



NETAJI SUBHAS OPEN UNIVERSITY

STUDY MATERIAL

**POST GRADUATE
GEOGRAPHY**

Paper : 3

Group : B

**SOCIAL AND CULTURAL
GEOGRAPHY**

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GEOGRAPHY

PREFACE

In the curricular structure introduced by this University for students of Post Graduate degree programme, the opportunity to pursue Post Graduate course in Subjects introduced by this University is equally available to all learners. Instead of being guided by any presumption about ability level, it would perhaps stand to reason if receptivity of a learner is judged in the course of the learning process. That would be entirely in keeping with the objectives of open education which does not believe in artificial differentiation.

Keeping this in view, study materials of the Post Graduate level in different subjects are being prepared on the basis of a well laid-out syllabus. The course structure combines the best elements in the approved syllabi of Central and State Universities in respective subjects. It has been so designed as to be upgradable with the addition of new information as well as results of fresh thinking and analyses.

The accepted methodology of distance education has been followed in the preparation of these study materials. Co-operation in every form of experienced scholars is indispensable for a work of this kind. We, therefore, owe an enormous debt of gratitude to everyone whose tireless efforts went into the writing, editing and devising of a proper lay-out of the materials. Practically speaking, their role amounts to an involvement in invisible teaching. For, whoever makes use of these study materials would virtually derive the benefit of learning under their collective care without each being seen by the other.

The more a learner would seriously pursue these study materials the easier it will be for him or her to reach out to larger horizons of a subject. Care has also been taken to make the language lucid and presentation attractive so that they may be rated as quality self-learning materials. If anything remains still obscure or difficult to follow, arrangements are there to come to terms with them through the counselling sessions regularly available at the network of study centres set up by the University.

Needless to add, a great deal of these efforts is still experimental—in fact, pioneering in certain areas. Naturally, there is every possibility of some lapse or deficiency here and there. However, these do admit of rectification and further improvement in due course. On the whole, therefore, these study materials are expected to evoke wider appreciation the more they receive serious attention of all concerned.

Professor (Dr.) Manimala Das
Vice-Chancellor

PREFACE

It is a pleasure to announce the publication of this book for the students of the Distance Education Programme. The book is a result of the efforts of the Distance Education Council, Government of India, to provide a standard text for the students of the Distance Education Programme. The book is a result of the efforts of the Distance Education Council, Government of India, to provide a standard text for the students of the Distance Education Programme.

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POST GRADUATE GEOGRAPHY
[M.Sc]

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Registrar (Acting)

POST GRADUATE GEOGRAPHY

[M.Sc.]

GROUP
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PAPER
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Editor

Prof. Suresh K. Mishra

Writer

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Professor (Dr.) Kishor D.
Registrar (Acad.)



**NETAJI SUBHAS
OPEN UNIVERSITY**

**PGGR – 03
Social and
Cultural Geography**

Group B

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UNIT 1 □ NATURE, SCOPE AND DEVELOPMENT OF SOCIAL GEOGRAPHY

Structure

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- 1.12 Region as a Social Unit
- 1.13 Social Change

1.1 SOCIAL GEOGRAPHY

Social geography is of recent origin. Though this connotation exists from the time of Strabo and Herodotus, yet it assumed an identity only very recently, probably in 1945.

It is been defined as the analysis of social phenomenon in space and hence Social Geography can properly be said to be the recent sub- discipline of Human geography, which explicit the social whereabouts over space.

The Geographical study has tend to split the field into two parts, (i) *Physical Geography* : a geography of the natural world and (ii) *Human Geography* : a geography of the man made world.

In 1932, French geographer, Camillie Vallaux used the term 'Human Geography' by defining it as 'synthetic study of the relationship between human societies and the earth's surface (following Ratzel, 1882-1851). Again, another French geographer, Vidal De La Blache, has made a holistic approach of the field and restricted the human geography to man-environment relationship. In 1930, cultural geography and economic geography found to be within human geography and its spectrum widened with political geography, social geography and statistical geography.

The antecedents of *social geography* can however be traced to the late 19th and early 20th century when there was a challenge to environmental determinism by possibilism.

Therefore, as compared to the other branches of geography, *social geography* has a certain amount of recency. Eyles visualized social geography as a continuation of the philosophy of Vidal De La Blache and Bobek—it stressed both the humanistic nature of the geographical work and the classificatory nature of human geographical work.

1.2 THE TERM 'SOCIAL'

The geographical use of the term 'social' has been prevalent in Britain with various meanings. To some extent the word has provided an alternative to 'human' and is still prevalent in some of the universities of the world. Undoubtedly, the attraction of human geography was its social interest, its study of the way of life of people in many places, and at many stages of civilization.

Vidal De La Blache's '*Principles of Human Geography*' gathers up a mass of observations made in various regional studies, and relates them to the inherent qualities of various environments, and John Brunhes's '*Human Geography*', another classic to which readers of geography frequently return, is an illuminating study of types of life with an emphasis on the economic resources of varying communities as miners, farmers, here constructive and there destructive. Much has entered in to the geographical lore through these and similar books.

The term 'social geography' was perhaps introduced by Vallaux in 1908 through his *Geographic Sociale : La Mer* as a synonym for Human Geography and has since then remained ill-defined—its boundaries fluctuating at an alarming rate. (Moonis Raza, A Survey of Research in Geography, 1979). In the same volume the learned scholar states later that *Social Geography* "is often used simply as the equivalent of Human Geography, or in the U.S.A as 'Cultural Geography', but usually it implies the study of population, urban and rural settlement and social activities as distinct from political and economic ones".

1.3 DEFINITION

While one accept that the term '*social geography*' has sometimes evoked ambiguity than clarity (Buttimer, 1971), one shrink from providing any hard and fast definition of the academic territory occupied by *social geography*.

According to Anne Buttimer, social geography can be considered as a field created and cultivated by number of individual scholars rather than an academic tradition built up within particular schools. Social geography is the subdivision of geography

that deals specifically with the social order, or that it is the systematic study of the social dimension in a real differentiation.

The virtually interchangeable use of the terms 'human' and 'social' by several geographers in the British and the Dutch schools serves to emphasize the logical (etymological) basis for this question.

- ❑ **Bobek, (1959) Van Passen, (1965)** : an idea that social elements could be systematized in to a general framework for geographical analysis .
- ❑ **Watson (1957)** : the identification of different regions of the earth's surface according to association of social phenomena related to the total environment.
- ❑ **Pahl (1965)** : the study of the patterns and processes in understanding socially defined populations in a spatial setting.
- ❑ **Buttimer (1968)** : the study of the a real (spatial) patterns and functional relations of social groups in the context of their social environment ; the internal structure and external relations of the nodes of social activity, and articulation of various channels of social communication.
- ❑ **Eyles (1974)** : the analysis of the social patterns and processes arising from the distribution of, and access to, scarce resources and... an examination of the societal causes of, and suggested solutions to, social and environmental problems.
- ❑ **Jones (1975)** : the understanding of the patterns which arise from the use social groups make of space as they see it, and of the processes involved in making and changing such patterns.
- ❑ **Johnston (1981)** : the study of consumption, whether by individuals or by groups.

Emrys Jones, the doyen of British social geographers and author of a classic piece of social geographical research noted (1975) that 'a subject dealing with so wide a topic as the spatial component of human behaviour is not easy to define. A brief review, however, leads his to the statement that. The social geographer is more concerned with describing and explaining spatial elements of the society in terms of the structure of that society. Holistic and regional or fragmentary and systematic, all approaches have in common that they begin with social groups. He defined as that social geography, involves the understanding of the patterns which arise from the use social groups make of space as they see it, and of the processes involved in making and changing such patterns.

Social geography is concerned with the ways in which social relations, social identities and social inequalities are produced, their spatial variation and the role of space in constructing them. It places particular emphasis on the welfare issues which

affect people's life, and aims to expose the forms of power which lead to social and spatial inequality and oppression.

Although it is traditional to study human geography within the sphere of social geography, economic geography, political geography and cultural geography, there can be no clear distinctions between the four. Increasingly, the subject matter of each crosses the artificial boundaries which academics have drawn in the past.

Throughout the period of quantification and mathematicization in the early 1960s, philosophical discussions in social geography was rare and the imperatives issued by logical positivism were scarcely acknowledged. During the 1970's, the myth of geography as 'value free science' was exploded (Pahl 1967, Harvey 1973, Buttimer 1974) and geographers began to shake themselves free from the implicit bonds of positivism. In the late 1970s and early 1980s, geographers began to engage more readily in philosophical discourse exploring in particular a wide variety of 'radical' doctrines. Peet (1977) for instance, sought not only for explanations but also for revolutionary change involving 'a total attack on the philosophy, social function and practice of geography as it is presently known.' Muir (1978), in contrast, urged that greater attention be given to non Marxist forms of radical geography, opposing those who argued that a radical geography must be Marxist (Folke, 1972).

Peet (1977) described his radical geography as a study in the quality of life, and in a more practical vein, D.M. Smith's (1977) attempt to explain spatial variation in social welfare. A concern for man, his wellbeing and his status in the world likewise permeates geographical writing on the humanistic philosophies idealism (Guelke, 1974, 1981, Entrikin 1976, Ley 1978, Relph 1976, Tuan 1971), and Marxian humanism (Gregory 1981).

Today, then social geographers are seeking viable philosophical orientations in contexts ranging from rationalism to phenomenology and existentialism, from idealism to realism and materialism. Harvey and Holly (1981) and Stoddart (1981) reveals the extent to which discussion now centres on predominantly philosophical issues.

1.4 SCHOOLS OF THOUGHT

Indeed, most of the literature in this field can be assigned a position relative to the three extremes, which might usefully be conceived of as vertices of an imperfectly connected triangle. The triad incorporates three implicit tensions, (a) Between the assumed objectivity of positivist science and the inherent subjectivism of humanist alternatives; (b) between the 'active' view of human agency implicit in humanism and the 'passive' view of man adopted to structuralist analyses; (c) between the positivist's interest in externally observable 'social facts' and the structuralist's belief in their subordination to an underlying explanatory structure.

□ **Positivism** : August Comte was the first philosopher explicitly to claim the label 'positivist'. Its mark is imprinted in many spheres of social geography, most explicitly in the 'social physics' approach which attempts to apply the principles of Newton's gravity model to human migration. A somewhat different notion of social physics has been derived from Simmel, by way of Park and the dissimilarist school of spatial sociology (peach, 1975). Again, the factorial ecologies which summarise small area urban data using factor analysis and principal component analysis, is no less positivistic. These techniques were taken up with uncritical enthusiasm during 1960s. 'Laws' were constructed to account for the spatial characteristics of social structure.

The progress of social geography on the decades since 1960s has taken three main paths, which may be conceived of three schools of thought.

- (i) A welfare or humanistic school mainly concerned with the state of social wellbeing as expressed by territorial indicators of housing, health and social pathology largely within the theoretical framework of welfare economics. The humanistic perspective can therefore be described as a process involving the contextual interpretation of subjectively meaningful social action.
- (ii) A radical school which employed Marxian theory to explain the basic cause of poverty and social inequality. This school of thought related the contemporary social problems to the development of capitalism.
- (iii) A phenomenological school which laid an extraordinary emphasis on lived experience and on the perception of space by social categories based on ethnicity, race or religion.

It is thus obvious that contemporary *social geography* is in the line with the theoretical development in human geography as a whole. This definitely does not mean that the welfare or humanistic approach or the social inequality or the phenomenological perception of space have replaced the tradition of area differentiation or region formation. All these approaches are still actively found in the research of the subject.

The Concept of Social Area Analysis : the idea of 'Social Physics' was revived by Stewart in the forties of the twentieth century along with William Waantz. Based on this concepts a gravity model was developed in human geography which tried to measure the interaction between places in terms of distance and mass.

The study of social phenomena over space led to identification of 'social area analysis' as worked out by Bells and Shevsky. The Anglo-American sociology however adopted social area analysis as a technique to analyse social structure particularly in terms of urban patterns. This technique therefore introduced urban social analysis as a part of urban social geography.

The Social welfare approach of the American Sociology however has given thrust to the concept of social wellbeing.

It is evident that contemporary social geography deals with the contemporary social issues of the world and it is down to earth reality which today formed the contents, vision and elements of social geography.

Indian Context : In 1972 the Centre of Regional development at the JNU, extended research exclusively on social issues and made every effort to class geography as a social science.

1.5 APPROACHES TO SOCIAL GEOGRAPHY

● Positivist Approaches :

Positivists approach social geography as though it were a natural science, seeking to make general statements model geographical phenomena and discover 'laws' to explain human/spatial interactions. Quantitative methods have usually been employed in support of these goals. In most positivist research social scientists are assumed to be capable of being objective, neutral value- free observers. Although this position has been widely criticized, positivism has been a popular approach to social geography and dominant until relatively recently.

● Humanistic Approaches :

Humanistic approaches offer a longstanding alternative which challenges deterministic explanations. Humanistic social geographers assert that there is no objective geographical world, but that geographies are both perceived and created by individuals' perceptions, attitudes and feelings. They give centrality to human agency, diversity and difference and value the trivial, local and everyday human experience. They believe that science and scientists are subjective and involved and indeed may alter what they are studying.

● Radical Approaches :

Radical approaches emphasize power relations and social and political structures in explaining the social geographical world. Radical social geographers have an explicit political and moral commitment to the issues they study. The most influential have been Marxism, Feminism and Anti- Racism, all of which apply important bodies of social theory to the analysis of society and space.

Marxist geographies draw on the theories of Karl Marx, stressing the centrality of capitalist economic and political systems in underpinning social and spatial life, and adapting and refining theory to keep pace with current changes to society and economy.

Feminist geographies draw on feminist theories, and have expanded their focus from examining women's lives and the importance of gender in constructing space to a concern with other forms of difference and oppression.

Anti-racist geographies have highlighted and contested the racism endemic to western societies and in human geography itself. Radical approaches stress the need to constantly re-examine not only the content of social geography but the ways in which research and theory are done

● Postmodern Approaches :

Postmodern approaches to geography are disparate. Post modernism denotes a supposedly new era for western societies, the idea that we are now beyond the 'modern age'. Postmodern approaches generally involve challenging the linear progress of history and social science, the fragmentation of traditionally discrete forms of explanation and the rejection of realism, certainty and truth, including 'grand theories'. The term is often used to incorporate the cultural turn and postcolonial approaches. The perspectives it encompasses sometimes conflict. Some have viewed postmodernism as relativistic; while others claim it has opened up spaces for those previously excluded from geographical theory. (Ref : *Introducing Social Geographies* by Rachel Pain *et al.*).

1.6 NATURE AND SCOPE

In the late 19th century environment was found to be the determining factor in man's economy, activities, thinking, beliefs or in other words in man's living. Man was seen as a product of the earth's surface, which guided, moulded and dictated him his course of action. The possibilist view again expressed the relation between man and nature as two-way action. Man could largely decide how he would live, nature will provide him certain options, and it is man to choose which to opt through his creativity, man could overcome the tussles of the nature.

Freeing man from determinate nature early possibilists left him socially undifferentiated; it was assumed that all men and women had freedom of choice over their activities and ideas—a notion not fully debated until late 1960s and 1970s when the radical school stressed constraints and limitations but highlighted their social rather than environmental contexts.

Up till 1945, social geography was mainly concerned with the identification of different regions, reflecting geographical pattern of association of social phenomena. In fact, during the twenties and the thirties of the twentieth century, social geography started its agenda of research with the study of population as organized in settlements, particularly urban settlements. The process of urbanization had thrown up issues of social concern such as, access to civic amenities and housing and the related socio-pathological issues, such as incidence of crime, juvenile delinquency, and other expressions of mental ill-health. Socio-geographical studies of population distribution and ethnic composition in urban areas emerged as a major trend during this phase. The main idea to focus the social content of urban space, particularly bringing in the

fore front the ethnic composition of the urban areas, like blacks in American cities, North Africans in France, or Asians in Britain. Emphasis on population characteristics remained the main item of focus of the social geographers till the fifties of this century. In 1950 J. W. Watson (1957) argued that the social geographer was primarily interested in patterns, as these enable him to build his picture of the world and to compare and contrast differences from place to place.

