

DIRECTION IAS

UPSC 

Set - 3

GEOGRAPHY

ANSWER

Question and Answer format with word limit

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Prepared By

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Que. 1 (a) Examine the geographical perspectives of secularism.

Ans. 1 (a) For a long time, the mainstream of social and cultural geography seems to have implicitly accepted that religion is becoming obsolete and is of little social significance. However, since the 1990s, religion has aroused new interest in the social sciences in general, and to some extent also in social and cultural geography. Against this backdrop, a controversial discussion has started in geography on the relevance of theories of secularization and the notion of post-secularity, as well as on possible contributions to these debates.

We are seeing an evolution in our concept of secularism. In former times, secularist regimes were about controlling religion; now they are more and more concerned with managing diversity in a fair and democratic manner. This change reflects the transformation of our populations in Western democracies. International migration has resulted in a much greater religious and cultural diversity. Where formerly, say, there were Catholics, Protestants and Jews, now we find also Hindus, Buddhists, Muslims and many others. Naturally the new secularism, mainly concerned with diversity, becomes involved in issues of multiculturalism. The main point of a secularist regime is to manage the religious and metaphysical- philosophical diversity of views fairly and democratically

The principles of secularism which protect and underpin many of the freedoms are:

- Separation of religious institutions from state institutions and a public sphere where religion may participate, but not dominate.
- Freedom to practice one's faith or belief without harming others, or to change it or not have one, according to one's own conscience.
- Equality so that our religious beliefs or lack of them doesn't put any of us at an advantage or a disadvantage.

These manifest itself in:

Separation of religion from state The separation of religion and state is the foundation of secularism. It ensures religious groups don't interfere in affairs of state, and the state doesn't interfere in religious affairs.

Secularism protects both believers and non-believers Secularism seeks to ensure and protect freedom of religious belief and practice for all citizens. Secularists want freedoms of thought and conscience to apply equally to all – believers and non-believers alike. They do not wish to curtail religious freedoms.

Religious Freedom Secularism seeks to defend the absolute freedom of religious and other belief, and protect the right to manifest religious belief insofar as it does not impinge on the rights and freedoms of others. Secularism ensures that the right of individuals to freedom of religion is always balanced by the right to be free from religion.

Secularism is about democracy and fairness In a secular democracy all citizens are equal before the law and parliament. No religious or political affiliation gives advantages or disadvantages and religious believers are citizens with the same rights and obligations as anyone else.

Equal access to public services all shares hospitals, schools, the police and the services of local authorities. It is essential that these public services are secular at the point of use, so no-one is disadvantaged or denied access on grounds of religious belief (or non-belief).

Secularism is not atheism is a lack of belief in gods. Secularism simply provides a framework for a democratic society. Atheists have an obvious interest in supporting secularism, but secularism itself does not seek to challenge the tenets of any particular religion or belief, neither does it seek to impose atheism on anyone.

Secularism is simply a framework for ensuring equality throughout society – in politics, education, the law and elsewhere – for believers and non-believers alike.

Secularism protects free speech and expression Religious people have the right to express their beliefs publicly but so do those who oppose or question those beliefs. Religious beliefs, ideas and organizations must not enjoy privileged protection from the right to freedom of expression. In a democracy, all ideas and beliefs must be open to discussion. Individuals have rights; ideas do not.

In the modern world, seven geographical types of development of secularization processes have been identified; the level of secularization is determined not only by the maturity of social space but also by the structure of geo space.

The **Latin type** includes some countries of Southern and Western Europe, most of the population of which confess Catholicism.

The countries of the **Anglo-Scandinavian type** are characterized by Protestant pluralism.

The **polarized type** combines countries and territories in which Protestants and Catholics form stable, influential and competing blocs.

The countries, in which the secularization processes were unable to seriously shake the influence of religion in society, because it is the institute of church that was resisting the political and

cultural infringement by neighboring states over centuries, refer to the type of religious infringement.

The **resettlement type** is characteristic for the countries whose population was being formed as a result of migration of various confessional (primarily Protestant) groups.

The **post-socialist type** includes the countries in which an active policy of not infrequently forced "political" secularization was pursued.

