



Peer-Reviewed, International,
Academic Research Journal



Citation

Wong, M. (2021). Enduring Relevance of Geographical Theories in Shaping Human Experiences, International Relations, and Global Affairs. *Social Science Chronicle*, Vol. 1, Issue - 1, pp. 1-19.

Digital Object Identifier (DOI)

<https://doi.org/10.56106/ssc.2021.004>

Received - February 27, 2021

Accepted - May 21, 2021

Published - May 28, 2021

Web-Link

All the contents of this peer reviewed article as well as author details are available at <http://socialsciencechronicle.com/article-ssc-2021-004>

Copyright

The copyright of this article is reserved with the author/s.
© 2021, Meichi Wong.

This publication is distributed under the terms of Creative Commons Attribution, Non-Commercial, Share Alike 4.0 International License. It permits unrestricted copying and redistribution of this publication in any medium or format.



RESEARCH ARTICLE

Enduring Relevance of Geographical Theories in Shaping Human Experiences, International Relations, and Global Affairs

Meichi Wong^{1*}

¹ University of Eastern Finland, Kuopio, Finland.

* Corresponding Author

Abstract

This research paper embarks on a comprehensive exploration of prominent geographical theories, unravelling their depth and relevance in our contemporary world. From the historical foundations of Environmental Determinism and Possibilism to the nuanced perspectives of Cultural Landscape Theory, Spatial Interaction Theory, Central Place Theory, Time-Space Compression Theory, and Humanistic Geography, this research examines how geography shapes the human experience and influences the complexities of international relations. Environmental Determinism, despite its deterministic nature, has left an enduring legacy in our understanding of the profound impact of climate, terrain, and resources on human societies. In contrast, Possibilism challenges environmental determinism by emphasizing human adaptability and agency in shaping their surroundings, a perspective deeply relevant in discussions of sustainable development, urban planning, and resource conservation. Cultural Landscape Theory, championed by Carl Sauer, highlights the reciprocal relationship between human culture and the physical environment. As cities expand and cultural preservation becomes paramount, this theory informs decisions regarding heritage preservation and the design of sustainable urban spaces. Spatial Interaction Theory focuses on the movement of people, goods, and information across geographical space. It continues to offer insights into the complexities of contemporary trade, migration, and communication networks, crucial in a globalized world. Walter Christaller's Central Place Theory, explaining the distribution and hierarchy of cities and towns based on economic principles, is instrumental in urban planning and regional development. David Harvey's Time-Space Compression Theory, intertwined with globalization, elucidates the transformative effects of technology and transportation on our perception of space and time. These geographical theories transcend their historical roots, shaping contemporary research, policy, and practice. They emphasize that geography is not a passive backdrop but an active and dynamic force in the human experience, offering essential perspectives for navigating the complex and interconnected world of today and tomorrow.

Keywords

Central Place Theory, Cultural Landscape Theory, Environmental Determinism, Geographical Theories, Human-Environment Relationship, Humanistic Geography, Political Ecology, Possibilism, Spatial Interaction Theory, Time-Space Compression Theory.

1. Introduction

The intricate relationship between humans and the environment, their interplay with space and place, and the profound impact of these connections on global politics, culture, and societies have been the subject of extensive academic exploration. Over the centuries, these themes have spurred the development of various geographical theories and approaches that have

enriched our understanding of the world's complex dynamics (Cocchiarella, 2010; Ross, 2012; Tabakci, 2018; Timmerman & Cohen, 2016a, 2019). From Environmental Determinism and Possibilism to Cultural Landscape Theory, Spatial Interaction Theory, Central Place Theory, Time-Space Compression Theory, Humanistic Geography, and Political Ecology, each theory represents a unique facet of the multifaceted field of geography. This research paper embarks on an exploration of these prominent geographical theories, unveiling the depth and breadth of their contributions to our understanding of the world. While each theory represents a distinct approach, they all converge on a fundamental principle: the dynamic interrelationship between humans and their environments. These theories collectively reveal the diverse ways in which geography shapes the human experience, both individually and collectively. They underscore that geography is not a passive backdrop but an active force that influences human behaviour, development, and the complexities of international relations (Adger, Benjaminsen, Brown, & Svarstad, 2001; Cohen & Timmerman, 2020; Galvan, 2020).