This focus received a special dimension during early and mid 1960s when application of quantitative geography came into being. Thus the unconstructed empiricism of the 1950s gave way to sophisticated description based on much more data than those guided by the first generation of social geographer's (Eyles and Smith, 1978).

The focus on urban areas made social geography almost synonymous with urban geography. The methodical antecedents for such work lay Social area Analysis along with the important contribution of the Chicago School. In the work of Belfast (1960) Emrys Jones incorporated impact of values, meaning and sentiments in location activity. The theoretical aspects of human ecology were not given prominence. However, techniques were emphasized in factorial Ecology (the ecological investigation of the city using factor analysis). This explanation of city structure is a statistical manipulation, not a causal explanation.

The modern phase of social geography such the late 1960s is as much a product of events in society as of the nature of geographical enquiry. It is during the same period there came radical and rapid social change dominated by Vietnam war and war of liberation in remaining colonies and the attention was drawn towards presence of poverty and in-equality and concerned by these geographers who stressed social responsibility and sought a positive relevant role in combating contemporary social problems. The immediate impact was an increase in studies of phenomena as race, health, crime, and poverty. This geography of social problems also traces its origin to its Chicago school, it put a similar emphasis on discovering the distribution of these social ills.

In the 1960s and 1970s, social geography was a thriving area of human geography. Its focus was particularly on the spatial patterns of social welfare and inequality. Linked to the radical perspectives emerging at the time, many social geographers took structural approaches (which focus on social power) to explaining these inequalities. The predominantly urban social literature focused on issues such as communities, crime, health, housing, segregation and poverty.

In the 1980s, these traditional interests were challenged, firstly, by new ways of theorizing the role of space and secondly, by the rapidly developing understanding of gender relations elsewhere in the social sciences. Some of the changes came in the

perspectives of social geography like, disability and age, or ageing population, social diseases and the cultural turn. This focus has shifted the attention away from traditional interests of urban socio-spatial inequality.

The term cultural turn has a relation with the present perspective of social geography. What social geography was like before 1980s and what the cultural turn entailed today however overshadowing some of social geography's central concerns. Infact, one welcome impact on social geography has been the greater recognition of the voices of diverse social groups and the incorporation of the concerns of those traditionally excluded from geography.

Informed by some aspects of the cultural turn and recent radical approaches in geography, today's social geographies refocus attention on to inequality, social power and the material world. Drawing political and economic processes back into social geography is as important as acknowledging the power of culture.

Today, the social geographers are seeking viable philosophical orientation in contexts ranging from rationalism to phenomenology and existentialism, from idealism to realism and materialism.

Western social geography, particularly school of thought pursuing social welfare approach attached the highest importance to the concept of social wellbeing.

1.7 A THEORITICAL FRAMEWORK

The focus of social geography is on people's daily living spaces, society and space and social relations.

■ Individual as part of society :

Social geography is about society. The focus is on social relations between people. 'Society' denotes the ties that people have with others. These ties are 'social' relationship, 'social' being used in its widest sense. Societies are usually perceived a sharing a distinct identity and a system of meaning and values which member share.

■ Space and Society :

Social geography focuses on the relationships between societies and the spaces they occupy and use. Space has an important role in actively constituting society. Space and place are important means by which societies and social groups organize themselves, distribute resources. Thus social geography has particular contributions to make to social theory and social problems. The social geography therefore outlines the different ways of conceptualizing relationship between space and society.

■ The Significance of Local :

The focus of social geography is on people's daily living spaces. The starting point for social geography is everyday experience and therefore analysis is usually of

events and phenomena at a local scale. Different meanings of place, and their relation to power have been a central interest.

■ Social Relations :

The social relations on which social geographers have concentrated their attention those of class, gender, race, age and disability. Social geography is also concerned with identities which are always linked to ways of life and so are not just about ideologies but power and resources.

1.8 THE DEVELOPMENT OF SOCIAL GEOGRAPHY

This can be analysed under two heads, (i) the historical precedents (ii) the works of twentieth century geographers.

□ Historical Precedents :

So far the history goes, it implied the twofold work of Herodotus, Thucydides, Strabo and others that social life takes various forms in different parts of the world and that their differences are caused by or atleast are associated with differences in physical-climatic—environment chain. The second phase consisted of the various philosophical reflections on these and later geographical discoveries. The essential message of this second phase was that there is a rational order in world society and that this order can be discovered deductively (speculative approach) or inductively (positivistic approach).

During eighteenth century Kohl examined the social function and significance of various settlement types; later his colleague E. Hahn (1896), studied the evolution of livelihood and demonstrated the religious and social origins of some economic practices. Ratzel's findings were much more relevant to social geography than the Anthropo-geographie in enabling man to overcome physical barriers.

One of the most significant precedents to social geography in the nineteenth century was the work of Frederic Le Play. He set out to study the actual social conditions of worker families in France followed by geographers like, H. J. Fleure (1918). Many geographers, namely, Ritter, Von Humboldt, Hassinger, Ruhl, Hettner in Germany, Riclus in France, George Perkins Marsh in America, Mackinder in Britain deserve recognition as pioneers in social geography. However, the three major channels of thought that contained the most useful concepts were those initiated by Le Play (the social survey movement), Ratzel's (anthropogeographie, and Darkheim (social morphology-psychological interpretation).

□ Twentieth Century Social Geography :

In 1902, Vidal De La Blache, well known french geographer, stressed his attention to human life within particular geographical milieus. Society for Vidal and his school could not be explained entirely in terms of biological, psychological, or environmental

interpretations. It was rather an intricate network of ideas and bonds that provided stability and orientation to human life within particular geographical milieus.

Genres de vie (patterns of living) were the concrete expressions of a society's ongoing contact with nature; sets of techniques, cemented through tradition whereby human groups secured the material necessities of life within a functional social order. Variation of this basic concept appear in the literature of other disciplines for example, social anthropology (Kroeber and Kluckhohn 1952; Redfield 1955), American human ecology (Mckenzie, 1934) and urban sociology (Park and Burgess 1921). That the society as the source and framework for all human activity reappears in the work of Hans Bobek in 1959. Again, Jean Bruhnes added the important dimension of group psychology, asking for example why similar environments were used in entirely different ways at different periods in history. He defined social geography as the third level of complexity in human geographies fourfold structure.

The four fold structure includes: (i) the primary groups of family, kin, and culture. (ii) the secondary groupings of livelihood and special interest (iii) the various forms of spatial interaction within and among these groups and finally, (iv) the legal systems which institutionalize a society's subdivision and access to land and property.

Most of the earliest work on social geography entails regional aspects and more descriptive than analytical. Prior to World War II little attempt was made to systematise the elements of social geography. Pierre George and Seorre (1943-1953) were the first great systematizers of social geography .Sorre in 1948 pointed the very nature of social geography to identify that society experienced a system of techniques— family and kinship systems, livelihood, languages and religions, each element is having specific spatial organization of mankind and his work. Bobek has made a similar attempt to construct a spatio-temporal framework for world society(1959).His systematic framework is based on holistic approach. Later, Wagner(1960), Ackermann (1963) also attempted a systematic framework. Hagerstrand, a swedish geographer in 1952, attempted for diffusion model in understanding the waves of innovation and diffusion.

□ Contemporary Social Geography :

In general the empirical efforts in the study of social geography characterize as a multifaceted perspectives on the spatial organization of mankind. This in turn are leading to areal differentiation to social differentiation. Analysis of this social dimension in human geography involved two basic approaches, (i) the formal distribution in the light of their underlying social processes and (ii) a recent development of social geography particularly in North Western Europe is the involvement of the social geographers in inter-disciplinary research and regional planning. Social geography lacks definite boundaries and has neither a central unifying concept nor not even an agreed content.

It must be noted that both the western social science and social geography were alive to the real issue in society and the social scientists, including geographers, responded to political happenings and the social implications of these happenings attracted their attention. Social Geography, today is interested to study social power, social problems social lives of individuals and communities, social environment and social hazards.

Social geography is not a discrete discipline. It shares much subject matter and many theories and methods with cultural, economic and political geographies. However, Social geography has as a central concern the relations between people, people's identity, their spatial variation of these, and the role of space in their construction. It emphasizes welfare issues which affect people's lives and often involves moral and political positions which oppose social inequality and oppression.

It is high time for social geographers to refocus their attention on social relations and power, on the local, on the material issues that affect people's lives and on the social-and spatial processes which cause inequality.

1.9 CONCEPT OF SOCIAL SPACE

According to **Emrys Jones**, social geography is defined as the study of the patterns and processes involved in understanding socially defined populations in their spatial settings. In other words space is looked upon as something where events take place. Space as it is used and perceived by those inhabiting it; originally, a mosaic of areas, each of which is perceived as homogeneous by its residents. Each social space is, therefore identified with a specific social groups whose values, preferences, and aspirations are reflected in that space. The conceptual value of social space lies in its combination of the use and perception of space by distinctive social groups. The pioneering work on this concept of space was carried out by Firey in Boston. In Firey's view, the human ecologists saw individuals as being passive adaptors to place. He thought that physical space, considering apart from its culturally defined meanings, might be quite irrelevant to social interaction. Thus space may acquire important properties through cultural definition; a social group may possess certain sentiments about its living space, giving it a symbolic, culturally defined meaning.

The social definition of space has been examined by several different researchers.

Buttimer sees social space as the central concept of social geography. Social space is seen as involving synthesis of the perceived and objective dimensions of space.

Sorre envisaged social space as a mosaic of areas, each homogeneous in terms of the space perceptions of its inhabitants.

Chombart evolved a hierarchy of spaces-familial space, neighbourhood space,

economic space and urban sector social space within which groups live, move, and interact. It appears that Chombart has incorporated the notions of the use and perception of social space into a hierarchically arranged activity system.

Phenomenology, the ideas that knowledge does not exist independently of man, deserves to be discussed in its own right, as it is important in the study of behaviour and social space. It postulates that the world can only be understood in its reference to man and only through his attitudes and intentions. Phenomenology therefore provides the philosophical underpinnings of the idea of social space.

Rochefort (1963) in discussing this problem strongly emphasized that the real dimensions of geographic space must always be kept in mind. Therefore the central conceptual problem in social geography is to define space in such a way that both subjective and objective dimensions are included.

Social geography must incorporate subjective component of social space not only as morphological patterns on the earth but also as formative influences in molding a society's perception of its environment. The relevant groups include those which determine or condition the spatial distribution and interaction of people, for example, language and ethnic groups; those which influence a society's use of space, for example, religious and kin groups; and most significantly, those—

- (1) to consider social space as a mosaic of social areas defined in terms of the occupant groups;
- (2) to view social space in terms of nodality to act for spatial relation and interaction which develops as a result of society's mode of material subsistence, namely the genres de vie or livelihood groups, the bonds and values engendered by participation in these groups are not directly observable on the earth's surface, but they are essential to the understanding of the spatial movements and distribution of people on the earth.

'**Social space**' can be thought of as an umbrella meaning the social definition of space, how individuals and group pattern space by their perception and activities. Thus there are two elements in social space—activity space and perceptual space. The joint operation in turn gives rise to preference space, i.e. the evaluation of different parts of one's space on the basis of use and perception, and territorial space, i.e. the evaluation of part of one's environment fulfilling the needs of security, identity and stimulation or, put simply as home. The complexity of social space, however, is affected by certain constraints that limit and modify perceptions and activity.

1.10 SOCIAL STRUCTURE

Social structure strictly adhere to social elements particularly the tribes, caste groups, language and religious group displaying striking differences in social

organization and cultural patterns, even material cultures. There are differences in racial strands and ethnic and cultural identities. The social diversity is perhaps the most powerful manifestations of tribes particularly in India.

There are strongly defined tribal identities based on ethnic origins. The tribal identity is thus based on ethnicity, as differentiation took place along the ethno-lingual line.

Tribalism implies allegiance to traditional values of social equality, freedom, communitarian ethos, equality of status, including gender equality, segmentation along clan and kinship structures rather than social stratification or hierarchical order governing the status of the different sections of population. The tribal view of social order and social law is essentially different from the rest of the society.

The organization of space in tribal regions may thus be seen as a manifestation of the ways of adaptation to the environmental setting as determined by the historical process of peopling of the traditional habits by homogeneous clan and kinship groups.

The river valleys are occupied by peasant societies whose distinctive trait is a social hierarchical order based on the institution of caste. This hierarchical order enshrined in the institution of caste is found in every religion, Hindu, Muslim, Christian and so on. Caste is a social phenomenon of great relevance. In fact, caste and communal identity together define the basic parameters of the organization of rural space. The layout and rural morphology to some extent reflects the set up of the village society, how they have segregated according to rank and order. The high class society are the propertied class as they are the owner of land whose position in the village is reflected in the morphological plan and their status in the social hierarchy.

Dominant classes are the so called social power and they have monopolized the rule in the village society. Hence the cultural matrix, social segregation, linguistic dilemmas, caste based hierarchy all together making the social structure a bit specific. No doubt that the differences will lead to the regional inequalities in respect to space yet one cannot ignore the very change elsewhere due to these differences arising out of the social structure.

Poverty and poor housing in Third World are closely related and China and Cuba excepted-inherent in the social structure. In Latin America, the urban social stratification comprises a European or Europeanized elite, a small but growing middle class, and a mass of lower class persons who are set apart from the bourgeoisie by an enormous social and economic gulf. In other Third World regions, notably the Middle East, the social structure is often more traditional and reflects non-class inequalities, such as those of race, religion, culture, tribe, language or ethnicity; and even if class distinction are emerging they may remain subordinate to racial and cultural differences. However the detailed city morphology depends upon social structure of the country in which it is located, proportions of different classes and races and on topography.

Davies (1984), following Timms (1971) provides a different framework for explaining variations in urban structure. He suggests that, historically four major dimensions of social differentiation have dominated cities everywhere-social rank, family status, ethnicity and migration status and that these are combined in different ways in different types of society to produce varying urban structures. In traditional or feudal societies, family related considerations dominated the social structure, since prestige and status were based primarily on kinship. In the 'feudal city', therefore, a single axis of differentiation can be expected, combining social rank and family status as well as limited amount of ethnic and migrant variation. With economic specialization and the development of external economic linkages, division of labour intensifies, a merchant class is added to the political elite, and selective migration streams add to the social and ethnic complexity of cities.

1.11 SOCIAL PROCESS

Social geography has the concept of social process in its definition as given by Emrys Jones. It is argued that social geography is not concerned simply with people, but with people as members of groups. So their focus is on special patterns of groups and group behaviour and the processes involved in creating those patterns.

The focus is therefore on space, pattern and processes. Social geography binds the studies on the social groups as a unit of study and their common concern with spatial implication of social processes.

The word social process points out the social change, the change brought by the wave of modernization. Urbanization, industrialization, education, social reform movement, political awakening and advent of democratic processes all are influencing the social processes. Urbanization, for example, is one such process which has brought in its wake a whole series of changes leading to the transformation of traditional way of life, behavioural pattern of the people and to some extent the associated attitudes and value systems.

Metropolitanization again will have a different impact because of its delicacy in the culture. Moreover, the morphology of towns itself shows the very process of settling down of different social categories in the urban space. Further, urbanization and industrialization have gone hand in hand generating vigorous rural to urban streams of migration and effecting a systematic transformation of traditional occupational structure. Urbanization implies horizontal movement of the rural masses to the urban centres. The migration to the city involves not only a change in residence but also a vertical shift from the primary to the secondary or the tertiary sector of economy.