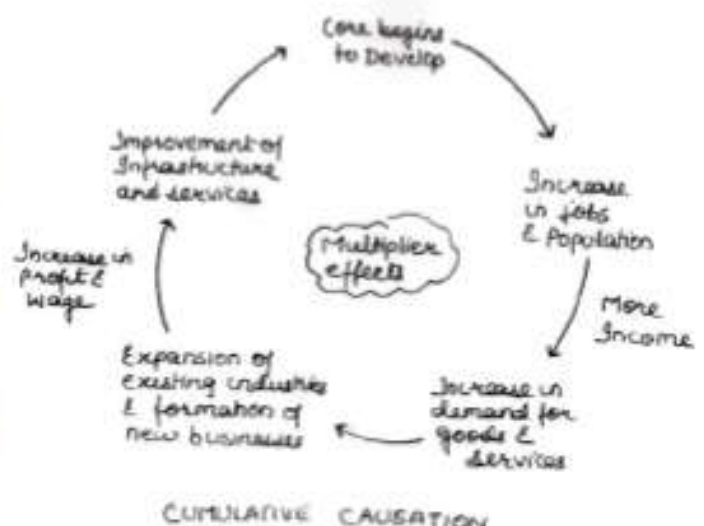
The **Confucians type** combines the states, most of the population of which was pursuing various religious-cultural traditions, with Confucianism predominating in general, and with a widespread occurrence of poly confessionalism. This geographical typology of secularization embraces the countries, the communities of which have gone through the stages of secular development.

The spatial boundedness of the secularization processes in the world is determined by the fact that secularization itself is the product primarily of the entire Christian European civilization.

Que. 1(b) What is cumulative causation and spatial interaction?

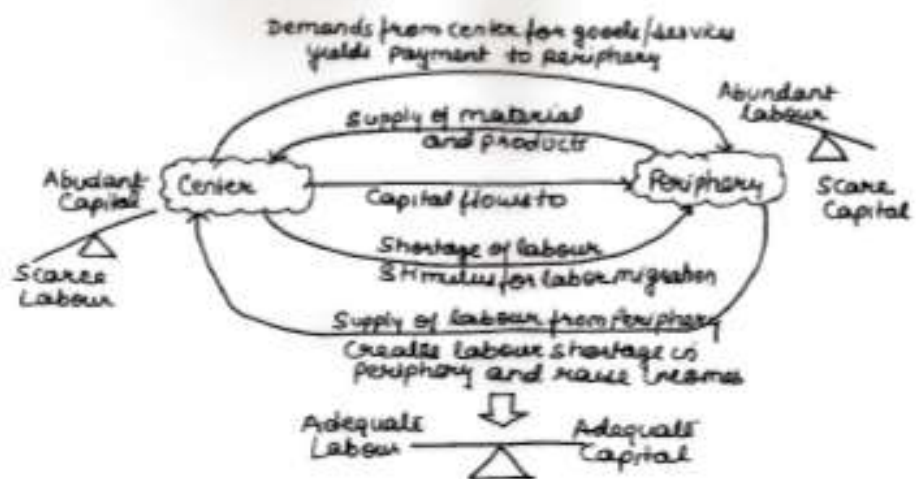
Ans. 1 (b) The theory of circular and cumulative causality To the development of this theory, significant contributions had G. Myrdal, R Prebisch, F. Hilgert and others. The initial hypothesis of the theoretical approach is that mobility represents a perturbing factor. Factors' mobility presents a limited in time utility, constituting a substitutive factor of the other factors without succeeding to compensate the marginal productivity differences emerged at regional level.

A good illustration of the theory results from the direction in which factors shift: shift of the labour force towards rich regions and nations triggers worsening the situation in the poor areas. The emigration source countries must sustain training and education expenditures of some generations of emigrants. This fact is partially valid also nowadays, the theory having a high degree of applicability.



The centre-periphery theory

This theory, proposed by John Friedmann and completed by other regional theoreticians (S. Holland, G. Myrdal, etc.) has at its basis several hypotheses. Thus, the relations existing between central and peripheral areas are considered as true engines of development at regional level. Also, the main effect of the relationship is represented by the emergence of decreasing performances from the central areas to the peripheral ones. In conclusion, the profit is less perceived in the peripheral area while the growth in the central area is determined by export. Labour force and capital leave the periphery and intend the (sometime very difficult) adjustment to the conditions of the central area.