The journey begins with Environmental Determinism, a theory that posited the deterministic influence of the physical environment on human societies. While largely discredited for its rigidity and deterministic nature, it played a pivotal role in the history of geography and set the stage for subsequent paradigms. Then, we delve into Possibilism, a contrasting theory that challenges the determinism of the environment and underscores human adaptability and agency in shaping their surroundings. This theory asserts that human culture and development are influenced but not strictly determined by the physical environment. Next, we turn our gaze to Cultural Landscape Theory, a framework developed by Carl Sauer, which emphasizes the role of human culture in shaping the physical environment. It examines how human activities, such as agriculture and urban development, have influenced the landscapes we inhabit. Then, we venture into Spatial Interaction Theory, which concentrates on the movement of people, goods, and information across geographical space. This theory helps explain patterns of trade, migration, and communication. Walter Christaller's Central Place Theory unfolds the distribution and hierarchy of cities and towns based on economic principles, illuminating how individuals choose where to establish settlements and access services.

David Harvey's Time-Space Compression Theory is our next destination, exploring how advances in technology and transportation have compressed perceived distances between places, closely linked to the concept of globalization. Finally, Humanistic Geography takes center stage, an approach that emphasizes the human experience of places and landscapes. It focuses on how people perceive, interpret, and emotionally connect with their surroundings. Each theory represents a distinct chapter in the history of geography, a chapter that continues to influence contemporary research, policy, and practice in various domains, from urban planning to environmental conservation and international relations. Our exploration culminates with an in-depth analysis of Political Ecology, an interdisciplinary approach that underscores the profound influence of geographical factors on international politics and global affairs. This theory recognizes the inherent link between geography and the behaviour of nation-states, as well as the spatial distribution of resources, and territorial disputes that shape world

events. This research paper aims to shed light on the enduring relevance of these geographical theories. While some have evolved or been discredited, the foundational principles they introduce remain fundamental to our understanding of the world. The paper also underscores their application in various fields beyond geography, such as urban planning, heritage preservation, international relations, and diplomacy. Ultimately, this exploration illustrates how geography, in all its complexity, continues to be a vital lens through which we perceive and comprehend the world's intricacies.

2. Environmental Determinism: Historical Significance and Contemporary Critiques in Geographical Thought

Environmental Determinism, a theory that has traversed the annals of geographical thought, posits that the physical environment, characterized by elements such as climate, terrain, and available resources, wields an influential and deterministic force over the cultural, behavioural, and developmental trajectories of societies. At the core of environmental determinism is the belief that the natural surroundings, their inherent attributes, and their ever-unfolding dynamics serve as the defining parameters within which human societies operate. This theory, despite its historical significance, has encountered vehement critique, rendering it obsolete in contemporary geographical discourse (Daniels, 2014; Graham, 2019; McNair, 2005; Rönnedal, 2014). Nevertheless, a comprehensive understanding of the theory demands an exploration of its origins, the rationale behind its emergence, its various manifestations throughout history, and the reasons for its eventual discrediting. The origins of Environmental Determinism can be traced back to the intellectual milieu of the late 19th and early 20th centuries, when the study of geography was in its formative stages.

The notion that the environment exerts a fundamental influence over human societies can be discerned in the works of several notable figures, including Friedrich Ratzel and Ellsworth Huntington. Ratzel, a German geographer, expounded upon the concept of "Lebensraum" or living space, which highlighted the interplay between societies and their ecological surroundings. His ideas influenced geopolitical thought and the policies of expansionist regimes. On the other side of the Atlantic, Ellsworth Huntington, an American geographer, proposed a climatic determinism that suggested climate was a primary determinant of human behaviour and civilization. These early proponents of environmental determinism laid the groundwork for the theory's emergence as a distinct paradigm within the field of geography. The rationale underpinning environmental determinism derives from the apparent interconnectedness of human societies and their physical surroundings (Benessaiah, 2015; Dastafshan & Karimi, 2014; Martinez-Alier et al., 2014; Whitaker, 2006).

Proponents of this theory argued that natural elements such as climate, topography, and available resources had an inextricable and inexorable influence on human societies. Climate, for instance, was believed to shape the physical and psychological attributes of a population, affecting everything from skin colour to temperament. The concept of environmental possibilism, which developed in response to this determinism, posited that while the environment sets certain constraints,

human ingenuity can overcome these restrictions to an extent (Ghose, 2004; McGuire, 2004; U. Myga-Piątek, 2008; K. G. Turner, Odgaard, Bocher, Dalgaard, & Svenning, 2014). However, environmental determinism was steadfast in asserting that geographical conditions played a primary role in shaping the fate of societies. Throughout history, Environmental Determinism manifested itself in various forms and had tangible effects on policy, society, and exploration. Colonial powers leveraged this theory to justify their imperial ambitions, asserting that they were bringing enlightenment and civilization to supposedly lesser-developed regions. The inherent belief in the superiority of certain societies due to their environmental advantages led to the concept of “civilization centers” and “savagery peripheries.”

