experience and through deliberate indoctrination or teaching. Learning of culture is a lifelong process from birth to death. Cultural elements such as language, religion, ethnicity, race, etc that vary from one culture group to the other. There is a world of cultural differences with respect to religion, technology and medicine, economic and agricultural activity, and modes of architecture and transportation. Cultural communities may differ in their dress, music, food, dance, sport, and other cultural components. Culture is dynamic/ changes, but its transformation is gradual, not sudden. Thus, culture is a continuous process of change. Cultural and social geography, thus, is the study of spatial variations or cultural diversity among cultural groups and the spatial functioning of society. It focuses on describing; analyzing and explaining the ways language, religion, ethnicity, economy, government and other cultural components vary or remain constant from one place to another. It, therefore, bridges the social and the earth sciences by seeking an integrative view of humankind in its physical environment. Cultural and social geography is also the study of the impact of human culture on the landscape. Cultural geography key concepts or themes, however, are cultural region, cultural landscape, cultural diffusion, cultural ecology, and cultural interaction/integration with emphasis on language, religion, ethnicity, race, technology and social change. It also treats the origin and evolution of human kind and culture, including agriculture, settlement and human dispersal.

2.2.1 Evolution and development of Social Geography

Social geography, initially focused on urban and rural populations, evolved to analyze how social phenomena are shaped by and interact with space, encompassing topics like community types, social groupings, and subjective experiences within territories.

Social geography emerged as a sub-discipline of human geography, with its antecedents traced back to the late 19th and early 20th centuries. Early social geography focused on understanding the spatial distribution and organization of social groups, particularly in urban areas. The field was closely connected to urban sociology, with researchers examining the social content of urban spaces and the

interactions of diverse ethnic groups within cities. The term "social geography" was introduced by French geographer Camille Vallaux in 1908 through his work "GeographieSociale: La Mer" as a synonym for Human Geography.

After World War II, social geography began to move beyond descriptive mapping of social phenomena and towards analyzing the social structural bases of inequalities and marginalization. The 1970s saw a rise in critical geography, which used Marxist and Weberian social theory to examine power relations and social inequalities. Social geography increasingly focused on addressing social justice and equity issues, examining how social structures and spatial configurations are interdependent. A phenomenological school emerged, emphasizing lived experiences and the perception of space by social categories based on ethnicity, race, or religion.

Social geography drew on disciplines like anthropology, sociology, and history to take a holistic perspective on social phenomena. Contemporary social geography examines how social processes, identities, and inequalities are shaped by geographic space, and how human behaviors and interactions are influenced by spatial contexts.The field integrates social theory and spatial analysis to understand the complex relationships between society and space.Social geography continues to evolve, incorporating new theoretical perspectives and research methods, and addressing contemporary social issues such as globalization, migration, and environmental justice.

2.2.2 Evolution and development of Cultural Geography

Cultural geography is a subfield within human geography. Though the first traces of the study of different nations and cultures on Earth can be dated back to ancient geographers such as Ptolemy or Strabo, cultural geography as academic study firstly emerged as an alternative to the environmental determinist theories of the early 20th century, which had believed that people and societies are controlled by the environment in which they develop.

Geographers drawing on this tradition see cultures and societies as developing out of their local landscapes but also shaping those landscapes. This interaction between the natural landscape and humans creates the cultural landscape. This understanding is a foundation of cultural geography but has been augmented over the past forty years with more nuanced and complex concepts of culture, drawn from a wide range of disciplines including anthropology, sociology, literary theory, and feminism. No single definition of culture dominates within cultural geography. Regardless of their particular interpretation of culture, however, geographers wholeheartedly reject theories that treat culture as if it took place "on the head of a pin".

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alternative to the environmental determinist theories of the early Twentieth century, which had believed that people and societies are controlled by the environment in which they develop. Rather than studying predetermined regions based upon environmental classifications, cultural geography became interested in cultural landscapes. This was led by Carl O. Sauer (called the father of cultural geography), at the University of California, Berkeley. As a result, cultural geography was long dominated by American writers.

Sauer defined the landscape as the defining unit of geographic study. He saw that cultures and societies both developed out of their landscape, but also shaped them too. This interaction between the natural landscape and humans creates the cultural landscape. Sauer's work was highly qualitative and descriptive and was challenged in the 1930s by the regional geography of Richard Hartshorne. Hartshorne called for systematic analysis of the elements that varied from place to place, a project taken up by the quantitative revolution. Cultural geography was sidelined by the positivist tendencies of this effort to make geography into a hard science although writers such as David Lowenthal continued to write about the more subjective, qualitative aspects of landscape.

In the 1970s, new kind of critique of positivism in geography directly challenged the deterministic and abstract ideas of quantitative geography. This break initiated a strong trend in human geography toward Post-positivism that developed under the label "new cultural geography" while deriving methods of systematic social and cultural critique from critical geography.

Cultural map of the world based on work by political scientists Ronald Inglehart and Christian Welzel in 2004Regional map of Gamelan, Kulintang, and Piphat music culture in Southeast Asia. Since the 1980s, a "new cultural geography" has emerged, drawing on a diverse set of theoretical traditions, including Marxist political-economic models, feminist theory, post-colonial theory, post-structuralism and psychoanalysis. Drawing particularly from the theories of Michel Foucault and performativity in western academia, and the more diverse influences of postcolonial theory, there has been a concerted effort to deconstruct the cultural in order to reveal that power relations are fundamental to spatial processes and sense of place. Particular areas of interest are how identity politics are organized in space and the construction of subjectivity in particular places.

2.3 MAJOR TRENDS AND APPROACHES

This approach focuses on how cultures shape the physical environment, including agricultural systems, transportation networks, buildings, and urban forms. It involves interpreting the cultural meanings embedded in landscapes. This older approach, popular in the 19th century, suggests that the environment determines how a culture will develop.

1. Cultural Ecology:

This approach examines the relationship between human cultures and their environment, focusing on how people adapt to and modify their surroundings.

2. Diffusion:

This approach studies how cultural traits, ideas, and practices spread from one place to another, including the diffusion of religions and cultures via colonialism and imperialism.

3. Feminist Geography:

This approach applies feminist theories, methods, and critiques to the study of human-environment relationships, society, and geographical space.

4. Cultural Economy:

This approach explores how cultural processes intersect with economic and political domains, arguing that these domains are shaped by cultural factors.

5. Historical Geography:

This approach examines the evolution and spatial distribution of cultural phenomena over time, including the study of cultural landscapes and settlements.

6. System Analysis:

This approach uses a systems approach to analyze cultural phenomena, examining the interactions and relationships between different cultural elements.

7. Behavioral Approach:

This approach examines the psychological and behavioral aspects of human interaction with the environment and culture.

8. Regional Approach:

This approach analyzes the cultural characteristics of specific regions or areas.

9. Systematic Approach:

This approach studies the cultural aspects of different geographic phenomena, such as language, religion, and economic systems.

2.4 CRITICAL PERSPECTIVE AND ASSOCIATED THEORETICAL DEVELOPMENTS

The critical perspective in social and cultural geography emerged as a reaction to positivism, emphasizing the role of power, inequality, and representation in shaping social and spatial realities, drawing on theories like Marxism, feminism, and post-structuralism to analyze these issues. Following are important theoretical developments in Social and cultural geography.

Critique of Positivism:

Critical geographers challenge the notion of an objective and neutral understanding of the world, arguing that knowledge is always situated and influenced by power relations.

Focus on Power and Inequality:

They examine how power structures, such as class, gender, race, and colonialism, shape social and spatial inequalities.

Emphasis on Representation:

Critical geographers study how representations of space, culture, and society are used to maintain or challenge power relations.

Theoretical Frameworks:

They draw on diverse theoretical perspectives, including Marxism, feminism, post-structuralism, and post-colonial theory, to analyze social and spatial phenomena.

Commitment to Social Justice:

Critical geographers are often motivated by a desire to understand and address social injustices and to promote social change.

Examples of Critical Approaches:

1) **Feminist Geography:** Examines how gender shapes spatial experiences and power relations.

2) **Critical Race Theory:** Analyzes how race and racism are embedded in social structures and spatial practices.

a. **Post-Colonial Geography:** Explores the legacies of colonialism and imperialism on contemporary societies and spaces.

b. **Geographies of Resistance:** Studies how marginalized groups resist dominant power structures and create alternative spaces and identities.

Theoretical Developments:

3) Neo-Marxism:

Critical geography draws on neo-Marxist ideas to analyze how capitalism and other economic systems shape social and spatial relations.

4) Feminist Theory:

Feminist geography uses feminist theory to analyze how gender shapes spatial experiences and power relations.

5) Post-Structuralism:

Post-structuralist ideas are used to examine how power is produced through discourse and representation.

6) Post-Colonial Theory:

Post-colonial theory helps understand the legacies of colonialism and imperialism on contemporary societies and spaces.

7) Critical Social Theory:

Critical social theory, with its focus on social justice and empowerment, is of particular importance in critical geography.

2.5 TRADITIONAL CULTURAL GEOGRAPHY

Traditional cultural geography, largely influenced by Carl Sauer, focuses on the relationship between human cultures and their landscapes, emphasizing how cultures shape and are shaped by their environment.

Core Concepts in traditional cultural geography:

1) **Cultural Landscape:** A key concept is the "cultural landscape," which refers to the interaction between human cultures and their physical environment, resulting in a unique and tangible expression of that culture on the land.

2) **Man-Land Relationship:** Traditional cultural geography examines how people adapt to and modify their environment, and how these interactions influence cultural development and practices.

3) **Regional Variation:** Cultural geographers study how cultural traits, such as language, religion, and economic systems, vary across different regions and how these variations are linked to the environment.

Subject matter of Cultural geography:

1) **Cultural Ecology:** Traditional cultural geography is closely related to cultural ecology, which investigates how people adapt to and transform their natural environments.

2) **Material Culture:** Traditional cultural geographers often study the material aspects of culture, such as agricultural practices, settlement patterns, and building technologies.

3) **Cultural Regions:** Cultural geographers identify and analyze cultural regions, which are areas characterized by shared cultural traits, such as language, religion, or economic activities.

2.6 NEW CULTURAL GEOGRAPHY

Major trends in cultural geography include the "new cultural geography" emphasizing fluid, dynamic cultures and power relations, along with studies of identity politics, cultural landscapes, and the intersection of culture with other geographical domains.

New Cultural Geography:

This approach emerged in the 1980s, drawing on social theory, including humanism, structuralism, post-structuralism, postmodernism, and post-colonialism.

- **Focus on Fluidity and Dynamism:** Culture is viewed as a dynamic process that actively constructs society rather than simply reflecting it.

- **Landscape as Symbolic:** Landscapes are seen as laden with symbolic meaning that needs to be decoded within social and historical context, using techniques like iconography.

- **Contextual and Relational Analysis:** Cultural practices, artifacts, and representations are analyzed in a contextual, contingent, and relational way, sensitive to power dynamics and difference.

- **Deconstruction of Cultural Identity:** Cultural identities are seen as constitutive of complex power geometries, rather than essentialized or teleological.

Theoretical Influences:

- **Marxist Political-Economic Models:** These models examine the role of power and economic structures in shaping cultural practices and identities.

- **Feminist Theory:** This approach analyzes gendered power relations and the experiences of women in different spaces and cultures.

- **Post-Colonial Theory:** This theory examines the legacies of colonialism and imperialism on cultural identities and power relations.

- **Post-Structuralism:** This approach deconstructs dominant narratives and power structures, focusing on the fluidity and instability of meaning.

- **Psychoanalysis:** This approach explores the unconscious dimensions of cultural practices and identities.

Nature of Study of Cultural Geography:

- **Identity Politics:** How identity politics are organized in space and the construction of subjectivity in particular places.

- **Cultural Landscapes:** The study of how cultural practices and beliefs shape the physical environment and how landscapes in turn shape cultural identities.

- **Cultural Diffusion:** The spread of cultural elements from one place to another, including language, religion, and technology.

- **Cultural Ecology:** The study of the relationship between culture and the environment, including how people adapt to and transform their surroundings.

- **Cultural Interaction/Integration:** The study of how different cultures interact and integrate with each other, including issues of globalization and cultural exchange.

- **Geographies of Specific Groups:** Studies on feminist geography, children's geographies, sexuality and space, music geography, and Black geography.

Emerging Approaches:

- **Non-Representational Theory:** Moving beyond representations to explore the embodied and experiential dimensions of culture and place.

- **Interdisciplinary Approaches:** Drawing on insights from other disciplines, such as art, music, and literature, to understand cultural phenomena.

- **Sound Walks:** Using portable sound technology to explore urban spaces and engage with the lived experiences of place.

2.7 LINGUISTIC AND LITERARY STUDIES

Linguistic and literary studies play a crucial role in understanding these cultural dynamics, as language and literature serve as essential vehicles for transmitting and preserving cultural identities, histories, and social structures. This essay examines the intersection of linguistic and literary studies with cultural geography, highlighting their significance in shaping spatial and social landscapes. Language is a fundamental aspect of human culture, and its spatial distribution provides valuable insights into cultural and historical transformations. Linguistics in cultural geography examines how languages evolve, diffuse, and interact within geographical spaces. Several key aspects of linguistic geography include:

1. **Language Distribution and Regional Identity**: The study of dialects, language families, and linguistic diversity in different regions helps in understanding how communities define themselves. For instance, the presence of multiple languages in a region can indicate historical migrations, trade interactions, or colonial influences.

2. **Linguistic Landscapes and Social Dynamics**: The visibility of languages in public spaces-on signage, advertisements, and official documents-can reveal power structures, linguistic hierarchies, and socio-political relationships in a given area.

3. **Language Preservation and Cultural Sustainability**: Many indigenous and minority languages face extinction due to globalization and cultural assimilation. Efforts to document and revive endangered

languages contribute to cultural sustainability and help maintain linguistic diversity as a vital part of cultural geography.

Literary Studies and the Representation of Place

Literature is another key component of cultural geography, as it provides a narrative framework for understanding places, landscapes, and human experiences within them. Literary studies in cultural geography explore how different texts represent space, identity, and cultural memory.

1. **Literary Geography and Sense of Place**: Writers often construct a "sense of place" through detailed descriptions of landscapes, architecture, and social interactions. Classic works, such as Thomas Hardy's depiction of Wessex or Gabriel GarcíaMárquez's magical realism in Macondo, illustrate how literature shapes perceptions of real and imaginary places.

2. **Postcolonial Literature and Geographical Identity**: Postcolonial literary studies examine how colonial histories have influenced spatial narratives. Writers from formerly colonized regions often challenge Western geographical imaginations by portraying local landscapes and cultural experiences from indigenous perspectives.

3. **Narratives of Migration and Displacement:**Literature provides a powerful medium for understanding migration and displacement. Writers such as ChimamandaNgoziAdichie and JhumpaLahiri explore how diasporic identities are negotiated through geographical movements, creating transnational connections between cultures.

4. **Ecocriticism and Environmental Geography**: Ecocriticism examines how literature represents environmental issues and landscapes. From Romantic poetry that glorifies nature to contemporary climate fiction, literary texts reflect human interactions with the natural world and influence cultural attitudes towards geography.

The convergence of linguistic and literary studies with cultural geography offers a multidimensional perspective on space and culture. The interdisciplinary approach allows scholars to:

• Analyze how narratives shape geographical imaginaries and regional identities.

• Understand how linguistic diversity influences cultural interactions and social structures.

• Examine the role of literature in contesting or reinforcing geopolitical boundaries and historical narratives.

For instance, linguistic mapping can be combined with literary analysis to study how indigenous storytelling preserves geographical knowledge, or how multilingual literature reflects hybrid cultural identities. Similarly, the study of language policies in different countries can reveal power dynamics that influence cultural geography.

Linguistic and literary studies provide invaluable contributions to cultural geography by offering insights into how language and literature construct and reflect spatial realities. By examining language distribution, toponymy, literary representation of place, and migration narratives, scholars can better understand the intricate relationship between culture and geography. As globalization continues to reshape cultural landscapes, interdisciplinary research in these fields remains essential in preserving and interpreting the diverse ways in which humans interact with their environments.

2.8 SEMIOTIC ANALYSIS AND 'SPACE' THEORIES

Cultural geography also engages with semiotic analysis and theories of space to understand how meanings are inscribed onto geographical locations.

1. **Semiotics and Symbolic Landscapes**: Semiotic analysis in cultural geography examines how signs, symbols, and representations shape the meaning of places. Monuments, street art, and architecture serve as semiotic markers that communicate cultural narratives, political ideologies, and historical memory.

2. **The Social Production of Space**: Drawing from Henri Lefebvre's theory of the social production of space, cultural geographers explore how spaces are not merely physical but are socially constructed. Spaces are imbued with power relations, historical influences, and socio-economic structures that define their use and significance.

3. **Spatial Practices and Everyday Life**: Michel de Certeau's theory of spatial practices highlights how everyday activities—such as walking, commuting, and gathering in public spaces—create and transform geographical spaces. These practices reveal the ways individuals navigate, contest, and reimagine urban and rural landscapes.

4. **Place, Identity, and Representation**: Theories by scholars such as Yi-Fu Tuan emphasize the emotional and psychological connections people form with places. Concepts like "topophilia" (love of place) explain how places become deeply embedded in cultural identity, literature, and linguistic expressions.

The Interdisciplinary Connection: Cultural Geography, Linguistics, and Literature

The convergence of linguistic and literary studies with cultural geography offers a multidimensional perspective on space and culture. The interdisciplinary approach allows scholars to:

- Analyze how narratives shape geographical imaginaries and regional identities.

- Understand how linguistic diversity influences cultural interactions and social structures.

- Examine the role of literature in contesting or reinforcing geopolitical boundaries and historical narratives.

- Investigate how semiotic meanings and spatial theories inform the perception and construction of places.

For instance, linguistic mapping can be combined with literary analysis to study how indigenous storytelling preserves geographical knowledge, or how multilingual literature reflects hybrid cultural identities. Similarly, the study of language policies in different countries can reveal power dynamics that influence cultural geography, while semiotic analysis can decode the symbolic significance of cultural landscapes.

2.9 CRITICAL SOCIAL THEORY

Critical social theory constitutes an effort to rethink and reform Marxist social criticism; it characteristically rejects mainstream political and intellectual views, criticizes capitalism, promotes human liberation, and consequently attempts to expose domination and oppression in their many forms. The extent to which science and technology may be associated with domination and oppression has been a major theme of critical theory.

The key method of critical theory is immanent critique, which focuses on the internal tensions of the theory or social form under analysis. Using immanent critique, critical theorists identify the internal contradictions in society and in thought, with the aim of analyzing and identifying:

(a) prospects for progressive social change and

(b) those structures of society and consciousness that contribute to human domination.

Critical theorists aim to aid the process of progressive social change by identifying not only what is, but also identifying the existing (explicit and implicit) ideals of any given situation, and analyzing the gap between what is and what might and ought to be. When applying immanent critique to science and technology, critical theorists identify both oppressive and the liberatory potentials.

Regarding science and technology, all critical theorists hold that science and technology are intertwined into a single complex or realm of human activity that in the early twenty-first century is commonly called techno-science. Further, they believe that techno-science is not neutral with respect to human values, but rather creates and bears value. They argue that the tools people use shape ways of life in societies where techno-science has become pervasive. Hence, how individuals do things determines who and what they are, and technological development transforms what it is to be human. But while critical theorists agree that the apparently neutral formulations of science and technology often hide oppressive or repressive interests, they differ in their ideas about whether techno-science is of necessity a force for dehumanization, and if not, why and how it might serve as a force for greater freedom.

Contemporary critical theorists agree that there are liberatory possibilities in techno-science, but only the careful use of human will and consciousness can bring these to fruition. The future of critical theory promises an ever-greater dialogue with other applied traditions in philosophy, especially with pragmatism. Although some, such as Larry Hickman, have argued that critical theory is still too tied to an anti-technology paradigm that limits its practical usefulness, critical theorists are becoming more involved in concrete issues, from the alternative media work of Kellner to the work on computer-based learning of Feenberg, and this trend too promises to make critical theory more empirically rich, and thus better able to work toward the goal of increasing the realm of human freedom.

2.10 EMERGENCE AND DEVELOPMENT OF EARLY CULTURAL HEARTH

2.10.1 Culture

There are many who find the contemporary definitions of culture to be problematic. Some still find culture to be too broad and deterministic a concept. One could argue that as the boundaries between notions of culture and other concepts such as nature, the economy, and politics become questioned or collapsed, the concept of culture needs to be rethought but not abandoned. As the idea of culture in the form of simplistic culturalist explanations and justifications is increasingly mobilized by political leaders, journalists, judges, managers in business, and policy advisers, it may be especially important to critically reexamine the concept. For example, some politicians and agencies concerned with economic development employ the concept of cultures of poverty by which they explain underdevelopment in terms of what they believe is "backwardness" or the unambitious nature of peasant cultures. Thus, just when the concept of culture is beginning to be widely used, often as a dangerous explanatory term in the world beyond the academy, it would be a very bad time for academics to abandon the concept rather than critically rethink it. There are at least two persisting problems with the notion of culture. The first is that it tends to see populations of particular regions as having the same culture, thereby homogenizing and ignoring differences within societies. The second is that it posits a dualism between culture and nature. The first of these problems can be overcome by thinking of cultures as broad systems of understanding but not of agreement or shared values. This goes some way toward conceptualizing cultures as structured yet in no way homogeneous. The second problem—that culture is too focused on human agents—is resolved if culture no longer is seen as something apart from nature but rather is seen as embodied in humans that are a part of nature and whose bodies are essentially "open" to culture.

2.10.2 Cultural hearth

Though the overarching concept of culture hearth did not originate in geography per se, it has come to occupy a central place in traditional cultural geography's reconstructions of cultural origins and diffusions.

Carl Sauer (1889–1975) seems to have introduced the term culture hearth in his 1952 Bowman Lecture, "Agricultural Origins and Dispersals." Hearth, with its ancient Indo-European cognates meaning charcoal and fire, well evokes Sauer's theory that agriculture's origins are to be found in contexts of leisured sedentary folk with sufficient diversity of sustenance and resources to explore natural processes imaginatively. Sauer also posited that control of fire was humanity's first great cultural acquisition and prepared the way for agriculture's inceptions many millennia later. Once kindled and tended, cultural traits such as plant domestication were then dispersed along avenues of adoption.

The principles of cultural diffusion, and the notion of centers of innovation, can be traced back to earlier cultural and agricultural historians. Swiss botantist Alphonse de Candolle (1806–1893), in his Origins of Domesticated Plants, posed the question of global centers of plant domestication. During the 1920s and 1930s, Russian botantist Nikolai Vavilov (1887–1943) mounted dozens of plant-collecting expeditions to places that he believed were the original centers of plant domestication. He identified eight original centers in Asia, Africa, and the Americas. Botanists, archaeologists, and geographers all contributed to a vigorous research trajectory that continues the debate on agricultural origins and dispersals. Friedrich Ratzel (1844–1904) can be credited with implanting the implicit idea of the culture hearth within the geographer's domain. Best remembered for laying the foundations for political geography and advancing environmental determinism in geography, Ratzel, in the second volume of Anthropogeographie, less conspicuously put locating culture centers (hearths in Sauer's poetic prose) and identifying culture traits and tracing their dispersals at the core of human geography.