In his 1957 publication, Myrdal had already noticed that development is undertaken in a highly unequal manner. This argument has a similarity with previously mentioned views by Boudeville and Hirschman, however Myrdal did not expect this disparity to be reduced in the long-run. Rather, it would be strengthened by a process of circular and cumulative causation. From the case study of the African-American population, he pointed out that once a particular centre in a region starts growing, the region gains its economic power through the process of cumulative causation, which is an expansive train of economic activities, and this region will continue its development further by absorbing resources of other regions. From this pessimistic point of view, the growth pole strategies (here the writer uses this name purely in terms of 1960s industrial-urban centre type growth pole) help the growth of already wealthy regions, but it has no effect or even unfavorable effects on the regional equality. In order to reduce such a political and economic gap, Myrdal asserted that development planning must focus on the improvement of education, transportation, and other means of communication in the depressed regions. In his view, growth poles are not a tool to help egalitarian policy; rather they are the cause of regional inequality which must be attacked by a proper development policy.

From the early 1960s, attention was given to the planned growth pole, and thus to pursuing a growth pole strategy. Firstly, as seen in Friedmann's work, there was some evidence that

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investment at a limited number of economic centres would provide a satisfactory condition for development. Secondly, there had been established Perroux's growth pole notion and a practical application of this notion into geographical space by Boudeville. Boudeville's and Hirschman's views are criticized since they conceived only urban-industrial growth pole strategies, and they conceived only a geographical space as its analytical framework

In the 1970s, the academic trend surrounding the growth pole strategies was completely changed. As mentioned in the introduction, most of the regional economists started criticising the growth pole strategies and governments turned their back on the growth pole strategies as a policy option of regional planning. This change was caused by the fact that a lot of regional policies known as "the growth pole strategies" resulted in unsatisfactory and sometimes unfavourable outcomes. In this context, some economists explained the mechanism of disparities "caused" by the growth poles.

Dependency had emerged as a challenging theory in development economics during the 1970s. There were two main arguments: one is related to unequal exchange, and the other is based upon the concept that the world economy is divided into a core of dominant nations and a periphery of dependent ones. The latter argued that all countries in the world have been forced to be involved in a world capitalist system since the sixteenth century, which benefits only the western developed capitalist countries.



SUBSCRIBE



Que. Explain the methods and principles of delimiting Maritime Zones.

Ans. Maritime delimitation is a very complex and multiform subject. The international community and the Courts, in spite of their endeavors, find it difficult to produce a general principle applicable to all maritime delimitation processes. The 1982 LOS Convention sets forth only the goal to achieve maritime delimitation, and says nothing about the principles and methods for the achievement of equitable result. Customary law, which plays an important role in the delimitation process, also establishes that delimitation must be in accordance with equitable principles, taking into account the relevant circumstances. Equitable principles do not lay down obligations, but simply clarifies the guidelines for achieving an equitable result in the delimitation and the relevant circumstances are relevant only for particular cases. At the same time, case law and especially State practice, supports the use of equidistance/relevant circumstances rule and shows that primacy must be accorded to the geographical factors in delimiting maritime boundaries because each case is unicum. A single rule or method may not be applicable in all circumstances, irrespective of geographical and other facts. A maritime boundary, to be durable, must be fair and equitable and take into account the special circumstances in the area relevant to delimitation. The primary rule for maritime delimitation accepted both by conventional law and customary law is that the delimitation must be effected by agreement. Maritime boundaries between States, to be secure and stable, have to be settled by agreement between them. The negotiation process between States is very important for the achievement of positive results. The subject of maritime boundary, like the subject of land boundary, is a sensitive one and should be handled carefully and with understanding of the opposite viewpoints. Despite serious and meaningful negotiations if difficulties and disputes arise, the parties may resort to the third-party settlement procedures.

Principles and methods of delimitation

1. Equidistance The 1958 Territorial Sea Convention defines equidistance as “the line every point of which is equidistant from the nearest points of the baselines from which the breadth of the territorial sea of each of the two States is measured. The emergence of the principle of distance gives pertinence in normal situations to the equitable method of the equidistance/median line. However, notwithstanding there cognition of the principle of distance as the basis of entitlement to both the EEZ and the CS within 200 nautical miles.

2. Equity and the equitable principle The notion of equity is at the heart of the delimitation of the CS and entered into the delimitation process with the 1945 proclamation of US President Truman, concerning the delimitation of the CS between the United States and adjacent States

3. Single maritime boundary Following the emergence of the doctrine of the EEZ, there has been an increasing trend among States to adopt, in the interest of simplicity, certainty and convenience, a single maritime boundary to divide their maritime zones beyond the territorial sea. In the case of adjacent coasts, a line drawn seaward from the coast will usually separate only

the territorial waters of the two States for the first twelve nautical miles. Beyond that, if States agree, the same may separate the two maritime zones between them.