In the colonial narrative, regions with temperate climates and fertile land were considered the cradles of civilization, while regions with harsh environments were deemed savage and in need of external intervention. This, in turn, perpetuated the subjugation and exploitation of indigenous populations. Furthermore, the exploration of the natural world was also coloured by environmental determinism. Expeditions to uncharted territories were frequently accompanied by geographers who sought to validate the theory by documenting the supposed effects of environment on the behaviour and characteristics of indigenous populations (Johnson & Johnson, 2013; Peterson, 2003; Rast, 2009; Давыдова & Ахверданев, 2017). This endeavour, often underpinned by ethnocentrism, sought to establish a causal link between the environment and human attributes. Despite its historical prominence and the influence it wielded, Environmental Determinism encountered vehement criticism and eventual obsolescence within the domain of modern geography. One of the primary criticisms directed against this theory revolved around its deterministic nature. The assertion that the environment possessed the power to unilaterally determine the course of human societies was deemed overly simplistic and reductionist. Critics argued that this perspective failed to account for the myriad complexities that shape human culture and behaviour, including social, economic, political, and technological factors. It became evident that human societies displayed a remarkable capacity for adaptation and change, often transcending the limitations imposed by their natural surroundings (Gautier & Hautdidier, 2015; Massé et al., 2020; Monstadt, 2009; Plumwood, 2006).

Additionally, critics highlighted the moral and ethical concerns arising from environmental determinism, as it was often wielded to justify imperialistic and discriminatory practices. The advent of new geographical paradigms, such as cultural geography, humanistic geography, and behavioural geography, brought about a more nuanced and comprehensive understanding of the interplay between environment and society. These paradigms acknowledged the significance of culture, agency, and socio-political dynamics in shaping geographical outcomes. Cultural geography, in particular, examined how societies imbued their environments with meaning and how the physical landscape served as a canvas for the expression of cultural identity. Furthermore, as the field of geography evolved, an interdisciplinary approach emerged, drawing on insights from anthropology, sociology, and environmental science. This holistic perspective recognized the complex and multifaceted relationship between humans and their environment (Bryant & Goodman, 2004; Moore, 2017; Niewiadomski, 2020; Sheridan, 2001). Rather than relegating the environment

to a deterministic role, this approach examined the reciprocal influences and feedback loops that characterize the human-environment relationship.

Environmental Determinism, a theory that posits the deterministic influence of the physical environment on human societies, holds a notable place in the history of geographical thought. While it has historical significance and played a role in shaping the discipline, it has been largely discredited in contemporary geography due to its deterministic nature and its ethical implications. The theory's origins can be traced to the late 19th and early 20th centuries, and it found expression in the works of key figures like Friedrich Ratzel and Ellsworth Huntington. The rationale behind environmental determinism was rooted in the belief in the formative power of the environment on human attributes, behaviour, and culture. Throughout history, environmental determinism had far-reaching consequences, influencing policies, exploration, and colonial narratives (Timothy Forsyth, 2004; Kim, 2005; O'Reilly, 2020; Padoa-Schioppa, Baietto, Massa, & Bottoni, 2005). However, it encountered criticism, primarily for its deterministic and reductionist nature, and was eventually superseded by more nuanced and interdisciplinary paradigms that recognized the complex interplay between humans and their environment. In contemporary geography, the field has moved beyond simplistic deterministic models to embrace a more holistic and multifaceted understanding of the dynamic relationship between society and the environment, which encompasses culture, agency, and socio-political dynamics.

3. Possibilism: Embracing Human Agency in the Geographic Landscape

Possibilism, as a pivotal concept in geographical thought, represents a paradigmatic shift away from the deterministic confines of environmental determinism. It asserts that human culture and development are not inextricably bound to the deterministic dictates of the physical environment but rather are influenced by it, and more crucially, humans possess the capacity to adapt and, if necessary, modify their environment to better align with their needs and aspirations (Degraft-Hanson, 2005; U. Myga-Piątek, 2013; U. Z. Myga-Piątek, 2011; Nowicka, 2018). This theory, born out of a reaction against the rigidity of environmental determinism, embraces the notion of human agency, creativity, and adaptability in the face of geographic constraints. The elucidation of possibilism necessitates an exploration of its historical emergence, its core tenets, and its enduring implications in contemporary geographical discourse.

