In the 21st Century: Cultural Geography of India

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ABSTRACT

The practice of cultural geography in India is already part of the broader field of human geography. Despite multidisciplinary approaches to the Indian classics, there are rarely hagiographic attempts to self-reflect internal social and cultural phenomena, as Wescott and others conclude. (2003). They also point out that most of the notable work in this field has been done by non-geographers and that geographers have not paid serious attention to the work of geographers for other purposes. This has had the effect of weakening the practice of cultural geography in India. Habitat, economic and traditional anthropological literatures still predominate in geographical publications. These studies include descriptions of tribes and their lives, language differences, and East-West discourse in the representation of cultures and peoples, including new topics such as cinema, the role of media, diaspora communities, religious landscapes, sacred geometry, symbolism, etc. Architecture, and cultural astronomy. The study of pilgrimages and sacred landscapes has also received recent attention, with a long tradition begun by Bhardwaj (1973). Recent additions to these topics include conservation and cultural heritage, always within the framework of an interdisciplinary approach.

KEYWORDS: Indian tradition, religious landscape, cultural heritage, cultural expression, human response

INTRODUCTION

Of course, there is interest in understanding the relationships between human responses and the landscape. The field has deep historical roots in Indian traditions, but bears a banner as 'cultural geography'. A product of early 20th century American geography. Cultural geographers use historical, archival, ecological, literary, travelogue, ethnographic, and related methods to explore localized patterns in religion, language, food, art, and customs. In such topics, the inequality and identity of the 'cultural landscape' has been a central concern of study. Cultural geographer. Recent debates suggest that geography as a discipline is pregnant, but to interpret the field's contradictory struggle to become a global field while at the same time undermining the voices and perspectives that make it global is 'troubling'. Furthermore, geography is also considered an area where "milk flows". The discipline can recognize global interconnectedness and create mutual responsibility across academic institutions. The new literature on cultural geography places greater emphasis on criticism of Western discourse, objective and non-objective contexts, and explicit exposure (Lorimer 2007). But in India it is still given importance over descriptive narratives and ethnographic interpretations. Or the multidimensionality and completeness of cultural geography is largely due to "understanding people and the places they occupy by analyzing cultural identities and landscapes". The first and most influential collection of essays/cultural geography. This effort was undertaken by Wagner

and Mikesell (1962) with .34 essays, 4 sections, and a beginning. Thirty-two years later, a second rereading (Foote, et al. 1994) took place. By adding a new work with a different approach from the second generation, we will expand our horizons. The third is a companion section containing 35 thematic reviews. Under seven themes (Duncan, et al. 2004). Similarly, the fourth "manual" was also of the same line (Anderson, et al. 2005). A fifth "reader" sought to bridge the gap between classical and modern contemporary writing, organized by subject (Tokes and Price 2008). Each of these readers leaves behind a collection of India's rich cultural heritage. The Western hegemonic powers (especially Britain, the United States and Britain) used India as a resource. It was a theory test, but it could not be considered a part of the curriculum. Unfortunately, more interest is shown in geopolitical issues mainly because of its marketing potential and financing support. At the turn of the 21st century, a well-established framework of cultural geography was established. The Berkeley School of Cultural Landscapes section, under the leadership of Carl Sauer, faced serious challenges. Threat. Mitchell highlighted the irrelevance of cultural geography and accepted the support of other young geographers who noted the flawed logic, lack of dynamics, landscape conceptualisation of cultural change, dominance of esoteric narratives and overall ignoring of the consequences of power relations. Mitchell (2003:2) further says, "Culture is not everything. In fact... culture should not be understood as anything, that is, 'culture' is not a thing, but a series of ongoing and contested social relations, which exert social significance and exist within and between social groups and places. Using Power" Mitchell exposes this culture as a journey into preconceived notions. Life always serves certain groups and individuals, so we need to understand its political goals; in his opinion, culture is both a component and a consequence of power relations. This may be taken as the normative framework of the New World, but not for them, the Old World like India has documented continuity and maintenance of age-old traditions, and new ones, including acceptance and overlay, have received surprising Has been done But we can also acknowledge that the practice of cultural geography is a harsh reality.