4. Proportionality Some rules of international law leave judgment on the legality of an act to the consideration of the specific situation of the case, and offer only a general notion of the criteria for evaluation. One of these rules is the concept of proportionality. The concept of proportionality plays an important role in various domains of international law and the law of the sea, and in particular maritime delimitation. The concept of proportionality has been taken into account in every judgment relating to maritime delimitation.

5. Other methods The perpendicular line to the general direction of the coast is also one of the methods used for drawing the maritime boundary between adjacent coasts. This method was used by the ICJ in some cases and has also found its place in State practice. The use of the perpendicular line is more frequent in the case of adjacent States which present coasts that are more or less straight. A lateral delimitation based on a perpendicular line, however, will only lead to a mutually acceptable result when the coast at the point of termination of the land frontier is relatively straight and the general direction of the coastline rather easy to determine. For such delimitation, the locations of the baselines are important in determining the general direction.

6. Geographical circumstances

- **Configuration of coasts** Geographical circumstances, and especially coastal configuration, plays an important role in State practice as well.
- **Islands Rocks** which cannot sustain human habitation or economic life of their own shall have no exclusive economic zone or continental shelf. It is necessary to note that the present paper only addresses dependent islands, i.e. islands under sovereignty of one or the other States. The problem is fundamentally different in the case of island States. In such a situation, the delimitation process will be held between opposite States and whether it is a large continental State or a small independent island, in every case its Statehood gives it the same potential for generating maritime projection under the condition laid down by international law.

7. Non geographical circumstances

Geological and geomorphologic factors may constitute relevant circumstance in CS delimitation. These factors are closely related to the concept of natural prolongation, which played an important role in the 1969 North Sea case as the basis for the entitlement for CS. the other two factors are the geographical factors, such as costal configuration and “the element of a reasonable degree of proportionality.

Economic and social factors may play an important role in maritime negotiation process between States, but these factors are considered by the Court as largely irrelevant to delimitation due to the fact that equity does not operate in this case as distributive justice.

Conduct of the States In the absence of any maritime boundaries formally agreed between States, their conduct prior to the delimitation dispute may be a circumstance of considerable relevance.

With respect to the maritime delimitation process, the conduct of the States may indicate whether the State itself:

- has identified those considerations which any equitable solution must protect;
 - has demonstrated their attitudes towards what would be a fair or equitable balancing of their relevant considerations; and
 - has established a de facto boundary
- The interest of third States and security (political) consideration
- Maritime delimitation can not be carried out in a vacuum, cut off from the world around it and isolated from other delimitations already implemented, or still to be made. In the 1969 North Sea case, the Court recommended that the Federal Republic of Germany, the Netherlands and Denmark take account the effects, actual or prospective, of any other CS delimitations between adjacent States in the same area.

MODEL ANSWER TEST - 7

Que. 1 (a) "Tuan assumed comprehension of space as category of perception" explain

Ans. 1(a) The 1979 article "Space and Place: Humanistic Perspective" Tuan's approach, is not in strict opposition to some elements of the positivist school. The author does not reject a priori the positivist ambition of apprehending space abstractly, but gives it a different meaning. While the positivist school posits an objectively existing abstract space, Tuan considers abstraction as a result of a process of cognition and as a regular way of knowing space: The study of space, from the humanistic perspective, is thus the study of a people's spatial feelings and ideas in the stream of experience.

Space, argues Tuan, is not a single thing but can rather be approached as a multiplicity of mental constructions which all rely on the interaction between the human body and its environment. For his discussion of what space is and how to approach it, Tuan explores several themes:

Space and the body Tuan assumes the comprehension of space as a category of perception (Tuan discusses the relation between space and time on that matter, but it is not the core argument; let us simply remind that the author shows how linguistically the notions are not opposed but entangled), and proposes to push that conception to its limit by insisting of the fact that space perception is primarily a bodily function and, therefore, is bounded by the biology of human beings. This approach, he shows, allows an explanation of why the positivist school, which took geometrical and abstract space for granted, was failing at defining it properly. For Tuan there is a difference between geometrical space, which is a result of a cultural process of production, and original space:

In other words, space as a category of perception comes from the fact that humans are bodies which deal with stuff, but the enunciation of space as relations (primarily, of distance) is already the effect of a symbolic interpretation: there is no description of space available to humans which would be capable of accessing it as an "objective" dimension, space is always the result of a process of thinking and representation. This does not mean for the author to marginalize his biological discussion: the cultural production of space is differing, but similar, because of some biological determination.