Ratzel also helped to make the delimitation of culture areas a major concern of anthropologists for the next half century. Ratzel inspired the development of the Kulturkreise (or culture circles) approach within anthropology. The object of Kulturkreise research was to reconstruct the diffusion of cultural traits from a few originating nodes or clusters and to map areas or regions of cultural cohesion. German anthropologists Leo Frobenius (1873– 1938) and R. Fritz Graebner (1877–1934) were leading figures in this movement. American anthropologists found the culture area concept useful in their efforts to synthesize what was known about North American indigenous cultures. Anthropologist Clark Wissler (1870–1947) produced continental scale maps of native culture areas based on culture trait similarities and differences. Sauer's Berkeley School colleagues Alfred Kroeber (1876–1960) and Robert Lowie (1883–1957) were among the anthropologists who contributed to the debates and demonstrations of the concept. Sauer's interactions with Kroeber and Lowie, along with his own contributions to the culture area concept (especially his early work on plant domestication in Mexico), led to his formulation of the culture hearth idea. Sauer later proposed that plant domestication probably first occurred in tropical riverine contexts with root crops rather than seed crops. His

favored hearth candidates were Southeast Asia and Northwest South America.

The culture hearth idea is not limited to questions of plant and animal domestication. Cultural–historical geographers have employed this construct to map a wide array of cultural traits and complexes. The work of Fred Kniffen (1900–1993) on the distribution and diffusion of material culture traits such as house types and Donald Meinig's (1924–) tripartite model (core, domain, and sphere) of dynamic culture regions offer good examples.

2.10.3 Cultural Diffusion

Geographic diffusion is the dispersal of information or objects throughout a geographic region. Classic studies on diffusion originated during the early 20th century and focused on topics such as the spread of new, or "modern," agricultural techniques. This emphasis suited the condition of the United States and other Western countries, which were transitioning from an agrarian society to an industrial society. Over time, research on diffusion began to explore other social attributes, particularly those features that were prevalent in urban environments. The ongoing process of globalization has added new complexities to this process. In general, there are two types of geographic diffusion. The first type of diffusion is called contagious diffusion. As the name indicates, this conception of diffusion is borrowed from the science of epidemiology. In this type of diffusion, a characteristic is transmitted from one person to his or her nearest neighbor. Accordingly, contagious diffusion produces a wavelike pattern that gradually spreads outward from the site of origin. This process has been noted in the spread of architectural characteristics in the Midwest. The second type of diffusion is hierarchical diffusion, which involves the spread of an attribute from one city to another city. The assumption underlying hierarchical diffusion is that large urban centers function as sources of social and technological innovation. These cities retain a primary position within the hierarchy of human settlements.

Accordingly, hierarchical diffusion first involves the transmission of information and objects of major cities (whose inhabitants often have similar attributes and interests) before spreading (or trickling down) to smaller and smaller human settlements. Historically, such a process was seen in the advent of industrialization and more recently in production and dissemination of music styles. As such hierarchical diffusion produces a different geographic pattern than does contagious diffusion. Hierarchical diffusion "leapfrogs" from one urban location to another, thereby leaving substantial gaps. The intervening spaces remain unaffected until the attribute becomes pervasive throughout a given society. During recent years, a third type of diffusion has been articulated, one that is a variant, or inversion, of hierarchical diffusion. This latter type has been referred to as reverse hierarchical diffusion. As the name indicates, this type of diffusion originates in rural locations and spreads to larger urban centers.

The most prominent example of this phenomenon in recent times is the growth and diffusion of Wal-Mart. In contrast to most other retailers (and the principles articulated in neoclassical economics), Wal-Mart began by establishing stores in rural locations that had been ignored (and underserviced) by other companies. Over time, WalMart eventually began to set up operations in more densely populated locations. From an analytical perspective, geographers have taken different approaches toward an explanation of diffusion. As in other areas of geographic investigation, issues of scale are prominent. Whereas some researchers emphasize the role of individual actors, other researchers emphasize the role of global economic systems or cultural orthodoxies. Thus, a critical theoretical distinction has emerged between those researchers who prioritize micro-scale phenomena and other researchers who accentuate macro-scale phenomena. In micro-scale approaches, researchers often focus on the decision-making process of individuals. In such theoretical formats, individuals often are classified into one of three categories. Early adopters are those individuals who were willing to try new technologies. This amounts to a small segment of a population because the adoption of new innovations usually involves a certain degree of financial or personal risk. A second set of individuals also adopts innovative technologies, but only after these innovations have been adequately tested and their utility has been verified.

By adopting such technologies at a later date, the inherent risk of innovation is reduced. At this point in time, the innovation becomes an attribute of mainstream society. The third category of individuals is classified as resisters. These are individuals who continue to engage in traditional practices and are skeptical of new innovations. In most cases, these individuals are considered to be a small percentage of a given population and one that might never assimilate into the dominant society. In geography, the most prominent examples of a micro-scale approach are the early writings of TorstenHagerstrand. Hagerstrand used a Monte Carlo approach, which assumed that individuals in closer proximity to an innovation were more likely to adopt that innovation. The complexities added by early adopters and resisters were accounted for by probabilities. Although this approach clearly provides insight, many researchers have criticized its basic assumptions. Most notably, critics contend that the majority of this research has unduly focused on the economic utility and efficiency of innovations. As such, this theoretical approach conforms to neoclassical perspectives, which narrowly portray individuals as economic entities. Accordingly, this approach tends to homogenize the interests of individuals by suggesting that one standard (e.g., efficiency/profitability) determines whether an innovation will be adopted. It does not acknowledge that individuals have multiple concerns and interests that may influence the perceived value of an innovation. Perhaps more problematic is that in portraying nonadopters as resisters, this theoretical stance often is antagonistic to traditional or non-Western cultures.

Indeed, in contrast to progressive adopters of innovation, resisters sometimes are portrayed as irrational, backward, or ignorant. This theoretical position is particularly problematic when dealing with non-

Western societies that have suffered from colonialism and neocolonialism. In contrast to micro-scale approaches, other researchers have emphasized processes that operate at larger scales. In particular, some researchers highlight the role of capital and transnational corporations. From this stance, the capacities of transnational corporations direct the process of geographic diffusion. In this vein, a classic of such phenomena is the socalled Green Revolution, which involved the diffusion of modern agricultural innovations (e.g., high-yielding seeds, fertilizers, pesticides, herbicides) from North America to Mexico, India, and Southeast Asia. The corporations involved in the creation of these products were central to their diffusion. In addition, in the global context, cultural priorities vary considerably from one region to another. Secular priorities frequently conflict with religious worldviews. These influences have deep historical roots and are embedded in languages and practices that have a broad yet intricate reach within different societies. Recent writings on postmodernity have attempted to express the extent of this diversity. Conceptions of such diversity implicitly critique the homogenizing assumptions of neoclassical economics. In reality, diffusion is most likely a combination of all these factors. To some extent, these theoretical positions are inextricable from one another. As a result, any effort to understand diffusion must account for the different networks (or sets of relations) that operate at different geographic scales.

2.10.4 ISOLATION AND SEGREGATION

In cultural geography, cultural isolation describes a situation where a group maintains its cultural practices with limited interaction with the dominant culture, while segregation refers to the forced separation of groups based on characteristics like race, ethnicity, or religion, leading to spatial concentration and limited interaction.

Cultural Isolation: Cultural isolation occurs when a minority community operates independently of the majority culture, either through self-imposed or externally imposed restrictions, resulting in limited interaction with the dominant culture.

Causes of cultural isolation:

1. **Geographical Barriers:** Physical features like mountains or oceans can isolate communities.

2. **Political or Social Policies:** Governments or dominant groups may intentionally isolate certain populations.

3. **Self-imposed Isolation:** Some groups may choose to maintain their cultural identity and practices by limiting interaction with the broader society.

Consequences of cultural isolation:

1. **Limited Access to Resources:** Isolated communities may have difficulty accessing education, healthcare, or economic opportunities.

2. **Poverty and Social Neglect:** Isolation can lead to economic hardship and societal neglect.

3. **Preservation of Cultural Identity:** However, isolation can also allow for the preservation of unique cultural practices and traditions.

Cultural Segregation: Segregation is the forced separation of people based on characteristics like race, ethnicity, religion, or gender, leading to spatial concentration of specific groups and limited interaction with others.

Types of Segregation:

1. **Geographical Segregation:** Separation of groups into distinct spatial areas.

2. **Racial Segregation:** Separation of people based on race.

3. **Religious Segregation:** Separation of people based on religion.

4. **Gender Segregation:** Separation of people based on gender.

Causes of cultural segregation:

1. **Historical Policies:** Segregation has often been enforced through discriminatory laws and policies.

2. **Social Norms:** Societal biases and prejudices can contribute to segregation.

3. **Economic Factors:** Segregation can lead to disparities in access to resources and opportunities.

Consequences of cultural segregation:

1. **Social Inequality:** Segregation can perpetuate social and economic inequalities.

2. **Limited Interaction and Understanding:** Forced separation can hinder intercultural understanding and cooperation.

3. **Conflict and Discrimination:** Segregation can lead to conflict and discrimination between groups.

2.10.5 ETHNICITY

Ethnicity is a term derived from the Greek word ethnos, meaning a "people" or "nation." In Latin, the adjective became ethnos with the same meaning to the Greek ethnos. The literal translation is incomplete. Ethnicity is a shared cultural heritage. Members of an ethnic category have common ancestors, language or a religion that, together, confer a distinctive social identity. Ethnicity this accrues from different combinations of cultural traditions, racial background, and physical environments. Ethnic groups are composed of individuals who share some

prominent traits or characteristics, some evident physical or social identifications setting the, apart both from the majority population and from other distinctive minorities among whom they may live. Thus, like culture, ethnicity exists at many spatial dimensions.

Ethnic communities in American cities and town often are quite small, sometimes not numbering more than a few thousand people. On the national scale, ethnic groups, as in the case of Ethiopia and Belgium, number in millions. No single trait denotes ethnicity. Group recognition may be based on language, religion, national origin, unique customs, or an ill-defined concept of "race." Whatever may establish the identity of a group, the common unifying bonds of ethnicity are a shared ancestry and cultural heritage, the retention of a set of distinctive traditions, and the maintenance of in-group interactions and relationships. The underlying rationale is the same: there is comfort and security in the familiarity of one's own culture and cultural landscape.

2.10.6 RACE

In nineteenth-century, biologists developed a three-point scheme of racial classifications. They labeled people with relatively light skin and fine hair as Caucasian; they called those with darker skin and coarser, curlier hair Negroid; and people with yellow or brown skin and distinctive folds on the eyelids were termed Mongoloid. However, such category or classification may be misleading, since no society is composed of biologically pure individuals. In fact, world traveler notices gradual and subtle racial variations from region to region. The people we might call 'Caucasian' or 'Indo-Europeans' or, more commonly, 'white people' actually display skin color that ranges from very light (typical in Scandinavia) to very dark (widespread in southern India). One also finds the same variation among so-called 'Negroids ('Africans' or, more commonly, 'black people' and 'Mongoloids'. Populations of the world are genetically mixed. Over many generations, the biological traits of Negroid Africans, Caucasian Europeans and Mongoloid Native Americans (whose ancestors were Asian) spread widely throughout the world. Many 'black' people, therefore, have a significant proportion of Caucasian genes and many 'white' people have some Negroid genes. In short, no matter what people may think, race is no black-and-white issue. Yet, despite this reality of biological mixing, however, people around the world are quick to classify each other racially and rank these categories in systems of social inequality. This process of ranking people on basis of their presumed race is race is racialisation. People may also defend racial hierarchy with assertions that one category is inherently 'better' or more intelligent than another, though no sound scientific research supports such beliefs.

Major Racial Families:

1. European race includes not only Scandinavians, Russians, Germans, and Italians, but also the peoples of Southwest Asia such as the

Iranians, Syrians, Saudi Arabians, and North Africa such as Egyptians, Algerians and Moroccans.

2. Indian;

3. Asian (peoples of China, Japan, inner Asia, Southeast Asia, Indonesia);

4. African (peoples of African South of the Sahara);

5. American (the indigenous, Indian population of the Americas);

6. Australian (the original people of Australia);

7. Micronesian;

8. Melanesian; and

9. Polynesian.

2.10.7 LANGUAGE

Language is at the heart of culture, and culture is the glue of society; without language, culture could not be transmitted from one generation to the next. Just as language can unite a nation, it can also act as a divider – when a people's language is threatened, the response is often passionate and protective. For instance, many revolts broke out in the decades after the Congress of Vienna due to new political borders drawn up with security as the main concern, not national unity. Many people who had different languages, religions, and economic interests found themselves thrown together under the same government. To understand the significance of this, we must first understand the seemingly simple concept of language. To define language, it is a systematic means of communicating ideas or feelings by the use of conventionalized signs, gestures, marks, or especially articulate vocal sounds. Vocalization is the crucial part of the definition. Animals use symbolic calls, but only humans have developed complex vocal communication systems. It is estimated that there are between 5,000-6,000 languages spoken in the world today. A majority come from preliterate societies, with no actual written language. On the broadest scale, all languages belong to a language family. A language family is a collection of many languages, all of which came from the same original tongue long ago. Since languages are not static, but change continuously, two members of the same family may sound very different depending on how long ago they branched off. Language families can also be divided into language groups, or a set of languages with a relatively recent common origin and many similar characteristics. Spanish, French and Italian, for example, are all Romance languages – deriving from Latin.

Diversity also exists within individual languages. Technologically advanced societies are likely to have a standard language, whose quality is a matter of cultural identity and national concern. The intellectual and political elite will often seek to make this variant the norm. The phrase

"the King's English" refers to the well-educated people around London and the surrounding areas. In France, the French spoken in and around Paris was made the official, standard language during the sixteenth century. Dialects, on the other hand, are regional variants of a standard language. English, the most widely spoken language, geographically, has many different dialects around the world. Dialectical differences are often easily recognized through differences in accent. However, different dialects may have different terms for the same thing. For example, a man from England may refer to his friend as a "bloke," whereas a man from Australia may use the term "mate." Geographers often map the areal extent of particular words, marking their limits as isoglosses – a geographic boundary within which a particular linguistic feature occurs.

2.10.8 RELIGION

Society develops in response to the contact and interaction between human beings and their material, social and intellectual environment. Ethical views differ greatly from country to country. This is partly because of factors such as culture and religion, as well as the practical circumstances in which people are brought up (e.g. in the case of animal issues whether population are living in close contact with animals, such as farm animals or wildlife, or not). Religion is all about beliefs - beliefs about creation, purpose, destiny, life, and love. It shapes the lives of believers. What people believe or disbelieve about God and the world affects all aspects of their being, including their day-to-day behaviour. Social movements are all about changing and shaping people's belief systems. It follows, therefore, that religion can be vitally important to the social change movement. Religion can affect attitudes and ethics, either positively or negatively. For example, a society that is strongly Roman Catholic is likely to be very human-centered, and believe that animals have no souls and that humans have 'dominion' over them – whereas a Buddhist of Hindu society is likely to have a strong belief in the 'oneness' of life and the importance of protecting and respecting nature and animals.

2.11 IMPLICATIONS OF RACE, RELIGION, LANGUAGE AND ETHNICITY

The words race, ethnicity and culture and their various derivatives are all very familiar: indeed the terms race and culture, if not ethnicity, are regularly used in everyday speech. Yet just what do they actually mean? Are they merely synonyms for one another, are do they point to very different dimensions of the social order? Although there can be little doubt that the social phenomena with respect to which these terms are deployed issues are amongst those of the most pressing socio-political importance in the contemporary world, a little reflection soon reveals that their precise meaning is still surrounded by clouds of conceptual confusion. Nor is this confusion limited to popular discourse: sociologists hardly do much better. This is most alarming. If n social scientists lack an analytical vocabulary whose meanings are broadly agreed upon, there is little prospect of them being able to construct viable descriptions – let alone insightful explanations – of the phenomena they are seeking to understand, no matter

how much the streets may be riven by 'race riots', no matter how many holocausts may be precipitated by processes of 'ethnic cleansing', and no matter how many aircraft may be flown straight into skyscrapers. In the absence of an appropriate analytical vocabulary not only will the prospect of our being able to comprehend the processes give rise to such confrontations be severely inhibited, but the prospects our being able to identify the best means of resolving the underlying problems will remain remote. Let us understand implications of race, religion, language and ethnicity.

2.11.1 IMPLICATIONS OF RACE

The implications of race are multifaceted, encompassing social constructs, historical injustices, and on-going inequalities in areas like health, education, and economics, with racial disparities impacting individuals and society as a whole. Following are important effects of race.

1) Race as a Social Construct:

Race is not a biological reality but a social construct, meaning it's a system of categorization based on perceived physical differences that have been given social and political significance.

2) Historical Injustices:

Racial discrimination and systemic racism have a long history, leading to disparities in access to resources, opportunities, and outcomes.

3) Impact on Identity:

Racial identity can be a source of pride and community, but it can also be shaped by negative stereotypes and experiences of discrimination.

Implications in Various Areas:

4) Health Disparities:

Racial disparities in health outcomes persist, with certain racial groups facing higher rates of disease, lower life expectancies, and poorer access to healthcare.

5) Education and Economic Inequality:

Racial inequalities in educational attainment and economic opportunities can perpetuate cycles of poverty and disadvantage.

6) Social Justice and Inequality:

Racial discrimination and systemic racism can lead to social injustice and inequality in areas like housing, employment, and the criminal justice system.

7) Racism and its effects:

Racism can have a detrimental impact on mental and physical health, leading to stress, anxiety, and other health problems.

2.11.2 IMPLICATIONS OF RELIGION

Religion, with its diverse forms and functions, has profound implications for individuals and societies, encompassing everything from personal meaning and community building to social control and, at times, conflict and intolerance.

Positive Implications:

1) **Meaning and Purpose:** Religion can provide individuals with a sense of meaning, purpose, and hope in life, helping them cope with suffering and uncertainty.

2) **Social Unity and Community:** Shared religious beliefs and practices can foster a sense of community, belonging, and social cohesion, uniting people across diverse backgrounds.

3) **Moral Guidance and Social Control:** Religion often provides a framework for moral values and ethical behavior, influencing social norms and promoting social order.

4) **Psychological and Physical Well-being:** Religious practices and beliefs can have positive impacts on mental and physical health, promoting resilience, reducing stress, and encouraging healthy behaviors.

5) **Motivating Positive Social Change:** Religion can inspire individuals and groups to work for social justice, compassion, and positive change in the world.

Negative Implications:

1) **Intolerance and Conflict:** Religious beliefs and practices can also lead to intolerance, discrimination, and conflict, particularly when different groups hold opposing views or when religious ideologies are used to justify violence or oppression.

2) **Social Stratification and Inequality:** Religion can be used to reinforce existing social hierarchies and inequalities, such as gender roles or caste systems, potentially hindering social mobility and progress.

3) **Blind Faith and Dogmatism:** Some religious traditions can foster blind faith and discourage critical thinking, potentially leading to the suppression of scientific inquiry or the acceptance of harmful beliefs.

4) **Religious Fundamentalism:** In some cases, religious fundamentalism can lead to extremism and violence, as seen in various historical and contemporary conflicts.

2.11.3 IMPLICATIONS OF LANGUAGE

Language, as a fundamental element of culture, profoundly impacts cultural geography, shaping identities, transmitting values, and influencing interactions between groups, while also being influenced by geographical factors and historical contexts.

Following areimportant implications of society:

1) Identity and Belonging:

Language serves as a powerful symbol of cultural identity, fostering a sense of belonging and shared heritage within a group. It can be used to express personal identity, beliefs, and values, as well as to signal social background and regional affiliation. Language choices, including accents and dialects, can indicate social status, education level, and even political allegiances.

2) Cultural Transmission and Preservation:

Language is the primary means of transmitting cultural values, beliefs, customs, and traditions across generations. It helps preserve cultural knowledge, history, and artistic expressions. Language also shapes how people perceive and interact with the world, influencing their understanding of reality and their place within it.

3) Geographical Influences:

Geographical features, such as mountains, oceans, and deserts, can isolate communities and lead to the development of distinct dialects or even separate languages. The local landscape can also influence speech patterns, with people in different regions developing unique linguistic features. Language contact and interaction between different groups can lead to language change, borrowing, and the emergence of new languages or language varieties.

4) Power and Social Dynamics:

Language can be used as a tool of power, with dominant languages often gaining prestige and influencing social interactions. Language policies and language planning can have significant impacts on cultural diversity and social inclusion. Language can also be a site of resistance and struggle, with marginalized groups using language to assert their identity and challenge dominant power structures.

5) Globalization and Language Contact:

Globalization has led to increased language contact and interaction, resulting in the spread of certain languages and the potential for language endangerment.The rise of global languages, like English, has had a profound impact on cultural landscapes and linguistic diversity. Understanding the dynamics of language contact and language change is crucial for navigating a globalized world.

2.11.4 IMPLICATIONS OF ETHNICITY

Ethnicity, a key aspect of cultural geography, shapes identity, belonging, and can lead to both positive and negative impacts, including discrimination, social cohesion, and political mobilization. Following are important implications of ethnicity.

1. Identity and Belonging:

Ethnicity plays a crucial role in shaping an individual's sense of identity and belonging, often based on shared ancestry, culture, language, or religion.Ethnicity fosters a sense of community and solidarity among individuals who share a common ethnic background.Ethnic groups often maintain and express their unique cultural traditions, languages, and customs, contributing to cultural diversity.

2. Social and Political Impacts:

While ethnicity can foster social cohesion within groups, it can also lead to social divisions and conflicts between different ethnic groups, particularly when resources are scarce or power is unevenly distributed. Ethnicity can be a basis for discrimination and prejudice, where one group views another as "other" and potentially inferior, leading to social exclusion and marginalization. Ethnicity can be a powerful tool for political mobilization, with ethnic groups organizing to advocate for their interests and rights, sometimes leading to political instability or conflict. Ethnic diversity can have economic consequences, potentially affecting economic development, resource allocation, and access to opportunities.

3. Cultural Geography and Space:

Ethnic groups often create distinct landscapes and cultural spaces, reflecting their unique traditions, practices, and values. The distribution of ethnic groups across space can reveal patterns of migration, settlement, and cultural interaction, shaping the cultural geography of a region. Ethnic groups may form enclaves or distinct neighbourhoods within a larger urban or rural area, preserving their cultural identity and practices. Interactions between different ethnic groups can lead to cultural exchange, adaptation, and the blending of cultural traits.

2.12 CONTESTATION, CONFLICTS AND NEGOTIATIONS

Disputes and conflicts related to race can involve misunderstandings, targeted harassment, or discrimination, leading to interpersonal altercations and emotional distress. Effective negotiation and conflict resolution strategies, such as focusing on interests rather than positions and creating win-win solutions, are crucial for addressing such issues.

The conflicts over race can be resolved through different negotiations. Instead of focusing on what each party wants, one needs to

concentrate on the underlying needs and motivations. We can address the issue at hand without personalizing the conflict or resorting to blame. Racial issues can be negotiated by paying attention to the both party's perspective, including cultural and linguistic differences. Negotiations must relyupon facts and data to support arguments and reach fair agreements.

Language conflict broadly refers to intrastate political tension or civil unrest between speakers of different languages. Language disputes, conflicts, and negotiations arise when language use or policies become a source of tension, often stemming from issues of identity, power, and social cohesion. These can manifest as political unrest, civil unrest, or simply disagreements over language use in specific contexts. Language policies (e.g., official languages, education) can be a source of conflict, especially when they are perceived as discriminatory or favouring one group over another. Disputes can arise over which language is used in public spaces, media, or online interactions. Language skills can be a factor in employment and economic opportunities, leading to tensions if some groups are disadvantaged.