Possibilism first emerged as a counterpoint to environmental determinism, a prevailing theory that posited an absolute and deterministic relationship between the physical environment and the course of human societies. During the late 19th and early 20th centuries, the proponents of environmental determinism, such as Friedrich Ratzel and Ellsworth Huntington, argued that geography was the arbiter of human development and that environmental conditions predetermined the nature and character of human societies. However, as this deterministic perspective became increasingly constricting and reductionist, a need arose to reconceptualize the relationship between humans and their surroundings (Escobar, 2006; Judkins, Smith, & Keys, 2008; Rubenstein & Healy, 2014; Silver, 2015). The

theoretical foundation of possibilism rests on the premise that while the physical environment does exert a certain influence over human societies, it is not the sole, all-encompassing determinant of cultural, behavioural, and developmental patterns. Possibilism asserts that humans are not passive subjects of geographic circumstances but active agents who possess the capacity to adapt and, at times, transform their environment to suit their needs. This shift in perspective is pivotal, as it liberates human societies from the deterministic shackles of environmental constraints and grants them the power to transcend their geographic circumstances. One of the fundamental principles of possibilism is that humans have the capacity to adapt to a wide range of environmental conditions (Adiwibowo, 2005; de Medeiros, Ramos, Soldati, & Albuquerque, 2015; Pile, 2010; Salleh, 2009).

This adaptability is rooted in human ingenuity, technology, and the ability to develop innovative strategies to overcome challenges posed by their environment. For instance, in regions with harsh climates or challenging topography, humans have shown the capacity to develop technologies, such as irrigation systems or architectural innovations, that enable them to thrive in otherwise inhospitable conditions. This adaptability extends to various aspects of life, from agriculture to settlement patterns, and it underscores the dynamic interplay between humans and their environment. Furthermore, possibilism emphasizes the concept of cultural landscape, a term popularized by Carl Sauer. The cultural landscape refers to the tangible and intangible imprint of human culture on the physical environment. It acknowledges that humans transform and imbue the landscape with cultural meaning, thereby shaping the environment to align with their values, practices, and aspirations. The development of cultural landscapes serves as a testament to human creativity and adaptability, as societies mould their surroundings to reflect their unique cultural identities. An essential aspect of possibilism is its acknowledgment of the role of technology and innovation in shaping human-environment interactions.

Technological advancements have expanded the range of possibilities available to human societies. From the development of efficient agricultural practices to the creation of climate-controlled environments, technology enables humans to transcend the limitations of their geographic circumstances. In this context, the role of human agency becomes apparent, as individuals and communities actively seek solutions and innovate in response to the challenges posed by their environment (Hardin, 2009; Johnston, 2016; Livingstone, 2011; Meyer, Guss, Meyer, & Guss, 2017). The concept of possibilism carries significant implications for contemporary geographical discourse and our understanding of the complex relationship between humans and their environment. In a world characterized by environmental challenges and global interconnectivity, the idea that humans possess the capacity to adapt and transform their environment takes on added significance. Climate change, for example, necessitates innovative solutions that mitigate its effects and reduce its impact on societies. Possibilism reminds us that the limits of adaptation and innovation are not predetermined by the environment but are subject to human agency and ingenuity (Dorn, 2009; Gomeseria, 2018; Loftus, 2012; Tatham, 2015). Furthermore, the acknowledgment of possibilism underscores the importance of sustainable practices and responsible environmental management. In the face of environmental degradation, it is imperative that human

societies exercise their adaptive capacities to mitigate and rectify the damage caused by human activities. The concept of possibilism encourages us to explore and implement creative solutions to environmental challenges, from renewable energy technologies to sustainable agricultural practices. Possibilism represents a crucial departure from the deterministic paradigm of environmental determinism.

It posits that while the physical environment exerts an influence on human culture and development, it does not rigidly determine these aspects of human society. Instead, humans possess the capacity to adapt and, when necessary, modify their environment to suit their needs and aspirations. The emergence of possibilism as a counterpoint to environmental determinism marked a significant turning point in geographical thought, emphasizing human agency, creativity, and adaptability in the face of geographic constraints. At its core, possibilism underscores the human capacity for adaptability, innovation, and the transformation of the cultural landscape. It highlights the role of technology and human agency in shaping the relationship between humans and their environment (Bondi, 2016; Bruns, 2015; D. Rocheleau, Thomas-Slayter, & Wangari, 2013a; P. J. Taylor, Hoyler, & Verbrugge, 2010). In the contemporary context, possibilism carries profound implications for addressing environmental challenges and promoting sustainability. It reminds us that the limits of adaptation and innovation are not predetermined by the environment but are subject to human ingenuity and collective effort. In a world marked by environmental uncertainties and complexities, the concept of possibilism remains a vital framework for understanding and navigating the intricate interplay between society and the environment.