On the other hand, industrialization has been uneven in space and it has left an

impact which is spatially fragmented. But industrialization has also paved the way for a systematic transformation of the rural way of life, particularly in areas of progressive agriculture. This has led to an increasing degree of rural-urban interaction and a consequent loosening of the hold of traditional values. The industrialization effect do not weakens the traditional caste based hierarchical structure. Therefore the impact of industrialization as a modernizing process has not always been positive.

Ecological processes also bear some relation with the social structure of a region vis a vis the social processes. It may be said that infiltration, invasion, succession, competition, segregation all has a indirect links with the growth of the city formation and therefore also could be attached with the patterns and processes which lead to the city growth. The ecological processes are the responsible for the city structure and hence can be termed as one of the dominant force of city building factor. **E.M. Burgess**, urban sociologist, in 1920s did his model based on ecological approach and named the model as concentric zone model.

Social process therefore can be related with the change of the social structure.

1.12 REGION AS A SOCIAL UNIT

Regions have the reflection of the society. In fact, region is an agglomeration of people who belong to a society. Region has a geographical boundary, historical past and a common people's living,

The term '**region**' is undoubtedly one of the catchwords of the day among both the popular and scientific writers. To the practical man of affairs a region is simply all area with certain characteristics, in virtue of which it is a suitable unit for some particular purpose of business or administration. To the scientist and above all to the geographer, a region is an area which is homogeneous in respect of some particular set of associated conditions, whether of land or of the people, such as industry, farming, the distribution of population, commerce, or the general sphere of influence of a city. Such an association is discovered to exist in terms of a single common factor or in terms of a variety of interdependent areal factor.

Some writers conceive of 'natural administrative units', that is units suitable, in virtue of their being social and economic entities, to be used as administrative units. In this sense, a region is thought of as a 'natural' areal unit, natural in the sense that it is a real, existing unit, arising spontaneously from the very structure of society.

In brief, many of the most vital problems of the modern society find their common ground in the basic concept of the region-what kind area it shall be, what purpose it shall serve, how it should work.

All these varied problems have a common denominator, namely, the demand for a new socio-geographical unit in the place of the existing administrative unit. This

idea is found in the notion of the 'social unit' indicated some years back by the late Mr. Frank Pick as the essential basis of physical planning. The town, the city, the metropolis itself and finally the region will be aggregates of social units differentiated and combined to fulfill ever higher and broader conceptions of the good life.

This in fact, a restatement of the concept of regionalism, which has been elaborated on broad philosophical lines by such scholars as the late Patrick Geddes and, in more recent years, by Lewis Mumford but which still requires much attention from the social scientist. It is, in other words an area of common living.

Much has been written in elaboration of this concept of a region. The idea has been associated particularly with the geographers. It is widely assumed that the geographer's prime concern is to examine similarities in social structure only in so far as they are attributable to a uniformity in the character of the land and its physical features. An area of common living can be defined only in terms of the key traits of that common living, that is in terms of social considerations, not of a particular set of physical factors which condition only in part that pattern of living. This mode of approach throws emphasis on the study of regional associations and recognizes that with a marked degree of regionalization there emerges a homogeneous area, clearly defined in its core and vaguely defined towards its borders, usually where it merges into adjacent regions of similar definition.

1.13 SOCIAL CHANGE

The human society after crossing the phases of agricultural and industrial revolution is taking a step to a change towards a new era. This accelerated change seems to have gathered a force of its own. It has brought new family ties, novel ways of living, new thinking, outlook and quality of life.

□ *What is change?*

Change means alternation, modification, replacement, differentiation or integration within a phenomenon over a particular period of time caused by a force. Time is the measuring rod of the amount and direction of change. Any change requires a force factor, be it internal or external. The physical objects change at a faster rate than the social processes. Even within the society the material culture changes more rapidly than the non-material culture. Thus, the speed of change in the object is dependent upon various factors like, time, direction and nature of the object.

□ *Change of What ?*

According to Kingsley Davis, Social change can be defined as 'any such alternations as occur in social organization, that is, structure and functions of society'. The social structure by H. M. Johnson as, where individual are the important elements so far they occupy and performs different roles.

The whole social structure remains in a state of transition during most part of the existence. This state of transition which occurs because of any modification, alteration or replacement in these structural elements is known as the process of social change.

Social change, being the most important social process has been defined by a number of sociologists.

1. **H.T. Majumdar** : Social change may be defined as a fashion or mode, either modifying or replacing the old, in the life of a people- or in the operation of the society.
2. **Maclver and Page** : Social change refers to a process responsive to many types of changes; changes in man made conditions of life, changes in the attitude and beliefs etc.
3. **Gillin and Gillin** : Social changes are variations from the accepted modes of life; whether due to alteration in geographical conditions, in cultural equipments, composition of population, or ideologies, whether brought about by diffusion or invention within the society.
4. **M.E. Jones** : Social change is a term used to describe variations or modification of any aspect of social process, social patterns, social interaction or social organization.
5. **M.d. Jenson** : Social change may be defined as modification in ways of doing or thinking of people.
6. **S. Koenig** : Social change refers to the modifications which occur in the life patterns of a people.
7. **Maclver, 1959** : Social change is a process responsive to many types of change, to changes in the manmade conditions of living, to changes in the attitude and beliefs of man, and to changes that go back beyond human control, to the biological and physical nature of things.
8. **Rogers, 1962-63** : Social change is the process by which alteration occurs in the structure and function of a social system.

Thus, change is seen as a process not as a state. Because of its process nature, social change is without beginning or end, continuous and flowing through time. Kinsley Davis supports that culture change is a category of change broader than social change, including changes in technology, philosophy, belief systems, systems of expressive symbolic or art and system of values. However, for Davis social change refers only to alterations which occur in social organization, that is, the structure and functions of society.

TYPES OF CHANGE

The changes that can be calculated in terms of numbers, units, and the amount of which can be ascertained with some degree of assertiveness may be termed as quantitative changes, like, changes in population numbers, and composition, per capita income, per capita consumption, increase or decrease in number of family are all few examples of quantitative change.

But, there are other kinds of change which are not easy to be put in quantitative terms. They cannot be counted. They are to be evaluated and compared in their depth, nature and character. These changes are qualitative in nature. It may occur in any aspect of the social system—in the tools and other artifacts used by the members; in their technological process; in their informal or formal mode of association; in their language and its supplements; writings, pictorial representation etc; in their mode of socialization and social control, including law; in the body of myths, legends and ideologies; in their moral concepts; in their sentiments, opinions, values, tastes, prejudices or the like.

UNIT 2 □ SOCIAL WELLBEING AND DEPRIVATION

Structure

- 2.1 Social Wellbeing and Deprivation.**
- 2.2 Indicators of Wellbeing—concept of Amartya Sen.**
- 2.3 Global review with special reference to India.**
- 2.4 Social Policy and Planning.**

2.1 SOCIAL WELLBEING AND DEPRIVATION

After 1960s the geographers has adopted a welfare approach. This approach in fact emerged as the reaction to positivism, quantitative revolution, spatial science and model building which was thought to be insufficiently concerned with contemporary problems of human society.

The 1970s saw a major redirection of human geography towards 'welfare; issues like, poverty, hunger, deprivation, malnutrition, crime, distribution of assets, income, access to social services (health care and education). This corresponded to a major shift in social concern, from narrow economic criteria of development or progress to broader aspect of quality of life.

Social wellbeing is a condition in which the needs and wants of the population are satisfied. A well society is one in which people have sufficient income for their basic needs, where poverty has been eradicated, where people are socially and economically mobile and respectful of the dignity of others; and where they have access to good services in a stable, democratic and participatory environment.

Social wellbeing is used as a generic term for the family of overlapping concept which includes level of living, the quality of life, social satisfaction, social welfare and standard of living.

Level of living is clearly established as the factual circumstances of wellbeing (the actual degree of satisfaction of the needs and wants of a community) whereas standard of living relates to the circumstances aspired to by that community (Knox, 1975).

The notion of quality of life is again a broad expression of well being, but generally suggest an emphasis on the amount and distribution of impure public goods such as health care, education and welfare services, protection against crime, the regulation of pollution and preservation of fine landscape and historic townscape (Hall, 1972).

Similarly, the whole spectrum of social wellbeing covers the notion of social satisfaction which mainly highlights the collective psychological response to the objective conditions of reality.

2.2 INDICATORS OF WELLBEING, CONCEPT OF AMARTYA SEN.

According to United Nations Institute for social development (UNRISD) there is a list of 9 basic components of social wellbeing—

- 1. Nutrition**
- 2. Shelter**
- 3. Health**
- 4. Education**
- 5. Leisure**
- 6. Security**
- 7. Social stability**
- 8. Physical environment**
- 9. Surplus income**

Smith's general criteria of social wellbeing :

- 1. Income, wealth and employment**

- a) income and wealth
- b) employment status
- c) income supplements

- 2. The living environment**

- a) housing
- b) the neighbourhood
- c) the physical environment

- 3. Health**

- a) physical health
- b) mental health

- 4. Education**

- a) achievement
- b) duration and quality

- 5. Social order**

- a) personal pathologies
- b) family breakdown
- c) crime and delinquency
- d) public order and safety

Income, wealth and employment are important means of access not only to material goods but also as in USA to such things as health and education.

Employment status (occupied or out of work) is important because this affects income and also an individual's self esteem.

The living environment can be viewed at different spatial scales. Housing is important as a source of shelter, comfort and social status as 'home' performs basic protective and symbolic functions.

Neighbourhood quality covers such questions as whether the immediate environment outside the home is attractive, safe or threatening.

Health is obviously basic to human well being. Diet and food intake are included under health.

Education, like health is important as an aid to enjoyment of full human being.

Social order refers to lack of social disorganization threatening the functions of individuals and groups.

Social belonging attempts to capture the degree to which people are able to play their full chosen part in society.

Recreation and leisure recognizes the importance of non-work activity including access to opportunities and freedom to enjoy them. In practice this is difficult to measure.

■ Needs and Wants :

The most basic human needs are those relating to physical survival. **Lasswell and Kaplan (1950)** have recognized two important sets of values in human needs, relating to 'welfare' and 'deference'.

Welfare values include the well being of the individual in terms of health, safety, wealth, skill and enlightenment.

Deference values include the respect, rectitude and affection derived from relationships with other people.

Dahl and Lindblom (1913) suggests that the prime goal in Western societies include existence or survival, psychological gratification (through food, sleep and comfort), love and affection, respect, self-respect, power, control, skill, enlightenment, prestige, aesthetic satisfaction, excitement and novelty.

One of the most influential attempt to categorise human needs is the hierarchical arrangement prepared by Maslow (1954). According to him higher needs emerge as the lower ones are satisfied.

The first or lower level is survival.

The second is security.

The third is belongingness and love.

The fourth is esteem or the need for recognition, prestige, status.

Finally at the highest level is self actualization or the desire for self-fulfilment.

Amartya Sen's Approach to Well Being :

Equality of all is the basic idea in his thought, that human beings are diverse in their internal characteristics (such as age, gender, general abilities, particular talents, proneness to illness and so on) as well as external circumstances (such as ownership of assets, social background, environmental predicaments and so on). Human diversity is no secondary complication; it is a fundamental aspect of our interest in equality.

Human beings differ from each other in many different ways. We have different external characteristics and circumstances. We begin life with different endowments of inherited wealth and liabilities. We live in different natural environments – some more hostile than others. The societies and the communities to which we belong offer very different opportunities as to what we can or cannot do. The epidemiological factors in the region in which we live can profoundly affect our health and well being.

But in addition to these differences in natural and social environments and external characteristics, one also differs in one's personal characteristics (e.g. age, sex, physical and mental abilities). These are important for assessing inequality and equal income can therefore also create inequality. The differences in focus are particularly important because of extensive human diversity.

A person can and typically does have goals and values other than the pursuit of one's own well being (1985). In pursuing this, the distinction between well being freedom and agency freedom is particularly important. An increase in one's ability to promote goals that one has reasons to promote can lead to a reduction of well being freedom and correspondingly to a decline in achieved well being. An illustration may be useful to explain this. A doctor who is ready to sacrifice her own well being to go to work in some terribly miserable poor country, but is prevented to do so because of lack of means and opportunity to go to that far away land. Then there is a rise in her income and in this new economic situation she has both more well being freedom (e.g. she can buy lots of nice things for herself) and more agency freedom (she can go to the far away land and sacrifice her well being for tireless work in pursuit of the greater good of suffering humanity). Freedom and well being achievement can thus, move in opposite directions, no matter whether one interpret freedom as agency freedom or as well being freedom. Another important issue concerns the very different roles that the well being and the agency aspects can have in the use of interpersonal comparisons for diverse exercises. Society might accept some responsibility for a person's well being, especially when that is in some danger of being particularly low. But this does not imply that society must take an equal interests in the promotion of that person's other agency objectives as well. For example, society may be seen as having a special responsibility to make sure that no one has to starve, or fail to obtain medical attention for a serious but eminently treatable ailment. On the other hand;

this carries no implication that the society must take an equally protective attitude about the person's agency goal of, say, erecting a statue in honour of some hero he particularly admire. Therefore depending on the context, the agency aspect or the well being aspect might achieve prominence.

The well being aspect is specially important in such matters as social security, poverty alleviation, removal of gross economic inequality and in general in the pursuit of social justice. The well being aspect of a person has a great importance of its own for the analysis of social inequality and the assessment of public policy. Problems of social injustice and inequality between different classes and groups relate strongly to extensive disparities in well being—including the freedom one enjoys to achieve well being.

2.3 GLOBAL REVIEW WITH SPECIAL REFERENCE TO INDIA

For the past several years, social wellbeing as a part of social development has acquired a new salience in development thinking. Third world countries faced crisis till 1980s. It was during this period that neglect of the social aspect was recognized as a basic constraint to development. This new turning to the social development through social well being factor came in to being in the global level in the form of the Summit Conference in Copenhagen in 1995. At the national level, this trend was reflected in the reprioritization of objectives and investment outlays in national development plans in favour of social development.

A social well being should deal with attitudinal barriers to social change and be concerned with institution of social stratification like customs, mores, the family, the community and the class. National Human Development Report 2001, is an attempt to map the state of human development in the country. The quality of life, and the level of human well being, in terms of change in a range of indicators have been traced across States at different points of time. The notion of well being has shifted away from just material attainments, or the means for development, to outcomes that are either desirable in themselves or desirable because of their role in supporting better opportunities for people. Similarly, poverty is viewed not only in terms of lack of adequate income, but as a state of deprivation spanning the social, economic and political context of the people that prevents their effective participation as equals in the development process. This has resulted in a renewed focus on development indicators in the area of education and health attainments—critical for capacity building and other social and environmental consequences that have a direct bearing on the state of well being.

There is today, a broad based consensus to view human development in terms of,

at least, three critical dimensions of well being. These are related to longevity—the ability to live long and healthy life; education – the ability to read, write and acquire knowledge; and command over resources – the ability to enjoy a decent standard of living and have a socially meaningful life.

2.4 SOCIAL POLICY AND PLANNING'

As well as developing important diagnostic tools to measure inequalities, the social indicators approach has a major aim an attempt to influence public policy decisions. Social planning is the 'real world' counterpart of the concern for social justice and a fair society. Social planning can be defined as planning for people in space, Planning, is a necessary activity because it is unlikely in a complex, capitalist society that the maximization of the collective welfare of the community will come about from individual decisions. Even during the middle and late nineteenth century, confronted by overcrowded, unsanitary condition and unsafe buildings, it was realized that only a collective response could ameliorate these conditions. In a way then, planning has always been social. It in the 'Housing and Town Planning Act, 1909', which contained the following statement : 'the object of the bill is to provide a domestic conditions for the people in which their physical health' their morals, their character and their whole social condition can be improved by what we hope social planning secure in this bill'. The physical planning therefore includes within its framework the social planning too. The idea that social cohesion call result from physical planning is, of course an example of environmental determinism. The influence of environment and architecture on social life cannot completely be dismissed. But the nature of social activity depends not only on the simple determination of social life by the physical environment, but also on the residents' themselves, and it is true to say that all physical planning has social implications. The control of land uses through zoning, for example, often has the effect of keeping unwanted social groups out of certain suburban areas. There is however, a growing realization by planners that social issues require more explicit attention and social solutions.