Various strategies can be employed to resolve language conflicts, including Ignoring or postponing the conflict, finding a solution that satisfies both parties partially and working together to find a solution that meets the needs of all parties.Effective communication between individuals is crucial for resolving conflicts, particularly in dyadic (two-person) interactions. Developing skills in conflict resolution, negotiation, and communication can be essential for addressing language disputes and building bridges between different linguistic groups.

2.13 SUMMARY

Social and cultural geography examines how human societies interact with space, shaping and being shaped by their environments. The field has evolved from early urban studies to critical perspectives that analyze power, inequality, and identity. Traditional cultural geography focuses on cultural landscapes and human adaptation, while new cultural geography integrates theories from Marxism, feminism, and post-colonialism to explore power relations and identity politics. Key themes include cultural diffusion, ethnicity, race, language, and religion, which influence social structures and interactions. Issues like segregation and isolation highlight how geographical and social barriers impact communities. Theoretical frameworks, such as critical social theory and semiotics, provide tools to analyze cultural symbolism and spatial production. Additionally, conflicts arising from race, religion, and language require negotiation strategies for resolution. Ultimately, this chapter underscores the dynamic relationship between culture and geography, revealing how human experiences are shaped by spatial and social factors.

2.14   SAMPLE QUESTIONS

Q. 1. Multiple Choice Questions (MCQs)

1. **Who is considered the father of cultural geography?**
a) Richard Hartshorne
b) Carl O. Sauer
c) Michel Foucault
d) Friedrich Ratzel
    (Answer: b) Carl O. Sauer

2. **Which approach in social geography focuses on lived experiences and perceptions of space?**
a) Positivist Approach
b) Phenomenological Approach
c) Quantitative Approach
d) Environmental Determinism
    (Answer: b) Phenomenological Approach

3. **What term refers to the spread of cultural traits from one region to another?**
a) Cultural Ecology
b) Cultural Diffusion
c) Cultural Landscape
d) Cultural Hearth
    (Answer: b) Cultural Diffusion

4. **Which of the following is NOT a component of cultural geography?**
a) Language
b) Religion
c) Climate
d) Ethnicity
    (Answer: c) Climate

5. **Critical Social Theory in cultural geography focuses on:**
a) Economic growth and development
b) Power structures, inequality, and social justice
c) Mapping cultural artifacts
d) Environmental determinism
    (Answer: b) Power structures, inequality, and social justice

6. **Which type of diffusion involves the spread of ideas from large cities to smaller towns?**
a) Contagious Diffusion
b) Hierarchical Diffusion
c) Reverse Hierarchical Diffusion
d) Stimulus Diffusion
    (Answer: b) Hierarchical Diffusion

7. **What does "topophilia" mean in cultural geography?**
a) Fear of space
b) Love of place
c) Study of human movement
d) Cultural diversity
   (Answer: b) Love of place

Q. 2. Short Notes (Answer in 3-5 sentences)

1. Cultural Landscape

2. Cultural Diffusion

3. Segregation in Cultural Geography

4. Critical Social Theory in Geography

5. Phenomenological Approach in Social Geography

Q. 3. Explanatory Questions (Descriptive Answers)

1. Explain the evolution and development of social and cultural geography.

2. Discuss the significance of cultural diffusion in shaping societies and provide examples.

3. What are the key differences between traditional and new cultural geography?

4. Describe the role of race, religion, language, and ethnicity in cultural geography.

5. How do cultural landscapes reflect the interaction between humans and their environment?

6. What is the importance of semiotic analysis in understanding cultural geography?

7. How do segregation and isolation impact cultural and social geography?

8. Discuss the role of language in shaping cultural identity and social interactions.

9. Explain how power structures influence cultural geography using critical social theory.

10. What are the major approaches to studying cultural geography, and how have they evolved?

2.15 REFERENCES FOR FURTHER READING

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3

GENDER AND GEOGRAPHY

Unit Structure :

3.1 Objectives

3.2 Structuring of sexuality and construction of gender identity

    3.2.1   Gender binaries

    3.2.2   Transgender and lgbtqa+

    3.2.3   Role of socio-cultural forces and processes

    3.2.4   Stigmas and taboos

    3.2.5   Resultant gendered spaces

    3.2.6   Indian examples

3.3 Spatiality of sex ratios

    3.3.1   Intra-regional and inter-regional sex ratio

    3.3.2   Sex ratio in india and china

    3.3.3   Feminization of labor and status of women workers

    3.3.4   Transgender and economic space

3.4 Gender and human development status

    3.4.1   Human rights and legal gender space

    3.4.2   Human rights and legal gender space in indian context

3.5 Concept of gender audit

    3.5.1   Gender budget

    3.5.2   Gender mainstreaming

3.6 Summary

3.7 Sample questions

3.8 References for further reading

3.1 OBJECTIVES

After going through this chapter, you will be able to understand the following features.

3.1.1   To understand the conceptual framework of Gender related terminologies.

3.1.2   To study spatial patterns of sex ratio.

3.1.3   To establish relationship between gender and patterns of human development.

3.1.4   To understand the concept of gender audit and its procedure.

3.2   STRUCTURING OF SEXUALITY AND CONSTRUCTION OF GENDER IDENTITY

We are surrounded by gender lore from the time we are very small. It is ever-present in conversation, humor, and conflict, and it is called upon to explain everything from driving styles to food preferences. Gender is embedded so thoroughly in our institutions, our actions, our beliefs, and our desires, that it appears to us to be completely natural.

The world swarms with ideas about gender – and these ideas are so commonplace that we take it for granted that they are true, accepting common adage as scientific fact. As scholars and researchers, though, it is our job to look beyond what appears to be common sense to find not simply what truth might be behind it, but how it came to be common sense. It is precisely because gender seems natural, and beliefs about gender seem to be obvious truths, that we need to step back and examine gender from a new perspective. Doing this requires that we suspend what we are used to and what feels comfortable, and question some of our most fundamental beliefs. This is not easy, for gender is so central to our understanding of ourselves and of the world that it is difficult to pull back and examine it from new perspectives. But it is precisely the fact that gender seems self-evident that makes the study of gender interesting. It brings the challenge to uncover the process of construction that creates what we have so long thought of as natural and inexorable – to study gender not as given, but as an accomplishment; not simply as cause, but as effect; and not just as individual, but as social.

The results of failure to recognize this challenge are manifest not only in the popular media, but in academic work on language and gender as well. As a result, some gender scholarship does as much to reify and support existing beliefs as to promote more reflective and informed thinking about gender. Sex and gender Gender is not something we are born with, and not something we have, but something we do (West and Zimmerman 1987) – something we perform (Butler 1990). Imagine a small boy proudly following his father. As he swaggers and sticks out his chest, he is doing everything he can to be like his father – to be a man. Chances are his father is not swaggering, but the boy is creating a persona that embodies what he is admiring in his adult male role model. The same is true of a small girl as she puts on her mother's high-heeled shoes, smears makeup on her face and minces around the room. Chances are that when these children are grown they will not swagger and mince respectively, but their childhood performances contain elements that may well surface in their adult male and female behaviors. Chances are, also, that the girl will adopt hat swagger on occasion as well, but adults are not likely to consider it as cute as her mincing act. And chances are that if the boy decides to try a little mincing, he won't be considered cute at all.

In other words, gendered performances are available to everyone, but with them come constraints on who can perform which personae with impunity. And this is where gender and sex come together, as society tries to match up ways of behaving with biologically based sex assignments. Sex is a biological categorization based primarily on reproductive potential, whereas gender is the social elaboration of biological sex. Not surprisingly, social norms for heterosexual coupling and care of any resulting children are closely intertwined with gender. But that is far from the full story. Gender builds on biological sex, but it exaggerates biological difference, and it carries biological difference into domains in which it is completely irrelevant. There is no biological reason, for example, why women should mince and men should swagger, or why women should have red toenails and men should not. But while we think of sex as biological and gender as social, this distinction is not clear-cut. People tend to think of gender as the result of nurture – as social and hence fluid – while sex is the result of nature, simply given by biology. However, nature and nurture intertwine, and there is no obvious point at which sex leaves off and gender begins.

3.2.1 GENDER BINARIES

The "gender binary" refers to the societal concept that there are only two genders, "man" and "woman," and that all people belong to one of these two categories. Many people do not identify within these two categories, and this concept is a social classification that divides gender identity into mutually exclusive categories with expected roles and characteristics.

Definition:

The gender binary is a social construct that assumes there are only two genders, "man" and "woman," and that these genders are distinct and opposite.

Beyond the Binary:

Many people do not identify as strictly male or female, and there is a spectrum of gender identities beyond the binary, including non-binary, transgender, and gender-fluid individuals.

Gender Identity vs. Sex Assigned at Birth:

It's important to distinguish between gender identity (a person's internal sense of being male, female, or neither) and sex assigned at birth (based on biological characteristics).

Gender Roles and Expressions:

The gender binary also implies specific roles, expressions, and characteristics associated with each gender, which can be restrictive and harmful.

Examples of Gender Identities Beyond the Binary:

- **Non-binary:** Individuals who identify as neither male nor female.
- **Transgender:** Individuals whose gender identity differs from the sex they were assigned at birth.
- **Gender-fluid:** Individuals whose gender identity changes over time.

Understanding the concept of gender beyond the binary is crucial for creating inclusive and respectful environments for all individuals.

3.2.2 TRANSGENDER AND LGBTQA+

Transgender: terms used by some people whose gender identity differs from what is typically associated with the sex they were assigned at birth. Trans, transgender and non-binary are umbrella terms representing a variety of words that describe an internal sense of gender that differs from the sex assigned at birth and/or the gender attributed to the individual by society, whether that individual identifies as a man, a woman, or in transition, simply "trans" or "transgender", with another gender or with no gender.

It is clear that the discourses and processes of symbolization are once again "calibrated" to the masculine vision: the transgender woman is represented and recognized if hyperwoman in the service of cisgender man's sexuality and fantasies; transgender men prove their masculinity and virility on the "cisgender male model."

The transgender woman, in order to find a form of legitimacy, albeit a stereotyped and stigmatized one, has necessarily, for many years, had to embody the idea of sexual transgression, seeking and aspiring to hypersexualization of the body. Indeed, it is not unusual to run into transgender women with a breast size above the norm, who have resorted to cosmetic surgery repeatedly to perfect their bodies and who assume an eccentric and sui generis gender dress and expressiveness.

This gender model that has been dominant for many years among transgender identities does not modify the body solely for its own well-being and desire for selfdetermination, but rather to adhere, therefore, to dominant male stereotypes and patterns. The hyperwoman has only reinforced and nurtured the range of stereotypes and prejudices that surround the social representation of transgender women, articulating the complex vicious circle that has been established: eccentricity and transgression do not allow the social positioning of transgender people functionally in life contexts; difficulties in integrating and finding work ensue; in order to survive or to find a life positioning, people resort to prostitution, reinforcing the direct transgender stereotype.

LGBTQA+: It is an acronym for lesbian, gay, bisexual, transgender, intersex and queer. The plus sign represents people with diverse sexual orientation, gender identity, gender expression and sex characteristics who identify using other terms.

Around the world, LGBTIQ+ persons face exclusion, stigma, discrimination, violence and harassment based on their actual or perceived sexual orientation, gender identity, gender expression or sex characteristics. Documented acts of violence include attacks, targeted killings, sexual violence, threats and hate speech, perpetrated by both State and non-State actors. Such mistreatment occurs within families, on the streets, at schools, and within business and workplaces. In all regions and countries, including those with anti-discrimination provisions, LGBTIQ+ persons experience economic and social inequalities and marginalization, including in health, education, employment and access to justice. This happens even though LGBTIQ+ persons, like everyone else, contribute to social and economic development, pay taxes, provide and care for families and contribute to community development. Discriminatory legislation impacts the ability of LGBTIQ+ persons to join the workforce and be productive members of society. Consensual same sex relationships are criminalized in 70 countries, and in many other countries, same-sex couples are not legally recognized and cannot access spousal and family workplace benefits. Laws can be used to stigmatize or discriminate against people who do not conform to local gender expectations. Trans, intersex and non-binary persons can face sanctions under vaguely defined laws. For example, in countries that do not legally recognize a person's gender identity, trans, intersex and non-binary people may be unable to obtain the documents required to join the workforce (birth certificates, driver's licences, voter IDs, passports, military registration, pension insurance and diplomas) unless they conceal their sexual orientation and gender identity. No population census has yet identified LGBT+ persons, though the situation is changing gradually; the United Kingdom and Argentina, for example, are to include questions on sexual orientation and gender identity in their censuses. According to the Organisation for Economic Co-operation and Development (OECD), 15 countries – Australia, Canada, Chile, Denmark, France, Germany, Iceland, Ireland, Italy, Mexico, New Zealand, Norway, Sweden, United Kingdom of Great Britain and Northern Ireland, and United States of America – have included a question on sexual self-identification in at least one nationally representative survey conducted by national statistical offices or other public institutions.

3.2.3 ROLE OF SOCIO-CULTURAL FORCES AND PROCESSES

Socio-cultural forces and processes significantly shape gender identity, as gender is a social construct influenced by cultural norms, family expectations, and societal roles, rather than solely biological factors.

1. Social Construction of Gender:

- Gender is not solely determined by biological sex, but is also shaped by social and cultural contexts.

- Societies assign roles, expectations, and behaviors based on gender, which individuals internalize and act upon.

- These social constructions can vary across cultures and time periods, leading to diverse understandings of what it means to be male, female, or non-binary.

2. Agents of Socialization:

1) **Family:** Parents and family members are primary agents of socialization, influencing children's understanding of gender roles and expectations.

2) **Peers:** Interactions with peers reinforce or challenge gender norms, shaping children's identities and behaviors.

3) **School:** Educational institutions can perpetuate or challenge gender stereotypes, influencing students' understanding of gender.

4) **Media:** Mass media, including television, movies, and social media, plays a role in shaping gender representations and expectations.

5) **Culture:** Cultural norms, traditions, and values influence how gender is understood and expressed within a society.

3. Examples of Socio-Cultural Influences:

1) **Gendered Clothing and Toys:** Societies often assign specific colors, clothing styles, and toys to certain genders, reinforcing gender stereotypes.

2) **Gendered Roles and Responsibilities:** Cultural norms often assign different roles and responsibilities to men and women, such as in the household or workplace.

3) **Gendered Language and Communication:** Language and communication styles can be gendered, with certain words or behaviors associated with specific genders.

4) **Gendered Expectations and Behaviors:** Societies often have expectations about how men and women should behave, which can influence individuals' self-perception and actions.

4. Implications for Gender Identity:

Socio-cultural forces can influence an individual's sense of self and their understanding of their own gender identity.These forces can also lead to gender inequality and discrimination, impacting individuals' opportunities and experiences.Understanding the role of socio-cultural forces is crucial for promoting gender equality and inclusivity.

3.2.4 STIGMAS AND TABOOS

Stigma:

Stigma is the social process of labeling, stereotyping, and rejecting human difference as a form of social control.

Taboo:

Taboos are social prohibitions or restrictions on certain behaviors, ideas, or topics.

Impact of Stigma and Taboo on Gender Identity:

Discrimination and Marginalization:

Individuals whose gender identity differs from societal expectations can face discrimination in various areas, including employment, housing, healthcare, and social interactions.

1) Mental Health:

Stigma and discrimination can lead to increased stress, anxiety, depression, and even suicidal ideation.

2) Health Outcomes:

Stigma can also negatively impact physical health, as individuals may avoid seeking necessary healthcare due to fear of judgment or discrimination.

3) Social Isolation:

Taboos and stigma can lead to social isolation and a lack of support networks, further exacerbating negative mental and physical health outcomes.

Examples of Stigma and Taboo:

1) Menstruation: Menstruation is still considered a taboo topic in many cultures, leading to a lack of access to menstrual products and education, and potentially risking infections and other complications.

2) Sexual and Reproductive Health: Taboos around sexual and reproductive health can lead to young people not knowing how to protect themselves from HIV and other sexually transmitted infections, or early pregnancy.

3) LGBTQ+ Identities: Individuals with LGBTQ+ identities often face stigma and discrimination due to their sexual orientation or gender identity.

4) Intersectionality: The experiences of stigma and taboo can be further complicated by other factors, such as race, ethnicity, socioeconomic status, and disability.

- **Education and Awareness:**

  Promoting education and awareness about gender identity and LGBTQ+ issues can help to dismantle harmful stereotypes and misconceptions.

- **Inclusive Policies:**

  Implementing inclusive policies in areas such as healthcare, education, and employment can help to create a more welcoming and equitable environment for all individuals.

- **Support Services:**

  Providing access to support services, such as counseling, therapy, and advocacy groups, can help individuals cope with the negative impacts of stigma and discrimination.

- **Open Dialogue:**

  Encouraging open and honest conversations about gender identity and sexual and reproductive health can help to destigmatize these topics and create a more inclusive and accepting society.

3.2.5 RESULTANT GENDERED SPACES

One of the key concepts in geography is space. Yet among the other related key concepts place and scale it is arguably the one that appears to be the most abstract. This notion becomes particularly apparent when trying to define the term 'space' itself. There is no universally applying definition of space that can serve as a basis for any analysis in academic contexts. Therefore, this chapter aims to clarify what space entails by contrasting it with the key concept place, which is followed by different conceptualizations and approaches to tackle this ambiguous term. It then focuses in-depth on the theories of scholars such as Lefebvre, Foucault, de Certeau and Bourdieu who in their respective fields have conceptualized space and whose works we can categorize under the umbrella term "social space", a term mainly coined by Lefebvre and Bourdieu. This conceptualization forms the basis for the analysis in this specific thesis. At last, their theories will be used to understand the construction of gendered spaces.

A first step towards clarifying the concept space is to contrast it with the concept of place. Place is seemingly easier to pin down and invokes "a sense of 'belonging' to human beings". In that way place is more than anything a contributing factor in forming an identity because "The place is standing for a set of cultural characteristics; the place says something not only about where you live or come from but who you are". Ever since the 1960s and 1970s, however, discussions about the meaning of space in contrast to place have become crucial in the social sciences. Essentially these discussions revolved around defining geography as "the study of

distribution in space rather than particular places" and declared it a spatial science. This way of rethinking geography is widely known as the so-called spatial turn. Furthermore, two movements in geographical thought could be observed by the end of the 1970s. On the one hand, the evolution of human geography moved from studying places as entities towards questioning the manner in which people related to spaces. On the other hand, concerns outside the discipline were voiced with regards to "the idea of 'social laws' and a science of society was being used as, or unintentionally becoming an instrument of social control and domination"

It is now widely accepted, "that the social and the spatial are inseparable and that the spatial form of the social has casual effectivity" and that "social relations and material social practices" establish space itself. Therefore, another aspect of space and its construction was voiced by feminists, particularly feminist geographers8, who have pointed out the link between space and the social construction of gender. As Massey points out, "Geography matters to the construction of gender, and the fact of geographical variation in gender relations, for instance, is a significant element in the production and reproduction of both imaginative geographies and uneven development" (Space, Place, and Gender). In that sense, the rendition of belonging to the category 'woman*' can be seen as a form of creating "spatially based homogeneous groupings" (Bourdieu, "Social Space and the Genesis of Appropriated Physical Space") to enforce power structures in space. Correspondingly, the separation of 'woman' from 'man' in certain spaces can be seen as "segregation that is both cause and effect of the exclusive usage of a space". In the following, theories and examples of how space and gender interact will be given to illustrate the cause and effect of so called gendered spaces as instruments for the enforcement of patriarchal power. According to feminist theory, gender is a social construct. In the sense of Butler's definition of gender, voiced in her publication Gender Trouble, the biological or supposedly natural sex assigned at birth is just the first step of many in the cultural and social construction of gender. In its essence, Butler's approach to gender denies the existence of a biological sex because the binary categories assigned at birth effectively lead to the production of gender through discourses surrounding femininity/masculinity in the upbringing of a child in society.

3.2.6 INDIAN EXAMPLES

To understand the nature of gendered spaces in India, it is necessary to understand the construction of gender and gender roles first. A common conception within the reviewed literature is that Indian culture is deeply rooted in patriarchal structures and mindsets "which consider 'women as a class' subordinate to men" and that "Indian society witnesses a culture of misogyny".

In recent years, a new conceptualization of the Indian woman has evolved. Raju and Paul call this the 'New Indian Woman', who is predominantly middle class, works in white-collar service jobs, and manages to find a "balance between (deep) tradition and (surface) modernity. Thus, the new

Indian woman marks the locus of contestation between the Western and the India, tradition and modernity". For these women this new self-conceptualization is also expressed through fashion choices such as wearing jeans. These fashion choices can be interpreted "as a marker of joining the progressive class, a way to propound power". However, in light of the current Hindu-fundamentalist movements, this recent reconceptualization of woman and a certain independence is already under scrutiny. There are already statements in effect urging women to dress 'decent' and prohibiting women* to wear jeans by institutions such as the Women and Child Development Department and the local council in Uttar Pradesh.

According to the latest census, in India, there are currently 37 million men in excess of women. A country that experiences the giant gender gap in population, also has an equally large gender gap in employment where only 20% women currently participate in the labour market (according to world bank data). India's performance is among the lowest globally with stark comparisons to its neighbours: 36% in Bangladesh, 59% in China, and 35% in Sri Lanka and 80% women in Nepal are currently in formal employment. This is in the vicinity of 80% for men according to an ILO report. The reasons for India's low global ranking are all too well-known and obvious – patriarchal society, preference of sons over daughters, fertility, domestic and care activities. While economic growth and rising overall education levels for women are reasons to celebrate, absorption of women in the labour force through creation of suitable job opportunities has been all too slow. Invisibilisation of women due to economic growth was further achieved through increased household incomes that no longer deemed it necessary for housewives to seek work outside, also known as the "income effect".

"The majority of the women who do work are mostly concentrated in the informal sector. The jobs they perform are part of the highly labour-intensive informal workspaces including menial work within agriculture, construction, handicrafts, or within home businesses."

On the other hand, the majority of the women who do work are mostly concentrated in the informal sector. The jobs they perform are part of the highly labour-intensive informal workspaces including menial work within agriculture, construction, handicrafts, or within home businesses. Among the minority who make it to the formal sector, most are performing tasks that are an extension of home duties such as nursing, teaching beauty, healthcare, fashion, textiles, teaching etc. Take the textiles industry, for example, where 71% of the workforce according to a World Bank report are women, but where they are subjected to low pay, extensive hours, exploitation and bad working conditions. Women's primary role in society is seen as that of a 'caregiver', therefore even professionally they are engaging in activities that are an extension of the home. Professionals or homemakers, they are never excused from taking on the burden of household chores and responsibility as caregivers to children and the elderly.

"On average, women do one hour less of productive work as compared to men, and yet are responsible for three times more home-bound care work."

On average, women do one hour less of productive work as compared to men, and yet are responsible for three times more home-bound care work. Take a look at the graph below that showcases the Female to Male ratio in terms of the time devoted to unpaid care work i.e. domestic and household chores as well as care activities for children and elderly. Amongst the highest in the world are Pakistan and India where women devote 10.25 and 9.83 hours for every hour devoted by men (respectively).