The confrontation with the "Indian spirit" in geological disputes is also an issue of self-assessment and reappraisal (Singh 2009b: 18–23). Presently it belongs to the Department of Cultural, Studies in India has given interaction and discussion on topics like fluidity and dynamism of tradition, lines of art, inter-cultural, physical issues, women power aspects in India, political legacy of Gandhi, humanitarian perspective and so on. Have paid more attention. The civilizing role of history and scientific discussion in post-independence India. There has been debate about Indian culture and "Native American" for many years. They differ in many ways, some more subtle than others. Acceptance of territorial and regional usage Geographic literacy is now common practice in the social sciences, but in cultural contexts, territorial awareness is a great tool (Delege and Hadley 2008b). Mobilize the metaphor of pregnancy and breastfeeding to meet the immediate challenges arising from British academic geography the postcolonial situation has particularly influenced geographers studying Indian culture influenced by foreign scholars (cf. Singh and Singh 2008). Map representation and mapping of cultural heritage features has recently received attention from NATMO. Aspects of the physical and cultural foundation of ancient India, religion and philosophy, Bhakti, etc. movements, social reform movements, art and culture, performing arts, and a brief introduction to each map (Nag 2007). In the field of map representation, Schwartzberg (1993) established a great line through cultural features and events

THE HUMAN RESPONSE

In ancient civilizations like India, maintaining continuity through tradition is important. Evaluation of words and their regional meanings is a great resource for understanding the complexity, including the

relationships between caste traditions and past developments. In other words, it can also be seen in relation to people's ideologies and philosophy of life. So that their traditions and resource utilization can be further developed. The caste system was adopted as one of the indicators of the formation of socio-cultural zones; the idea was developed by American geographer Joseph Schwartzberg in the late 1960s. The distribution and Kerstrank phenomenon have been studied by Indian geographers, except Singh critical to the case study of the Sarang plains. He studied the distributional context and ultimately challenged Marriott's interaction theory, proposing an alternative theory to the "resource control attribution theory" enlightened by caste ranking. Ownership of land resources was the basic criterion for classifying castes over time. It becomes a complex structure. Purity pollution and trade in religious rituals. Of course, the study of caste was not the first choice of cultural geographers, it has directly given rise to the problems of regional disparities and regional diversity inherent in the expression of cultures. Cultures report that tradition, diversity and tradition are compatible with environment and sensitivity, especially in the mountains where gender plays an important role in the division of labour. In ancient civilizations such as India, cultural responses to nature became moral norms. Sustainability and conservation go together for the protection of nature and humans. This belief system is called religion (Singh, Rana 2000a). In the middle ages, the plant world ruled over part of a built space or particular environment, such as the Mughal Gardens, and helped maintain an ecologically and aesthetically pleasing and healthy environment. Granary development. The surroundings of the fort and the relationship between water and architectural design created the space of the gardens differently (Wescott 2000a, ii). Subsequently, adaptation of natural streams and artificial watersheds. Adopted as a regional planning unit, especially within the framework of resource assessment and culture adaptability. Of course, environmental determinism faced serious challenges, but in remote areas, a cultural adaptation system facilitates the relationship with the natural environment. An island in the Brahmaputra River (Bhagabati 2004). An island in the Brahmaputra River opposite Majuli, a serious problem of human interference and threats where once the ecosystem and culture were perfectly preserved.

CULTURAL NOTIONS

Examining beauty, gender and painting in Tiruppur, South India, where woven textiles were exported with the aid of a networked fraternity of running-class and grounder caste owners, it is clearly cited that beauty Mobility rested on their "diligence." These self-made people pulled Gounder out of their agricultural fields to toil in capital, and skillfully engaged in painting an entire city for the worldwide financial system. Tiruppur demonstrates the importance of gender and geography in the globalization of capital as it affects the lives of humans walking in provincial India and elsewhere. Through such an assessment, hyperlinks have been established between the political financial system of development and post-colonial and cultural studies, evaluating globalization ethnographically and geographically. Pioneering work dealing with these elements provides a window into decentralized capitalism and thereby critiques macroeconomic portrayals of globalization by demonstrating how history, geography, gender, and painting work from communal sites of global production (Chari 2004). Dating in Bihar is problematic due to caste and land issues, which lead to hierarchy, dominance and energy dating. Beyond the latest, especially since the 1990s, the Mandal debate has given new dimensions to caste debates in India. Through mapping, the changing profile of pre-Mandal and post-Mandal debates on caste, character and politics in India created a polemic to develop new paradigms for the discourse of caste and to question the democratic and secular roles of caste. I went. Beauty and politics more powerful (Pankaj 2007). Studying social and cultural problems as the root cause of the current political crises in Nagaland, a study proposes that ethnography is an essential measure to