4. Cultural Landscape Theory: Unveiling the Dynamic Interplay of Culture and Geography

Cultural Landscape Theory, an influential paradigm in the realm of geography, owes its development to the pioneering work of Carl Sauer, a luminary in the field. This theory transcends the conventional understanding of the landscape as a passive, inert backdrop for human activities. Instead, it posits that the cultural landscape is a dynamic canvas upon which human culture leaves an indelible imprint. It places human activities, notably agriculture and urban development, at the forefront of landscape transformation and scrutinizes how they shape and define the physical environment. The elucidation of Cultural Landscape Theory necessitates a detailed exploration of its historical evolution, the fundamental tenets it espouses, and the profound implications it carries for the study of geography and the understanding of the intricate interplay between culture and the physical landscape. The genesis of Cultural Landscape Theory can be traced back to the early 20th century, during a period when geography was undergoing a significant shift in its theoretical orientation.

Carl Sauer, an American geographer, played a pivotal role in articulating this new perspective. Sauer was a proponent of what has been termed “cultural geography,” an approach that sought to understand the profound influence of human culture on the landscape. His work heralded a departure from the prevailing environmental determinism that emphasized the deterministic role of the physical environment in shaping human societies. Instead, Cultural Landscape Theory recognized the

active role of human agency and culture in moulding the physical surroundings. At its core, Cultural Landscape Theory posits that the landscape is a product of human culture and, conversely, a reflection of human culture. This perspective views the physical environment as an intricate amalgamation woven with the threads of human activities, beliefs, and practices. The landscape is not inert but a living, evolving entity that mirrors the values, priorities, and aspirations of the societies that inhabit it (Guo, 2009; McCarthy, 2002; Meijers, 2007; D. Rocheleau, Thomas-Slayter, & Wangari, 2013b).

This theory recognizes that the landscape serves as a canvas upon which human culture paints its identity, its desires, and its stories. A cornerstone of Cultural Landscape Theory is the examination of how agriculture, as one of the most fundamental human activities, has influenced and shaped the landscape. Agriculture is intrinsically linked to the concept of “cultural hearths” – regions where specific agricultural practices and innovations originated and spread. The cultivation of crops and the domestication of animals have left an enduring mark on the landscape (R. R. Goldman, 2014; Gray & Moseley, 2005; Massey, 2008; Peet, Robbins, & Watts, 2010). Fields, orchards, and terraced landscapes reflect not only the material needs for sustenance but also the deep-rooted cultural practices, rituals, and traditions of agricultural communities. Moreover, the notion of cultural hearths underscores the spatial diffusion of agricultural innovations and their subsequent impact on various regions, leading to a profound transformation of the cultural landscape. Urban development, another focal point of Cultural Landscape Theory, holds a prominent place in understanding how human culture shapes the physical environment.

Cities and urban areas represent concentrated hubs of human activity and culture. The layout of urban spaces, architecture, transportation networks, and infrastructure all bear the imprint of cultural values and societal priorities. Urbanization embodies a dynamic interaction between human culture and the landscape, resulting in the construction of spaces that are emblematic of human ambition and innovation (Buttimer & Seamon, 2015; Galton, 2019; Sen & Smith, 2012; Tuan, 2017). The rise of megalopolises, skyscrapers, and public spaces reflects the aspirations and needs of contemporary society, as well as the interplay between cultural identity and urban design. Cultural Landscape Theory further underscores the concept of “cultural markers” that manifest as tangible and intangible elements embedded in the landscape. These markers encompass everything from monuments, religious sites, and memorials to the patterns of land use, settlement structures, and architectural styles. Cultural markers carry historical, social, and symbolic significance.

They not only represent the collective memory of a society but also reflect the ways in which culture is inscribed onto the physical environment. Cultural markers are like threads in the fabric of the landscape, weaving together narratives of the past and expressions of contemporary identity. One of the notable contributions of Cultural Landscape Theory is its recognition of the dynamic nature of the cultural landscape. It acknowledges that the landscape is not a static entity but rather a living, evolving amalgamation subject to change over time. This recognition aligns with the broader field of geography’s exploration of spatial and temporal dynamics (Boelens, Hoogesteger, Swyngedouw, Vos, & Wester, 2016; Fatimah, 2015; Ley & Samuels, 2014; Pocock, 2014). The theory underscores the idea

that landscapes are constantly shaped and reshaped by cultural forces, economic dynamics, technological innovations, and changing societal values.