The spaces that women claim are largely private. At the end of the day, it's all a tussle between the public and private spaces and how power is experienced and negotiated within them that creates the silent rules we adhere to in our jobs, relationships, and interactions as a society. Take a look at the picture below of a small village in Bihar, India.Gender norms dictate that claiming public spaces is considered desirable, attractive, challenging and ambitious, and are largely "masculine", while being in the private sphere, no matter how much work you do, is considered feminine, a duty that's taken for granted, in some instances leading to ill-treatment and exploitation. It's about control. Take a look at the positioning and space distribution below which was completely unplanned and in fact but took place organically, reflective of the power dynamics.

Power is exerted in many ways, one of them being "dismissal". The collective acceptance of a narrative by those in positions of power, mostly men in senior leadership positions, political leaders, and at a micro-level considered heads of households, are often quick to dismiss or are inconsiderate to any other voices or viewpoints and assume the role of a decision-maker. It's a system that seeks conformity rather than rewards creativity. Their dominant presence in the public spaces is what leads to an insecure and unsafe space for women, who face eve-teasing and harassment, and thus have to constantly sacrifice their share of freedom & mobility to participate in the workforce. When taking a non-binary gender view, the experiences of those from the LGBTQIA communities who face violence and discrimination are nerve-racking and are immensely invisible. On other hand, the well-meaning male allies try they find it hard to make changes given the deep-rooted structural shifts that are needed.

The only solution to breaking this imbalance is for more and more women and girls to step into the public sphere and are well-supported to do so. However, with expectations around marriage, fertility, and care responsibilities, the challenge for us today is to facilitate this process and ensure they enter and then remain in the workforce. As the Economist, AmartyaSen explained, women can become agents of change only if certain conditions are fulfilled – they acquire more than basic education; they have an independent income; they have land rights; and that they have the freedom to work outside the house. However, when it is achieved, it brings about development not just for women themselves but others too. On average, countries with greater female labor force

participation generally see later marriages, fewer children, better nutrition and school enrolment, and higher gross domestic product, according to the World Bank. There is also research that suggests that choices made by women's groups not only led to empowerment for women themselves but greater development for children's education and health, and the community at large.

3.3   SPATIALITY OF SEX RATIOS

Sex ratio represents the ratio of males and females in a population. It is an important characteristic feature of population composition. Spatial and temporal variations in sex composition are indicators of variations in social, cultural and economic conditions and gender imbalances. As per Census of India, sex ratio is number of females per 1000 males in the population. In United Nations reports it is generally considered as number of males per 100 females in the population. In some countries, for instance, in New Zealand it is also calculated in terms of number of females per hundred males. Sex ratio is generally measured in total population and at the time of birth and also in age specific cohorts such as 0 to 6 years children in India. All these different measurements have their own advantages. Sex composition of population depends on determinants of fertility and sex ratio at birth, differential mortality of males and females, sex composition of migrants and differential enumeration of sexes at the time of census counts.

World Trend of Sex Ratio Due to changes in socio-cultural, economic, technological and political conditions sex ratio keeps on changing over space and time. In 1960, the overall sex ratio in the world was in perfect balance i.e. 1:1 or 1000 females per thousand males. But over the period of time it has declined to 984 females per thousand males. In the old age group of 60 years or 70 years and above female-dominance has continued due to high life expectancy of females as compared to males and participation of male in risky occupations and crisis situations such as wars. The sex ratio has declined in all age groups of 0-24 years, 25-69 years and 70 year and over, population since 1960 to 2015.

Year	0 - 24	25 -69	70+	Total
1960	959	1028	1434	1000
1970	958	1011	1477	995
1980	957	1001	1501	993
1990	956	992	1452	987
2000	949	993	1479	986
2010	940	992	1333	984
2015	937	992	1310	983

Table. 3. 1 Sex Ratio in the World (1960-2015)(source: knoema.com)

The tertiary sex ratio (proportion of females and males in the total population at the time of enumeration) is also influenced by secondary sex ratio (sex ratio at the time of birth) and primary sex ratio (sex ratio at the time of conception). In human species i.e. Homo sapiens, like majority other species, natural or biological sex ratio is slightly in favour of males.

The natural sex ratio is about 952 female births per 1000 male births. As genetically females are stronger after some years due to differential rates of mortality a balance in sex ratio can come naturally, but due to socio-cultural and other anthropogenic conditions in many parts of the world the sex ratio imbalance further gets disturbed in favaour of males. The continental level trends in sex ratio indicate that sex ratio has remained in favour of females in Europe, North America, Latin America and Caribbean countries. In Oceania region or Pacific region over the period of time sex ratio has remained in balance between males and females. Like Oceania, in Africa the sex ratio is in perfect balance of about 1:1 and it shows a marginal decline in last two and half decades. As compared with other continents the sex ratio is lowest in Asia continent. The relative share of Asia in world population has increased over the period of time and at present it constitutes about 60 per cent population of the world. Therefore, the overall sex ratio in the world shows a declining trend. The decline is sex ratio in Europe, North America and Africa has also made some contribution in this overall decline in world sex ratio from 993 to 983 females per thousand males.

3.3.1 INTRA-REGIONAL AND INTER-REGIONAL SEX RATIO

Although the sex ratio in Asia is lowest among continents, there are regional variations. In East and North East region the overall trend shows a decline in sex ratio from 951 to 943 females per thousand males but this is due to sex ratio decline in China only. The sex ratio in China declined from 938 to 929 females per thousand males between 1990 and 2015. The sex ratio in Japan (1057), South Korea, North Korea and Mongolia is in favour of females. South Korea has changed the trend from declining to increasing sex ratio. In South East Asia region the sex ratio is in favour of females, for instance, Malaysia (1059), Myanmar (1059), Thailand (1044), Vietnam (1024) and Singapore (1025) and only exceptions are Indonesia (988) and Philippines with 997 females per thousand males in 2015. In Central Asia region, again the sex ratio is in favour of females and it is lowest in Tajikistan but here also it is 995 females per thousand males. The sex ratio at continental level is highest in Europe. In 2015, there were 1055 females per thousand males and in Russia it was 1170 females per thousand males. In countries like Latvia (1185), Lithuania (1173) and Ukraine (1172) this ratio is high due to male specific emigration from these countries.

Continents	1980	1990	2000	2010	2015
Europe	1051	1065	1064	1058	1055
North America	1050	1048	1036	1031	1029
Africa	1017	1004	1003	1001	999
Latin America & Caribbean	1011	1023	1028	1032	1033
Oceania (Pacific)	983	996	1004	1000	1000
Asia	960	962	962	964	964
World	993	987	986	984	983

Source: Demographic Year Book, 1982 and Statistical Division of UN ESPAC.

Table. 3. 2 Continent - wise Sex Ratio

In case of Europe the relative deficiency of males is associated with great losses of males in the Second World War. In addition to this, women empowerment, liberty and equality have also contributed in this. Further, the ageing of population due to decline in fertility and improvement in health and medical facilities, has increased female life expectancy more than male and result is increased proportion of females in old age population of Europe. Gender justice and ageing of population are also valid in case of Japan, New Zealand (1036) and Australia (1010), North America and South America. The figure 1 shows sex ratio variations at world level on the basis of pink shades for female dominated areas and blue shades for male dominated areas. The ratios are on the basis of male per female and value 1 indicates gender balance. For instance the value 0.95 represents 0.95 male per female or sex ratio of more than 1052 females per thousand males. The pink shaded areas show that in these parts males are outnumbered by females. These include Europe, Russia, Japan, South and North Korea, South East Asia, New Zealand, North America, South America (excluding Peru and Paraguay), and in Africa (especially Zimbabwe, Chad, Mauritania and Sierra Leone). The darkest blue shades areas represent the lowest sex ratio of less than 970 females per thousand males. This category sex ratio dominates in Asia mainly in China, South Asia (especially India and Pakistan), Middle East (mainly Qatar, UAE, Oman, Bahrain, Kuwait and Saudi Arabia) and Libya and Nigeria in Africa, and Papua New Guinea. In Asia all these countries are male dominated societies or are patriarchal and there is strong preference for male child and dislike for girl child. In Middle East countries it is due to male dominance in immigration.

Child Sex Ratio:

A better indicator of sex ratio is child sex ratio because it depends on contemporary conditions and factors of last few years. At United Nations data the child sex ratio is represented by ratio of boys aged 0-14 years to girls aged 0-14 years. The child sex ratio at world level was 951 and it declined to 942 girls per thousand boys (Table 3). All over the world decline was recorded in this except North America. But the decline of child sex ratio in Asia is noteworthy. In Asia it has declined to 908 in 2015 from 942 girls per thousand boys in 1990.

Continent	**1990**	**2015**
Europe	954	949
North America	953	958
Africa	979	947
Latin America	970	960
Oceania	947	942
Asia	942	908
World	951	942

Table.3. 3 Continent-wise Child Sex Ratio (1990-2015)

3.3.2 SEX RATIO IN INDIA AND CHINA
3.3.2.1 SEX RATIO IN INDIA

Indian population is characterised by a deficit of females over males and this deficit has been widening since the turn of the last century. It has also been a matter of investigation and research among social scientists and policy makers alike. In India the sex ratio is measured in terms of number of females per thousand males and this ratio has recorded a general decline in the country throughout the twentieth century except for on two occasions; first, when the 1951 census revealed an improvement in the sex ratio by one point over 1941, and the second, when the 1981 census saw an improvement by four points over 1971census data. The Census of India-2011 also shows an improvement in sex ratio by ten points over the 2001 data.

Census Year	1901	1911	1921	1931	1941	1951	1960
Sex Ratio	972	964	965	950	945	946	941
Census Year	1971	1981	1991	2001	2011		
Sex Ratio	930	934	927	933	943		

Table. 3. 4 Trends of Sex Ratio in India (1901-2011)

The improvements in sex ratio in the last three decades have brought some relief to the scholars. However, what is still worrisome for many is the fact that sex ratio among children in the age group of 0-6 years has undergone a drastic decline from 945 in 1991 to 927 in 2001 and 919 in 2011.

Causes of Low and Declining Sex Ratio:

Some of the important factors responsible for low sex ratio in China and South Asia are following:

1) Natural Sex Ratio:

It is a biological fact that in human species more males are born than females. The ratio is about 105 boys per 100 girls. It has been observed worldwide that natural sex ratio remains in the range of 943 to 952 females per thousand males. Hence the sex ratio tends to be unfavourable to females due to differences in natural rates of births of male and female children. But due to genetic superiority of females they outnumber this advantage of males at birth over a period of time, if only natural conditions determine the outcome. But it is not so and in societies where gender discriminations against females operate sex ratio declines to low levels. The child sex ratio decline from 942 in 1990 to 908 by 2015 in Asia, decline from 929 to 857 in China in the same period cannot be explained on the basis of natural sex bias towards male. Likewise the drastic decline in childsex ratio (0-6 years) in India from 964 in 1971 to 919 in 2011 cannot be explained by this logic and it means technological and socio-cultural, economic and political factors are mainly responsible for this sudden decline in child sex ratio. In 1961 the male infant mortality rate was 122 and female infant mortality rate was 108 per thousand. This

shows the genetic superiority of girls. By 2011 the male infant mortality rate declined to 43 and female infant mortality rate to 46 per thousand. In case of Goa in 2011 the lowest infant mortality rates were recorded but gender discrimination due to anthropogenic reasons was reflected in double rates of IMR for females as compared to males i.e. 7 infant mortality rate for male and 14 per thousand female infant mortality rate. This shows the preferential treatment to male child in these societies.

2) Preference for Male Child and Dislike for Girl Child:

Sex ratio is often considered as a manifestation of gender relations in a society. In South Asian and Chinese societies the human relations are governed by patriarchal structure.Male dominated social ethos discriminate against females in several ways. This is manifested in the sex differential in mortality rates, both during childhood and childbearing age groups. The infant mortality rate is higher in case of girl child and maternal mortality rates are still high. Unequal treatment of male and female children in a society characterized by male-dominated social ethos inevitably results in higher death rates among female children leading to an adverse sex ratio in this age group. Preference for male child in family, health and nutrition and education and negligence of girl child in all these aspects results into sex ratio imbalances. Dislike for girl child is due to the insecurities associated with the practice of dowry and high crime rates against women including rape and molestation and the challenge of 'guarding her chastity'. Due to insecurities associated with females the parents do not want girls. Even the women who give birth to daughter or daughters face more domestic violence and social criticism and harassment. Therefore, even women prefer sons instead of daughters. On the other hand preference to male child is given to insure old age and to attain mokesh (salvation) as well as for inheritance of parental property which further intensifies gender discriminations. In the Census of India (2001) following factors were identified responsible for declining sex ratio - neglect of the girl child resulting in their higher mortality at younger age, high maternal mortality, sex selective female abortions and female infanticide. Thus there is socio-cultural acceptance of neglect of girl child which is deep rooted in South Asian social traditions and in Chinese culture.

3) Female Infanticide:

Female infanticide is a traditional practice to manage the number of children and to get rid of the undesired female child. During British time it was reported by scholars from different parts of India especially from northern part from Gujarat to eastern Uttar Pradesh region. In several communities it was practiced and to eradicate it the Female Infanticide Prevention Act 1870 was implemented but it continued with reduced frequency, illegally. The main causes listed for female infanticide by scholars are inferiority and superiority associated with the system of hypergamy, dowry practice, superstitions and anti abortion laws.

4) Female foeticide:

In recent times, infanticide has been taken over by more extensive practice of female foeticide. Under this practicefemale fetuses are selectively aborted after pre-natal determination using sophisticated technologies, thus avoiding the unwanted birth of the girl child. Although law is there to prevent it but illegal practices are going on and educated and upper middle and higher class persons also use these methods. Rather the most affluent regions of the country have reported the shaped fall in child sex ratio in recent decades. Female foeticide in South Asia and China is due to the socio-cultural-economic and religious traditions and political conditions of these societies. It is one of utmost demonstrations of violence or crime against women. The female foeticide has diffused in different directions even in pockets where there was no tradition of female infanticide along with the introduction and the proliferation of cheaper ultrasound machines and sex determination clinics.

5) Small Family Norm:

In patriarchal societies of China and India sex ratio was relatively high when total fertility rates were high. In large size family the probability of birth of at least one male child was very high. In this situation there was limited pressure on parents to have son or sons. But due to small size preferences or two child norm in 1976 in India and One Child compulsory policy in China in 1980, the pressure to give birth to one son in just one or two chances increased. With small family norms, many young couples do not go for a second child if the first child happens to be a male. In China the pressure to have son was such that majority parents did not want to miss the chance of being parents of a son. Therefore, majority adopted technologies for pre determination of sex of the child and in case it is reported girl, get it aborted. Similarly in India, due to sociocultural and economic reasons preference for small size family surfaced that too with desire of at least one male child. In case the first child is male, parents can stop reproduction or can take one more chances with or without worrying about the sex of the second child. But in case the first child is female, for maintaining small size as well as one male child they will prefer to take help of technology to insure that the desired result comes otherwise get the girl child aborted and take the next chance with guarantee from technological aid. The sex ratio at births number two, three and four strongly prove the use of technology, which is illegal (Figure 4). Therefore, squeeze on family size is fuelling 'the missing women'.

6) Unsafe Motherhood and Unsafe Abortion:

In India and Pakistan the maternal mortality rates are high mainly due to unsafe motherhood and unsafe and frequent abortions. Poor nutrition, mal nutrition and imbalanced diet, lack of awareness, discriminatory attitudes and lack of health and medical facilities are responsible for very high maternal mortality rates especially in India. According to National Family and Health Survey (2005-06) only 48.8 per cent deliveries were by trained persons and only 40.8 per cent were institutional. The maternal mortality

rate in India was 215 per lakh live births in 2010 though the national population policy target for that year was to bring it to less than 100 and in 2015 it was about 174 per lakh live births which is still very high. In some states it is even at present more than 250 deaths per lakh live births, for instance in Assam and Uttar Pradesh.

Consequences of Declining Sex Ratio

Declining sex ratio has many serious and complex consequences for society. The gender imbalance in terms of high demand (for brides) and low supply may result into increased value or status of women in society. The rising shortage of females and their increased participation in decision making process may help in eradication of the evil of dowry system. This shortage may also result into increase in inter-caste, inter-religion, inter-state and intercountry marriages. In this condition of shortage of women they can be more assertive of their rights and it is reflected in increased cases of divorces and divorcees remarriages. All these consequences reflect positive implications of declining sex ratio but in reality majority implications are negative in outcome. One of the consequences of declining sex ratio is threat to the institution of marriage. In South Asian and Chinese societies marriage is a social compulsion and almost universal. The shortage of brides will left many men unmarried. It may lead to child marriage, polyandry, homosexuality, abduction and trafficking of girls, increased crime and violence against women like rape and molestation. Due to shortage of women in Punjab and Haryana men are buying brides from Assam, West Bengal, Jharkhand, Madhya Pradesh, Odisha, Chhatishgarh and Nepal. After marriage they are condemned to a life of slavery and in some cases after giving birth to male child are sold to someone else. The paucity of females will result in expansion of the sex industry and sexually transmitted diseases (STDs) including HIV/AIDS. The decline in sex ratio may also result into decline in total fertility rates due to absence of many men in reproduction process. Further, the paucity of women also decreases or de-motivates or impairs the economic capabilities and work performance of men.

3.3.2.3 SEX RATIO IN CHINA

The Seventh National Population Census, recently conducted in 2020, reported the most up-to-date information on the size, structure, and distribution of China's population. The results showed that the gender imbalance in China is still severe compared with the international standard. With the aim of understanding what has contributed to China's gender imbalance, this study examined a range of potential influencing factors and measured the extent to which they have affected China's sex structure. We gathered data from 3100 citizens (100 surveys from each provincial-level administrative region in mainland China); the useful response rate was 87.5% (2713/3100). We relied on statistical analysis to investigate the phenomenon of male preference in China and used a logit regression to analyze the factors associated with this result. We inspected the factors associated with the perception according to gender, age, annual income, living location, educational level, nationality, family contribution,

the ideology of being supported by sons, social status, ability to generate money, and carrying on the family name. The results showed that, among these factors, the relationship of family contribution, the ideology of being supported by sons, and carrying on the family name with male preference was significant. This study is among the first to explore the factors affecting male preference that could have resulted in China's gender imbalance. The findings of this research are also important as references for the development of the population strategy and policy instruments used to manage the demographic problems in China.

In fact, China's gender ratio at birth was relatively high among all countries across theworld from 2007 to 2019, making China a country with typically more men than women.China's Gender-Related Development Index (GDI) stood at 0.682 in 2020, ranking 107th outof 156 countries and regions, according to the Global Gender Gap Report 2021.Human Development in 2020 also suggested that China's Human Development Index(HDI) in 2019 was 0.761, ranking 85th out of the 189 countries and regions covered.

The reasons for this demographic problem are complex. Ding and Hesketh believe

that China's one-child policy has contributed greatly to the severe gender imbalance.Ebenstein and Leung also emphasized that the limitation on births dictated by politicalpressure and the strong desire for male offspring have jointly led to parents making a genderselection. The high gender ratio is ascribed to political factors; however, there are almostcertainly social factors that have contributed to this demographic problem. Moreover,the ideology of privileging men over women plays an important part in China's genderimbalance ratio at birth.

In China's rural areas,insurance coverage for the elderly is still considerably limited, and the elderly populationis mainly supported by their children. As a consequence, this outdated concept is stillpopular in rural communities. Third, Chinese history is based on the development of anagricultural civilization. Because of their advantages in strength, men have predominatedin agricultural activities. Although the social status of women has risen significantlydue to economic development, they do not have complete equity in the workplace at present.At the same educational level and age, men are likely to earn more than women. Furthermore, unlike men, who can devote themselves to their careers, working womenare usually impacted by marriage, family, and childbearing, which may eventually affecttheir vocational development. Worse still, enterprises also prefer male employees. Therefore, Chinese society tends to prefer males in gender selectionfor practical reasons.

3.3.3 FEMINIZATION OF LABOR AND STATUS OF WOMEN WORKERS

A comprehensive review of the feminization discourse within labor studies reveals a great diversity of conceptions. The term "feminization" is connected to multiple intersectional issues in labor, including gender

inequality, labor devaluation, gendered notions and divisions of work, shifts in the composition of the workforce, and persisting power structures despite changing demographics. Initially, feminization was used in the quantitative sense to refer to an increase in women's formal employment. Qualitative and critical framings of the term, on the other hand, pertain to the type of employment contract and/or the labor process. They highlight forced flexibility, low pay, and precariousness, all of which have historically been associated with women's work. As such, qualitative usages of feminization in the labor context often connote the disadvantages that women have been facing in the labor market. Interventions to broaden the analytical scope of the term and emphasize its positive connotations have mostly come from feminist scholarship. Affirmative framings of feminization highlight the dialectical aspect, arguing that feminized work incites feminized resistance practices characterized by horizontal structures and a therapeutic-reparative mode of action. These conceptualizations rearticulate the relational and affective traits that are traditionally associated with female subjectivities and are now argued to inspire a distinct mode of collective action, especially in sectors dominated by precarious employment and lack of organized labor. In the extant literature on academic work, qualitative connotations of feminization pertaining to the casualization of contracts, devaluation of academic work, and intensification of the academic labor process mostly prevail. Academic work has evidently become feminized both in the sense of increased female participation and labor devaluation in recent decades. However, empirical research also demonstrates contradictions, ranging from a persisting lack of female faculty in the upper echelons to an unequal gendered distribution of precarity among different segments of the academic workforce. Female researchers are argued to continue being disadvantaged via multiple mechanisms. Recent feminist scholarship draws particular attention to the masculinized ideals of hyper-competitive performance that demand the researchers to be free of domestic care duties. The feminization of academic work, in turn, is argued to call upon a "feminized" mode of labor activism in academia, which suggests nonhierarchical and counter-hegemonic solidary collectivities and less outcome-obsessed modes of action—i.e., an activism that derives from the repertoire of affective qualities attributed to the historical construct of the "feminine."

Differences between female and male work are hardly informed by biological factors but are socially created. Traditionally, certain activities such as domestic work and informal rural and urban work have been associated with females. Often these activities were not considered as typical work and therefore were undervalued as unproductive work. With the current wave of global capitalism, with its flexibility in work organization, the gender composition of the labor force has changed worldwide. Certain features of female work in traditional sectors have become more desirable and appropriate for the way production processes are structured. As a result, women's productive resources are being strategically engaged economically. However, women continue to be

disadvantaged as unequal partners to capitalists since they do not dictate the rules of the game.

3.3.4 TRANSGENDER AND ECONOMIC SPACE

The intersection of **transgender identity and economic space** is a complex and evolving issue, touching on employment, entrepreneurship, income disparities, and financial inclusion. Here are some key aspects:

1. Employment Discrimination & Workplace Inclusion

- **Barriers to Employment**: Many transgender individuals face hiring discrimination, workplace bias, and job loss due to their gender identity.

- **Wage Gaps**: Studies show that transgender people, especially transgender women of color, often earn less than their gender counterparts.

- **Inclusive Workplaces**: Companies with transgender-inclusive policies (e.g., gender-neutral restrooms, healthcare benefits for transition-related care) see better retention and productivity.

2. Entrepreneurship & Business Ownership

- Many transgender people turn to **self-employment or entrepreneurship** due to workplace discrimination.

- Access to funding and investment remains a challenge, as trans entrepreneurs often face bias from banks, venture capitalists, and investors.

- Some initiatives (e.g., LGBTQ+ business grants, crowdfunding, and trans-led cooperatives) are emerging to support trans entrepreneurs.

3. Financial Inclusion & Banking

- **ID & Documentation Issues**: Legal name and gender marker changes can create barriers to accessing banking, loans, and credit.