understand the current crisis, primarily to recognize the dynamics of language. Not only provides a strong foundation but also helps in language. Making plans in a multilingual U. S. Like India. It has been cited that conflicts in the organization of various Nagas have affected their separate identities, however, mass conversion to Christianity in Nagaland has united them together. With such spiritual solidarity, various unique sections of the Nagas can work in an expanded manner to achieve their social, political and monetary goals. The fusion of the West with modernity has been questioned by new critical interventions, the subject being "Westernism" and "Multiple Modernities". These themes are merged into one, looking at how Western ideas were used and adopted in the creation, expression, and development of Western inventions by Yukichi Fukuzawa, the "Westernizer" of Japan, and Rabindranath Tagore, the Indian poet and proponent of Spiritual Asia. Fukuzawa and Tagore developed a contrasting narrative of both Western and Asian stories. A unique philosophy of the nature of modern life. Women's empowerment issues related to socio-spatial inequality in India The regional and social context are good examples of contemporary cultural geography practice. A similar study on the lack of gender concerns in overcrowding in the rehabilitation of coal mines in India highlights the emergence of mining communities. A woman's journey of struggle and her emotional and intellectual reactions to patriarchal domination and coercion show considerable variation and similarity. In this case literature is a great source of such explanations of the socio-cultural development of women in all societies. They deal with childhood, old age and loneliness as well as adventurous comedy, irony and extremist ideology (Jain 2006). Hindi cinema offers a way to examine the evolution of geography and its relations to multi-sited, international Indian diaspora "home towns". Addressing the understanding of Bollywood visibility among the new diaspora in response to the political, economic and technological changes that have taken place in India, a paper documents these changes and the reworked relationship between the British Indian diaspora and their imagined "homeland". The relationship between territory, place and identity. Additionally, it looks at how deeply a woman's body is interacting with these changes. An overview of South Asian Sufi traditions highlights some new research perspectives on the troubling convergence between texts, regions, and transcendental elements of Sufism (Green 2004). Discussing issues of religious daily life for Southern Muslims in Asia, "Islam cannot be understood from the writings of theologians alone, as it is a formal, uniform, and rigid system of beliefs and practices. Popular Islam or Islam The practice is carried out by millions of Muslims in South Asia, empirically validated and dynamic adjustment and adjustment processes and conflicts with other religions to which it is related.

CULTURAL MANIFESTATION

The social element of guests and travelers also has a spatial aspect, including place and innocent social conventions (Brinkman 2002). The definitive review of the different parts of the spatial relationship in planning a rigorous visualization of the paintings of Banaras and the neighborhood is an interdisciplinary methodology and the combined courage to pursue a social and rigorous map book. Contextual analysis of washermen in Banaras in this setting has helped in promoting social cover room development. The practice of stone love and memorial service in the Nilgiris is a depiction of a scene and a strict relation to it as a spatial object. Liking (Jebadhas, et al. 2000). Part of spatiality is also breaking down into specific elements such as socio-natural setting and house type (March 2004). A mysterious universe of the heavenly realm and its spatial rendering on earth is depicted with a mix of visual images, original tone and opening, Example of Banaras: The main objective of space science has been to discover sacred places and create divine images of social space science. The use of GPS in this test and its resulting direction and