Town planning .plays a crucial role in a mixed economy in redistributing spatial resources. In fact, urban planning also gives much attention to the social indicators, like, housing, poverty alleviation, deprivation, sewerage and sanitation so on and so forth.

There are three aspects to social planning :

- i) the monitoring of the social implications of physical planning
- ii) the identification of areas of social malaise and the attempt to ameliorate such conditions or remedial planning
- iii) the promotion of social and welfare facilities to meet defined social needs or social development planning.

UNIT 3 □ NATURE, SCOPE AND DEVELOPMENT OF CULTURAL GEOGRAPHY

Structure

- 3.1 What is Cultural Geography?
- 3.2 Cultural Geography—some organizational framework.
- 3.3 Development of cultural geography.
- 3.4 Cultural diffusion and acculturation.
- 3.5 Cultural Hearth
- 3.6 Cultural Realm.

3.1 WHAT IS CULTURAL GEOGRAPHY ?

Cultural geography is emerging as an increasingly central concern within the larger discipline of human geography.

The contemporary *cultural geography* highlights both the traditional approaches and the modern approaches. The traditional approaches reflect the study of cultural geography, from the point of view of the landscape school and is largely concerned with delimiting the cultural groups and describing the landscape they created. The modern approaches in turn reflect some more recently developed concerns particularly the group identity or the cultural identity.

A classic concern of *cultural geography* is to describe and explain the visible material landscapes that different group of people have fashioned from the physical geographic environment that they occupy. The word landscape may be referred to the German word *landschaft*. *Land* refers to the area used to support a group of people and *schaft* refers to the molding of a social unity such that *landschaft* expresses the experience and intention of a social group tied by bond of custom and law to a determined territory (Cosgrove, 1998).

Another outlook of *cultural geography* concerned with the identity of the group of people who may or may not be associated with a specific place or who may lack a clear identity to involve themselves in a struggle to establish a distinctive identity.

Cultural geography is concerned with making sense of people and the places that they occupy, an aim that is achieved through analyses and understanding of cultural processes, cultural landscapes and cultural identities .

■ Introducing Culture :

Perhaps the most classic way of defining culture 'is the agent, the natural area is the medium, the cultural landscapes the result' (Sauer, 1925). Although culture is

thus the 'shaping force', it is affirmed that the physical landscape is of course of fundamental importance, for it supplies the materials out of which the cultural landscape is formed (Sauer, 1925).

The term society and culture defy exact definition. A society is an organized group of human individuals possessing distinct culture. This shifts the burden to the definition of culture. Perhaps it is simplest to say that a culture is a people's design for living. The content of culture includes (i) systems of belief (ideology), (ii) social institutions (organization), (iii) industrial skill and tools (technology), and material possessions (resources). A composite and more explicit characteristics of a culture is a historically derived system of standardized forms of behavior which is acquired by the individual as a member of a society.

■ The culture concept :

The word 'culture' has long enjoyed wide currency. There is culture in sense of tillage or cultivation, there culture meaning the possession of standard of value, discrimination and good taste and implying good breeding, refinement and learning. There is culture in the simple ethnographic sense, referring to any particular body of beliefs, habits, practices and technologies possessed by a discrete human population. Culture is the distillate of human experience, its possession not only distinguishes man from other living forms but indeed sets him apart as a unique evolutionary product.

Cultures are dynamic; they are in constant process of change. Essentially change comes, in two ways, a) by invention within the society or by introduction of something new from outside.

Jackson : 1989

Culture is a domain, no less than the political and the economic, in which social relation of dominance and subordination are negotiated and resisted, where meanings are not just imposed but contested.

McDowell : 1994

- Culture is asset of ideas, customs and beliefs that shape people's actions and their production of material artifacts, including the landscape and the built environment. Culture is socially defined and socially interpreted. Cultural ideas are expressed in the lives of social groups who articulate, express and challenge these sets of ideas and values, which are themselves temporally and spatially specific.

Jordon, Domesh and Rowntree : 1997

- Culture is learned collective human behavior, as opposed to instinctive, or inborn behavior. These learned traits form a way of life held in common by a group of people.

Although these definitions are but a few of many, they do combine to provide a meaningful overview of the approaches taken by geographers.

3.2 CULTURAL GEOGRAPHY : SOME ORGANIZATIONAL FRAMEWORK

Although cultural geographers have not been prone to defend their interests or issue programmatic statements, there have been several efforts to clarify both subject matter and approaches.

1. Wagener and Mikesell (1962)

In their pioneering and influential book of readings, Wagener and Mikesell proposed the following five themes as constituting the core of cultural geography i.e. (i) culture, (ii) cultural area, (iii) cultural landscape, (iv) culture history and (v) culture ecology.

2. Gritzner (1966)

Cultural geography :

- begins with anthropological concept of culture
- considers culture traits and groups in terms of development
- studies culture/nature
- interprets landscapes
- divides the world into culture regions and subregions

3. Spencer and Thomas (1973)

Rather than specifying themes, four conceptual entities were recognized as follows :

- population
- physical environment
- social organization
- technology

The process oriented scheme also proposed six inter-operative relationships

- population and environment
- population and social organization
- population and technology
- social organization and technology
- physical environment and social organization
- physical environment and technology

4. Mikesell (1978)

- Identified seven persistent preferences :

- historical, orientation
- humans as agents of environmental change
- focus on material culture
- rural bias in North America, non-Western or pre-industrial bias
- links to anthropology
- substantive research
- fieldwork

Identified three 'recent developments :

- environmental perception,
- cultural ecology
- focus on United States

5. Norton (1989)

Proposed four themes :

- evolutionary
- ecological
- behavioral
- symbolic

According to Carl Sauer and Mikesell (1962) it welds historical geography and economic geography into one subject... and asserts no social philosophy as does environmentalist geography ...but finds its principal methodic problems in the structure of area.

Cultural geography has become a particular specialism among geographers in the United States, where it is characterized by conceptions of culture drawn from anthropology.

Cultural geography has developed a rich variety of themes, though a number have proved exceptionally stimulating and have established traditions of their own.

- Man's exploitation of his habitat and its resources :*** such studies have been characterized by enormous range in both approach and subject matter. Particularly persistent themes have been : (i) the form and use of primitive tools, together with the agricultural possibilities afforded by each;(ii)the domestication of plants and animals (iii) the economies and practices associated with particular type of food production.
- Man's impact on the ecology of the earth :*** recognizing man's impact may be Inadvertent (soil erosion as a result of cultivation, vegetation deterioration through grazing or burning, soil enrichment around villages by waste disposal)

as well as intentional (woodland clearance, slope terracing, resource mining etc), cultural geography takes into account all aspects of man-environment relationship.

- (c) ***The origin and spread of cultures*** : the spread of culture is most easily investigated via particular cultural traits, though difficulties arise in that an entire nexus of cultural relations may be welded together by a particular culture group and spread over a wide area from a central origin. A way of life may thus be traced from its inception to its expansion into a greater territorial base and finally to its limits wherein it is absorbed or replaced by another expanding culture.

Much of the efforts of cultural geography has, accordingly, been devoted to the Identification of hearth areas and the sequent rise of civilizations, resulting either in the mapping of major cultural 'regions' or the more sensitive reconstruction of core and fringe areas of sub-cultures and the evolution of culture islands (Meinig, 1965).

- (d) ***Cultural evaluations of the environment*** : these studies recognize that all environmental evaluations are culturally determined; that 'what man does with his natural environment depends upon technology on his perception of natural resources and of his place amongst them, and on a complex of values concerning the present and future'.
- (e) ***Settlement forms*** : because settlement constitute a considerable proportion of the landscape features of man-made landscape, cultural geography, particularly the Berkley School has devoted a good deal of efforts to the study of settlement features. Such as house type, house arrangements, vernacular structures and relation of these to road networks, building materials, field patterns, physical obstacles and natural resources.
- (f) ***Non-material culture*** : though cultural geography's concept ion of culture have generally been characterized by Krocberian views and therefore largely of a material nature, the study has admitted certain non-material aspects (e.g., language, religion etc).

3.3 DEVELOPMENT OF CULTURAL GEOGRAPHY

During the period extending from 1750-1920, most geographers held that human occupance patterns were strongly influence and controlled by environmental conditions that man lived on God's earth by sufferance according to some set of plans beyond the control of man. Since the early twentieth century, however, there has been a growing recognition of the role of cultural technologies and the power human societies to develop human occupance patterns of their own choosing. This is summarized by

the disputes between physical environmental determinism on the one hand and cultural determinism on the other.

Some geographers in the twentieth century categorize themselves as interested in cultural geography as a specialized sub-division within the broad orientation of human geography. In the United States, the dichotomy normally has been stated as physical geography and cultural geography (meaning anything non-physical).

In the early nineteenth century, European geographers, American geographers, Indian/Chinese/Greek contains a bias in favor of physical geography in its professional development. Since in the late nineteenth and early twentieth centuries most geographers came into subject discipline from the earth science with concerns focusing on landforms and showing a tendency to rely on the writing of historians in accounting for the human side of spatial development.

During 1920's and 1930's the rise of economic concerns in geography brought into discipline. World War I and II brought wide and divergent developments in geography ranging from political geography to cartography to transportation.

The late 1920s also saw the rise of concern with the human element, in which viewpoints from anthropology and sociology broadened the practice of geography. During 1940s the growth of urbanism produced a wide range of interests in the city and patterns of urban growth. The most recent expansion of the outlook of the geography have included quantification, perception studies, environmental quality, social problems and the philosophical structure of geography.

Whatever the orientation, geography has always had an ecological viewpoint, with orientation towards the interface at which there meet inanimate phenomena and process, to form the changing spatial dynamics of the surface of the earth.

The beginning of the cultural geography proper can be traced to the seminal work of Carl Sauer, who drawing upon the European programmes of Friedrich Ratzel (on culture spread) and Eduard Hahn (on agricultural development), outlined a new prospectus which recognized the subject's brief as that of explaining how elements of the material culture of different groups give character to area through their inscription on the earth's surface. The focus thus defined was to prove both lasting and significant; the legitimate object of attention was finally identified as the works impact of man rather than man himself; the study was seen to be empirical, observational and above all historical; and the relationship between man and environment was viewed as at best reciprocal, with a marked emphasis on the abilities of man to transform (within limits) the landscape which he occupied.

In these respects Sauer's cultural geography found itself in marked contrast opposition to the then popular thesis of ENVIRONMENTAL DETERMINISM, and much of its early success as well as its strength was derived from the richness of

perspective which this allowed. Sauer's proposals which, through the character of his own empirical work and that of his students, became embodied in the very fabric of the famous BERKELEY SCHOOL also did much to bring about a general reorientation in American geography in the 1930s, 1940s and 1950s cultural geography even within this limits has developed wide variety of themes though the number have proved exceptionally stimulating and have established traditions of their own.

Currently, one of the most vibrant and contested sub-fields within human geography 'cultural geography' has both a long scholarly tradition and multiple contemporary expressions. The outcome in American geography was a scholarly project emphasizing the active role of human groups in transforming natural environments, interpreting and mapping the cultural ecologies which resulted.

Highlighting the impacts of MODERNIZATION on traditional lifeways, the Sauerian project inevitably raised ethical questions about the impacts of human use of the Earth as a significant theme in cultural geography. Revivals of environmental concern in the early 1970s and again in the late 1980s have seen writers within geography and beyond turning to Sauer as a pioneer figure in global and local ENVIRONMENTALISM, while the continued significance of this ecological concern is evidenced in a 1990 re-examination of the issues raised in *'Man's role in changing face of the earth'*.

Criticism of Sauerian concepts of culture and landscape was a starting point what has come to be termed as 'new cultural geography' since the 1980s. A number of cultural geographical journals launched in the early 1990s. 'New cultural geography' which is re-introduced by two streams of thinking of ecological and ethnographic tradition in American cultural geography in the 1990s. Criticism of Sauerian concepts of culture and landscape was a starting point for what has come to be termed 'new cultural geography' since the 1980s. In 1993, the journal named as 'Gender, Place and Culture' has been a forum for research on gender issues in cultural geography.

Contemporary trends in economy and society such as globalization, bringing people into ever closer and more immediate contact with one another, the growth and economic significance of such 'culture industries' as advertising, the arts, sport and media in many economies, the social impacts of virtual space and information technologies, and the end of GEOPOLITICAL domination by socio-economic IDEOLOGIES, have all contributed to a material increase in the significance of cultural matters within human affairs at the turn of the millennium and account for the significant increase of interest in geographical question of space, PLACE and TERRITORIALITY within cultural studies.

3A CULTURAL DIFFUSION AND ACCULTURATION

Diffusion is the process by which an idea or innovation is transmitted from one

individual or group to another across space. These may be of two basic types, i) either people move for any of a number of reasons, to a new area and take their culture with them (e.g., immigrants to the American colonies) or information about an innovation may spread throughout a culture. The former is known as relocation diffusion, the latter is expansion diffusion.

The spread of culture elements or complexes from one society to another is called diffusion. **Diffusion** studies in modern geography have been dominated by the seminal contribution of **Torsten Hagerstrand**. In 1952, a Swedish geographer Hagerstrand tried to make out the diffusion through four stages or phases. He did his research in rural community of South Central Sweden.

Stage I : termed as primary stage marks the beginning of the diffusion process with a strong contrast between the innovating centres and the remote areas.

Stage II : the diffusion stage in which there is a strong centrifugal effect with the creation of new, rapidly growing centres in a distant areas and a reduction in the regional contrast of stage.

Stage III : the condensing stage, the relative increase is equal in all directions.

Stage IV : the saturation stage, there is a general, but slow asymptotic increase towards the maximum under existing condition.

ACCULTURATION :

When one culture group undergoes a major modification by adopting many of the characteristics of another, dominant culture group, acculturation has occurred. Indeed acculturation may involve changes in the original cultural patterns of either or both of two groups involved in prolonged first hand contact. Such a contact and subsequent cultural alteration may be the result of conquest when one society overcomes another and occupies its territory.

The study of diffusion is concerned with the spread of a culture trait or complex. However, one can also focus attention on a specific culture and how it is affected by the adoption of foreign traits. The result of the transmission may range from a relatively minor change to virtual assimilation. Somewhere, in between two extremes lies acculturation. The term is most commonly used for 'the process of interaction between two societies by which the culture of the society in the subordinate position is drastically modified to conform to the culture of the dominant society (Hoebel, 1966).

When one culture group undergoes a major modification by adopting many of the characteristics of another, dominant culture group, acculturation has occurred.

Acculturation may also result from commercial expansion. Territorial isolation is a strong and sustaining trait of ethnic separations and one that assists individual group to retain their identification. The 'China Town' of the North American cities

have provided the support systems essential to new immigrants in an alien culture realm. By retaining what if familiar, ethnic enclaves have reduced cultural stock and have paved the way for the gradual process of acculturation, which allows both individuals and the groups to which they belong to undergo cultural and social modification sufficient to enable them to operate effectively in the new, large host society.