- **Bias in Financial Services**: Trans individuals report discrimination in mortgage applications, personal loans, and insurance policies.

- **Inclusive Financial Policies**: Some banks and fintechstartups are addressing these barriers by offering gender-affirming banking policies.

4. Housing & Economic Stability

- Trans people are at **higher risk of homelessness**, often due to family rejection or workplace discrimination.

- **Limited access to public assistance**: Bureaucratic hurdles (e.g., misgendering in records) can prevent trans individuals from accessing welfare programs.

- Some housing programs and mutual aid networks focus on trans-specific support.

5. Healthcare Costs & Economic Impact

- Gender-affirming care is **often expensive** and not covered by all insurance policies, leading to financial strain.

- Medical discrimination can result in **job loss** or reduced work capacity, affecting long-term economic stability.

6. Policy & Advocacy Efforts

- Some governments and corporations are introducing **trans-inclusive policies** (e.g., workplace protections, access to healthcare, anti-discrimination laws).

- Grassroots organizations and trans-led advocacy groups push for **economic justice and fair labor practices**.

3.4   GENDER AND HUMAN DEVELOPMENT STATUS

According to the UN (2002), "equality is the cornerstone of every democratic society that aspires to social justice and human rights." Positive change in gender equality is associated with improvement in economic growth, Gender equality is intricately linked to human development, which until the late 1980s was narrowly defined as wealth and measured by gross domestic product (GDP). However, in the recent times, a more holistic approach has been adopted to include employment, education, health, participation, sustainability, and human security and rights. After 2010 a much more expanded dimension of human development is adopted that includes factors that create conditions for development and also includes gender equality. Human Development Report 1997 mentions that there is no country that treats its women as well as its men, according to a complex measure that includes life expectancy, wealth, and education equally. Women and men share many aspects of living together, collaborate with each other in complex and ubiquitous ways, and yet end up — often enough — with very different rewards and deprivations. Human development and gender equality are linked with each other. Gender equality is a development goal, a means of achieving other development goals, and a fundamental human right. Development that perpetuates inequalities is neither sustainable nor worth sustaining. Gender equality is intricately linked to economic growth and human development, which until the late 1980s was narrowly defined as wealth and measured by gross domestic product (GDP). However, of late, a more holistic approach of Human Development Index has been adopted by UNDP. In 2010, the United Nations expanded the dimensions of human development to include factors that create conditions for development and included gender equality.

Over the past twenty years, gender equality has become integral to policy analysis, design and implementation (World Bank 2001), and substantial

reductions in gender gaps in health and education have occurred. However, despite a steady increase in women in the workplace, the anticipated improvement in labour force participation and political representation has been more moderate than expected. Although this perspective has received some attention in past Reports, there is a strong case at this time for concentrating specifically on that issue for a more comprehensive investigation of gender inequality in economic and social arrangements in the contemporary world. It is this aspect that is the focus of this presentation. An attempt is made to examine an empirical relationship between economic growth, human development, and gender development.

3.4.2 HUMAN RIGHTS AND LEGAL GENDER SPACE

Human rights are the inherent rights and freedoms that every individual is entitled to, regardless of nationality, ethnicity, religion, or gender. Gender identity, an integral part of human identity, has become a critical subject of discussion in legal frameworks across the world. The concept of "legal gender space" refers to the recognition, protection, and inclusion of diverse gender identities within legal and policy structures. This essay explores the interplay between human rights and legal gender space, highlighting progress, challenges, and the necessity of inclusive legal recognition.

Legal gender space encompasses laws, policies, and institutional practices that define and regulate gender identity. Traditionally, legal systems have been structured around a binary understanding of gender—male and female—often neglecting non-binary, transgender, and other gender-diverse individuals. However, many nations are now acknowledging the need for gender inclusivity in legal documents, healthcare, employment, and public life.

Legal gender recognition includes the ability to change one's gender marker on official documents such as birth certificates, passports, and national identification cards. Some progressive legal systems allow self-identification without requiring medical intervention, while others impose restrictive conditions, such as medical diagnosis or surgical procedures, to validate gender transitions.

Human Rights and Gender Identity

The right to self-identify and express one's gender is protected under international human rights principles. The **Universal Declaration of Human Rights (UDHR)** asserts that all human beings are born free and equal in dignity and rights. Discrimination based on gender identity contradicts these fundamental rights.

Key human rights concerns related to gender identity include:

- **Right to Legal Recognition**: Without legal recognition, gender-diverse individuals face barriers in accessing education, healthcare, and employment.

- **Freedom from Discrimination**: Many individuals face discrimination, violence, and exclusion due to rigid gender norms.

- **Right to Privacy**: Forced disclosure of gender history or medical status violates privacy rights.

- **Access to Healthcare**: Gender-affirming healthcare is a crucial aspect of human rights, yet many individuals struggle to access appropriate medical services.

Challenges in Expanding Legal Gender Space

Despite progress, several challenges persist in recognizing and protecting diverse gender identities in legal systems:

1. **Legal Barriers**: Many countries lack laws recognizing non-binary and transgender identities, forcing individuals to live with incongruent legal identities.

2. **Cultural and Religious Opposition**: Societal attitudes towards gender diversity often clash with legal reforms, leading to resistance against inclusive policies.

3. **Medical Gatekeeping**: In some jurisdictions, individuals are required to undergo medical procedures or psychiatric evaluations to change their gender markers, which violates bodily autonomy.

4. **Workplace and Social Discrimination**: Lack of protective laws results in workplace discrimination and social exclusion, affecting the well-being of gender-diverse individuals.

5. **Violence and Harassment**: Transgender and gender-nonconforming individuals face heightened risks of violence and harassment due to legal invisibility and societal bias.

Progress and Global Trends

Several countries have made strides in expanding legal gender space. For example:

- **Argentina** passed the **Gender Identity Law (2012)**, allowing individuals to change their gender identity without medical or judicial approval.

- **Germany** and **Canada** recognize a third gender category, providing legal recognition beyond the male-female binary.

- **Nepal, India, and Pakistan** legally recognize a third gender, offering greater social and legal inclusion for non-binary individuals.

- **The Yogyakarta Principles (2006)** provide a framework for applying international human rights standards to gender identity and sexual orientation issues.

The Need for Inclusive Legal Frameworks

For true gender inclusivity, legal frameworks must evolve to:

1. **Enable Self-Determination**: Laws should allow individuals to define their gender identity without invasive requirements.

2. **Ensure Anti-Discrimination Protections**: Robust anti-discrimination laws must be enforced to protect gender-diverse individuals in all spheres of life.

3. **Improve Public Awareness**: Education and awareness campaigns can reduce stigma and foster societal acceptance.

4. **Strengthen Legal Protections Against Violence**: Laws should address gender-based violence, ensuring justice for victims of discrimination and abuse.

Human rights and legal gender space are deeply interconnected, requiring legal systems to evolve toward inclusivity and equality. Recognizing gender diversity within legal frameworks is not just a matter of policy—it is a fundamental human rights issue. Governments, institutions, and societies must work collaboratively to ensure that all individuals, regardless of gender identity, can live with dignity, freedom, and legal protection. By promoting inclusive legal gender spaces, we pave the way for a more just and equitable society.

3.4.3 HUMAN RIGHTS AND LEGAL GENDER SPACE IN INDIAN CONTEXT

Article 14- equal rights and opportunities for men and women in the political, economic and social sphere ,Article 15- prohibition of discrimination on the grounds of sex, religion, caste etc, Article 15(3) - empowers the State to take affirmative measures for women ,Article 16- provides for equality of opportunities in the matter of public appointments, Article 39- enjoins the state to provide an – adequate means of livelihood to men and women and – Equal pay for equal work, Article 42- State to ensure the provision for just and humane condition of work and maternity relief,Article 51v (A) (e) fundamental duty on every citizen to renounce the practices derogatory to the dignity of women. The Universal Declaration of Human Rights like the International Covenant of Economic, Social and Cultural Rights, 1966 and the International Covenant of Social and Political Rights, 1966 lay stress on equality between men and women (Goel, 2004).

The Convention on the Elimination of All Forms of Discrimination against Women and the Beijing Declaration, 2030 Agenda for Sustainable Development have acknowledged that gender equality and the empowerment of women is necessary for all round development (United Nations Office on Drugs and Crime, 2019).

- Indian Provisions to Promote Gender Equality

- Ministry of Women & Child Development:

A separate ministry was established in 2006 to boost employability of Women.

- **Maternity Benefit (Amendment) Act, 2017:** It allows for pregnant women to take leave for a total of 26 weeks out of which up to 8 weeks can be claimed before delivery. The woman is also supposed to get paid a benefit at the rate of her daily wage for three months before she goes on maternity leave.

- **Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act 2013:** It has been enacted covering all the women, in spite of their age and employment status, and protects them from sexual harassment at workplaces, in both the public and private sectors of the industry where the women are employed.

- **Social Security Code, Code on Occupational Safety, Health & Working Conditions Code, and Industrial Relations Code, 2020:** Under the new codes, women have to be permitted to work in every sector at night, but it has to be ensured that provision for their security is made by the employer and consent of women is taken before they work at night.

- Beti Bachao Beti Padhao, One Stop Centre (OSC) Scheme, Ujjawala Scheme are some the initiatives launched by the government to address the issue of gender inequality.

3.5 CONCEPT OF GENDER AUDIT

A gender audit is a systematic process used by organizations to examine their policies, practices, and structures through a gender lens, aiming to identify and address gender inequalities and promote gender equality. It helps organizations understand how gender impacts their operations and make recommendations for improvements.

Here's a more detailed explanation of the concept:

Purpose of a Gender Audit:

1. **Identify Gender Gaps:** Gender audits help organizations pinpoint areas where gender inequalities exist within their policies, programs, structures, and culture.

2. **Assess Gender Mainstreaming:** They evaluate the extent to which gender considerations are integrated into the organization's operations and decision-making processes.

3. **Monitor Progress:** Gender audits establish a baseline against which progress towards gender equality can be measured over time.

4.   **Promote Accountability:** They hold organizations accountable for their commitment to gender equality by identifying areas for improvement and making recommendations.

5.   **Improve Policies and Practices:** By identifying gender gaps and challenges, gender audits provide insights that can inform the development of more equitable policies and practices.

Key Areas Examined in a Gender Audit:

1.   **Organizational Structure and Culture:** Examining the composition of staff at different levels, leadership structures, and the overall organizational culture to identify potential biases or inequalities.

2.   **Policies and Procedures:** Assessing HR policies, recruitment practices, promotion procedures, and other policies to ensure they are gender-neutral and promote equal opportunities.

3.   **Programs and Services:** Evaluating the design and delivery of programs and services to ensure they are accessible and relevant to all genders, and that they don't perpetuate gender stereotypes or inequalities.

4.   **Resource Allocation:** Examining how resources are allocated to different areas of the organization to ensure that gender equality is taken into account.

Benefits of Conducting a Gender Audit:

1.   **Enhanced Gender Equality:** By identifying and addressing gender inequalities, organizations can create a more equitable and inclusive environment for all.

2.   **Improved Performance:** Addressing gender inequalities can lead to better organizational performance, as diverse and inclusive teams are often more effective.

3.   **Increased Stakeholder Engagement:** Demonstrating a commitment to gender equality can enhance an organization's reputation and attract diverse talent and stakeholders.

4.   **Better Decision-Making:** Gender audits can provide valuable insights that can inform more informed and effective decision-making.

3.5.2 GENDER BUDGET

What is Gender Budgeting (GB)? GB is concerned with gender sensitive formulation of legislation, programmes and schemes; allocation of resources; implementation and execution; audit and impact assessment of programmes and schemes; and follow-up corrective action to address gender disparities. A powerful tool for achieving gender mainstreaming so as to ensure that benefits of development reach women as much as men. Does not seek to create a separate budget but seeks affirmative action to

address specific needs of women. Monitors expenditure and public service delivery from a gender perspective.Entails dissection of the Government budgets to establish its gender differential impacts and to ensure that gender commitments are translated in to budgetary commitments.

The Five-Step Framework for Gender Budgeting

Step 1: An analysis of the situation for women and men and girls and boys (and the different sub-groups) in a given sector.

Step 2: An assessment of the extent to which the sector's policy addresses the gender issues and gaps described in the first step. 1/3

Step 3: An assessment of the adequacy of budget allocations to implement the gender-sensitive policies and programmes identified in step 2.

Step 4: Monitoring whether the money was spent as planned, what was delivered and to whom.

Step 5: An assessment of the impact of the policy/ programme/scheme and the extent to which the situation described in step 1 has changed.

Rationale Behind Gender Budgeting:

According to the 2011 census, women account for 48 per cent of the total population of the country. Women face disparities in access to and control over services and resources. Bulk of the public expenditure and policy concerns are in 'gender neutral sectors". Implications on women in the above sectors are not recognised or identified. Gender responsive budgets policies can contribute to achieving the objectives of gender equality, human development and economic efficiency.

Gender Budgeting in India

Gender Budget Statement (GBS) was first introduced in the Indian Budget in 2005-06. This GB Statement comprises two parts.

Part A reflects Women Specific Schemes, i.e. those which have 100% allocation for women.

Part B reflects Pro Women Schemes, i.e. those where at least 30% of the allocation is for women.

India's gender budgeting efforts stand out globally because they have not only influenced expenditure but also revenue policies (like differential rates for men and women in property tax rates and reconsideration of income tax structure) and have extended to state government levels. Gender budgeting efforts in India have encompassed four sequential phases: (i) knowledge building and networking, (ii) institutionalizing the process, (iii) capacity building, and (iv) enhancing accountability. Gender budgeting in India is not confined to an accounting exercise. The gender budgeting framework has helped the gender-neutral ministries to design new programs for women. Gender Budgeting Cells (GBC) as an institutional mechanism have been mandated to be set up in all

Ministries/Departments. GBCs conduct gender based impact analysis, beneficiary needs assessment and beneficiary incidence analysis to identify scope for re-prioritization of public expenditure and improve implementation etc.

Shortcomings

Not only has the magnitude of the gender budget as a proportion of the total expenditure of the Union Budget decreased, the budgetary allocations for promoting gender equality and women's empowerment have also shown a decline. There are only a few "big budget" women exclusive schemes of the Ministry of Women and Child Development (MWCD) like the Nirbhaya Fund and the BetiBachaoBetiPadhao campaign. Lack of dedicated human resources to implement the interventions identified by the GBCs. Monitoring remains one of the weakest links in the GRB work with no designated mechanism for monitoring it at the national level. Assumptions behind reporting allocations under Part B of the GBS remain questionable.

3.5.3 GENDER MAINSTREAMING

Gender Mainstreaming is a concept that crystallized in the mid 1990s as a strategy to achieve gender equality. It followed the preceding concepts of equal treatment and later women's empowerment. The approach of equal treatment treats men and women in the same way, thereby ignoring the differences between them. This has led to the continuous application of gender neutral approaches which do not seek to change relations but rather work within the current differences in society. Gender is an issue because of the presence of fundamental differences and inequalities between women and men that may vary in degrees depending on regional, cultural and sectoral differences, but that nevertheless continue to exist: Inequalities in access to political power and decision-making; Inequalities within households; Differences in access to education; Difference in access to economic resources; Differences in legal status; Gender division of labour within the economy; Inequalities in the domestic/unpaid sector; Violence; Discriminatory attitudes etc. Women's empowerment initiatives that followed the equal treatment approach, attempted to address these disadvantages women experience because of their differences to men. Initial efforts were focused on separate targeted activities for women. In the 1970s and 1980s, efforts were made to integrate a women's component in all initiatives, rather than keeping women on the sidelines or an afterthought, of development. However, in most cases, the integration efforts were taken at a late stage when all important decisions on goals, strategies and resources had already been taken, mostly by men. Another crucial weakness of this approach is that the very systems and structures that produce and reproduce the discrimination against women remained unchallenged.

Gender Mainstreaming emerged as a strategy that not only recognized the fundamental differences between men and women, but aimed to bring the gender perspective into every policy and system at all levels right from

inception. This does not mean that special initiatives targeted towards women need to be abandoned. These initiatives empower women, enabling them to enter and function in the mainstream on equitable terms; Gender Mainstreaming, on the other hand, modifies the mainstream by making it more gendersensitive, and removing discriminatory policies, practices, attitudes etc. Both processes are important and need to operate in conjunction.

As the concept is discussed in more detail, it might be useful to think of Gender Mainstreaming, not merely as _pushing in' a gender perspective into a policy or project; but to recognize that fundamentally it is a response to the inadequacies of the existing systems that in most cases fail to take into account the concerns, interests and well-being of women (as well as many other economically and socially disadvantaged groups). It is an acknowledgement that the prevailing _norm' is faulty and needs to be transformed not only to achieve gender equality, but also for increasing productivity and promoting human development.

Definitions

Gender mainstreaming was established as a global strategy for the promotion of gender equality in the Platform for Action adopted at the Fourth World Conference on Women (Beijing, 1995), and has been accepted by governments world wide. The first idea to grasp is that Gender Mainstreaming is NOT a goal, but a STRATEGY to achieve gender equality. In July 1997, the United Nations Economic and Social Council (ECOSOC) defined the concept of gender mainstreaming as follows:

Mainstreaming a gender perspective is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in any area and at all levels. It is a strategy for making the concerns and experiences of women as well as of men an integral part of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres, so that women and men benefit equally, and inequality is not perpetuated. The ultimate goal of mainstreaming is to achieve gender equality. This definition was supplemented at the UNESCAP (United Nations Economic and Social Commission for Asia and the Pacific) regional preparatory meeting for Beijing plus 5, where in addition to assessing the implications, gender mainstreaming was also seen as a process that should lead to transformative changes. The European Commission's Directorate-General for Employment, Social Affairs and Equal Opportunities defines it as follows: "Gender mainstreaming is the integration of the gender perspective into every stage of policy processes – design, implementation, monitoring and evaluation – with a view to promoting equality between women and men. It means assessing how policies impact on the life and position of both women and men – and taking responsibility to re-address them if necessary. This is the way to make gender equality a concrete reality in the lives of women and men creating space for everyone within the organizations as well as in

communities - to contribute to the process of articulating a shared vision of sustainable human development and translating it into reality □.

Another well known definition of Gender Mainstreaming comes from the Council of Europe (1998): Gender mainstreaming is the (re)organization, improvement, development and evaluation of policy processes, so that a gender equality perspective is incorporated in all policies, at all levels and at all stages, by the actors normally involved in policymaking. The Concept Gender Mainstreaming is a broad strategy that aims to bring the perceptions, experiences, knowledge, priorities and interests of women as well as men into all aspects of policies, planning, implementation and monitoring of any social, political or economic action. This may entail internal organizational changes; for example, staffing and personnel policies such as hiring more women, ensuring that at least a certain percentage of leadership positions are held by women etc. There may also be more fundamental structural changes necessary to promote a work culture and atmosphere that is more egalitarian. When the organization gets into the implementation of projects, the changes required are multiple. Steps are needed to mainstream gender into the design, implementation, monitoring and evaluation. These steps may include influencing goals, strategies and resource allocations at the start and providing specialized inputs such as gender analysis and technical assistance at various different stages of the project.

The Gender Mainstreaming strategy seeks to ensure that:

- the analysis of issues and the formulation of policies are informed by a consideration of gender differences and inequalities; and

- opportunities are sought to narrow gender gaps and promote greater equality between women and men. It is crucial to recognize that decisions regarding allocations of development resources and opportunities are often dictated by ideas, development directions and organizations of the mainstream □, the ideological and institutional structures both reinforcing each other. These structures decide who gets what and have an inbuilt and usually unquestioned rationale for the allocation of societal resources and opportunities. If we seek to achieve gender equality, it is essential to address these mainstream processes, structures and ideologies directly and incorporate the gender perspective into them.

The mainstreaming strategy can be utilized in areas where the principal objective is not promotion of gender equality, but promotion of other goals such as, poverty alleviation, environmentally sustainable development, improved healthcare, conflict resolution and economic development. Mainstreaming involves taking up gender equality perspectives as relevant in analysis, data collection, and other activities to ensure that all processes take into account the contributions, priorities and needs of all the stakeholders, women as well as men.

3.6 SUMMARY

This chapter explores gender and geography, highlighting how gender identity is socially constructed and influenced by cultural norms, family, education, and media. It challenges traditional gender binaries and discusses non-binary, transgender, and LGBTQA+ identities, emphasizing discrimination and legal barriers. Gendered spaces reinforce patriarchal power, limiting women's participation in public life and economic opportunities. Issues like skewed sex ratios in India and China, feminization of labor, workplace discrimination, and trans economic exclusion are examined. Gender equality is crucial for human development, impacting education, health, and economic growth. Policies like gender budgeting, gender audits, and legal gender recognition aim to promote inclusivity and social justice. The document underscores the need for systemic changes to dismantle gender biases and create equal opportunities for all.

3.7 SAMPLE QUESTIONS

Question 1.Multiple Choice questions.

1. **What is the primary difference between sex and gender?**
a) Sex is a biological categorization, while gender is a social construct
b) Sex is a social categorization, while gender is biological
c) Both sex and gender are purely biological
d) There is no difference

2. **What does the term "gender binary" refer to?**
a) The belief that gender is a spectrum
b) The classification of people into only two genders, male and female
c) The rejection of traditional gender roles
d) The process of gender transformation

3. **Which of the following is NOT part of the LGBTQA+ acronym?**
a) Lesbian
b) Bisexual
c) Transracial
d) Asexual

4. **What is the main purpose of gender mainstreaming?**
a) To introduce gender-neutral policies
b) To ensure gender perspectives are integrated into all policies and programs
c) To create separate policies for men and women
d) To reinforce gender roles

5. **Which country was one of the first to include gender identity in its national census?**
a) United States
b) United Kingdom
c) India
d) China

6. **What is the main reason for the feminization of labor?**
a) Increasing participation of women in the workforce
b) Higher wages for women compared to men
c) Legal restrictions on male employment
d) Reduction in gender discrimination

7. **What is a significant cause of the declining sex ratio in India?**
a) Increased education for women
b) Preference for male children and female foeticide
c) Gender-equal policies
d) Higher birth rates of female children

8. **What does "gender budget" focus on?**
a) Allocating separate budgets for men and women
b) Ensuring equal financial opportunities for all genders
c) Formulating and implementing gender-sensitive financial policies
d) Reducing government expenditure on gender issues

Question 2. Write short notes.

1. Gender Binaries:

2. Transgender and Economic Space:

3. Feminization of Labour

4. Gender Budgeting:

5. Human Rights and Legal Gender Space:

Question 3. Answer the following questions in detail.

1. Discuss the role of socio-cultural forces in shaping gender identity.

2. Explain the concept of gendered spaces and provide examples from the Indian context.

3. Analyze the impact of gender inequality on human development.

4. How does gender mainstreaming contribute to achieving gender equality?

5. Examine the causes and consequences of the declining sex ratio in India and China.

6. What are the key provisions in Indian law for promoting gender equality?

7. Discuss the economic challenges faced by transgender individuals and suggest possible solutions.

8. How do stigma and taboos affect gender roles in society?

3.8 REFERENCES FOR FURTHER READING

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4

SPATIAL DYNAMICS OF POLITICAL PROCESSES

Unit Structure :

4.1 OBJECTIVES

After going through this chapter, you will be able to understand the following features.