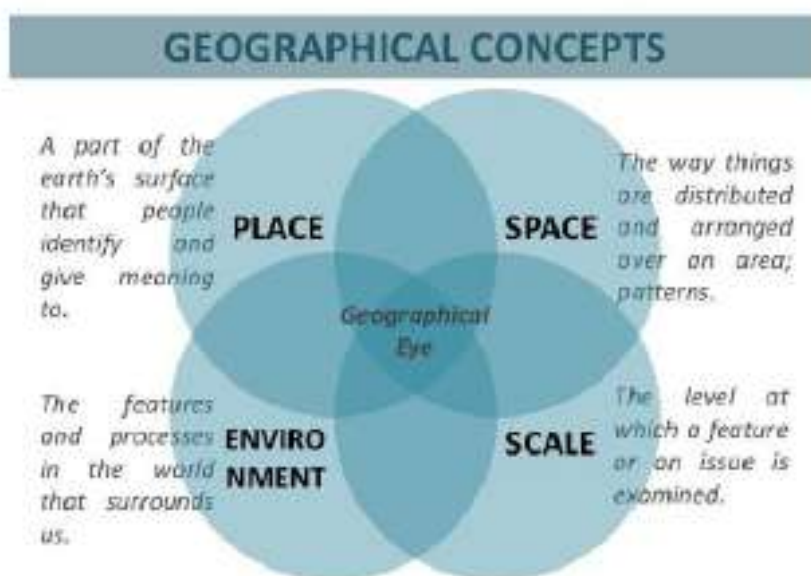
Space and the individual Here again the author takes an approach in terms of genealogy, and returns to his previous assertion that spatial experience is at first bodily, and then constructed upon: "Unlike the segmentation of time, nature itself doesn't seem to provide suitable units for the measurement of either distance or area," thus explaining that most units of identification in space or of space are derived either from the body or the common objects. The linguistic argument made Tuan on that point serves a different argument entirely, which is to show how much space corresponds to a centre of experience and, therefore, influences most ways of thinking or perceiving the world, from the most basic images but also in activity. These representations appear to be associated with specific shapes: work is associated with directed space (organized around a displacement and a system of directions) while recreational or sacred

endeavors appears more associated with non-directed space (a temple is often conceived as an isotropy, and a place of leisure as a place of staying).

Conversely, another argument made by the author in favour of a humanistic apprehension of space is the fact that as much as activities are imbued with spatial imagination, the apprehension of space is imbued with the activities that occur in it: "The window that is near seems very far once I have snuggled in bed. Distance shrinks and stretches in the course of the day and with the seasons as they affect my sense of well-being and adequacy." Once again this argument is attached to the author's decision to anchor the approach of space in its main dimension, as a perceptual and abstracted thing.

Space and the group Beyond the personal experience of space, the author adds another layer to his model, which includes the fact that humans generally interact with one another in space, defining group experiential space. Once again the author insists on the importance of the relation between activity, meaning, and sense of space. He takes the example of crowdedness, the feeling that "there are too many people." Crowdedness is, argues Tuan, a singular human phenomenon

Mythical spaces Mythical (or mythical-conceptual) space is neither linked to the high abstraction of positivist space, nor to the experiential spaces described by the author earlier. It "occupies a position between the space of sense perception and the space of pure cognition." It is the imaginary or symbolic dimension of space. This is the space studied by the anthropologists, which makes sense of a certain apprehension of the world, associates the ways of identifying and naming directions, of dividing the world in a – generally – anthropocentric manner (regardless of the fact that societies may be or not be anthropocentric).



Place The first critique of space is followed by a critique of the notion of place in geography. The notion, argues Tuan, does not strictly mean location, but goes beyond that. In the English language as in several others, place both carries a sense of location and social position. The author's question is at first, which one is the "main" meaning.