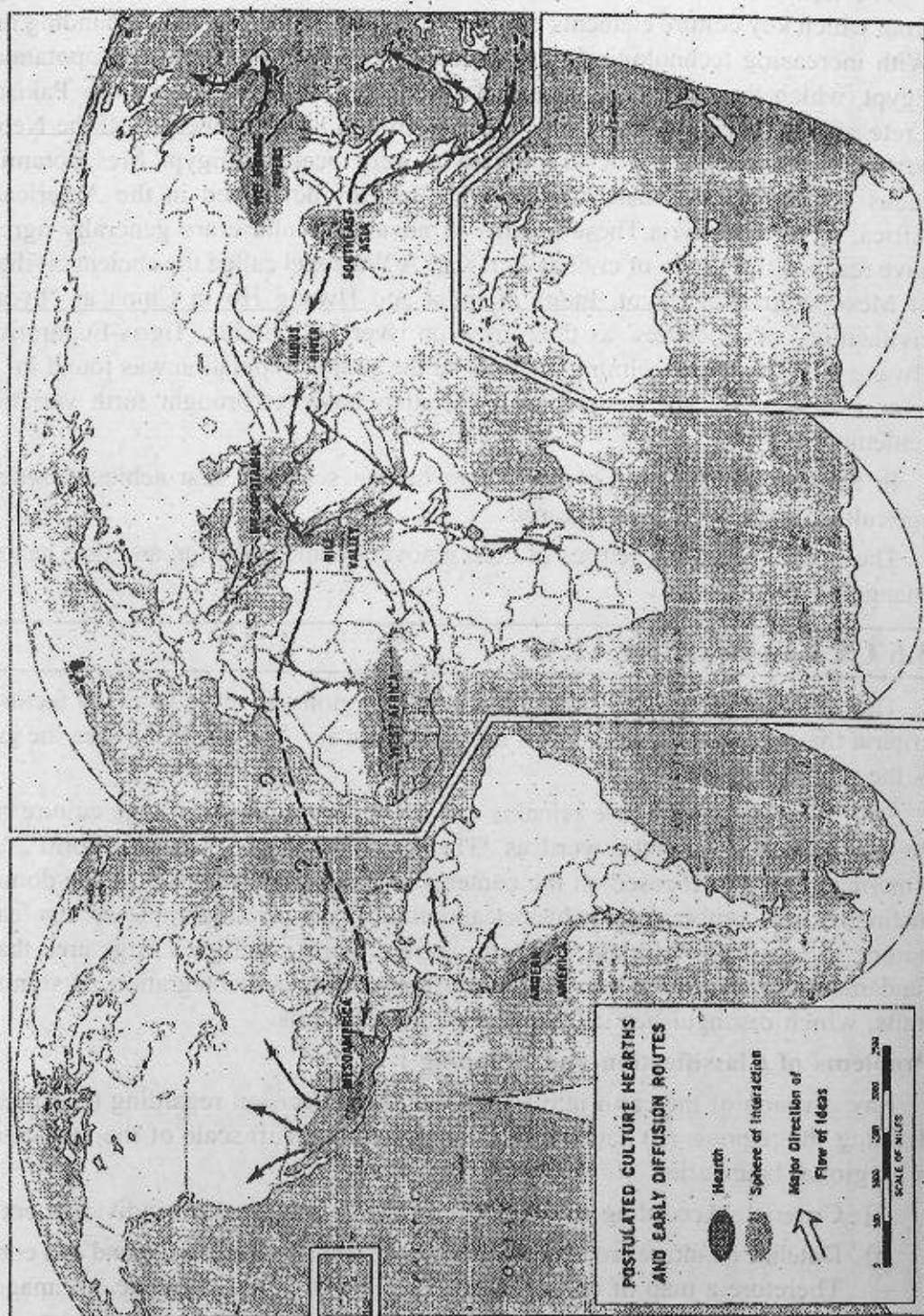
Acculturation is a slow process for many immigrant individuals or groups and the mother tongue may of choice or necessarily be retained as an ethnically identifying feature even after fashion of dress, food and customary behaviour have been substantially altered in the new environment. This process whereby a culture is changed substantially through interaction with another culture is acculturation.

3.5 CULTURAL HEARTH

Carl Sauer used the term specifically in examining the origin of characteristic agricultural systems. Hearths are the 'breeding grounds' of culture groups from which system associated with them may later diffuse. Sauer developed his ideas about hearth from F. Ratzel's concept of the natural 'forcing bed' and distinguished several characteristics favourable to the early development hearth areas, amongst them : a limited though valuable subsistence base rewarding intensive use; diverse raw materials in moderate amounts (not in abundance of a few staples); mountain valley terrain; easily displacable native vegetation; definite growing/resting reasons; and a congenial overall climate. The Berkley geographer, Sauer argued for separate hearths of domestication in both the old and the new world outside the conventional hearth areas. He places the old world hearth in South Asia and the later new world hearth in the valleys and lowlands of the Northern Andes. Sauer chose these areas on the basis of five criteria : (i) the domestication of plants could not occur in areas of chronic food shortage; the domestication of crops and animals implies experimentation, and a sufficient abundance of food so that the experiment cap wait awhile for results. (ii) hearth must be in areas where there is a great variety of plants and animals and thus a large gene pool for experiment and hybridization to occur. The large river valleys are unlikely hearth area, because their settlement and cultivation require rather advanced techniques of water control. (iv) hearth must be restricted to woodland areas where spaces can readily be cleared by killing and burning trees; (v) the original group of cultivators had to be sedentary.

By comparing these criteria Sauer chose as his hearth areas the most probable environment for agricultural innovation. In Sauer's view the seed agriculture of Middle East, China and Central America is much later, and more sophisticated outgrowth of the activity at the two earlier centres of this type of agriculture in Central Mexico and Asia Minor.

CULTURAL HEARTHS



The term *culture hearth* is used to describe advanced centres of culture system from which key culture elements diffused to exert an influence on surrounding region. With increasing technological advancement, writing appeared in Mesopotamia and Egypt, which then diffused outwards to the Indus Valley of present day Pakistan to Crete and perhaps to China. Several major culture hearths emerged in the Neolithic period. Prominent centres of early creativity were located in Egypt, Mesopotamia, the Indus Valley, and Northern China. Other hearths developed in the Americas, W. Africa, Crete and Syria. These hearths of advanced culture are generally agreed to have reached the status of civilization. Karl A Wittfogel called the ancient civilization of Mesopotamia in Egypt, Indus in India and Hwang Ho in China as 'hydraulic civilization' or 'societies' as they grow on river Nile, Indus, Tigris-Euphrates, and Hwang Ho. The overwhelming majority of the settled population was found in these river valley areas. The geographical variation however brought forth variation in settlement types.

In Saurian concept, the places where human societies first achieved sedentary agriculture were the earliest hearths.

The hearths were the centres of both innovation and diffusion and thus centres of change.

3.6 CULTURAL REALM

The study of culture landscapes and culture regions involves so many factors and criteria that it is best carried on at a manageable scale. The larger the area the greater is the complexity of details.

Still the world as a whole remains divided into a number of huge culture realm. People sometimes use the word as 'The Arab World' or 'Islamic World', 'Latin America', and it is focused on the contents of that culture realm. It is the dominant, distinguishing combination of historical, cultural, and physiographic factors leads to outline the realm as on map. The term culture realm signifies a large area that has fundamental unity in the composition, arrangement, and integration of significant traits, which distinguishes it from other culture realms.

Problems of Classification and Mapping :

Any division of the earth into regions involves decision regarding (i) criteria for defining the regions, (ii) dateline of the presentation, (iii) scale of the investigation, iv) regional boundaries.

- i) Criteria : According to Gestalt it is historically evolved individual entity.
- ii) Dateline : Culture are in constant change, and their realms expand and contract. Therefore a map of culture realm is like a still from a movie, an image true only for a specific cross section through time.

- iii) Scale of Study : If one considers only a part of the earth, such as the Caribbean, West Europe or the Middle East, one can make true distinctions based on many culture traits. A.L. Kroeber in his study of native Indian culture of North America distinguished 84 culture area, grouped within ten broad categories (1949).
- iv) Boundaries : Cultures grade one into another in a vast continuum. The Rio Grande is often quoted as a clear divide between Anglo America and Latin America. Thus the Rio Grande boundary is a political line drawn through a cultural frontier zone.

Arnold J. Toynbee, famous historian examined not all cultures but only those on the higher level which show or have shown a high degree of creativity.

Toynbee distinguishes 26 civilizations including five 'arrested' and several 'abortive' ones. Among the latter he characterizes three as Polynesian, Nomad, and Eskimo.

According to the geographers they have employed criteria like socio cultural or economic features to mark out the realms.

They distinguishes East Asia as 'Orient', South Asia as 'Indic' or 'Hindu', North Africa together with South West Asia as 'Islamic' or 'Dry World', Europe-North Asia as 'Western World' or 'Occident'.

The following are the list of the six culture realms with alternate names in parentheses; (after Toynbee)

A. Major realms (Civilizations)

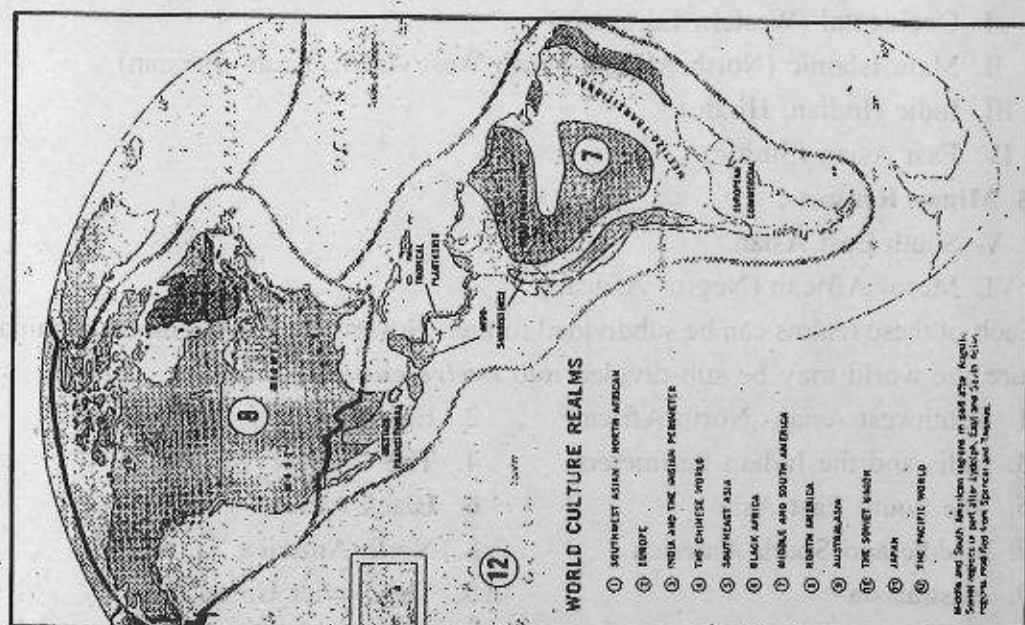
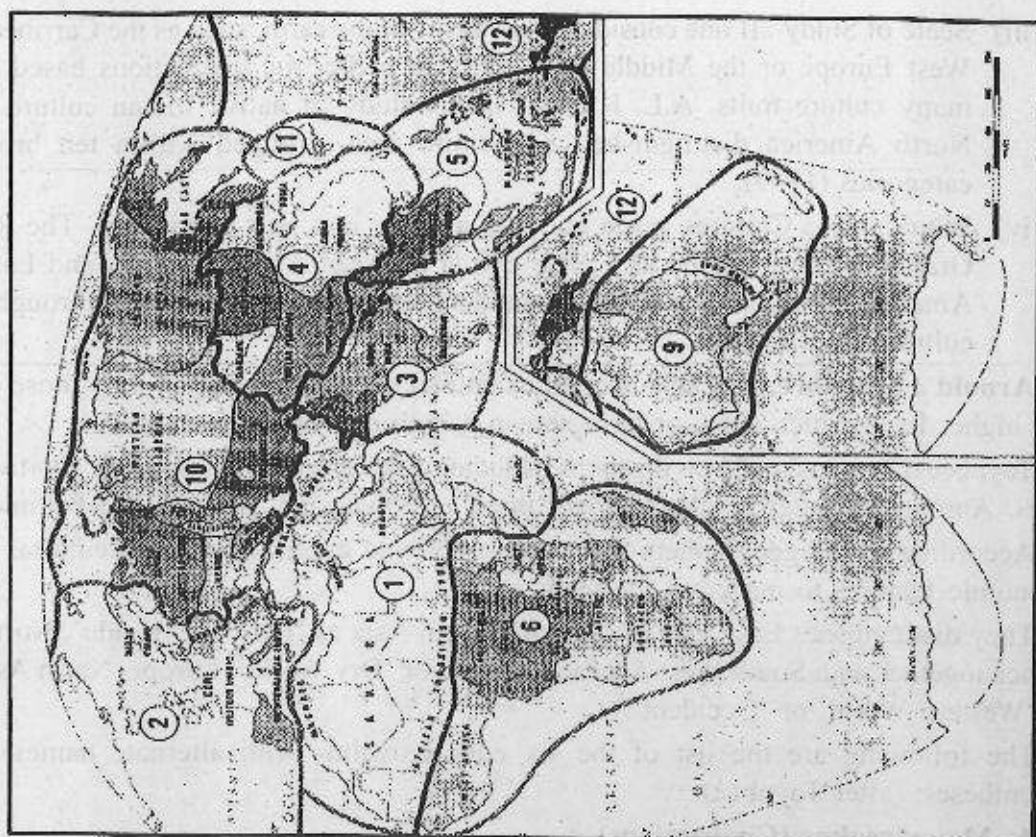
- I. Occidental (Western European)
- II. Main Islamic (North African-South West Asian; Arab- Persian)
- III. Indic (Indian; Hindu)
- IV. East Asian (Sinitic)

B. Minor Realms :

- V. South East Asian
- VI. Meso- African (Negro- African)

Each of these realms can be subdivided further. Nevertheless based on the dominant culture the world may be sub-divided into *twelve culture realms*.

- | | |
|------------------------------------|-----------------------|
| 1. Southwest Asian- North African | 2. Europe |
| 3. India and the Indian Perimeters | 4. The Chinese World |
| 5. The South East Asia | 6. Black Africa |
| 7. Middle and South America | 8. North America |
| 9. Australasia | 10. The Soviet Union |
| 11. Japan | 12. The Pacific World |



Southwest Asian-North African Realm :

This realm is variously named as Islamic realm, the Arab world, the dry world. This is a region of contrast extending from Morocco and Mauritania in the west to Iran and Afghanistan in the east, and from Turkey in the north to Ethiopia in the south. This is the region where huge desert areas separate strongly the clustered populations, characterized by rural poverty, strongly conservative traditionalism, political instability and conflict have marked the realm in recent times. But this is also the source area of several of the world's great religions and the site of ancient cultural hearths and early urban societies.

Europe :

Among Europe's greatest assets is its internal natural and human diversity. From the warm shores of the Mediterranean to the frigid Scandinavian Arctic and from the flat coastlands of the North sea to the grandeur of the Alps. Europe presents an infinite range of natural environments. Insular and peninsular west contrasts against the continental east. Excellent soil produce harvests of enormous quantity and variety. Population includes people of many different stocks named as Latin, German, Slavic.

Europe has minorities as well, like Hungarians and the Finns. Today Europe is a realm dominated specially in the west by great cities, intensive transport networks and mobility, enormous productivity, dynamic growth, a large and in many areas with dense population and an extremely complex technology.

India and the Indian Perimeter :

The familiar triangle of India is a subcontinent in itself, a clearly discernable physical region bounded by mountain range and ocean, inhabited by a population that constitutes one of the greatest human concentrations on earth, From the base of one of the ancient civilization, it has been the seat of vast British colonial empire. It is a region of intense adherence to the various faiths, a realm of thousand of villages and several teeming, overpopulated cities, an area of poverty and frequent hunger.