In contemporary geographical scholarship, Cultural Landscape Theory continues to have profound implications. It enriches our understanding of the intricate relationship between human culture and the physical environment, transcending the traditional boundaries of disciplinary silos. The theory contributes to an interdisciplinary approach that draws insights from history, anthropology, architecture, and urban planning, fostering a holistic understanding of the cultural landscape. Furthermore, Cultural Landscape Theory has practical applications in fields like heritage preservation, urban planning, and environmental management. Recognizing the cultural significance of landscapes is instrumental in preserving and conserving historical sites, traditional agricultural practices, and urban heritage (N. J. Bennett, 2019; Hartel et al., 2014; Heynen, Kaika, & Swyngedouw, 2006a; Menzel, 2020). It also informs sustainable development and environmental planning, as it emphasizes the need to balance human cultural values and the natural environment. Cultural Landscape Theory, as formulated by Carl Sauer, stands as a foundational concept in the realm of geographical and cultural geography. It redefines the landscape as an active entity, shaped and moulded by human culture and activities.

The theory underscores the role of agriculture and urban development as profound drivers of landscape transformation, accentuating their impact on the physical environment. Cultural Landscape Theory’s exploration of cultural hearths, urbanization, and cultural markers offers a nuanced understanding of the relationship between culture and the landscape (Cai, Abdel-Aty, Lee, & Huang, 2019; Elmhirst, 2011; Kull, 2004; Oteng-Ababio, Mariwah, & Kusi, 2017). At its core, the theory recognizes that the landscape is a dynamic canvas upon which human culture paints its identity, its values, and its stories. This perspective, which views landscapes as living, evolving entities, has profound implications for contemporary geographical scholarship, fostering interdisciplinary approaches and guiding practical applications in fields such as heritage preservation, urban planning, and environmental management. Cultural Landscape Theory, as a lens through which we view the interplay between culture and geography, continues to be a vibrant and dynamic framework for understanding the world around us.

5. Spatial Interaction Theory: Navigating the Complex Dynamics of Human Movement and Exchange

Spatial Interaction Theory, a fundamental construct within the domain of geography, provides a valuable lens through which to comprehend the complex dynamics of human movement, be it the flow of people, goods, or information across geographical space. This theoretical framework is indispensable in elucidating patterns of trade, migration, and communication, offering insights into the fundamental mechanisms underpinning the intricate spatial relationships that characterize human society. To fully grasp the significance and implications of Spatial Interaction Theory, it is imperative to delve into its historical development, its key principles, and its relevance to contemporary geographical discourse. The origins of Spatial Interaction Theory can be traced back to the early 20th century

when geographical thought was undergoing a transformation. One of the seminal figures in this transformation was Walter Christaller, a German geographer who developed the Central Place Theory in the 1930s. This theory focused on the arrangement of cities and towns in relation to one another and their hinterlands. It proposed a hierarchical pattern of urban centers, each serving as a central place offering goods and services to the surrounding population (Gleeson & Low, 2002; M. J. Goldman, Nadasdy, & Turner, 2019; Mortensen, 2005; B. L. Turner & Robbins, 2008).

Christaller's work laid the groundwork for understanding spatial interactions in terms of the distribution and accessibility of urban centers. However, it was not until the mid-20th century that Spatial Interaction Theory, as we recognize it today, began to take shape. Pioneering scholars like William J. Reilly and Edward Ullman contributed significantly to the theoretical framework. Reilly's Gravity Model, developed in 1931, described the relationship between the volume of movement (e.g., migration, trade) between two places and the size of their populations. It posited that larger populations and shorter distances between places would result in greater interaction. Ullman expanded on this concept, introducing the concept of complementary regions, where regions with different resources or economic strengths would engage in trade and other interactions to benefit mutually. At the heart of Spatial Interaction Theory is the understanding that human interactions, be they the movement of people, goods, or information, are not random but driven by specific factors and forces. These interactions are shaped by a combination of attractors and deterrents. Attractors are forces that draw people, goods, or information towards a particular location, such as economic opportunities, cultural amenities, or infrastructure (Bale, 2002; Batterbury, 2001; Peet & Watts, 2004; Watts & Peet, 2004).

Deterrents, on the other hand, are factors that repel or hinder such movement, including barriers like physical distance, cultural differences, or economic disparities. The Gravity Model, as a cornerstone of Spatial Interaction Theory, formalizes this understanding by quantifying the strength of interaction between two locations. It posits that the volume of interaction is directly proportional to the product of the populations of the two locations and inversely proportional to the square of the distance between them. This mathematical formulation encapsulates the idea that larger populations generate more interactions, while greater distances act as deterrents. In the context of trade, for instance, the Gravity Model provides a robust framework for understanding trade patterns between countries or regions. It helps explain why nations with larger economies tend to engage in more trade with one another and why geographical proximity often leads to higher trade volumes (Khan, 2020; Paulson, Gezon, & Watts, 2003; Schaich, Bieling, & Plieninger, 2010; Stephenson, 2017).