arrangement provide important insights into cosmic translation. The understanding of a sacred area of Vindhyachal as a depiction of Sri Yantra is a model where two series of triangles (male and female) form a heavenly form hexagon. A record of social change as if it was an incident in Haryana (Chamar 2002). The Shivalik landscape, similar to an Indian city, is acknowledged as an 'open system' of social and social cooperation. The shape of the natural framework must also be considered (Grover 2004a and b). Strong belief structures characterize a place where status plays an important role in the functioning of society; In the case of Varanasi, travelability makes it one of a kind (Geisler and Pancher 2000). Investigations from Gujarat (Koli in Kheda and Wankar in Baroda region), West Bengal (for example, Lodha), and Tiruvannamalai show a bias towards stricter limits when looking at local area use and movement (Gidwani and Sivaramakrishnan 2003). A comparative provincial example of lifestyle, environment and economy is also seen in the Nilgiri Hills (Hon 2004). The Nilgiri slopes are also set aside for the tradition of honoring spirit stones, the historical background of which goes back to the earliest stages of settlement (Hon, et al 2000). The ancestral areas are reserved by their animist religion, close nature affiliation, which influences low educational status and proficiency as in the example of North-East. India (Sharma 2004). The issue of orientation and old-style music keeps its fondness for marginal advancement in South India, for the most part, the way traditional music has been protected and degraded under provincial rule (Weidman 2003). The impact of the travel industry and modernization is responsible for this natural change and exhaustion of the grandeur, for example in the Kullu Valley of Himachal Pradesh (Parajwadi 2001). Tibetan outcasts who have settled in India's rugged regions have expressed their practices in harmony with their natural setting, while also pursuing methods of socio-social change. During time spent on journeys of natural change and endurance, societies learn about common resources and routine threats (Gardner 2002). This cycle journey of women through the rugged terrain of Kullu has been considered a manageable and realistic depiction of cultural consciousness. The Bishnoi community follows general safety practices such as strict rehearsals. The wide provincial contrasts in food trends are another example of such custom. A play on TV plays an important role in bringing about social change in rural areas (Johnson 2000). There is a professed encouragement of religion in international affairs and regional character (Racine 2002), and for a more intense encounter with nature through travel (Singh 2008a). Through the endurance of a quite old social practice, a new cognition has been generated, which will likewise carry forward the helpful legacy of the travel industry. On a comparative basis, evaluation and examination of heritage properties along the lines of ecotourism (Rana 2003) and conduct planning are fundamental. The riverfront is considered a heritage in the case of Varanasi nominated in UNESCO Rundown (Singh, et al. 2001). On the lines of 'building rooms' propounded by Henri Lefebvre, a useful test for their use has been the three clusters of ownership, development and addressing, taking the example of Varanasi (Tiwari 2009). Scenic conservation and watershed management are different measures that help save symbolic historical sites like the Taj and some citadels and nurseries in western India.

CULTURAL JOURNEY

The journeys began to be investigated in the 1970s by geographer Surinder Bhardwaj, through his pioneering work on Hindu Spots of Journeys (1973). (Sacred undertaking) is not as well-known as Indology where the existential component has also been accepted only recently, or anthropology. However, recently it has started getting attention in geology also. Hindu travel destinations are essential social images, and have been the focal point of all in travel. Through Hindu social history. Hindu pilgrimages are centers of power – either to reach eternal freedom of salvation from this world or to attain

wealth and the ease of carrying on with one's current life. Similarly, as with any social practice, travel is both a window and a mirror, highlighting and reflecting the influences these powers in the lives of individuals. The journey to such spiritual magnetic nexus is an outflow of wealth and diversity of life and culture within India and elsewhere hindus are inhabited on this planet. The use of imaginary cover of travel cantered in the light of topography has really attracted individuals as well the strict scrutiny, particularly of Victor Turner's creation, emphasizes the regional setting and the conflicts that arise. Investigating the beginning and development, and the work of various active experts during the time spent creating the local goddess, 'Mari Mata' shows that the area merges in this period goodwill also through regionalism, expanding the pace of lovers and guests and their attendant supporting functionaries. The prevalence is reduced to one area like the sacred place of the goddess at Kamchha. The journey focuses on incorporating 'text' as a method of seeing understanding the past and the 'setting' is to see what is going on key areas of strength, picture forgetting about love that looks basic yet has complex, fluid and challenged the nature of legalism and their normative and social bases. Five papers in a new treasury deal with these topics. Double projection of 'picture' topics like diversity and differentiation, universality and transparency, complexity and centrality, features and ambiguity etc. are covered. Investigation shows the idea of 'transcending strict boundaries' from territory to generality and back the other way. A meeting on 'Sacred Places and Sacred Life' in June 1998 the story in 'Asian Strict Customs' was conducted in Canada, and the procedures were later distributed, uniting studies from various countries, including India, which investigated it. Old style and ancient times. Of the twelve articles in the procedures, seven are in agreement with India. These writings present a record of the 'convergence of holiness' 'History, Sacred Places and Local Area Development in Braj', 'Partisan Competition from the Sacred Places of Earth and Visionary Exploration in Assam and Orissa', 'Sacred Dwaraka city as an extension of the divine body', 'The interrelationship of place, space and historical interaction', 'Government issues at work and mainstream concerns' support for heavenly space', and 'Controversial hypotheses about the starting points of the Naklamaki religion'. Out and Out these papers examine Pavitra's work place in making any particular adjacent strict character. From an insider and experiential perspective, Karan's (2004) latest book handles the basic issues, nuances as well the proximate conditions of advancement, climate, and social conflict facing most regions using the non-Western world in a diverse and multidisciplinary modus operandi. In a way, the book presents a dream of understanding 'Asian'.