The Chinese World :

China is a nation state as well as a culture realm. The Chinese world may be the oldest of continuous civilization. In the lengthy process of its evolution as a regionally distinctive culture and a great nation state, China has had an ally in its isolation. Mountains, deserts and sheer distance protected China's Middle Kingdom and afforded the luxury of stability and comparative homogeneity. China is moving towards world power status and there are imposing new industries and growing cities. But for all its modernization, china still remains a realm of crowded farmlands, carefully diked floodplains, intricately terraced hill-slopes, cluttered small villages. Crops of rice and wheat are meticulously cultivated and the majority of the people still bend to the soil.

South East Asia :

South East Asia is nowhere nearly as well defined a culture realm as either India or China. It is a mosaic of ethnic and linguistic groups, and the region has been the scene of countless contests for power and primacy. The great majority of South East Asia's inhabitants have ethnic affinities with the people of China, but it was India that the realm received its first strong, widely disseminated cultural imprints : Hindu and Buddhist faiths, architecture, arts and aspects of social structure.

Black Africa :

Between the southern margins of the Sahara Desert and South Africa's Cape Province lies the Black Africa culture realm. The African realm is defined by a mosaic of hundreds of languages belonging to specific African language families, and by its huge variety of traditional, local religions that, unlike world religions such as Islam or China Christianity, remained essentially "community" religions. With few exceptions, Africa is a realm of fanners.

Middle and South America :

Middle and South America constitute the realm often called "Latin" America because of the Iberian imprint placed on it during the European expansion, when the ancient Indian civilizations were submerged and destroyed. Catholic religion prevails throughout 'Latin' America. Still today, the realm carries the culture of its source region, in the architecture of its cities, the visual arts, music.

North America :

The North American culture realm consists of two of the most strongly urbanized and industrialized countries in the world. The North American realm is characterized by its large scale, massive technology, its enormous consumption of the world's resources and commodities; and its unprecedented mobility and fast paced lifestyles. Both the United States and Canada are plural societies. In both Canada and United States, minorities remain separated from the dominant culture. Quebec is Canada's French province, and racial segregation persist with back Americans concentrated strongly in particular urban areas. The problems associated with cultural pluralism are prominent modifiers of this culture realm.

Australia :

Australia has achieved identity as the island realm of Australasia. Australia and New Zealand are European outposts in an Asian-Pacific world. Although Australia was spawned by Europe and its people and economy are western in everyway, Australia as a continental realm is far from the crowded, productive, populous European world. With its British heritage, its homogeneous population, single language and type of economy. Australia's identification as a realm rests on its remoteness and spatial isolation.

The Soviet Union :

The Soviet Union—the world's largest country territorially constitute a culture realm not just because of its size. Since the world war II the state has risen from a backward, divided, near feudal country to a position of world power with a strong, individualistic culture, a highly advanced technology, and a set of economic and social politics that have attracted world attention and in some instances emulation.

Japan :

Japan is unlike any other non-western country, and it exceeds many western developed countries in many ways. In the post-war period Japan's overall economic growth rate has been the highest in the world. Japan constitutes a culture realm by virtue of its role in the world economy today, the transformation , in one century of its national life and its industrial power.

The Pacific World :

Between Australasia and the Americas lies the vast Pacific ocean, larger than all the land areas of the world combined. In this great ocean lie tens of thousands of islands, large (such as New Guinea) and small (some even uninhabited). This fragmented, culturally complex realm defies effective generalization. Population contrasts are reflected to some extent in the regional diversification of the realm. Thus the islands from New Guinea eastward to the Fiji group are called 'Melanesia'. North of Melanesia that is east of the Philippines, lies the island region known as 'Micronesia'. In the vast central pacific, east of Melanesia and Micronesia and extending from the Hawaiian islands to the latitude of New Zealand, is 'Polynesia'. Culture in the Pacific realm is similarly complex.

UNIT 4 □ CULTURAL DIVERSITY

Structure

4. Race, religion, language and ethnicity.
- 4.2 Tribal groups ; global review with special reference to India.
- 4.3 Impact of globalisation on regional culture.
- 4.4 Selected References

4.1 RACE, RELIGION, LANGUAGE AND ETHNICITY

The cultural diversity includes race, religion, language, ethnicity, and tribes. The geographers considers 'race' from two different angles. In the scientific view, race concerns the physical variety of men as inherited and passed on from generation to generation and manifested in the biologically distinct groups living in different parts of the earth. The scientific approach differs sharply from the popular notion of what constitute 'race'. Each human group perceives its own racial character and that of others through the lens of culture.

Biologically speaking mankind is a single species, that is, an interbreeding population descended from a single source. Differences among human result from diversification and remixing within the species.

Geneticists tell us that man inherits from his parents such characteristics as the shape of nose, skin color, hair form and so on.

Race, then is first and foremost a biological concept, for it refers to people's physical features. A racial group such as European, African is recognized because it has a distinctive combination of such physical traits, the product of a particular genetic inheritance. This inheritance has been determined by many centuries of isolation and inbreeding, during which a certain dominant genes-a gene-pool-evolved for each racial group. As the concept of race was redefined, other terms emerged : Caucasoid, Negroid, Mongoloid, Australian. Classification are still changing. Anthropologists have recently been using a nine unit racial classification of man; (1) European (2) Indian, peoples of Indian subcontinent (3) Asian, people of China, Japan, inner Asia, South East Asia, Indonesia (4) African, peoples of African, south of Sahara (5) American, the indigenous Indian populations of the Americas (6) Australian, the original people of Australia (7) Micronesian (Melanesian) (9) Polynesian. The last three groups as already noted are the people of the Pacific Ocean's islands.

The European race includes not only Scandinavians, Russians, Germans but also

peoples of South West Asia (such as the, and Iranians, Syrians, Saudi Arabians) and North Africa (Egyptians, Algerians Moroccans).

The physical traits that form the bases of racial classification are color of the skin and the people's hair.

Skin color is to most people the hallmark of race. Skin color is the most pervasive of physical traits, and the differentiation by color has bedeviled human relationships for uncounted centuries. Skin color is a matter of pigmentation, a protective element against strong radiation. The more pigment, the darker the skin. But there are internal variations within groups; there are dark skinned northern Europeans and light skinned Africans.

Another somewhat obvious physical feature is the character people's hair; whether it is straight or woolly, fine textured or thick. Hair form and texture show significant racial differences. Asians tend to have straight hair, Europeans, curly hair and the African, woolly hair. Again, there are differences in people's stature or height.

Although this factor is related with to adequacy of nutrition, it is clear that there are genetic forces at work as well; under similar living condition peoples have developed quite different average heights. Most striking are the pygmies, who average less than 5 feet. Observations of other peoples indicate that stature increases with better food, medical care and hygiene.

Still another, less obvious physical trait lies in the shape of the head, like Japanese have round heads, Western European have long head etc.

Other physical traits including the shape of the eye, nose, of the lips, and the degree of protrusion of the jaw, all provide data to compare, but little in the of evidence for the racial differentiation of humanity. Among some African and Australian peoples prognathism (protrusion of the jaw) is common. Broadest noses are found in West Africa, the narrowest in Northern Europe, and those intermediate in Asia. It is very recently another physical feature has been studied with more success, the blood and blood group. There are four blood types : A, B, AB, and O. The world distribution of blood types holds much interest, although it remains subject to different interpretations.

Trail	Caucasoid	Mongoloid	Negroid
<p>The O gene occurs in high percentages among western Europeans, Australian aborigines, people of northeastern Asia, American Indians and some African populations. Lower O gene frequencies occur in East and central Asia and in the Middle East. The A gene is less easy to regionalize; high proportions are found in some outlying European populations, among North American Indians, among some Balkan and Middle Eastern peoples, and among some groups of Australian aborigines. Type A is almost absent in Middle and South America with low frequencies in</p>			

Africa, South Asia and north eastern Asia. The 'gene for blood type B is common in central and South East Asia, and in some parts of Africa.

It is no wonder, then that many different classification have been proposed. In the eighteenth century, Blumenbach, using skin colour as a differentiating feature identified 5 races, a century later, Deniker listed 29 races based on hair form, skin colour, and nose shape; in 1946 Hooton recognized 3 main racial stocks with 23 subraces, giving some consideration to mixtures. Certain classifications give the impression that they refer to sharp divisions, implying that each has arisen from "pure" types (Scientific American, 1960).

The Main Racial Stocks :

The great mass of the people belong to heterogeneous peoples with variable genetic structures. Although the physical types merge imperceptibly into one another, one can identify three distinct sets of genetic features which allow a broad division into Negroid, Mongoloid and Caucasoid racial stocks.

The Negroid set includes black skin and black woolly hair, dark eyes, broad and flat nose, thick and everted lips, long head, prognathous jaw and stocky body build. The region of selection appear to have been the hot and bright savanna lands of West Africa.

The Mongoloid set includes light yellow to brown skin brown eyes, straight and coarse black hair, flat face and nose broad head, high cheek bones, and short stocky build. The regions of selection were the dry and bright mid latitude steppes with pronounced summer and winter seasons of Central Asia.

The Caucasoid set includes fair skin and eyes, light and wavy hair, prominent and narrow nose, thin lips and abundance of body hair. The areas of selection were the damp, cool cloudy tundras and forests of western Eurasia. The climatic-vegetational-environmental mentioned do not describe the present, but the ecological conditions during the last glaciation.

Characteristics of Major Races :

Trait	Caucasoid	Mongoloid	Negroid
1. Skin colour	Pale reddish white to olive brown	Saffron to yellow brown, some reddish brown	Brown to brown black, some yellow brown
2. Stature	Medium to tall	Medium tall to medium short	Tall to very short

Trait	Caucasoid	Mongoloid	Negroid
3. Head form	Long' to short, medium to very high	Predominantly broad, height medium	Predominantly long, height low to medium
4. Face	Narrow to medium broad	Medium to very broad	Medium broad to narrow
5. Hair	Light blonde to dark brown colour and fine to medium texture, straight form	Brown to brown black colour and coarse texture, straight form	Brown black colour, coarse texture, woolly to frizzly form
6. Eye	Light blue to dark brown colour	Brown to dark brown colour	Brown to brown black colour
7. Nose	Narrow to medium broad	Medium broad	Medium broad to very broad
8. Body build	Linear to lateral slender	Lateral	Tends to be lateral and muscular
9. Blood group	More A than B	High in B	High in Rhe

Source: *Haddon, A.C. 1925, and Krogman, W.M. 1945*

Present Distribution of the Main Races :

The true Negro lives in West Africa.

The classic Mongoloid individual is found today in Mongolia. It is not so easy to divide the Caucasoid peoples into distinct subgroups living in separate regions. This is particularly true of Europe, where many migration have resulted in much mixing and remixing. Three principal types can be recognized : (i) Nordic people, fair skin, wavy blond or red hair, blue eyes, narrow noses and long heads; They form the majority in Scandinavia, and a large minority in British Isles, North Germany (ii) The Alpines have broad necks, light skin and straight to wavy brown hair; they too are found in varying proportions in Europe. (iii) The Mediterranean type occupies lands from Portugal and Morocco to the Indian subcontinent. The nose is generally large, the head long, eyes dark and facial features smooth. The Mediterranean traits gradually fade away in South-east Asia and the islands of the Pacific Ocean.

Isolated Peoples :

Easiest to classify are several small isolated groups. Their isolation means that their genes play only a minor role in determining the physique of the mass of mankind.

Isolated Peoples :

Group	Features	Examples
Negritoid	Yellow to brown skin, Black spiral hair, short stature; Negrillo and negrito have different blood group	Congo river, Upper Nile Pygmy (Negrillo) Andaman Island, Semang of Malaya, New Guinea Pygmy (Negrito)
Bushmanoid	Hair and skin like Negrito, flat face,	Bushmen and Hottentots of southern Africa
Australoid	Dark skin and eyes. Dark wavy hair Broad nose Full lips Long head A and O blood types	Australian aboriginals, Ainu of Hokkaido and Sakhalin Yedda of Ceylon Sakai of Malaya Kununba of Deccan Plateau Bhil, Gonda of Deccan Plateau Oraon of Chotanagpur
Papuan-Melanesian	Much like the Australoid, but more frizzly hair	Papuans of New Guinea Melanesians of Solomons

Source : *A Geography of Mankind*, p. 80

The above table summarizes the nature and location of these peoples.

Religion

In many parts of the world, and especially in non-Western areas, religion is so vital a part of culture that it practically constitutes culture. In some societies, notably in the Western, industrialized urbanized commercialized world, religion has become a rather subordinate, ephemeral matter in the life of the many people. But in societies like Asia and Africa religious doctrine may exert light control over behaviour, through rituals and practice. Such rituals may attend significant events in people's lives; birth and death, attainment of adulthood, marriage. They are also expressed in routine manner in most of the Sundays in the Western world.

Religions especially the major, world scale faiths such as Christianity and Islam have produced vast and complex organizational structures. Modes of dress, the kind

of food people should or should not eat, commercial practices and even the location and the structure of the houses may be determined by rules of religion. In fact, society depends for its existence on a common ideology. Religion is among the foremost of ideologies. The main religion each have their centre of origin, routes of diffusion and pattern of present distribution. According to the German sociologist Max Weber, a religion produces a distinct attitude towards life, and this orientation affects the further development of the society in question.

Sources and the Distribution :

The main religions : Buddhism, Christianity and Islam are often called 'universal' religions, because each aims at worldwide, supranational acceptance. They, as well as Judaism are also exclusive in the sense that each holds its truth incompatible with that of the others (Kroeber, 1948).

The religions of Christianity are presently the most widely distributed around the world, dominating in Europe, North and South America as well as Australia, the Philippines and residually in the Soviet Union. The Protestant Christian religions are in the majority in Northern and parts of Northwest Europe, in Canada and the United States, in Australia and in South Africa; Roman Catholic prevails in Southern Europe, Middle and South America and in the Philippines.

The Islam dominates Northern Africa, Southwestern Asia, extending into the Soviet Union and China and including outlying provinces in Indonesia, Bangladesh and Philippines. Islam is strong along the East Africa coast, and a 'substantial Islamic minority of the world resides in India.

The Hindu faith, is the religion primarily of India. Though the faith also extends over Nepal, Bangladesh, Myanmar and Sri Lanka.

Another religion that and its source in India, Buddhism is now a minority faith in that country but still strong in South East Asia, China and Japan.

The World Religions :

Hinduism :

Chronologically, the Hindu religion is the oldest of the major religions and one of the oldest extant religions in the world. Hinduism appears to have begun in the region. Hinduism appears to have begun in the region of the Indus valley, perhaps as long as 4000 years ago. The fundamental doctrine of the faith is the karma, which involves the concept of the transferability of the soul.

Hinduism is a manifestation of Indian ethos, as also of an extremely deep rooted spiritual-cultural pattern, which originated in an area of oldest civilizations of the world.

Hinduism's doctrine are closely related to the caste system.

Hinduism, born on the Indian subcontinent's western flank, spread eastward across India and even before the advent of Christianity into South eastern Asia. Hinduism is the age-old religion of India, which honour many gods and goddesses, and all of whom however are regarded as manifestations of the one divine spirit. Its core of origin is believed to lie between North West Frontier and Punjab. Rig Veda the oldest of Vedas does give evidence of its existence in till part of the Indian subcontinent during Vedic times of Indian history. The historic records of Hinduism, thus date back to Vedic period around five thousand years ago. It was about 1500 B.C Aryan tribes of Indo European speech invaded India from the northwest and came in contact with the Indus Valley culture and might be that they had taken much from this culture and shifted to southeastward to the interfluvium of Jamuna and Ganges river. By till time Aryans accepted female deities from Dravidian culture mainly under Brahmin caste people. Aryans were divided into four groups; Brahmins, Kshatriyas, Vaishyas and Sudras.

Caste system originated at the time of the Aryans.