The school of regional geography encompassed the notion of region as an area with a specific "taste." This is not very far from the signification

of place meaning. A place has a "spirit," one would say, which makes it unique. Places can be attached to specific impressions or attempt to inspire awe or affection. This is due to the fact that

objects are symbolically charged. A raincoat, the example taken by the author, is just any raincoat until it becomes "this particular raincoat that I wear," the same phenomenon occurs with place. This investment of meaning and personality in place derives from the human ability to have a sense of place:

In other words, sense of place comes from habit and practice. It is the phenomenon which conducts a street to become from "one street", "one's street." It is associated to a form of knowledge and memory of place, as much as symbolic projection.

These conceptual discussions show how much the humanist critique had to bring to geography and the science of spaces: from an endeavor of abstraction, Tuan proposed a model which put at the centre of the argument the fact that every knowledge is constrained by the knower itself. Humanistic geography does not lose interest in mapping, but does not see it as an end anymore: it interrogates belonging, representations, imagination, symbols, as many elements as were not included in the spatial-analytic approach.

Que. 1(b) Define Central Business Districts & identify its characteristics.

Ans. 1 (b) In addition to the spatial arrangement of urban settlements over the landscape, the patterns of land use within cities are important aspects of urban geography. All settlements have an internal geography, and that of large multifunctional cities is extremely complex. Within a major metropolis is a large assortment of districts, zones, neighborhoods, parks and corridors that reflect the functional and social character of the city and the nature of changes through time. Some areas may be distinguished by stagnation, deterioration, or decay, while others are marked by renewal, new development, or growth. Each provides a distinctive cultural landscape.

The internal structure of cities, particularly those in the industrialized world, has been enormously altered during the twentieth century by the automobile. Individuals greatly increased their mobility as they acquired automobiles, and the growth in numbers of vehicles made necessary the improvement of streets and roads and eventually the construction of intricate highway networks and extensive parking facilities. Within the cities, attempts were made to keep up with the burgeoning number of automobiles by building a basic network of multilane, limited-access, high-speed freeways often elevated above street level. In addition, valuable space in downtown areas was taken up by parking facilities, including multilevel garages that had to be built to accommodate the daytime gathering of great numbers of vehicles.

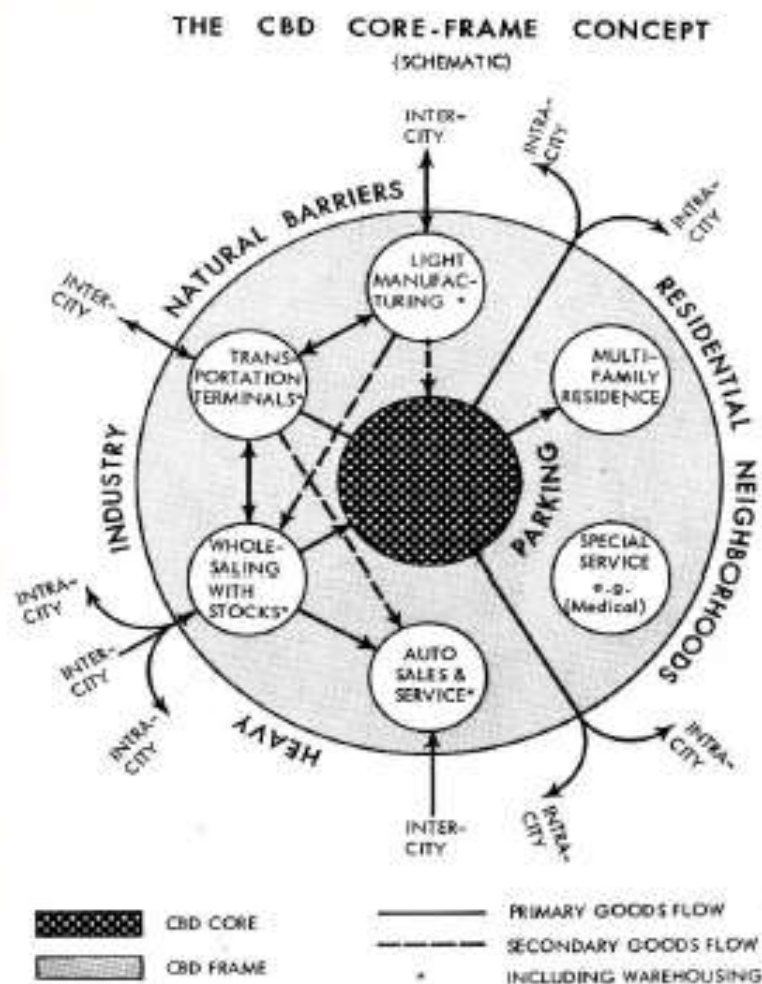
Perhaps the most important impact of the automobile on cities has been the growth of suburbs to the detriment of older districts. As they acquired the ability to commute to work in private cars over greater distances than ever before, urban people in large numbers began abandoning older residential areas in favor of the many developing suburbs on the margin of the city. Soon inner-city retail stores, offices, and industries followed, taking advantage of the decentralization that the new highway system allowed. The result has been a drastic and, in some ways, unfortunate rearrangement of urban populations and businesses.