LANDSCAPE, CULTURAL HERITAGE

The visual can be read as some such investigation of language, text, image of social properties, model structures and, even more, the relationship. The point between nature, culture and artificial climate. The edge of the model considers the general, spatial and configurational features of the scene in India. Shown with models of Braj, Pavagadh, city plans and travel focus and noted that the visual images convey all that the culture holds dear and is deeply alien. Feelings felt – of security, connection and connection with the heavenly. It is also being seen that as Indian culture is becoming modern and the mainstream thinking is also becoming modern. Accepted in the working environment, the open field replaces legalism-appointed tasks. Within the period from the twelfth to the fourteenth century years, a particularly imaginative period in the Gujarat region, Islamic influence has been tremendous, although obviously not radically evident. Biased classification. In fact, the customs of the neighborhood shaped it, there are 'networks' as exemplified in Arabic, Persian and Sanskrit engravings centered by Patel (2004) at Bhadreshwar, depicted in the Maru-Gurjara style, whose cavernous center formed an essential part of Western India of the Middle

Ages wake up to the networks and their creative legacy. A famous journey, using contextual investigation of the sacred complex of Tirumala-Tirupati. Focusing on South India, a paper examines the causal relationships between different elements shaping climate in a traveling community, and observes that it. In traditional travel, ecological impacts are represented through irregularity and are restricted over long periods and space. It is argued that there has been a tremendous change in the scale, recurrence and character of such appearances in recent years contemplate new tensions in the climate of sacred places.

THE HOLY CITY & SYMBOL OF INDIAN CULTURE

The exploration of Banaras/Varanasi has been exceptionally famous for exploring the tourist's insights and travels in different environments similar to the pictures. The logical approach to time, and the experiential construct. For the first time in the entire existence of geology, an attempt has been made to establish an efficient supernatural and social assistance of Banaras locale where a sacred path was outlined for the pioneers through planning, illustration, imagination, serious vacationers. Thought of as the city of Shiva and mentioned in mythology, Varanasi is explicitly addressed in the custom of lithographs depicting this city. Since ancient times, this city has been the exploration site of Banaras/Varanasi has been very famous for exploring trips to various places, the guests' insights and portraits, the rational approach to time and the experiential creation alike. An attempt for the first time in the entire existence of geology of Banaras district is designed to establish an excellent supernatural and social aid where an outline has been prepared through planning, illustration, imagination, and a sacred path for explorers and serious holidaymakers. Varanasi, thought of as the city of Shiva and mentioned in mythology, is specifically addressed a tradition of lithographs depicting this city. In the ancient past, the city attracted people from different corners of India, which led to the advancement in classification violation of heritage, but for the last twenty years they have been grappling with the problem of illegal violation and, moreover, weakening. Mahamaya Sanctuary is representative of such a social image which is also a subject of danger (Dwivedi 2005). Review of sailors and their work in the evolution of life. The riverfront is a 'lifeworld' in itself and is considered an extraordinary element (2005, 2009). The banks of Ganga in Varanasi is a holy place in itself a new faith landscape emerged and was continuously inspired by the ceremonies held there (Singh 2007a). Function of reliability and social support during the eighteenth and nineteenth centuries have been a new flood of renewing the city's austere landscape and associated creative development.

CONCLUSION

In a country with such rich cultural traditions and ancient civilizations, cultural geography has fields, subjects and objects of serious and wide-ranging research. Functions of Geography, an Interdisciplinary Approach The study of cultural geography has developed in many directions. The geography is strong and rich. India's message for peace, world order, reinterpretation of ancient texts and their relevance today, connection with the diaspora, Indian roots, etc. have not yet been taken seriously. Geography, like other social sciences, is in a state of change, Geography matters because it affects human life and the natural environment and acts as a force in it. Creation of landscape. With increasing pace of critical investigation of the binding and separating relationships, the interrelationships and interactions among the diversities, peculiarities and peculiarities and characteristics of cultural landscapes. A new framework through re-examining and re-evaluating the paths of post-structuralism, post-modernism, post-traditionalism and post-colonialism. The cultural geography of India has begun its turn, which is very close to humanism. To broaden the horizons of cultural geography in India, the way has been paved for turning geography towards

interdisciplinary (Singh 2015f). The interconnectedness of Hinduism and globalization has also attracted attention (Singh and Akter 2015). The study of cultural geography of India will consider these issues in the coming future. We have to realize and manifest the changing state of mind and mass awakening to make our culture harmonious, peaceful and happy; remember that the main concern of geographical practice is to create happy places and spiritual landscapes.

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