The total Hindu population in 2001 was about. The Hindus constitute about 12 percent of the total population of the world. Apart from India, the Hindus are found in Indonesia, Malaysia, Thailand, Kampuchea, Laos, Vietnam, Sri Lanka, Nepal, Mauritius and Fiji. Hindus have migrated to almost every part of the world, particularly to U.K., Middle East, Africa, Canada, U.S.A South East Asia, Australia etc.

As an ethnic religion of India, Hinduism is tied to the holy character of much of the Indian landscape. There are numerous pilgrimage centres of Hindus and Hindus consider pilgrimage as an act of purification.

Nepal is the only Hindu Kingdom of the world. India which has the largest concentration of Hindu population (over 800 m) is a secular state.

However relaxation of caste rules mostly noticeable in the north than in the south, and mainly in the cities. Whether it will eventually result in the disappearance of the caste system is hard to foretell.

Buddhism :

According to tradition, Gautama was born in the foothills of Nepal in the late sixth century B.C. and spent most of his life in the middle Ganges region. He became Buddha-the Enlightened One, when he perceived the path of salvation in the four noble truths.

Buddhism made slow headway in northern India. Thus Buddhism appeared in India during the sixth century B.C. as a reaction to the less desirable features of Hinduism. The faith was founded by Prince Siddhartha, heir to a wealthy kingdom

in what is now Nepal. The Buddha was perhaps the first prominent Indian religious leader to speak out against Hinduism's caste system. Buddhism now spread as far as south as Sri Lanka, and later west towards Mediterranean, north into Tibet, and east into China, Korea, Japan, Vietnam and Indonesia, all over a span of some 10 centuries. Like other religions, there are two schools of thoughts in Buddhism—the Hinayana the southern school. Because of its location in the south (Sri Lanka, South East Asia) and the Mahayana, which had its followers in the East Asian countries/ (China, Korea, Japan etc). Of the two, Hinayana was older and was associated with original precepts of Buddhism.

Today, Buddhism is practically extinct in India but there are three pockets where it is still found: Ladakh region of Jammu and Kashmir, the state of Sikkim and parts of Maharashtra though it still thrives in Sri Lanka, in Southeast Asia, in Nepal and Tibet and in Korea. Along with other faiths it also exists in Japan. The Buddhists constitute about 6.1 percent of the total population of the world.

At one time, Buddhism became the most popular religious thought of most of Asian countries. It is said that at one time Tibet's population consisted of Lamas (Monks), Dalai Lama was the chief of lamas in the hierarchy and enjoyed both the political and spiritual leadership in Tibet. But after the annexation of Tibet by China in 1950s, Dalai Lama fled to India.

Distribution of Buddhist Population (2001) :

Countries	Buddhist Population	% of Total Population
Africa	84,801	0.012
Asia	699,324,941	98.73
Europe	1,795,849	8.25
America	3,610,579	0.79
Oceania	436,390	0.06

Chinese and Japanese Religion :

In China and Japan, important ethnic religions are found. While Buddha's teachings drew converts in India and the issue of the transmigration of souls was debated there, a religious revolution of quite another kind was taking place in China (551-479 B.C.) and his followers constructed a blueprint for Chinese civilization in almost every field – philosophy, government, education and more.

In religion, Confucius addressed the traditional Chinese cults that included beliefs in heaven and the existence of the soul, ancestor worship etc.

Chinese philosophy was at the same time, being influenced by another school, Taoism. Taoism was founded by Lao Tsu (604-517 B.C.) a contemporary of Confucius.

Lao's writings emphasized the mystical or magical aspect of life. Into this complex Confucianist-Taoist contest, Buddhism was introduced during the Han Dynasty as well.

Emperor worship, a reverence for nature and a strong feeling for land and nation are elements that forged the Shinto religion of Japan. The rulers of Japan recognized Shintoism as the state religion of Japan until the Second World War. Following Japan's defeat in World War II, Shinto's role as the official state religion was terminated and the doctrine relating to the emperor's divine descent also was rejected.

Shintoism was thus as much a political cult as a religion and in cultural sense all Japanese are Shintoists. Many Japanese profess adherence to both Shintoism and Buddhism.

Judaism :

The oldest major religion to emerge west of the Indus region, Judaism grew from the belief system of the Jews, one of several Semitic, nomadic tribes that traversed South west Asia 2000 B.C. the Jews led an existence filled with upheavals. Moses led them from Egypt, where they had suffered oppression, to Canaan—where an internal conflict arose and the nation split into two, Israel and Judah. Israel was subsequently wiped out by enemies, but Judah survived longer, only to be conquered by the Babylonians. Regrouping to rebuild Jerusalem, the Jews fell victim to a sequence of alien powers and saw their holy city destroyed again in 70 A.D. Now the Jews were driven away and scattered all over the region and eventually into Europe and much of the rest of the world.

Modern time have seen a division of Judaism into several branches.

Born in the deserts of Middle East about 3800 years ago, Judaism refers to the religion of the Jews-Hebrew. The ancestors of Jews were from among the Semitic speaking tribe, who nurtured the idea of one and only one God. The end of ancient Jews as an independent people came in 584 B.C. when Roman conquerors from Babylonia destroyed Jerusalem and sent them into exile. Even when they were allowed to return, they had to remain under control of foreign masters. Finally, a revolt against romans in 70 A.D. led to their full dispersal.

Christianity :

The Christian religions had their beginnings in the Jews' search for deliverance from Roman oppression and the appearance of Jesus. Many saw in Jesus a manifestation of God, but probably even more hoped that he would be a temporal as well as a spiritual leader and secure freedom as well as salvation. It was Paul who played a central role in organizing the Christian church and disseminating Jesus' teaching to the European Mediterranean world. After Paul's death the church continued to grow, but at the cost of many lives as Roman authority resisted the intrusion.

A crucial event in the development of the Christian faith was the conversion of the Emperor Constantine and from the fourth century A.D. onward it was the state religion. The eastern part Roman Empire remained the centre of Christian-hellenistic culture. By late 4th century the patriarchs of Church namely, Rome, Antioch and Alexandria had come up initiating the era of spread and consolidation of Christianity.

The worldwide dispersal of Christianity was accomplished by the era of colonial acquisition on which Europe embarked at about the same time. Spain invaded Middle and South America bringing the Catholic faith to those areas. Protestant refugees, tired of conflict and oppression and in search of new hope and freedom came in large numbers to North America.

Today, Christianity is the most widespread and largest of the universal religions and the most pronounced missionary zeal in the world today and it is still gaining adherents in many areas. The faith has always been characterized by the aggressive and persistent proselytism of its proponents and Christian missionaries created an almost worldwide network of conversion during the colonial period. Christian accounted for 30.6 percent of the world population. They were mainly found in Europe, Latin America, Africa, North America, Asia and Oceania respectively.

Like all religions, Christianity too has had its reformists-the Protestants. The demand to reform the Church had been common to all Roman Catholic countries since 12th century onward. Such reforms succeeded only in limited areas and remained confined to the limited territories. Overseas migration of Christian from Britain, Netherlands and the North Western European countries of North America, South Africa, New Zealand etc gave all these colonies an essentially Protestant character. Protestants constitute 60 percent and Roman Catholics account for 40 percent of country's population. The widespread missionary activities of the Christian colonizers in Asia and Africa during 19th century also led to large scale conversion to Christianity in all these areas.

In general, Roman Catholics are found more in north Europe, and Protestants in South Europe while Eastern Orthodox in East Europe.

Distribution of Roman Catholic Population (2001) :

Countries	Roman Catholics	% of Total Population
Africa	136,550,898	13.40
Asia	122,961,279	12.07
Europe	236,197,142	23.18
America	515,505,246	50.60
Oceania	7,642,673	0.75

Distribution of Protestant Population (2001)

Countries	Roman Catholics	% of Total Population
Africa	160,051,482	26.99
Asia	62,385,639	10.52
Europe	117,868,043	19.90
America	239,139,124	40.32
Oceania	13,474,012	2.27

Islam :

Like Judaism, Islam too had its birth in the deserts of Arabia around 600 AD when Prophet Mohammed who lived in Mecca began his mission.

The faith of the Moslems is the youngest of the major religions having been born of the teachings of Mohammed (born in 571 AD). Islam brought to the Arab world not only a unifying religious faith, but also a whole new set of values, a new way of life, a new individual and collective dignity. Mosques made their appearance in Arab settlements, not only for the Friday prayer but also to serve as social gathering places to bring communities closer together. With the death of the prophet in 632, Islam spread over North Africa and by 9th century A.D. extended from Egypt to Morocco, most of Spain and Portugal and a unified realm encompassing Arabia, the Middle East, Iran and most of Pakistan. At the end this Arab empire extended from Morocco to India and from Turkey to Ethiopia. The original capital was at Medina in Arabia, but in response to these strategic successes it was moved first to Damascus and then to Baghdad.

The Islam is again divided into two sects, the Sunnis and the Shias. Sunnis are much larger in number comprises over 90 percent of muslim population (almost five times as that of Shias), while Shias are concentrated in Iran and are an important minority in bordering areas of Iraq, some in India, Pakistan, Syria, Lebanon etc. The total population of Muslim in 2000 was about 1000 millions. Muslim population accounts for 17.5 percent of world population. The major concentration of Muslim population are in Asia (570 million) and Africa (255 million). Bangladesh and Indonesia are also the countries of Islam people. Others are less in importance, like Europe, North America, Latin America and Oceania.

Distribution of Islam Population (2001)

Countries	Roman Catholics	% of Total Population
Africa	412,324,632	27.23
Asia	1,023,564,005	69.34
Europe	44,090,366	2.98
America	9,830,503	0.822
Oceania	372,968	0.025

LANGUAGE

Language is a vital element of culture. Language is a great force of socialization.

What is language? The term has been defined in numerous different ways. Webster defines it as 'a systematic means of communicating ideas or feelings by the use of conventionalized signs, gestures, marks or especially articulate vocal sound'.

But there are also special uses and accents that have regional expression. These are dialects. The two main types of dialect are the geographic dialect, spoken by the people of the same area or locality, and the social dialect used by people of the same social class, educational level or occupational group.

In general, the greatest language diversity occurs in heterogeneous societies where the extent of most people's communication is restricted to a local area. Often these people are bilingual or multilingual because knowledge of neighbouring languages are essential for trade and other socio-economic and cultural interactions.

So depending on these definition there are 255 to 3500 languages are in use in the world today of which 1000 of them in Africa only.

In the classification of languages— (i) Languages grouped in a family are thought to have a shared origin; (ii) in the subfamily their commonality is more definite. These are divided in to language groups, which consist of sets of individual languages.

The spatial distribution of the languages of the world is most complex. Over 95 percent of the world population, however speak at least one of the most common 100 languages. In fact 50 percent of the world population speak at least one of the ten major languages.

The spatial distribution of languages has two main characteristics : (i) the areal size of the regions are not consistently proportional to their population size. (ii) The language region do not necessarily coincide with the national boundaries.

The 10 major languages of the World is shown in the table below :

Rank	Language	Population(m)
1.	Chinese	1015
2.	English	360
3.	Spanish	265
4.	Hindi	230
5.	Arabic	165
6.	Bengali	165
7.	Portuguese	150
8.	Russian	147
9.	Japanese	120
10.	German	100

Source : Fellmann et al. (Human Geography, p.128)

Here are 29 dominant languages in the world, each of which is spoken by more than 40 million people. These are :

- Mandarin (China)
- Hindi (India)
- Arabic
- Bengali (Bangladesh, India)
- Malay-Indonesia
- German
- Urdu (Pakistan, India)
- Korean
- Tamil (India, Sri Lanka)
- Cantonese (China)
- Wu (China)
- Vietnamese
- Min (China)
- Ukrainian
- Swahili (East Africa)
- English
- Spanish
- Russian
- Portuguese
- Japanese
- French
- Punjabi (India, Pakistan)
- Telugu (India)
- Marathi (India)
- Italian
- Javanese
- Turkish
- Thai
- Polish

Language Families of the World

1. Indo-European

- | | |
|-----------------|-------------|
| A. Germanic | B. Romanec |
| C. Slavic | D. Baltic |
| E. Celtic | F. Albanian |
| G. Greek | H. Armenian |
| I. Indo-Iranian | |

2. Afro-Asiatic

3. Niger-Congo

4. Saharan

5. Sudanic

6. Khoisan

7. Ural-Altaic

8. Sino- Tibetan

9. Japanese and Korean

10. Dravidian

11. Austro-Asiatic

12. Malay- Polynesian

13. Papuan and Australian

14. American Indian

15. Others

- | | |
|------------------|-----------------|
| A. Basque | B. Caucasian |
| C. Andamanese | D. Vietnamese |
| E. Paleo-Asiatic | F. Eskimo-Aleut |

Languages of Europe :

The language map of Europe shows the Indo European language family to prevail over the region with pockets of the Ural-Altaic family occurring in Finland and Hungary and adjacent areas. Subfamilies include Germanic language (English, German Swedish) the Roman languages (French, Spanish, Italian) the Slavic languages (Russian, Polish, Bulgarian) and others. The Indo-European language family dominates not only in Europe but also in much of Asia (the Soviet Union and India), North and South America, Australia and in parts of Southern Africa. Indo European languages are spoken by about half the world's people, and English is the most widely used Indo-European language today

Languages of Africa :

The languages of Africa are mostly of the Niger-Congo family, which extends from West Africa all the way to the south. This Niger-Congo family is sub divided into five sub families. One of these is the Bantu subfamily, whose languages are spoken by most of people near and south of the Equator. In West Africa, the languages are of the Atlantic, Voltaic, Guinea, and Hausa subfamilies. The oldest language of Black Africa are the Khoisan languages, which includes Bushman languages;

In fact the various language family in Africa are—

16. Indo-European family

1a. Germanic subfamily

1b. Romance subfamily

17. Afro-Asiatic family

2a. Semitic subfamily

2b. Berber subfamily

2c. Cushitic subfamily

18. Niger-Congo family

3a. Atlantic subfamily

3b. Voltaic subfamily

3c. Guinea subfamily

3b. Hausa subfamily

3c. Bantu subfamily

19. Saharan family

20. Sudanic family

5a. Central and Eastern subfamily

5b. Nilotic subfamily

21. Khoisan family

22. Malay-Polynesian family

7a. Indonesian subfamily

Multilingualism :

In many countries a linguistic fragmentation reflects a strong cultural pluralism as happened in Asia and Africa, This also occurred in America too.

Countries never colonized in comparable ways, but people from different cultural sources may also display multilingualism. Canada's Quebec Province is the heart of that country's French speaking sector, and Canada's multilingualism mirrors a cultural division of considerable intensity.

Countries like, India, Nigeria and Switzerland are multilingual countries in which several languages are spoken.

India :

India is the home of a very large number of languages. In fact, so many languages and dialects are spoken in India that it is often described as a 'museum of languages'.

In popular parlance it is often described as 'Linguistic pluralism'. According to the Linguistic Survey of India there were 179 languages and as many as 544 dialects.