- To understand concepts and images of territoriality, state, nation and nation- state - colonialism and post- colonial context.
- To study theoretical perspectives on global political structure, critical analysis of heart land and rim land theories, relevance of World Systems approach and Core-periphery structure.
- To study boundary and frontier concepts, terrestrial and maritime context, processes of boundary formation, cultural and ethnic identities.
- To understand dynamics of electoral politics in Indian context.
- To understand globalisation and contemporary geopolitics.
- To study politics of resources, oil resources and West Asia and water Resources in South Asia.

4.2 CONCEPTS AND IMAGES OF TERRITORIALITY

Territoriality: The control of a specific, identifiable portion of Earth's surface by a state or other entity. States have a right to territory and clear borders to identify where this territory falls geographically on Earth's surface. It is most practical and desired for these borders to be well-defined and agreed upon by neighbors. Territoriality is often visible on political maps.

To define their specific, identifiable portion of Earth's surface, borders are a key feature of territoriality. However, there are different types of borders around the world.Some borders are more porous than others, meaning they are more open.The US has 50 states, plus the District of Columbia, with defined borders and territory, yet there are no border guards or barriers to entry between them.Within the European Union, borders are also porous. Similar to the United States, you may know you have entered a new country is from a roadside sign. The language on traffic signs will also be an obvious change.

Territoriality Principle

Because countries have sovereignty over their territory, governments can adopt, enact, and enforce criminal laws within their territory. The enforcement of criminal laws can include the right to arrest individuals and then prosecute them for crimes committed within the territory. Other governments do not have the right to enforce laws in territories in which they lack authority.International organizations such as the International Criminal Court of Justice also lack the ability to enforce laws within state territories. These organizations offer forums for governments to interact about global issues, but their legal jurisdiction is limited.

In the States, the federal government has legal jurisdiction to rule and control the entire territory of the nation from sea to shining sea. Yet, the United States lacks the authority to rule over the Himalayas because these do not fall within the identifiable borders of the United States.The survival of a state depends on the ability to control their territory. The state would collapse or be conflict-ridden otherwise if it does not possess the power to be the sole source of authority within a territory.

4.2.1 STATE

The State is the politically organized people of a definite territory. State is a community of persons, more or less numerous, permanently occupying a definite portion of territory, independent, or nearly so, of external control, and possessing an organized government to which the great body of inhabitants render habitual obedience. On the other hand, the state is a territorial society divided into governments and subjects, whether individuals or associations of individuals, whose relationships are determined by the exercise of this supreme cohesive power. Geographers use the words State and Nation somewhat differently than the way they are used in everyday speech; the confusion arises because each word has more than one meaning. A State can be defined as either (1) any of the political units forming a federal government (e.g., one of the United States) or (2) an independent political entity holding sovereignty over a territory (e.g., the United States). In this latter sense, State is synonymous with country or nation. That is, a nation can also be defined as (a) an independent political unit holding sovereignty over a territory (e.g., a member of the United Nations). But it can also be used to describe (b) a com munity of people with a common culture and territory (e.g., the Kurdish nation). The second definition is not synonymous with State or country.

A State on international level is an independent political unit occupying a defined, permanently populated territory having full sovereign control over its and foreign affairs. Not all recognized territorial entities are States. With the exception of Antarctica no significant territorial area is free from State control. Antarctica, for example, has neither established government nor permanent population; it is therefore, not a State. The first political units came in to being when families bonded together in to clans in order to defend their claimed territory against intruders. The most urgent needs were for a food supply. Thus, the occupation of particular areas was related to how the land could satisfy the need for food. Naturally hunters and gatherers needed more space than nomads did, and nomads do needed more space than farmers do. It was then either to defend small area than larger area that people were organized. The transition from hunting to pastoral stage and to farming activity brought our ancestors closer to a delineated territory. The division of the world into bounded political units, commonly referred to as states, is the bestknown example of formalized territories and of political–territorial organization. As a consequence, the state has long been a central element in political geography with a focus on various facets of the state including their origins, spatial development, key properties, roles, and functions. Traditional approaches in political geography have tended to take the state for granted. However, while it may be the dominant form of political territorial organization in the contemporary world, it has not always been so. Nevertheless, the state has been naturalized in much political geography. Geographers such as Ratzel developed 'organic' theories of the state which likened it to a natural entity which needed living space. Others devised theories of state growth in which it was argued states evolved through phases from youth to maturity, similar to rivers. These ideas can be seen as part of the broader trend of devising theories of

political behavior analogous to natural processes. Ideas of state stability or instability were often linked to state size in terms of either land area or population and the extent of internal regional differences, whether physical, economic, or cultural. These centrifugal or centripetal pressures would help to determine state stability or instability. Conflicts between states, especially border disputes, have also been a focus of attention. While earlier consideration of borders tended to explore distinctions between natural boundaries (such as rivers) and artificial boundaries (lines of latitude or longitude, for example), more recent perspectives have broadened to examine borders, not just as lines dividing territories, but as social and discursive constructs which can have important ramifications in people's everyday lives. They may have a profound impact on people's ability to travel and on a whole range of 'ordinary' activities. For some, such as nomadic groups, borders may be irritants that disrupt their social practices. Some borders are more significant than others; the French–Spanish border is less significant.

The state possesses five essential elements are Population, Territory, Government, Sovereignty and Organized Economy.

1. **Population:** The State is a human institution. It is the people who make a State, so Antarctica is not a State as it is without any human population. Because the population must be able to sustain a state .States should be large enough to be self-sufficing and small enough to be well-governed, but it is difficult to fix the size of the people of a state. In modern times we have India and China which have huge population and countries like San Marino with a very small population. The quality of the population is also important for the state requires healthy, intelligent and disciplined citizens. Therefore, the state with a homogenous people can be governed easily.

2. **Territory:** a State must occupy a definite portion of the earth's land surface and should have more or less generally recognized limits, even if some of its boundaries are undefined or disputed. Just as every person belongs to a state, so does every square yard of earth. There is no state without a fixed territory. Living together on a common land binds people together. Some call their countries as fatherland and some call it motherland without a fixed territory it would be difficult to conduct external relations. It is essential for the identification if one state attempts to conquer the territory of another. The territory may be small or large, but the state has to have a definite land, it may be as small as San Marino, which has an area of 62 Square kilometers, or it may be as large as India, USA, Russia or China.

3. **Government:** The government is the particular group of people, the administrative bureaucracy that controls the state apparatus at a given time. That is, governments are the means through which state power is employed. States are served by a continuous succession of different governments. Function is to enforce existing laws, legislate new ones, and arbitrate conflicts via their monopoly on violence.

4. Sovereignty: sovereign/sovereignty is highest power; final power; having supreme power and authority. State is an area that has a sovereign government; there is no higher power that can make rules for that place. A state has the final power to make rules for people living in the region it controls, a state is a legal unit controlling a certain territory within which ultimate political power and authority reside in (belong to) a sovereign central government

5. **Organized economy:** While every society have some form of economic system, a state invariably has responsibility for many economic system, a state invariably has responsibility for many economic activities, even if they include little more than the issuance and supervision of money and the regulation of foreign trade .

4.2.2 NATION

Nation" as a conceptual entity refers to a grouping of people who, at a minimum, share a sense of common identity (usually associated with a particular territory or homeland) and a desire for political sovereignty. And also mean a reasonably large group with a common culture, sharing one or more important culture traits, such as religion, language, political institutions, values, and historical experience. They are clearly distinguishable from others who do not share their culture. . Example, the people of France are called French. Their "Frenchness" is demonstrated primarily by their speaking the French language, though it is spoken by a significant part of the people of Belgium and Switzerland. But within the whole body of French speakers, a complex of social ideas and attitudes, French tradition and culture distinguish as the French themselves. This is the cement which binds the people together and makes them cohere in to a nation.

The members of a nation recognize a common identity, but they need not to reside within common geographical area, example Jewish nation refers to members of the Jewish culture and faith throughout the world regardless of their place or origin. On the other hand, when a nation does not have a territory to call its own or nations without state, we call it Stateless nation, Example- Kurds. The concept of a nation is essentially a geographical (territorial) concept because, a nation denotes a group of people with a strong sense of belongingness to their homeland, and also place loyalty to the groups as a whole.

Nationalism is the feeling of belonging to as well as the belief that a nation has a natural right to determine its own affairs. The desire of cultural, linguistic and religious groups to achieve a political status that would give them a limited measure of selfgovernment, sufficient at least to allow them to protect and defend their cultural individuality, is a fairly recent phenomena. Nationalities come in to existence only when certain objective bonds delimit a social group. A nationality generally has several attributes, of these very few have all of them. Common descent- belief in a common biological descent may have some cohesive force among tribal societies. Common language- is the most frequent and obvious sign of

social cohesion. Nevertheless some separate nations such as Australia, New Zealand, Great Britain, USA, and Canada speak English.

4.2.3 NATION- STATE

The nation-state is a state that self-identifies as deriving its political legitimacy from serving as a sovereign entity for a country as a sovereign territorial unit. The term "nation-state" implies that the two geographically coincide, and this distinguishes the nation-state from the other types of state, which historically preceded it. Clear examples of nation-states (where ethnic groups which make up more than 95 percent of the population are shown) include: Albania, Armenia, Bangladesh, Lesotho, Malta, Poland, Portugal, and Swaziland. Japan, Sweden Uruguay, Egypt and New Zealand are all nation-state,

The nation-state is the dominant political entity of the modern world. However, it is comparatively recent phenomenon. It developed in Europe between the 16th and 19th centuries after the collapse of the Holy Roman Empire and the emergence of the centralized state claiming exclusive and monopolistic authority within a defined territorial area. Being a nation-state likely to show the greatest stability and permanence when it corresponds closely with a nation. It is also an instrument for national unity, in economic, social and cultural life. It also used for more centralized and uniform public administration. But today many of states are multinational states. Multinational states are states which are composed of more than one ethnic or religious group, Example, Ethiopia, USA, Canada, South Africa, Spain, France, and Russia. Alternatively, a single nation may be dispersed across and be predominant in two or more states. This is the case with the part-nation state. Here, a people's sense of nationality exceeds the areal limits of a single state. An example is the Arab nation, which dominates 17 states. On the other hand, there is the special case of the stateless nation, a people without a state.   2.3 Emergency and evolution of modern State For the first 2 million years of his existence, man lived in bands or villages which, as far as we can tell, were completely autonomous. Not until perhaps 5000 B.C. did villages begin to aggregate into larger political units. But, once this process of aggregation began, it continued at a progressively faster pace and led, around 4000 B.C., to the formation of the first State in history. (State in this section refers to an autonomous political unit, encompassing many communities within its territory and having a centralized government with the power to collect taxes, draft men for work or war, and decree and enforce laws.) Although it was by all odds the most far-reaching political development in human history, the origin of the State is still very imperfectly understood. Indeed, not one of the current theories of the rise of the state is entirely satisfactory.

4.2.4 NATION- STATE IN COLONIALISM AND POST-COLONIAL CONTEXT

The process of colonization which means the implanting of settlements on a distant boundary was came through the idea of imperialism.

More precisely the driving force behind the colonization was imperialism and its motives. Historically the term imperialism that referred with the Roman Empire came much earlier than the process of colonization which began by 15thcentury also proves the motivation towards colonial process. It is quiet interest that the lattermentioned terms are western or European terms of their justification. According to western view, the understanding of these terms varies with the context. For them it was the White Man'sBurden that tells their duty to bring or transplant the civilization in terms of dignity of labor, value and concepts of their law and order, building a nation state which has a rational political stability among civil society and modernized infrastructural developments towards the underdeveloped and politically unstable colonies. The justification wouldn't be rational because somehow they were trying to hide their beneficiaries behind this valuable dedication. Meanwhile on the other hand or the most common understanding of colonial process was that the subordination of one territory by the people of another territory or both refers to a superior inferior relationship.

It is important to understand the impacts of colonization which specifically for colonies in Asia that emerged as new nation-states. Unlike Latin America and Africa, Asia has been benefited a lot during post colonial era both in terms of economic progress and political stability. Despite ambiguities about few, majority of the Asian nations emerged after Second World War which was considered as the end of colonial era. More or less Colonialism made great impacts and footsteps behind these achievements. Nevertheless the early colonial phase did not make much impact on Colonies national awaken. It was clear that the colonies had taken long period to change. All colonies in Asia were subjected an indirect administration by colonizers at the beginning of colonization. The later phase showed extreme interventions towards colonial administration by direct rule from European rulers. Likely in India and Indonesia the European private companies were the beginners of colonization where areas later mid 19thcentury the Mother country have taken authority over colonies. Very often the exploitation at a higher level always manifested throughout the colonial era. While looking through political spectacles, the colonies never had a federal organized structure of governance until the colonial invasion. They were like scattered indigenous groups who had several administrative bodies without mapped territorial boundaries. It was the European invaders who initiated the formation of their idea of nation-state which has political, geopolitical,cultural and ethnic entity that forms a sovereign territory in a particular boundary. The unification of similar shared groups and formation of nation-state made them to access proper administration over colonies. So even after post-colonial era, all pre colonies emerged as nation-states by keeping colonial boundaries as their mandatory.

## 4.3 THEORETICAL PERSPECTIVES ON GLOBAL POLITICAL STRUCTURE

There is no doubt that the discipline of political geography has made huge strides since the end of the Second World War. You must know, it was not always like this. In fact, during the 19th and first half of the 20th centuries, the discipline of political geography remained quite undeveloped. Writings on political geography were far and few; they were chronological and often episodic. They were written with the limited purpose of either highlighting the stand of a country on some particular issue, or praise the statesman-like qualities of a leader. There were no attempts at building theories inpolitical geography – theories which could be explanatory and perhaps could also tell us something about the coming events; for instance, conflicts and wars.

4.3.1 CRITICAL ANALYSIS OF HEART LAND THEORIES

Heartland theory was given by Sir Halford Mackinder, a British Geographer. He presented the concept of heartland under the title of "The Geographical Pivot History" before the Royal Geographical Society of London in 1904.This theory regards political struggle between land and sea power with the ultimate victory going to the continental power. The Heartland Theory: In 1919 Mackinder published his book 'Democratic Ideals and Reality', in which he formulated his heartland theory. Although Mackinder modified the areal spread of the pivot area in 1919 and again in 1943, the essential features of heartland concept remained unchanged throughout. His theory is stated in three lines: "Who rules East Europe, commands the Heartland, Who rules the Heartland, commands the World Island, Who rules the World Island, commands the World".

World's geopolitical organization:

Mackinder divided his world into three main divisions: The Heartland: Mackinder defined the Heartland as a vast area in Eurasia, characterized by the Arctic and inland drainage. It stretched from the Volga River to eastern Siberia and from the Himalayas to the Arctic Ocean and covered about nine million square miles or more than twice the area of Europe. It largely drained into inland seas and lakes and into the Arctic Ocean which is frozen almost throughout the year. It was, thus, inaccessible to ocean ships and to the sea power. Politically, the pivot area in 1904 was entirely Russian in Eastern Europe and largely Russian in Asia, because it also included western China, part of Mongolia, Afghanistan, Baluchistan and Iran.
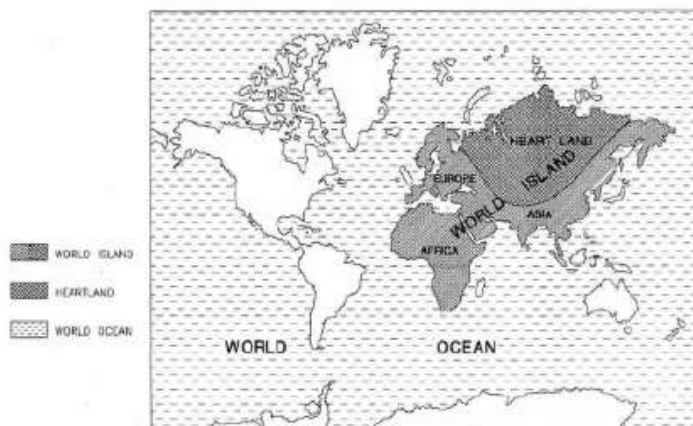
H.J. MACKINDER'S HEARTLAND CONCEPT OF 1904 (WORLD ISLAND AND WORLD OCEAN)

The heartland of 1919 was, however, not the same as the pivot area of 1904, for the limit of the pivot area was extended westward to include all of European Russia. "It included the Baltic Sea, the navigable middle and Lower Danube, the Black Sea, Asia Minor, Armenia, Persia, Tibet and Mongolia". Thus in 1919 heartland lost its characteristic of being an area entirely of inland and Arctic drainage. Again in 1943, Mackinder modified the geographical contours of the heartland by excluding the easternmost part of Siberia. It included the whole of the Soviet Union except Lenaland.

Inner or marginal crescent: The marginal lands of Eurasia encircle the pivot area on its west, south and east, collectively referred to by Mackinder as 'inner or marginal crescent'. It forms a circular arc of coastlands of Eurasia from Scandinavia to Manchuria. The marginal crescent includes whole of Europe except its Russian part, North Africa and most of the Middle East and monsoon-lands of Asia -India, South-east Asia and the Far East. In contrast to the heartland, the inner crescent is an area of oceanic drainage and navigable rivers. It is therefore accessible to sea-power. Mackinder noted that in general the marginal crescent coincided with areas of four world religions - .Christianity, Islam, Hinduism and Buddhism.

Outer or insular crescent:

In Mackinder's geopolitical organisation of the world, beyond the inner crescent are located the world ocean and widely separated lands of the outer or insular crescent. It consisted largely of North and South Americas, and Australia, the British Isles, Japanese Islands, and Africa, south of the Sahara, which Mackinder called as the 'second heartland'.

Importance of Heartland:

Mackinder attached greater importance to the heartland than either to the inner or the outer crescent. According to him heartland was a vast area of Arctic and interior drainage, surrounded by physical barriers on all sides except on the west which provided it the essential security from outside attack. Mackinder hoped that the heartland would soon be covered with a

railroad network which would replace the horse and camel as means of transport. Criticism:

I)   Mackinder's predictions contained in his theory did not come true except that the former Soviet Union, the pivot State, exercised considerable influence over eastern Europe.

II)   He failed to take into consideration the role of changing technology and the significance of air power.

III) He has been criticized for over-emphasizing the potentialities and defensibility of the heartland.

IV)   Mackinder's world map on the Mercator projection immensely exaggerated the area of the frozen Arctic Ocean and created a wrong impression that to the north of the heartland lays a large expanse of ice only.

Present-day validity of Heartland theory After the defeat of Germany in the Second World War, the former Soviet Union emerged as a great power in the world. She succeeded in controlling the whole of Eastern Europe by installing communist governments in East Germany, Czechoslovakia, Hungary, Rumania and Poland. Since the former Soviet Union was the heartland state and East Europe went red, the first line of the theory, 'Who rules East Europe commands the Heartland', came to be true. The former Soviet Union ruled over East Europe by proxy and commanded the Heartland physically.

The position of the former Soviet Union after the Second World War was considerably weakened, because:

I.   Ideological change of East Europe which is manifest in the overthrowing of communist regimes one after the other

II.   Unification of both Germanies brightening the prospects of the rise of a super state in Europe

III. Declaration of several republics of the Soviet Union as sovereign states

IV.   Other internal problems (economic etc.)the challenging position of the U.S.A. reduced the importance as well as chances of the former Soviet Union for world domination.

Although Russia still controls the Heartland, she has lost her political grip over East Europe. Thus, the validity of even the first line of the theory is no more there.

4.3.2 CRITICAL ANALYSIS OF RIM LAND THEORIES

Spykman's theory, published in his 1944 book "The Geography of Peace," countered Halford Mackinder's Heartland theory, which argued that control of the Eurasian core (the "Heartland") was key to world power. The Rimland theory, proposed by Nicholas Spykman, posits that

control of the "Rimland" (the coastal periphery of Eurasia) is crucial for global dominance, as it provides access to both sea and land power, unlike the "Heartland" theory which emphasized control of the Eurasian core.

What countries are the three prominent world powers?

Identify the 3 countries that are world powers?

What factors do the 3 countries share in common?

What role does geography play in a country's establishment as a world power?

Nicholas Spykman (1893-1943) Dutch-American political geographer Develops the RimlandTheory. This theory largely draws on and extends Mackinder's Heartland Theory. Geography is the most fundamental factor in foreign policy because it is the most permanent. According to Spykmaneven more important than the size of a state, is location, both in the world and in a particular region.

So, what is the Rimland?

The Rimlandplays on the terms already developed by Mackinder

Mackinder refers to the Heartland, Inner Crescent, and World Island

Spykman's emphasizes a rimlandwhichhas 3 sections: the European Coastland, Arab-Middle Eastern Desert land, and the Asiatic Monsoon land.

Spykman's Premise:

He controls the rimland, controls Eurasia and he who controls Eurasia controls the world.

He argued that the power of the heartland could be kept in check by the peripheral rimland. By forming alliances along the Rimland the members can contain the heartland.

Coastal areas or the Rimland has the advantage because of the population, resources and access to sea.

Mackinder vsSpykman

- Mackinder asserts that Eastern Europe is destine to gain control of the world due to its control of the heartland.

- Spykman asserts that rimland States like Japan, Great Britain and China would likely become superpowers because of their greater contact with the outside world.

- Mackinder thought countries like Australia and the Americas were insignificant as they were not a part of the world island; therefore they were not essential to world dominance.

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- Spykman saw the world as consisting of two great landmasses, Eurasia and North America & three islands, South America, Africa, and Australia.

Spykman's Division of the World:

- Spykmandivided most states into three types:

- "landlocked states,"

- "island states,"

- "states that have both land and sea frontiers."

- Spykman asserted that landlocked states usually faced security problems from their immediate neighbors.

- Island states normally faced potential pressure from other naval powers, but if they are offshore island states (Great Britain and Japan) they could also face security problems from nearby coastal powers.

- States with both land and sea frontiers determined their security based on several factors, including the extent of their sea and land frontiers and the power potential of their immediate or nearby neighbors.

Spykmanrealized that nations acted based on their geography.

- Spykmanrealized that all states have a tendency to expand.

- He also realized this was true of both sea powers and land powers, and that shifts in the balance of power would change the dynamics of geopolitics. Therefore the heartland could not remain a constant seat of power.

"States, cannot escape their geography. However skilled the Foreign Office, and however resourceful the General Staff. A state's foreign policy must reckon with geographic facts. It can deal with them skillfully or ineptly; it can modify them; but it cannot ignore them. For geography does not argue. It simply is."

4.3.3 RELEVANCE OF WORLD SYSTEMS APPROACH

The notion of system is central to the world-systems theory, which it takes as the basic unit of analysis. Wallerstein has given multiple definitions and explanations to the concept. He broadly defines it as a socio-economic unit with a single division of labour that binds its members in a relationship of mutual interdependence. Wallerstein elaborates on world system in contradiction from mini-systems. Minisystems he states, are based on a single division of labour and have a unified culture. Simple agricultural or hunter-gatherer societies are examples of minisystem. These have no economic interaction with the outsiders. In contrast, as pointed out earlier world-systems are characterised by single division of labour that binds divergent cultures together. They involve economic networks and

relationships that cut across political boundary and society. The world system analysis reflects on mini-systems as characteristics of past, a bygone era and focus on world-systems as operative units of social reality whose rules have constraining effect on individuals and society.