Similarly, in migration studies, this model can elucidate why people are more likely to move from rural areas to urban centers where economic opportunities are more abundant, despite the longer distances involved. Another crucial element of Spatial Interaction Theory is the concept of spatial resistance. This notion recognizes that the landscape itself can act as a deterrent to interaction. Physical barriers such as mountains, rivers, or deserts can significantly impede the movement of people, goods, or information. Moreover, transportation infrastructure, technological advancements, and political boundaries can either

reduce or amplify spatial resistance. Spatial Interaction Theory also incorporates the idea of spatial diffusion, which refers to the spread of innovations, ideas, or practices from one location to another over time. The theory helps explain how these innovations or information propagate, influenced by factors like the density of the population, cultural receptivity, and the presence of infrastructure for communication and transportation. The theory of spatial diffusion is particularly pertinent in the context of globalization and the rapid dissemination of information and technology across the globe. In contemporary geographical discourse, Spatial Interaction Theory continues to be of paramount relevance.

The dynamics of globalization, rapid urbanization, and technological advancements have intensified the flow of people, goods, and information across geographical space. As a result, understanding and predicting spatial interactions have become critical for addressing issues such as urban planning, transportation, trade, and the spread of infectious diseases (Godfrey & Parker, 2010; Moore, 2002; R. Neumann, 2014; Temper, Del Bene, & Martinez-Alier, 2015). Spatial Interaction Theory, with its quantitative models and theoretical underpinnings, serves as a powerful tool in these endeavours. The theory's application is not limited to geography alone. It has found utility in fields like transportation planning, urban economics, and epidemiology. In transportation planning, for example, the theory is used to optimize the location of infrastructure and to predict traffic patterns. Urban economics employs Spatial Interaction Theory to analyze factors influencing the location of businesses and residents within a city. In epidemiology, the theory is instrumental in modelling the spread of diseases and predicting their transmission patterns.

Spatial Interaction Theory also offers valuable insights into the social and cultural aspects of human interaction. It can be applied to understand migration patterns, commuter flows, and the diffusion of cultural practices. The movement of people, for instance, is not solely influenced by economic factors; cultural ties and social networks play a significant role (Estrada-González, 2012; Mollett & Faria, 2013; Timmerman & Cohen, 2016b; Wrathall et al., 2014). The theory can help reveal why certain communities have a higher propensity to move or interact with one another, driven by cultural, familial, or historical connections. Spatial Interaction Theory represents a cornerstone of geographical thought, elucidating the intricacies of human movement and interaction across geographical space. Its historical evolution from the Central Place Theory to the Gravity Model and its principles encompassing attractors, deterrents, and spatial resistance have revolutionized the study of human spatial interactions.

The theory's relevance in contemporary geography is amplified by the intensification of globalization, urbanization, and technological advancements, which have magnified the importance of understanding spatial interactions (Bebbington, 2009; Fletcher, 2010; Katsikis, 2014; Okoli & Atelhe, 2014). This theory's applications extend beyond geography to fields such as transportation planning, urban economics, and epidemiology. In a world marked by increasingly complex patterns of human interaction and movement, Spatial Interaction Theory remains a dynamic and indispensable framework for comprehending the forces that shape the spatial relationships between individuals, communities, and regions. Its quantitative models and theoretical foundations continue to inform our

understanding of the world's spatial dynamics, shedding light on trade patterns, migration trends, and the diffusion of ideas, and guiding our responses to the challenges and opportunities of a globally interconnected world.

6. Central Place Theory: Unraveling the Spatial Organization of Human Settlements

Central Place Theory, a seminal concept in the field of geography, represents a fundamental framework for understanding the distribution and hierarchical arrangement of cities and towns in a geographic area, predicated on economic principles and human behaviour. This theory, developed by the German geographer Walter Christaller in the early 20th century, offers a systematic approach to comprehending how people make choices about where to establish settlements, access services, and engage in economic activities. To gain a comprehensive understanding of Central Place Theory, it is essential to delve into its historical evolution, its core tenets, and its continued relevance in contemporary geographical discourse. The genesis of Central Place Theory can be traced to the early 20th century when geography was undergoing a transformative period, marked by a departure from deterministic paradigms and a growing emphasis on human agency and spatial organization. Walter Christaller, a German geographer, is credited with formulating this theory, which was published in his influential work "Central Places in Southern Germany" in 1933.