The linguistic heterogeneity can be grouped into four language family,

1. Sino-Tibetan (Tibeto-Burman)
2. Austro-Asiatic
3. Dravidian
4. Indo-European

Broad classification of Modern Indian Languages :

Family	Subfamily	Branch-Group	Speech Area
Austro-Asiatic	Austro-Asiatic	Mon-Khmer	Meghalaya, Nicobar Islands West Bengal, Bihar, Orissa, Assam, Madhya Pradesh, Maharashtra Outside India
	Austro-nesian	Munda	
Dravidian		South Dravidian	Tamil Nadu., Karnataka, Kerala
		Central Dravidian	Andhra Pradesh, Madhya Pradesh, Orissa, Maharashtra
		North Dravidian	Bihar, Orissa, West Bengal, Madhya Pradesh
Sino-Tibetan	Tibeto-Myanmari	Tibeto-Himalayan	Jammu and Kashmir, Himachal Pradesh, Sikkim Arunachal Pradesh
		North Assam Assam Myanmari	Assam, Nagaland, Manipur, Mizoram, Tripura, Meghalaya, Outside India
Indo-European	Indo-Aryan	Iranian Dardic Indo-Aryan	Outside India Jammu and Kashmir Jammu and Kashmir, Punjab, Himachal Pradesh, Uttar-Pradesh, Rajasthan, Haryana, Madhya Pradesh, Bihar, Orissa, West Bengal, Assam, Gujarat, Maharashtra, Goa

Source: *Social Geography by Aijazuddin Ahmed, p282*

Bilingualism :

Bilingual countries are those in which two languages are spoken to the practical

exclusion of all others. It is necessary to qualify this definition, for even in the prototype of bilingual countries, Belgium, there is a tiny minority of German speakers— and so it is in Canada, in Czechoslovakia, in Guyana all bilingual countries as well. Canada is perceived as an English speaking country reflects the subordinate position of French community. But the population sector that is of British origin constitute well under 50 percent of Canada's people; just over 30 percent are French speaking, and some. 20 percent are those other European stock. Quebec was 'French Canada', while it was British and the European people who opened Canada's western interior and these people merged into a Canadian culture whose language was and remains English.

Monolingual Countries :

Few of the countries are noted as monolingual, and use only one language. If Brazil is a monolingual country despite the existing mosaic of Indian languages, then Australia is in the same class with a little bit of black minority (speaking a set of indigenous languages), Japan speaks overwhelmingly the same language, again with a minor exception of the Hokkaido based Ainu minority, Several Arab countries are monolingual, use Arabic language including Egypt and Libya.

Linguistic Heterogeneity :

Indian society is ethnically variegated and consists of numerous racial strand and a host of tribes and castes. Superimposed on this is the linguistic pluralism. In fact, the spoken languages are so diverse that India is often described as a distinct socio-linguistic area. The communication network through spoken language unifies the people into a single identity and evidently the geographical distribution of languages and dialects has contributed to a distinctive pattern of cultural regionalism. From Kashmiri and Punjabi in the north to Tamil and Malayali in the south, and from Gujarati and Marathi in the west to Bengali and Assamese in the east—all language groups have their unique cultural identity. It is commonly known that these dominant languages became the basis of state formation in India after independence. All ecological setting, a shared history, common folklore and literary tradition and contiguous geographical territory are essential elements of this identity.

ETHNICITY

This is one of the most difficult concepts in the social sciences to define. The etymology of this term dates back to ancient Greece, where the word *ethos* was used to refer to a distinct 'people'. The word *ethnic* originally entered the English language as an adjective applied to non-Judeo Christian peoples. The first instance of the word *ethnicity* used as a noun occurred in the early 40s, when researchers sought to find a replacement for the word 'race'. In contemporary usage, *ethnicity* is as both a way in which individuals define their personal identity and a type of social stratification that emerges when people form groups based on their real or perceived origins.

Members of ethnic groups believe that their specific ancestry and culture mark them as different from others.

There is much confusion regarding the concept 'ethnicity'. Two misconceptions are particularly common. First, many use the term only to refer to minority groups assuming that people in the majority are 'normal' while everyone else is 'ethnic'. While this usage was considered acceptable in the nineteenth century but at present it no longer accepted. Secondly, ambiguity arises when the term ethnicity and race are used interchangeably or when they are seen as variants of the same classification system.

For example, it is often thought that the people can be divided into three or four broad racial groups and that each has a number of ethnic sub-divisions (e.g. race = Caucasian, ethnicity—Italian.)

Once defined, such boundaries are extremely difficult to cross. Racialized minorities become ethnic groups when they achieve social solidarity on the basis of their distinct culture and background.

However, ethnicity is not uniformly important to all people; the degree of ethnic identity and attachment varies strongly between and within societies.

Acknowledging the variability of ethnic affiliation, theorists have long debated the causes of ethnic identity and division. Two distinct views dominate the literature; ethnicity as primordial or absolute, vs. ethnicity as constructed, as the outcome of other social processes (Jenkins, 1996). Those advocating the former see ethnicity as a basic form of affiliation that naturally emerges as people are socialized into cultures with long histories; children are born into ethnic groups and develop deep-seated attachments to them.

Researchers advocating constructionist views, conversely assert that ethnic attachments arise in specific contexts, for specific reasons. For example, a person can legitimately identify her/himself as English in the United Kingdom, British in other European countries, European in Asia and 'white' in Africa.

Geographers have shown a long standing interest in documenting the causes and consequences of urban ethnic segregation. Much of the work stems from the conceptualization of HUMAN ECOLOGY articulated by Robert Park of Chicago School in early twentieth century. During the 60s attention focused on plotting the ethnic 'ghettos', devising the way of measuring the degree of ethnic segregation. By the end of the decade, a concern for ethnic residential patterns entered the mainstream of urban theory and increasingly sophisticated models of urban land use were devised.

Geographers have also begun to examine the intersections between ethnicity and other forms of personal identity and stratification notably, 'Class' and 'Gender'

Global Scenario :

There are more than 260 million indigenous people over the world. They constitute about 4 percent of the total population of the world living in almost seventy countries. The greatest number however found in Asia of which India and China represents the most. The indigenous people are termed as 'Fourth World'. These people are the descendents from a country's aboriginal population and who today are completely or partly deprived of the right to their own territory.

Indigenous people are strikingly different and diverse in their culture, religion, social and economic organizations. They are still being exploited by the outside world. But today, development has brought changes in their traditions and culture, livelihood and to their society. Tribes like Red Indians of North America, Andamanese have faced this development stages and resisted. Many of the tribes are at the verge of extinction. In the Amazon Basin alone there were 170 tribes of which 54 lives in unexplored zone of Amazon.

The Pygmies of Congo Basin :

The pygmies are the simplest people and the most primitive. The best known Pygmy groups are those who live in Tropical Africa. The various tribes of African Pygmies are classified into the eastern, central and western groups.

Classification and Distribution of African Pygmies :

Eastern Pygmies	Mabuti	Lived in Ituri forests of Zaire
Central Pygmies		Congo Republic
Western Pygmies	Bongo	Found in Gabon

Stature :

Generally, the stature of Pygmies varies from 1.33 metres to 1.49 metres. The colour of the skin ranges from yellowish or reddish brown to very dark brown. They have prognathic jaws, broad flat nose, large eyes and dark woolly hair. They live on hunting, trapping and gathering wild fruits and forest products. They live in small communities.

Habitat :

The Congo Basin situated on both sides of the Equator has hot and humid climate throughout the year which favours luxurious growth of plants. These forests consist of broad leaved evergreen trees. The forest canopy is almost complete has an average height of 50 meters or more. There is wide variety of epiphytes too. The Pygmies obtain firewood, tannin extracts, dyes, rubber, bamboo, resin, timber various medicines, like quinine, cocaine, camphor etc from the forests.

Food :

Pygmies are food gatherers and hunters who live in small groups in the forests of Congo basin. They live in isolation. The Pygmies depend mainly on vegetable foods, hunting and occasional fishing. Usually they hunt rats, squirrels, birds, lizards, and occasionally monkeys and wild pigs.

Clothes :

Because of extreme climate of humid hot they prefer to live without clothes. What they wear is made of bark strip or vegetable fibres. The Pygmies build their hut at tree top.

Tools :

The tools of Pygmies are few and simple. Woods, animal bones bamboo are usually used.

Trade :

The Pygmies of Congo basin practice 'silent trade'. The Pygmy hunters go by night to their neighbours with meat in a wrapped leaves and in return they find with grains at their home. The transacted goods are almost of equal value.

The Pygmies are still in primitive stage of civilization. Pygmies live close to nature. Many of them are attached to the Negro village and engaged in the barter system of trade. The Pygmies are therefore free people who are not at any cost degrading the environment.

4.2 TRIBAL INDIA

India today displays a very high degree of social and ethnic diversity. The population of India comprises of a multitude of caste and tribal groups, representing different stages in the social evolution of the humankind.

It can be said broadly that the contemporary Indian society comprises of two mutually exclusive and differentiated social categories—a class based social order with an implicit social hierarchy and a tribal segment by and large unstratified and egalitarian in both appearance and content.

Indian society use the word 'tribe' to denote a state of tribalism which is ethnic (ethnically defined) and political (revealing tile definitional status as scheduled tribes).

It is known that the earlier societal formation was a tribal formation. The early human depends for their survival on the immediate surroundings. These ancient hunters and food gatherers organized themselves in groups based on extended kinship principle.

An elderly person often a male, enjoyed authority over the rest of the group. With growth in population the group expanded in size and with it the territory expanded and the tribal chief became an important instrument in maintaining internal cohesion. It may be postulated that despite the commanding status, the institution of tribal chief did not disturb the egalitarian character of the group.

The tribes evolved a simple technology to deal with the natural situations. Anthropologists have discovered evidence of the primitive tools and techniques which were commonly employed by the ancient hunters in their studies of the modern tribes in Africa, Latin America, and South and Southeast Asia. The primitive tools based on stone cores or flakes, or when stone was combined with wood or bones of animals constituted the material culture of the tribal society. They have a common practice of their own, particularly in worshipping the evil spirit.

This social organization has certain basic distinguishing traits. The social organization is simple, without any stratified or hierarchical social order.

However, in terms of social evolution, tribal groups did not display a uniform pattern anywhere in the world. The tribe as a society with a political, linguistic and a somewhat vaguely defined cultural boundary; further as a society based upon kinship, where social stratification is absent.

Definition :

Conventional anthropology treated all people as tribes who were backward in one sense or the other, lived in the remote, inaccessible areas—backward areas. According to Andre Beteille (1977), 'A tribe is in an ideal state, a self contained unit. It constitutes a society in itself.' The process by which tribes have been transformed is a historical process. When one goes by antecedents of a group one can say with confidence whether or not it should be considered as a tribe. India's tribal world is diverse and ethnically differentiated. As per the official agencies, there are at least 285 different communities living in different regions of the country in their own specific ecosystems.

TRIBAL GROUPS IN INDIA

Tribes are mostly rural phenomenon. It is estimated that about 90 percent of tribal people have rural origin. Bihar, Uttar Pradesh, Arunachal Pradesh, Orissa, West Bengal, Madhya Pradesh, Rajasthan, Kerala, Assam, Himachal Pradesh and Tripura are the states which represents tribal population. The tribes of Tripura are mostly of rural origin as they are concentrated in villages. The tribal people of Tamilnadu, Nagaland, Maharashtra, Meghalaya and Karnataka are also largely rural with a range of 85-87 percent. The only exception is Mizoram where the tribal people have been drawn into an urban way of life.

Again urban tribes are also noticed in Maharashtra, Madhya Pradesh, Gujarat and Bihar, but in Mizoram the urban proportion is high. There is evidence that the urban

economies have accommodated the tribes only marginally. They are unskilled labourers engaged in low paid jobs and living in squatter colonies.

Distribution of Tribal Communities :

The Gonds :

Gonds are one of the most numerous tribal groups of India. Gonds have been living for ages in a vast region in the peninsular interior but at present major concentration is found in the Bastar plateau and in the upper reaches of the Narmada, Godavari and the Mahanada rivers.

Habitat :

Today Gonds are concentrated in Bastar region of Madhya Pradesh. Due to its physical characteristics a portion is covered by a dense growth of tropical forest.

Physical Features :

The Gonds are a people with dark skin and medium height. Hair is dark, and face is broad with thick lips. They are slenderly built.

Affinity :

The racial position of the Gonds is still uncertain. According to Majumdar, Gonds are a people of the aboriginal type mixed with the Mediterranean stock of Europe, while others like, Risley, they are Dravidians and by Dalton as pro- Dravidian.

Language :

Formerly Gonds spoke a language known as 'Gondi' which is related to Tamil and Kanarese; but at present they speak a dialect of Hindi known as 'Gondwani'.

Material Culture :

Majority of the Gonds are cultivators; they are found to be engaged in food gathering, shifting cultivation to sedentary cultivation. The traditional systems being the Shifting cultivation known as 'bewar' in Mandla and 'dippa' in Bihar. Nowadays, plough cultivation is in regular practice though shifting cultivation is still practiced in the hilly areas. As a subsidiary occupation Gonds practice hunting and fishing.

Food :

The staple diet of the Gonds is formed by two varieties of small millet known as 'kodo' and 'kutki'. At night they prefer a dish of rice. At times of scarcity they also consume 'mohua' flowers. Gonds like all sorts of meat. The distilled liquor of the mohua flower is taken in large quantity by the Gonds. This liquor is not only an addiction but also indispensable in all religious and ceremonial performance.

House :

A Gond house often consists of four huts—one for dwelling, one stable, one shed for various purpose and another for occasional guests. Gonds prefer to build houses on cliffs or on high lands.

Household Utensils :

The various utensil sused in a Gond house consist those related to grains, such as grinding mills, grain pestle and winnowing scoop; for storage and cooking like, baskets, pots and pans; an dthose related to economic activities, such as, axes, picks and furniture.

Dress and Personal Decoration :

The Gonds male wear a short loincloth between legs fitted with waist string. A woman wears a long sheet of cloth.

Gond male wear wristlets made of tin or silver and ear rings, while Gond women wear various types of ornament, mostly made of silver or brass. Like other aboriginals, Gonds also love tattoo.

Gonds are concentrated in a geographically contiguous belt extending over south-eastern parts of Madhya Pradesh, eastern part of Maharashtra and northern Andhra Pradesh.

The spatial pattern of concentration is evident from the fact that at state level 72 percent of the country's total Gond population is found in Madhya Pradesh only. About 16 percent of the Gonds live in Maharashtra while Orissa accounts for 8 percent of the country's Gond population. Again about 14 percent of this Gond population live in the Bastar district of Madhya Pradesh. Bastar is followed by Mandla and Chaudrapur which share 7 percent and 6 percent respectively.

However the development programmes launched in the Gond region since independence and which have affected the process of growth and redistribution.

4.3 IMPACT OF GLOBALISATION ON REGIONAL CULTURE

India has entered in the phase of open door policy which raising the base of its economy. People are more prone to education, professional degrees. India has made provision for its private sector growth and likewise change in the look of the culture. Planning, development, privatization-liberalization-globalization has its impact not only in the economy but also on its culture.

It is very interesting that model village concept came accordingly with wide expansion in IT field, as for example in Punjab, a rural village can avail the Email facilities. While Bangalore has achieved a special status of IT based economy and it has opened wide vistas by establishing international law institution.

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মানুষের জ্ঞান ও ভাবকে বইয়ের মধ্যে সঞ্চিত করিবার যে একটা প্রচুর সুবিধা আছে, সে কথা কেহই অস্বীকার করিতে পারে না। কিন্তু সেই সুবিধার দ্বারা মনের স্বাভাবিক শক্তিকে একেবারে আচ্ছন্ন করিয়া ফেলিলে বুদ্ধিকে বাবু করিয়া তোলা হয়।

— রবীন্দ্রনাথ ঠাকুর

ভারতের একটা mission আছে, একটা গৌরবময় ভবিষ্যৎ আছে ; সেই ভবিষ্যৎ ভারতের উত্তরাধিকারী আমরাই। নূতন ভারতের মুক্তির ইতিহাস আমরাই রচনা করছি এবং করব। এই বিশ্বাস আছে বলেই আমরা সব দুঃখ কষ্ট সহ্য করতে পারি, অন্ধকারময় বর্তমানকে অগ্রাহ্য করতে পারি, বাস্তবের নিষ্ঠুর সত্যগুলি আদর্শের কঠিন আঘাতে ধূলিসাৎ করতে পারি।

— সুভাষচন্দ্র বসু

Any system of education which ignores Indian conditions, requirements, history and sociology is too unscientific to commend itself to any rational support.

— Subhas Chandra Bose

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