Further, Wallerstein focuses on two types of world systems—— world-empire and world economy. A world empire is a large bureaucratic structure with one political centre based on domination by conquest for e.g. the Roman Empire in ancient times and British Empire in the modern history. In contrast, the world economy is characterised by multiple political structures and cultures. It does not have a common political structure. Wallerstein's centre of attention is world economy. According to him the modern period is characterised by a unified capitalist economy rather than political interests. The economic interests and networks are pivotal in the organisation of the world capitalist economy and not political structures. The section 6.4 elaborates further that the world economy began to take shape from the 16th century along with the development of market capitalism. The North Western Europe became the centre for the origin for the world economy with the growing agricultural specialisation and diversification and was supplemented by the development of manufacturing industries like textiles and metals. The growth of manufacturing sector led to emergence of demand for specialised kind of labour, raw material and new markets among the merchants and newly emerging capitalists. Expansion of trading networks and later colonisation provided a basis to fulfil these demands. The rationale for expansion was economic rather than political (Tonkiss 2006).

4.3.4 CORE-PERIPHERY STRUCTURE

According to the world-systems analysis the origin and expansion of capitalism and simultaneously, the international division of labour divided the world economy into four economic zones namely, core, periphery, semi-periphery and external areas. This stratification of the world economy reflects on the Marxian and Weberian analysis of class. For Marx class is based on ownership and nonownership of means of production and forces of production. Weber understood class in relation to both ownership and occupational skill in the production process. The three economic zones of the world economy, the core, semi-periphery and periphery hold distinct economic and class positions in the world economy, by virtue of which they accrue advantages and benefits or suffer from disadvantages and exploitation. Below are discussed the characteristic features of the three economic zones of the world economy: Core Countries The core is constituted by economically and militarily the most powerful and dominant countries of the world. The core countries are highly industrialised, owners of the means of production and perform extremely skilled production tasks. In fact, their high level of industrialisation and technical advancement attracts the skilled labour from the other economic zones. The core countries are the producers of manufactured goods rather than raw-material. They are the vanguard of all technological innovations and industrial development. These are the countries that focus on the capital intensive production and have benefitted

maximum from the capitalist economy. They have a   locally strong dominant bourgeoisie class that enable them to obtain control over international commerce and extract capital surpluses from this trade for their own benefit. The core countries exercise significant influence over non-core countries. They draw significant advantages by dominating and exploiting the periphery countries. They are markets for raw material and cheap labour from the periphery countries. They extract profits from the periphery countries by selling their manufactured goods and commodities at a high cost. Further, they draw enormous profits by making capital investments in the periphery countries, which makes the latter dependent and vulnerable. The history of world capitalist system makes evident that there has been a competition among groups of core countries to establish their domination over periphery countries for the want of access to resources and quest for economic dominance. There have been occasions where one core country has been able to establish its supremacy over others. The dominance of Holland and then Great Britain in the history of the origins of the world capitalist economy as a part of mercantile capitalism well establishes the point. The following section on the history of the origins of the world capitalist system will further enable us to reflect on the point. Wallerstein added that a core nation can establish its dominance over others by being dominant in the sphere of production, trade and financial/banking activity. The dominance in these three spheres contribute to a core country attaining military dominance. However, superior military and armed strength in the history of world capitalist system have not been the basis of economic dominance of a core country, rather military expansion has led to loss of economic dominance.

Periphery Countries World System Theory The periphery countries are the economically and militarily marginalised and exploited countries of the world. They are least industrialized, tend to have very little of the world's means of production and have a pool of unskilled labour. Periphery countries are predominantly agricultural economies/ producers of cash crops with a huge base of peasant population. They lack strong central governments and are primary exporters of raw material to the core nations. They engage in labour-intensive production and have to rely on coercive labour practices often set externally by the governments of the core countries. They are vulnerable to investments from multi-national and transnational corporations from core countries which expropriate much of the surplus generated through unequal trade. The periphery countries manifest high degree of social inequality. They have a small bourgeoisie class, which fulfils its vested interests by forging connections with the multinational and transnational corporations. The history of world of capitalist system is replete with examples whereby, core countries have established/sought to establish their monopoly over a periphery country to maximize their profits and benefits from it. In this context, Wallerstein's concepts of trade concentration and investment concentration, whereby periphery country trade with and receive investments from a few core countries (or only one) becomes relevant. A high trade and investment concentration adds to the vulnerable status of the peripheral country.

The periphery country would be hard hit, economically, in case the core country decides to end trade and investment transactions with it. The case of Latin America a peripheral country with concentration of trade with and investment from the U.S.A well explains this point. Semi-periphery Countries Semi-peripheral are countries that are intermediate and in between the core and periphery. These are countries that have to prevent themselves from falling into periphery status and simultaneously attempt to graduate to the category of core status. In other words, semi-peripheries can come into existence from declining core and developing periphery countries. These are industrializing and developing countries, which are becoming more diversified economies. When compared to periphery countries, semi-peripheral countries have relatively developed and diversified economies. However, they are not dominant in international trade as the core countries. They have export and import tie-ups with the peripheral and core countries respectively. The existence of semi-peripheries is extremely crucial according to Wallerstein for the stability of world system. The semi-peripheries act as buffers between cores and peripheries, the two opposing economic zones. They deflect and ease the political pressures, tensions and opposition of groups in peripheral areas that may threaten the dominance of core-states and dismantle them.

4.4 BOUNDARY AND FRONTIER CONCEPTS

In political geography, a boundary is a defined, legally recognized line separating political entities, while a frontier is a more dynamic, less settled area at the edge of a territory, often characterized by interaction and potential expansion.

International boundary making starts with the intention of two or more countries of boundary delimitation and/or demarcation. These terms are ruled by their function like separating, developing or connecting the different countries. The initial intention is usually identified by a treaty or agreement. Frontier: In the past, during the political evolutions of a state, states were separated by areas, not lines. The function of the intervening area was to prevent direct contact between the neighboring states and it was referred to as a frontier. · · · A frontier is the political and geographical area near or beyond a boundary. The term came from French in the 15th century, with the meaning "borderland"—the region of a country that fronts on another country (see also marches). A frontier can also be referred to as a "front". A difference has also been established in academic scholarship between Frontier and Border, the latter denoting a fixed, rigid and clear-cut form of state boundary. A frontier, can, thus, be defined as a politico-geographical area, lying beyond defined borders of a political unit into which expansion could take place (for instance, European penetration into the ZuluNatal area and, in modern times, Antarctica). It is a physical and moral concept which implied looking outwards and moving outwards. It is not an abstract concept but a 'fact of life'—a manifestation of the tendency for spontaneous growth of ecumene. Accordingly there are three stages in the evolution of a frontier, · · · designated zone of influence of different physical phenomena;

anthropological-geographical concept; political frontier. Boundary: It implies the physical limit of sovereignty and jurisdiction of a state; it is a manifestation of integration and is oriented inwards. Its characteristics are as follows: · It is still possible to recognize frontier characteristics in boundaries, especially in sparsely populated regions, such as deserts. This leads to minimum friction. An example is the boundary between Spain and Portugal.

It is an appropriate concept for the modern state where all that is within the boundary is bound together by common law, economy, physical features, idea or creed with a government or central authority in effective control of the territory and activities within the boundaries. · · · · It may be reached by expanding into frontiers when the natural limits are reached. For instance, the westward expansions of the USA into desert frontiers till the coastlines were reached. It is an outer line of effective control of the central government keeping the enemy out and the resources in. It is a legal-political phenomenon which is not created but fixed by the political decision makers. It signifies differences in goals, ideology, structure, interests etc. from those of the neighboring states. Boundary and Frontier: · · · · A boundary is oriented inwards. It is a manifestation of integration, and is a centripetal force; a frontier is oriented outwards and is a manifestation of the spontaneous tendency to grow, of ecumene, and is a centrifugal force. A boundary is created and maintained by the will of the government. It has no life of its own, not even a material existence; a frontier is a 'fact of life' and exists physically on ground as a dynamic entity. A boundary is well-defined and regulated by law. It possesses uniform characteristics. A frontier is a phenomenon of history and, like history, it is unique. A boundary is a separating factor whereas a frontier provides scope for mutual interaction and exchange. Existence of boundaries shows that a political community has reached a relative degree of maturity, orderliness and being law abiding. Frontiers and boundaries are products of socio-political forces and are, thus, subjective and not objective. In order to have a stable internal political structure, distinction is required between domestic and foreign policy. Boundary facilitates this distinction. Super-national, non-national and other factors undermine the significance of boundary to some extent. The precise delineation of boundaries is relatively new in human history. Before the availability of surveying and cartographic technologies, impediments to travel such as mountain ranges, water bodies or even features such as broad as forests and deserts were used to separate the territories of political entities Antecedent boundaries. In Europe, the 1648 Peace of Westphalia gave rise to a more territorially-based notion of the sovereign state, creating an imperative for the delineation and demarcation of boundaries and the establishment of border facilities -Subsequent boundaries. The colonial expansion of European states in the 17th, 18th and 19th centuries led to the creation of many international boundaries that endure to this day, despite the fact that they were often drawn arbitrarily Superimposed boundaries. As recently as the late 19th century, European powers delineated boundaries on the map of Africa without surveys on the ground and without regard to the economy or culture of African people. Until the

secondhalf of the twentieth century, international boundaries were subject to change arising from diplomatic agreements and military conflict. In the years following World War II, an international consensus arose around the territorial integrity norm, a principle that in order to prevent armed conflict, existing boundaries should be treated as unchangeable. While this has led to the preservation of colonial era boundaries that have negatively impacted economic and cultural development in Africa, the frequency of wars over territory has declined. This does not meant that the political map has remained unchanged. The disintegration of states including the Soviet Union and Yugoslavia into multiple smaller states has created new international boundaries within pre-existing boundaries, while the German reunification in 1991 involved the dissolution of a boundary that has divided Europe for decades.

Relic boundaries. Obviously, stable and mutually agreed boundaries are a major pre-requisite for a peaceful cooperation between countries. Surveying and mapping in general and aerial and satellite imagery in particular, play a major role in establishing the borders physically which is an important fact in the recognition of borders. Before discussing boundary making, several terms which are commonly in this area are reviewed such as treaty, delimitation, demarcation, and delineation. They appear in many stages of establishing international boundaries The meaning of treaty and international agreement under Article 102 of the charter of the United Nations is defined as: "Treaty is a generic term embracing all instruments binding under international law, regardless of their formal designation, concluded between two or more international juridical persons". The Vienna Convention (1969) defines a treaty as "an international agreement concluded between States in written form and governed by international law, whether embodied in a single instrument or in two or more related instruments and whatever its particular designation" Treaties between two or more countries are political juridical instruments enforcing delimitation and demarcation by an executor, taking into consideration the customary international law represented by the United Nations (UN) for accepting, binding and maintaining sovereignty rights over the territory of the concerned countries.

Boundary delimitation requires to have external specifications which define the scope of work, technical specifications for each part of work in terms of description, physical properties, time covering the cycle of boundary making (surveying, construction, mapping), allowing the internal specifications to define the true needs of boundary administration for operation. Delimitation is the legal process by which two sovereign nations establish and describe in writing the location of their common boundary, mainly as the output of the decision making on the negotiation table. Demarcation is a field operation. Its purpose is to mark the position of the boundary on the ground so it is visible to all, and this normally starts by surveying which is the initial stage of demarcation. The objective of demarcation is to place or adopt physical marks that accurately represent the location of a delimited boundary. Wherever possible, demarcation by artificial boundary marks should consist of monuments placed directly on the boundary line. A joint commission, composed of an

equal number of members from each country, normally undertakes the physical demarcation. Boundary demarcation is based on requirements with either static documentation (paper mapping and reports) as an output, which for securing knowledge or information about their boundaries, are to be attached to the treaties archived in the UN; or they are based on dynamic output (like data for Geographic Information Systems, GIS) to be used by future boundary administrations. Delineation is the graphical or mathematical representation of the boundary. Frequently, a joint commission undertakes both demarcation and delineation. The commission's published results consist of reports, photographs and other illustrations, maps, and tables showing geographic positions of boundary monuments and survey control stations used for the entire period of field work. In this way delineation is the comprehensive description of the entire demarcation and mapping activities that is able to document the boundary for future reference. There are two types of boundaries: natural and geometric or artificial boundaries. Natural boundaries are the hydrological boundaries, or watercourses, dry boundaries (wadis), mountain ranges and other natural landmarks. Artificial boundaries are boundaries marked by monuments. Boundaries that are based upon natural characteristics quickly come to mind, e. g. the border between Spain and France or the one between France and Germany. But it is obvious that many boundaries in today's world do not depend on natural characteristics. Generally, flat areas are appropriate for border crossings and it is not easy to see such a boundary unless they are clearly defined. There are several border definitions generally referring to physical and/or ethnic characteristics. However, there are also boundaries that depend neither on physical nor ethnic characteristics. These types of boundaries can be classified as artificial boundaries. Unfortunately, this type of boundaries causes many disputes. Boundary making can be accomplished in two ways. · The countries of concern set requirements, specifications and implementation rules and share the output and its future use by the boundary administration between them.

Countries call upon the UN Secretary General to make arrangements to demarcate their common boundary. In this case the requirements and specifications are often different, because the cost of boundary making plays a major role and may affect the output. This type sometimes tends not to be fully state-of-the-art. Boundary making can be influenced also by a wide range of historical, geographical, political, economic and cultural factors. As a consequence, "there is no single model of good practice in boundary demarcation and maintenance, but sharing experience from around the world can help generate new ideas" Boundary making process steps The process of boundary making (delimitation, demarcation and delineation) normally starts by establishing a joint committee which includes technical experts mainly in surveying, documentation, and mapping, responsible for executing the treaty in its framework and for setting up the technical specifications. These steps should be seen in light of the ISO standards the 9000 family There are three stages of the international boundary making process · · · The preparation of boundary delimitation starts with drafting of border treaties or agreements. The

boundary engineer serves as technical adviser to the negotiator by providing the input information for decision making The demarcation work includes all field activities, where delineation covers the mapping process Stage (3) illustrates the output of the boundary making process: static documentation or dynamic purposes for future use. The use of quality standards for the boundary documentation process The process of boundary documentation should be implemented based on the requirements of boundary taking into consideration the qualification of the producer who should be ISO certified for quality, showing that its quality management system meets the requirements of the ISO 9000 family (organizational), and providing confidence to the client in that particular organization. The ISO family of standards (technical specifications) was set up to define, describe and manage geographic information. The focus of this family of standards is to define the basic semantics and the structure of geographic information for data management and data interchange purposes, and to define geographic information service components and their behavior for data processing purposes. Standardization efforts also facilitate interoperability of geographic information systems including interoperability in distributed computing environments. Interoperability is the ability of a system or system component to provide information sharing and inter-application co-operative process control.

4.4.1 TERRESTRIAL AND MARITIME CONTEXT

The "terrestrial and maritime context" refers to the interconnectedness and interactions between land (terrestrial) and sea (maritime) environments, including their natural, socio-economic, and institutional aspects, particularly at the land-sea interface.

Interconnectedness and Interactions:

- **Natural Processes:** Coastal zones are affected by both terrestrial (e.g., rivers, runoff) and marine (e.g., waves, tides) processes, leading to geomorphic changes and potential hazards.

- **Socio-Economic Factors:** Human activities, including land use, trade, and resource extraction, significantly impact both terrestrial and maritime environments.

- **Institutional Frameworks:** Effective management of coastal areas requires integrating terrestrial and maritime spatial planning and governance systems.

- **Environmental Changes:** Coastal regions are highly susceptible to environmental changes, including climate change, rising sea levels, and marine geohazards, necessitating a holistic approach to management.

- **Maritime Boundaries:** Maritime boundaries are defined as the division of the earth's water surface, encompassing areas and national rights over resources.

- **Maritime Zones:** These are defined by the United Nations Convention on the Law of the Sea (UNCLOS) and include inland waters, territorial waters, contiguous zones, exclusive economic zones, continental shelf, high seas, and the Area.

Examples of Interactions:

- **Land-based pollution:** Runoff from agricultural activities or industrial sites can pollute coastal waters, impacting marine ecosystems and human health.

- **Coastal erosion:** Changes in land use or sediment transport can lead to coastal erosion, affecting infrastructure and natural habitats.

- **Seafaring and Trade:** Maritime routes connect terrestrial areas, facilitating trade and cultural exchange.

- **Fishing and Resource Management:** Sustainable management of marine resources requires considering the impacts of fishing activities on both terrestrial and marine ecosystems.

- **Coastal Development:** Coastal development can have significant impacts on both the land and sea, including habitat loss, pollution, and increased flood risk.

Importance of Integration:

- **Effective Coastal Management:** A comprehensive understanding of the land-sea interface is essential for effective coastal management and disaster risk reduction.

- **Sustainable Development:** Integrating terrestrial and maritime perspectives is crucial for achieving sustainable development in coastal regions.

- **Resource Management:** Effective management of marine and terrestrial resources requires understanding their interconnectedness.

- **Environmental Protection:** Protecting coastal ecosystems and biodiversity requires addressing both terrestrial and marine threats.

- **Maritime Identity:** A strong maritime identity can foster a sense of connection to the sea and promote sustainable practices.

4.4.2 PROCESSES OF BOUNDARY FORMATION

Political boundaries are lines or areas that are used to demarcate the territory of a political entity, such as a country or state. These boundaries are used to define the areas over which a particular government or political entity has jurisdiction and the areas within which it can exercise its authority.Political boundaries can be established through a variety of means, including treaties, agreements, and negotiations between governments or other political actors. In some cases, political boundaries

are based on natural features such as rivers, mountains, or other geographical landmarks, while in other cases they may be arbitrary lines drawn on a map.Political boundaries are often associated with ideas of sovereignty, territoriality, and jurisdiction, and they play a central role in the organization and functioning of political systems. They can also be sources of conflict, as different groups or individuals may have competing claims to the same territory or may disagree about the appropriate boundaries of a particular area.

Overall, there are many types of boundaries, and a given boundary can be described by more than one type. Hang in there, and try to form mental connections to help yourself understand them (rather than just memorizing). Boundary formation in political geography involves various processes, including drawing lines on maps (delimitation), physically marking those lines on the ground (demarcation), and the ongoing negotiation and management of those boundaries (delineation), often influenced by historical, cultural, economic, and strategic factors.

Here's a more detailed breakdown of the processes:

1. Delimitation: This is the initial process of drawing a boundary on a map or chart, typically through a legal or diplomatic agreement.

Factors:

- **Treaties and Agreements:** International treaties and agreements are frequently used to formally define boundaries between states.

- **Historical Circumstances:** Historical factors, such as colonial boundaries or previous conflicts, can influence the location of new boundaries.

- **Geopolitical Considerations:** Strategic interests, such as access to resources or defense, can also play a role in boundary delimitation.

Example:

The Treaty of Versailles, which ended World War I, led to the redrawing of many European borders.

2. Demarcation:

Definition:

This involves marking the boundary on the ground, physically establishing the line that was drawn on the map.

Methods:

- **Physical Markers:** Boundary posts, fences, walls, or other physical structures can be used to mark the boundary.

- **Natural Features:** In some cases, natural features like rivers or mountains can serve as natural boundaries.

Example:

The US-Mexico border is marked by a combination of fences, natural features, and boundary markers.

3. Delineation:

- **Definition:**

This refers to the ongoing process of managing and maintaining boundaries, including addressing disputes and ensuring their effective function.

Factors:

- **Boundary Disputes:** Conflicts over the interpretation or location of boundaries can arise, requiring negotiation and resolution.

- **Economic Activity:** Economic factors, such as trade or resource extraction, can influence the way boundaries are managed.

- **Social and Cultural Factors:** Cultural or ethnic differences along a border can also impact boundary management.

Example:

The ongoing negotiations and agreements between countries regarding border security and trade are examples of delineation.

4.4.3 CULTURAL AND ETHNIC IDENTITIES

Cultural and ethnic identities are intertwined but distinct concepts. Cultural identity encompasses shared beliefs, values, and practices, while ethnic identity focuses on group affiliation based on shared ancestry, language, or traditions.

Cultural Identity:A sense of belonging to a particular culture or group, shaped by shared characteristics like language, traditions, beliefs, values, and norms passed down through generations.

Elements:

- **Beliefs and Values:** Shared understandings of the world and what is considered important.

- **Practices and Customs:** Rituals, behaviors, and traditions that are common to a group.

- **Language:** A common language or dialect can be a strong marker of cultural identity.

- **Art and Music:** Forms of cultural expression that reflect a group's history and values.

- **Clothing and Cuisine:** Traditional attire and foods can be symbols of cultural identity.

- **Social Structures:** The way a society is organized, including family structures, social hierarchies, and governance.

Importance:

Cultural identity plays a crucial role in shaping an individual's worldview, how they interact with others, and their sense of belonging.

Ethnic Identity:A sense of belonging to a particular ethnic group, often based on shared ancestry, language, cultural traditions, and/or a shared history.

Elements:

- **Shared Ancestry:** A common origin or heritage.

- **Language:** A shared language or dialect.

- **Cultural Traditions:** Shared customs, rituals, and beliefs.

- **Shared History:** A common past and experiences.

Importance:

Ethnic identity can provide a sense of belonging, community, and solidarity.

Relationship to Culture:

While ethnicity is often linked to a specific culture, it's important to note that not all cultural groups are also ethnic groups.

Key Differences:

- **Focus:** Cultural identity is broader, encompassing a wider range of shared characteristics, while ethnic identity is more focused on group affiliation based on shared ancestry or heritage.

- **Construction:** Both cultural and ethnic identities are socially constructed, meaning they are shaped by the interactions and experiences of individuals within a society.

- **Dynamic Nature:** Both cultural and ethnic identities can evolve and change over time, influenced by factors like migration, globalization, and social change.

- **Intersectionality:** Individuals can hold multiple cultural and ethnic identities, and these identities can intersect and influence each other.

4.5 DYNAMICS OF ELECTORAL POLITICS

Electoral politics is related to politics that occurs in the context of elections. Although elections take place at a specific period of time, electoral politics starts even before elections are held. Thus, electoral politics involves not only the occurrence of elections but also patterns of mobilisation by political parties and leaders for voting in the elections. The conduct of elections in a free and fair manner, and extent of participation of people from various social groups is considered as a way to measure the success of democracy. In India, the introduction of the universal adult franchise after the implementation of the Constitution in 1950 has enabled every adult (with some exceptions) who is 18 years old or above to elect its representatives in the elections and after attaining some age to become a candidate to contest elections.

First time all adults in India were eligible to participate in voting was the general election held in 1951-1952. Prior to that, there was no universal franchise in India: it was restricted franchise. It means that voting rights and right to contest elections was restricted certain sections of society who possessed wealth, paid rent to the government, had educational qualifications. In terms of the participation of people, there are two types of elections – direct elections and indirect elections. In direct elections, people directly elect their representatives. In the indirect elections, people elect their representatives indirectly, through the MPs at all India level, MLAs or MLCs at the state levels. Indirect elections are held for the posts of President, Vice-President or the Members of RajyaSabha. In this unit, you will read about the electoral politics in Indian states with reference to direct elections.

Electoral politics in India takes place with the purpose of electing representatives into three kinds of institutions – the LokSabha, Legislative Assemblies, and institutions of local governance such as Panchayati Raj Institutions in the rural and municipalities in the urban areas. In India, between 1951 and 1971, general elections to the LokSabha and elections to the legislative assemblies were held together. Since 1971 they have been held separately. Indeed, the frequency of elections in India to LokSabha and state legislative assemblies has been increasing over the years, especially since the 1990s. Elections are the hallmark of liberal constitutional democracy. India adopted a federal system of governance, and has a provision for an institution of Election Commission for conducting and managing free and fair elections. Part XV of the Indian constitution deals with the elections for the parliament of India and legislative assemblies and councils in the states. According to Article 324, the Election Commission of India is the institution responsible for the management of elections at the union and the state level. Article 170 of the Indian constitution has provisions about elections for the state assemblies.