The Central Business district

In economic terms, the most important functional area of all urban centers – small and large is the commercial core or central business district (CBD). The CBD usually is at or near the geographic center of the city or town, but that may not be true of settlements founded on a seacoast, the shore of a lake, or the banks of a river. Where the original commercial activity of urban centers was attracted to a navigable waterway, the CBD usually became established on the waterfront and remained in that location even in cases where the water transportation declined in relative importance or was totally interrupted at a later time. Once a community's largest and most expensive buildings are erected on a particular site, inertia comes into play. The CBD may expand in area, but it seldom is relocated to an entirely new site within a city or town. Individual stores or businesses may relocate, but the CBD tends to remain anchored to its original site because of the enormous expense required to move the entire district.

The desire of businesses to be accessible to the greatest number of people is the reason for their original concentration – and the reason for formation of the CBD – in the center of an urban place (or on the waterfront in cases where water transportation was a factor in accessibility). Optimum accessibility has always been of utmost importance in order for the CBD to maximize its number of customers, to obtain an adequate workforce, and to facilitate the arrival and shipment of goods. Over time, linkages of the CBD with increasingly distant parts of the city and even beyond have been strengthened by the building of streetcar lines, railroads, highways, subways, and mass transit systems. These ongoing measures to maximize the CBD's accessibility caused it to become the focus for the entire urban transportation network.

The CBD typically contains the most valuable land within a city. The high prices to buy and rent property are a consequence of competition among businesses, agencies, and firms to acquire the most accessible land on which to place their buildings. In large cities with limited space and many competitors for the available land, prices can be astronomical. This has motivated vertical



development such as the construction of multistory buildings, skyscrapers, subways, tunnels, and even underground shopping facilities as means of maximizing the use of scarce and expensive lots and blocks within the CBD. The value of urban land generally decreases with distance away from the CBD. However, it is not a steady decrease because land along the highways and major streets, particularly at intersections, is usually of higher value than other areas the same distance away from the CBD.

Despite the concentration of commercial buildings, much land in the CBD is used for other purposes. Some is taken up by the sidewalks, streets, and parking facilities necessary for the movement of people within, to, and from the CBD. In addition, however, there are malls, plazas, monuments, civic centers, museums, and even parks contained within the CBDs of many large cities. Most of these elements of the CBD are usually the results of formal programs implemented by cities to improve the attractiveness of their downtown areas. In small towns in the United States, buildings of the CBD often surround a public park or 'square'. The county courthouse is likely to occupy the center of the square and be the focal point of the CBD in towns and cities that serve as county seats.

Unlike cities in most other countries that have many apartment buildings in their CBDs, relatively few people reside in the downtown area of Western cities. The contrast between daytime and nighttime is astounding. Streets and sidewalks typically are jammed with shoppers, businesspeople, and other workers during the day, but nearly all of these individuals are commuters who are gone from the CBD at night. They flood into the downtown in the morning, if not by public transportation, then by car, which they commonly park in multilevel parking garages. They then rejoin the rush-hour traffic in the late afternoon to return to their homes in the suburbs and other outlying housing districts. This leaves the streets and sidewalks of the CBD virtually abandoned at night except around a few special facilities that offer entertainment, usually for tourists. Many people avoid the downtown at night because they consider the streets dangerous after dark. If they must shop at night, they visit suburban shopping centers or neighborhood stores. Abandonment of the urban core by residents who have been lured by the perceived safety, spaciousness, and attractiveness of the suburbs is now a decades-old trend that has proved nearly impossible to reverse. Furthermore, the accompanying migration of stores, offices, and industries to the suburbs has threatened the commercial viability of the CBD in many Western cities.



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