The elections in Indian states have witnessed a paradigm shift in the past few decades. The shift can be seen in some patterns in the electoral politics; alliances and fronts of the regional parties with national or state level leaders; the increasing role of smaller parties led by single caste

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leaders or small parties in electoral politics of some states such as UP, Bihar and Tamil Nadu; and increasing role of money and crime. Some examples can illustrate these patterns. In UP, the BSP had made alliance with the SP in 1993-1995 and formed the government after winning the 1993 Assembly election, and formed government four times with the help of the BJP between 1995 and 2007.

In northeast India, the regional parties have formed North-East Democratic Alliance (NEDA). Small parties such as Apna Dal and SuheldevBharatiyaSamaj Party (SBSP) in eastern UP bargain with the national or regional parties including the BJP to have an alliance for a share in power; RashtiyraLokSamata Party (RLSP) led by UpendraKushwah or Hindustani AwamMorcha (HAM) led by Jitan Ram Majahi in Bihar bargain with the bigger regional parties such as JD (U) or RJD. Generally, such parties press for the acceptance of demands about recognition of social and cultural symbols and social justice. Several smaller parties such as ADMK, PMK, MDMK or MIMK led by individual leaders and identified with specific castes have come to play an important role in the electoral politics of Tamil Nadu. In addition, there has been a close nexus between the regional political parties and business groups. The former need money from business groups to contest elections. If they win elections and form the government, they repay business groups by promoting the business interests of these groups (Baru 2021). Besides, along with money, crime also impacts electoral politics in India. It is important to note these are not the only issue, as you will notice in the next section, there are social, economic, cultural, political, etc. factors that impact electoral politics (Vaishnav 2017).

4.5.1 INDIAN CONTEXT

In India, the LokSabha elections are held at the national level, while the State Assembly (VidhanSabha) elections are held at the state level. The elected members of both LokSabha and VidhanSabha are held regularly after every five years. • When elections are held after five years to the LokSabha and the Assembly, they are called general elections. When elections take place for one constituency only to fill the vacancy created by the death or the resignation of the member, it is called a by-election.

India is divided into several areas known as electoral constituencies for the purpose of voting. People living in one constituency elect one representative from their area. For example, in the LokSabha elections, the country is divided into 543 constituencies. One person is elected from each constituency. He/she is called a Member of Parliament. Each constituency has roughly an equal population. Similarly, in the State Assembly elections, the state is divided into a specific number of constituencies. An elected member of a constituency is known as a Member of Legislative Assembly (MLA). The same is the case with the municipal or panchayat elections. Each village or town is divided into a number of wards which are like constituencies. In India, some constituencies are reserved for people belonging to scheduled castes, scheduled tribes and other economic backward castes. This has been done

so that even the most marginal sections of society get a fair chance of representation in the LokSabha, State Assembly, Municipal Corporation and Panchayat. In municipal corporations and gram panchayats, one-third of the seats are reserved for women. In a democracy, the list of persons who can vote is prepared well before the elections. Officially, this list is called an Electoral Roll and is commonly known as the Voters' List. In India, every adult above the age of eighteen years is eligible to vote irrespective of caste, religion and gender. The voters' list is revised after every five years. Of late, an Election Photo Identity Card has been introduced, although it is not compulsory to show this card.

4.5.2 GLOBALISATION AND CONTEMPORARY GEOPOLITICS

Geopolitics is the applied study of the relationship of geographical space to politics, and political ideas, institutions, and transactions. The territorial frameworks of such interrelationships vary in scale, function, range, and hierarchical level-from the national, international, and continental to the provincial and local. The interaction of spatial and political processes at all of these levels creates and molds the international geopolitical system. By its balance among other disciplines, geopolitics has come to contribute to diplomatic action and the formation of national policies by providing a means of evaluating national strength.

In the 21st century, globalization and geopolitics are two powerful forces shaping the world. While globalization promotes interconnectedness across nations through economic, cultural, and technological exchange, geopolitics remains rooted in the strategic pursuit of national interests within a global framework. The interplay between these forces defines the current international landscape, characterized by cooperation, competition, and conflict.

Understanding Globalization

Globalization refers to the growing integration of economies, societies, and cultures through the flow of goods, services, capital, information, and people. It has been accelerated by advances in technology, communication, and transportation. Multinational corporations, international trade agreements, and global institutions like the World Trade Organization (WTO), International Monetary Fund (IMF), and United Nations (UN) have played central roles in this process.

Globalization has led to economic growth, the spread of democratic values, cultural exchange, and the rapid dissemination of technology. However, it has also sparked concerns about inequality, job displacement, environmental degradation, and cultural homogenization.

Contemporary Geopolitics: A Shifting Landscape

Geopolitics focuses on how geographical factors influence political power and international relations. In the contemporary context, geopolitics is shaped by a multipolar world order, with power no longer concentrated in the hands of a few Western nations. Rising powers like China, India, and

regional blocs such as the European Union and ASEAN are reshaping the global balance.

The United States remains a dominant player, but its unipolar moment is waning. China's Belt and Road Initiative (BRI), Russia's assertiveness in Eastern Europe, and the increasing relevance of digital and energy geopolitics reflect this changing dynamic. Conflicts over territorial sovereignty, resource control, and spheres of influence continue to dominate global headlines.

Globalization and Geopolitics: Points of Intersection

Globalization and geopolitics are deeply intertwined. Economic interdependence, fostered by globalization, can reduce the likelihood of conflict between trading partners but also create strategic vulnerabilities. For instance, Europe's reliance on Russian energy highlighted the geopolitical risk embedded in economic ties, particularly during the Ukraine crisis.

Technology, a pillar of globalization, has emerged as a new arena of geopolitical competition. The race for dominance in artificial intelligence, 5G, and cybersecurity reflects growing concerns about data sovereignty and digital infrastructure. The US-China tech rivalry is emblematic of how globalization has become a domain of strategic contest.

Moreover, global institutions—once seen as neutral frameworks for cooperation—are increasingly viewed as tools of geopolitical influence. The battle for leadership in organizations like the World Health Organization (WHO) and World Trade Organization (WTO) reflects the broader struggle for global hegemony.

The coexistence of globalization and nationalist geopolitics presents contradictions. While global problems like climate change, pandemics, and terrorism require collective action, geopolitical rivalries often hinder effective cooperation. The COVID-19 pandemic exposed the fragility of global supply chains and the tendency of states to prioritize national interests over global solidarity. Protectionism, economic decoupling, and the resurgence of "great power politics" threaten to reverse globalization's gains. At the same time, transnational issues continue to bind countries together, making a complete retreat into isolationism unrealistic.

4.5.3 POLITICS OF RESOURCES

Resource is defined as anything a nation has, can obtain, or can conjure up to support its strategy. Resources are as tangible as soil, as intangible as leadership, as measurable as population, as difficult to measure as patriotism. It is impossible to consider the population of a state, its efficiency and effectiveness, without, at the same time, discussing the resources, which are available for its use. People must have land on which to live and to grow their food. Almost all food is derived directly from the soil, and its volume and quality depend directly on the extent and nature of the soil. For successful agriculture good soils and for industries reserves of

minerals are needed. The cultivable soil must, then, be regarded as a primary resource in the estimate of national power. The raw materials from which the metals are derived have a place of special importance in any discussion of national power, because modern industry cannot be carried on without them. A state which lacks the more important minerals or which has only small reserves may feel especially vulnerable. Few natural resources can be used in the forms in which nature has given to mankind. They need to be smelted, refined, and fabricated. Potential resources which need years to develop may not greatly help. If the decision-making authority initiates a policy now, it needs the support of resource at once not at some hypothetical date in the future.

On several occasions in the past century the responsible powers in a State have been forced to admit, "We shall be in a position to risk war only if certain resources are available" and to delay political action until a safety margin in resources has been achieved. The stage of industrial development of a state is of prime importance in its power potential. Not all industries, of course, add to a state's power or, contribute to its ability to enforce its policy or to resist demands that might be made on it. "Conspicuous consumption" is not in itself a mark of national power. It does, however, presuppose the existence of the factory equipment necessary to fabricate these unnecessary trimmings, and the factory which makes television can be re-tooled, at some cost in time and money, to make electronic equipment transmitters, receivers, radar-which add significantly to the power potential.

4.5.3.1 OIL RESOURCES AND WEST ASIA

West Asia has been a cradle of civilisation as well as birthplace of the Abrahamic religions and oldest known empires. Its strategic location at the junction of Asia, Africa and Europe combined with the world's largest oil deposits gives it a dominant position in global geopolitics. Over 92% of the population in the region follow Islam. Maritime choke points of Suez Canal, Strait of Hormuz, Bab el-Mandeb Strait and the Turkish Strait lie within the region. A third of the global oil and about 16% of worlds natural gas today comes from West Asia. Notwithstanding its huge oil assets, West Asia has remained a cauldron of turmoil arising out of the deep Shia-Sunni rift, terrorism, incessant sectarian conflicts, tussle for Islamic world's leadership and global power-play.

During first half of the twentieth century, a cartel of seven integrated Western oil companies, the 'seven sisters', controlled the oil fields and oil markets across the world. They, in turn, also exercised control over the oil producing countries and their politics. Very little of the wealth generated was shared with the host countries. These oil companies exercising immense power, often acted as instruments of their parent countries. After decades of being exploited, in 1960, governments of Saudi Arabia, Kuwait, Iran, Iraq and Venezuela came together and formed the OPEC (Organisation of the Petroleum Exporting Countries) seeking a say in issues related to the oil being extracted from their countries. OPEC, today, influences global oil prices by controlling its volume in the market.

Although OPEC member countries hold 81% of the world's proven oil reserves, as of now, they account for only about 40% of world's oil production. US, Russia, Canada, Mexico, Brazil and Norway are major non-OPEC oil producers. In 1974, the advanced oil consuming economies formed IEA (International Energy Agency) to represent their interests. IEA member nations are required to store the equivalent of at least 90 days' worth of oil, based on their previous year's net oil imports so as to retain a collective capacity to respond to major unforeseen supply disruptions.

Politics of oil encapsulates many dimensions such as control of production and cost, supply chains, security of the oil fields, regional security and the global geopolitical scenario. 'Oil for Security' is a common arrangement in the region. It is an arrangement where oil producing countries are provided protection in exchange for oil related benefits. Security cover provided to Saudi Arabia, Kuwait, UAE and Qatar are examples.

US is the biggest oil producer in the world today. 65% of its oil production in 2021 came from shale oil extraction. The average break-even cost of oil extracted from new US shale oil wells is believed to be between USD 46 to USD 58 per barrel, with the lowest being about USD 30 and the highest going up to USD 90 in some cases[4]. In comparison, the cheapest oil from Saudi Arabia's 'conventional' deposits cost under USD 10 and the average production cost of oil from onshore fields in West Asia is about USD 31 per barrel. As a consequence, shale oil firms operate under very little price margins and often slip into unprofitable zone. This factor plays a lesser known, but important role in the politics of oil.

Another important dimension of the global oil market is the petrodollar system. Petrodollar system requires countries which need to buy oil to trade in USD only. This keeps the dollar in high demand. It also ensures demand for US treasury bills, provides a steady stream of credit for US government and gives certain degree of protection to the USD from inflation.

Energy security and energy independence are also issues which cast shadows on the politics of oil. Energy security implies secure supplies at stable prices regardless of the source. Energy independence, on the other hand implies either self-sufficiency or restricting energy dependency only on certain preferred suppliers by carefully excluding 'unfavourable' regions, avoiding certain vulnerable modes of transportation, routes etc. For example, China would prefer a source like Russia whose supply cannot be interdicted at sea. Energy independence may imply paying a higher price.

Ukraine crisis has further increased the global dependency on West Asia for oil. The Saudi-Iran struggle for dominance, exacerbated by the Shia-Sunni divide, lies at the centre of West Asia's problems. Saudi and its supporters apprehend Iran trying to establish a land corridor extending from Iran to the Mediterranean. Foot prints of the two rivals are clearly visible in conflicts raging across the region. External forces led by US are

also in the fray in the Saudi-Iran rivalry. Syria is another victim of domestic fissures and intense global power rivalry. Pro and anti-regime forces have been at war since 2011. Lebanon, with 27% Shias, 27% Sunnis and 21% Roman Catholics has always been captive to sectarian conflicts and witnessed a civil war from 1975 to 1990. The post-war respite ended with commencement of the Syrian crisis in 2011. Huge refugee influx, rampant corruption and an unprecedented financial crisis has made the situation worse. Israel perceives constant threat from Lebanon and regularly resorts to military strikes.

It is evident that while the global power-play in West Asia is set to continue, the regional fault-lines only seem to be widening. Though oil wealth is depleting, its revenues are still used to back state efforts at co-option and coercion—the latter now becoming more open, more crude, more vicious… and more frequent".

West Asia is a significant source of remittance for countries like India. India's ties with the region are long-standing. However, India is only beginning to explore West Asia's huge 'beyond oil' bilateral trade potential, spread across IT products and services, pharmaceuticals, engineering goods, automobiles, footwear, tea, leather, agriculture & horticulture products, medicare, tourism and participation in infra projects by Indian companies. To exploit this potential, India will need to tide over constant turbulence caused by regional rivalries and global power-play in the region.

4.5.3.2 WATER RESOURCES AND SOUTH ASIA

The principal South Asian trans-boundary rivers are, in fact, a lifeline for over 1.721 billion people, i.e. about one-quarter of humankind. These rivers flow from the shared Himalayan basins in Bangladesh, Bhutan, China, India and Nepal, which constitute the Ganges-Brahmaputra-Meghna (GBM) and the Indus, which are two of the world's largest river systems. It is, indeed, unfortunate that the region, known as the ancient cradle of the principles of ecological harmony' and sophisticated water management system, as evident through its civilisations, now faces dire ecological imbalance and a grim water outlook. The region only holds about 6.8 per cent of the world's annual renewable water resources. The paucity of water is a big challenge for the South Asian riparian countries during the dry season, especially for the downstream ones, whereas South Asia's per capita water availability has dropped by 70 per cent since 1950.

The issue of sharing waters between co-riparian countries is of great importance in South Asia. Cooperation or conflict between states can induce competition over resources; if the conflict becomes violent, it creates hindrances between smooth inter-state relations. The water problem in the region is aggravating due to Indian hegemonic behaviour, violation of existing water co-operative regimes and unilateral diversion of water, creating regional tension and mistrust. The co-riparian countries blame India for turning a blind eye to international laws and practices, which are generally observed by others in the region. Consequently, the conflicts over the trans-border rivers have negatively impacted relations between India and other South Asian countries for several decades.

Moreover, the harmful effects of water disputes are likely to shrink economic development, and gradually damage the social fabric of the affected countries that may evoke violence when security and welfare of the masses are endangered by interruptions in the ecosystem.

Water issues need to be viewed in the context of culture and politics in South Asia, especially the cultural and religious sensitivities of the people towards water, particularly of sacred rivers, e.g. Ganga and Jamuna in India. Hindu folklore and spiritual customs define river waters as firmly tied-up with identity, mysticism, religion, ethos which hold superiority in Hinduism. In this context, goddess Ganga is referred as Ganga Ma and the Ganges River is named after her. This is one among many reasons that bars Indian leadership from proclaiming the Ganges an international river. Secondly, leaders usually look at water issues from the angle of different political calculations. Water is a natural resource, but Indian religiopolitical leadership uses it as a tool to exert political pressure. For instance, the Hindu right-wing (especially RashtriyaSwayamsevakSangh) groups in India call on the government to stop flow of water to Pakistan or flood it. Furthermore, former Prime Minister Manmohan Singh withdrew from India's commitment to Bangladesh over Teesta due to domestic political pressure and warnings from West Bengal's political leadership, which held that either it would dissolve the state government or quit the coalition, thereby putting political pressure on the Congress government, the fear of which compelled the Manmohan government not to sign the Teesta River Agreement. Thus, when regional water issues are combined with local political motives, they become complicated and hard to resolve.

4.6 DYNAMICS OF ELECTORAL POLITICS

The most common form of democracy in our times is for the people to govern through their representatives. In this chapter we will look at how these representatives are elected. We begin by understanding why elections are necessary and useful in a democracy. We try to understand how electoral competition among parties serves the people. We then go on to ask what makes an election democratic. The basic idea here is to distinguish democratic elections from non-democratic elections. The rest of the chapter tries to assess elections in India in the light of this yardstick. We take a look at each stage of elections, from the drawing of boundaries of different constituencies to the declaration of results. At each stage we ask what should happen and what does happen in elections.

Electoral politics lies at the heart of democratic governance. It encompasses the processes, strategies, behaviors, and institutions that influence how leaders are chosen and how policies are formed in a democracy. The dynamics of electoral politics are not static; they are influenced by a complex interplay of historical context, socio-economic factors, political institutions, media, technology, and evolving voter behavior. Understanding these dynamics is crucial for analyzing how democracy functions in different societies.

The evolution of electoral politics has followed the broader trajectory of democratic development. Initially, elections were limited in scope and

participation, often restricted by class, race, or gender. Over time, suffrage expanded, and electoral systems became more inclusive and sophisticated. In many post-colonial nations, such as India, electoral politics emerged as a vital tool for integrating diverse populations and establishing legitimacy. In mature democracies, historical experiences like the civil rights movement in the U.S. or post-war reconstruction in Europe also shaped electoral behavior and party systems.

The type of electoral system—such as first-past-the-post (FPTP), proportional representation (PR), or mixed models—plays a critical role in shaping political competition and representation. FPTP tends to favor a two-party system, while PR often allows for multi-party participation and coalition governments. Electoral commissions, judiciary bodies, and oversight institutions help ensure fair practices, though their effectiveness varies widely across different countries.

Political parties are central actors in electoral politics. They organize voters, frame issues, and select candidates. The internal structure and ideology of parties influence how they campaign and govern. Over time, there has been a noticeable shift from ideology-based politics to personality-driven campaigns, particularly with the rise of populism and charismatic leadership. Candidates today are increasingly marketed like products, with personal image often outweighing policy substance.

Media, both traditional and digital, has transformed electoral politics. The rise of social media platforms has democratized information flow but also led to the spread of misinformation, polarization, and targeted propaganda. Political campaigns now rely heavily on data analytics, online engagement, and algorithmic targeting to influence voter behavior. The role of media as a watchdog is under constant pressure, especially in politically polarized environments.

Voter behavior is influenced by a range of factors including caste, religion, ethnicity, economic status, education, and regional identity. In many democracies, identity politics plays a significant role, where political mobilization is based on community affiliations. While this can empower marginalized groups, it can also entrench divisions and reduce politics to zero-sum contests. Additionally, issues such as corruption, governance quality, inflation, and unemployment increasingly impact voting decisions.

Electoral politics faces numerous challenges including voter apathy, electoral fraud, vote-buying, and manipulation of electoral rolls. The misuse of state machinery, money power, and fake news undermines democratic integrity. However, trends like increasing voter turnout, especially among youth and women, digital voter awareness campaigns, and judicial activism offer hope for more accountable electoral practices.

The dynamics of electoral politics are complex and constantly evolving. While elections remain the most visible symbol of democracy, their quality determines the legitimacy and effectiveness of democratic governance. Ensuring transparency, inclusivity, and fairness in electoral processes is critical for strengthening democracy. As societies become

more interconnected and technology-driven, understanding and adapting to the changing dynamics of electoral politics will be essential for both political actors and citizens.

4.7 SUMMARY

The spatial dimensions of political processes are integral to understanding how power is exercised, contested, and maintained across geographical landscapes. This chapter has examined the foundational concepts of territoriality, statehood, and nationhood, while also analyzing the historical evolution and geopolitical implications of these ideas in both colonial and post-colonial contexts.Through theoretical frameworks such as the Heartland and Rimland theories, and the World-Systems approach, the chapter provides insight into the strategic significance of geographic location in shaping global political hierarchies. The discussion on boundaries, both terrestrial and maritime, emphasizes their role in asserting sovereignty, managing resources, and fostering (or deterring) cooperation among states.Further, the exploration of electoral politics, particularly in the Indian context, underscores the role of geography in shaping democratic participation and political representation. The dynamics of globalization reveal how the interconnectedness of economies and societies intersects with enduring geopolitical rivalries, often complicating efforts toward collective problem-solving.Lastly, the politics of critical resources—oil in West Asia and water in South Asia—illustrate how natural endowments influence international relations, regional stability, and domestic policies.In essence, the spatial perspective provides a powerful lens through which we can interpret the complex interplay between geography and politics in both historical and contemporary settings. Understanding these spatial dynamics is essential for analyzing current global affairs and envisioning more just and cooperative political futures.

4.8 SAMPLE QUESTIONS

Question 1. Choose the correct alternative for the following questions.

1.   **What is territoriality in political geography?**
A)   Migration of people
B)   Control over a specific portion of Earth's surface
C)   Economic expansion
D)   Cultural diversity
Answer: B) Control over a specific portion of Earth's surface

2.   **Which one of the following is NOT a component of a State?**
A)   Population
B)   Territory
C)   Currency
D)   Government
Answer: C) Currency

3. The term "stateless nation" refers to:
A) A nation without a language
B) A nation with no cultural identity
C) A nation without a sovereign state
D) A state without a government
Answer: C) A nation without a sovereign state

4. Who proposed the Heartland Theory?
A) Nicholas Spykman
B) Karl Marx
C) Halford Mackinder
D) Immanuel Wallerstein
Answer: C) Halford Mackinder

5. According to Spykman, control over which region leads to control over Eurasia?
A) Heartland
B) Rimland
C) Periphery
D) Inner Crescent
Answer: B) Rimland

6. Which of the following organizations represents the interests of oil-consuming nations?
A) OPEC
B) IEA
C) WTO
D) WHO
Answer: B) IEA

7. In the context of boundary making, demarcation refers to:
A) Drawing the boundary on a map
B) Signing a treaty
C) Marking the boundary physically on the ground
D) Negotiating boundary terms
Answer: C) Marking the boundary physically on the ground

8. The term "nation-state" implies:
A) A nation without fixed boundaries
B) A state made of several nations
C) A political unit where nation and state boundaries coincide
D) An empire with colonies
Answer: C) A political unit where nation and state boundaries coincide

9. Which of the following countries is a classic example of a part-nation state?
A) Japan
B) United States
C) Arab countries
D) South Africa
Answer: C) Arab countries

10. Which theory explains the world as a capitalist economic system with core, semi-periphery, and periphery nations?
A) Organic Theory
B) Heartland Theory
C) World-Systems Theory
D) Social Contract Theory
Answer: C) World-Systems Theory

Question. 2 Answer the following questions in brief.

1. Define the concept of territoriality in political geography.

2. What are the five essential elements of a state?

3. Differentiate between a boundary and a frontier.

4. What is the significance of maritime boundaries under UNCLOS?

5. Explain the concept of a stateless nation with an example.

6. Briefly describe the role of the Election Commission in India.

Question 3. Answer the following questions in detail.

1. Discuss the evolution of the nation-state in colonial and post-colonial contexts with special reference to Asia.

2. Critically analyze Mackinder's Heartland Theory and compare it with Spykman'sRimland Theory.

3. Explain the core-periphery structure of the world as proposed by the World-Systems Theory. What are its implications for developing nations?

4. Evaluate the dynamics of electoral politics in India and the role of regional parties in shaping state governance.

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