The theory was grounded in Christaller's comprehensive examination of the spatial organization of settlements and the patterns of human economic activity within a region. At its core, Central Place Theory is an attempt to offer a systematic explanation of how cities and towns are distributed across the landscape and how they interact with one another. This theoretical framework posits that the location and hierarchy of central places, which are settlements that provide goods and services to a surrounding population, are influenced by economic considerations and the behaviour of both producers and consumers (Adams & Hutton, 2007; Fekadu, 2014; Graves, 2017; Watts, 2001). Christaller's theory is predicated on the concept of an idealized hexagonal lattice, where central places are distributed in a manner that minimizes transportation costs and maximizes accessibility for the population. The fundamental tenets of Central Place Theory are rooted in the notion that people seek to minimize the distances they travel to access goods and services. It is assumed that consumers will choose the closest central place to fulfil their needs, be it for daily necessities, specialized products, or services. To cater to these consumer demands, central places provide a hierarchy of services and goods, with the most essential and frequently required items available at lower-order central places and more specialized and less frequently needed items available at higher-order central places.

The hierarchy of central places is one of the central features of this theory. It is organized in a nested pattern, with higher-order central places serving larger hinterlands and offering a broader range of services, while lower-order central places serve smaller hinterlands and provide more basic services (Bell, 2006; Park, 2016; Rodríguez, 2019; Watts, 2017). For example, a small village might be a lower-order central place, serving its immediate vicinity with basic goods like food, while a larger town could be a higher-order central place, offering a wider

variety of products, including clothing and electronics, and serving a larger population. Central Place Theory also introduces the concept of the "range" of a central place, which is the maximum distance that a consumer is willing to travel to access the goods or services provided by that central place. This range is a key determinant of the distribution of central places, as it influences the spacing between them. The idea is that central places are spaced in a way that minimizes overlap in the ranges of adjacent central places while ensuring that the entire region is covered efficiently. The hexagonal pattern, which is central to Christaller's theoretical framework, serves as a template for the arrangement of central places. Each central place is surrounded by a hexagonal market area, and these hexagons are arranged in a tessellating pattern across the landscape.

This arrangement minimizes transportation distances and promotes accessibility. It is important to note that this idealized hexagonal pattern is a simplification of reality, as geographical and social factors often introduce complexities into the actual distribution of central places. Central Place Theory has profound implications for understanding urban and rural hierarchies, the location of businesses and services, and the organization of transportation and communication networks. It is particularly relevant in the study of regional planning, urban development, and economic geography. The theory can help in optimizing the allocation of services and resources in a region and can guide decisions about the location of businesses and infrastructure (Tim Forsyth, 2008; Paulson & Gezon, 2005; D. E. Rocheleau, 2008; M. D. Turner, 2004). Furthermore, it has been influential in transportation planning, helping to design efficient road and transportation networks that consider the distribution of central places and population densities. In contemporary geographical discourse, Central Place Theory continues to be a valuable tool for analyzing the organization of settlements and the distribution of economic activities. However, it is essential to recognize that the theory has its limitations and simplifications.

In reality, the distribution of central places is influenced by a myriad of factors beyond economic considerations, including historical, cultural, and political factors. Human behaviour is complex, and the real-world distribution of cities and towns often deviates from the idealized hexagonal pattern proposed by Christaller. Moreover, Central Place Theory is based on the assumption of uniform geographical conditions, which may not hold in diverse landscapes with varying topography, climate, and natural resources. It does not consider the impact of cultural factors, historical legacies, or government policies on the spatial organization of settlements. Central Place Theory, formulated by Walter Christaller, is a foundational framework in geographical thought, offering a systematic explanation for the distribution and hierarchy of cities and towns within a region. It is grounded in economic principles and the idea that people seek to minimize travel distances to access goods and services.

The theory introduces the concept of a hierarchical arrangement of central places, nested within an idealized hexagonal lattice, with each central place serving a specific market area and offering a range of services (Heynen, Perkins, & Roy, 2006; Kull, de Sartre, & Castro-Larrañaga, 2015; Orsato, Den Hond, & Clegg, 2002; M. Taylor, 2014). Central Place Theory is relevant in the fields of regional planning, urban development, and transportation planning, as it provides insights into the organi-

zation of settlements and the distribution of economic activities. However, it is essential to acknowledge the theory's simplifications and recognize that real-world conditions introduce complexities that may not conform to its idealized model. Nevertheless, Central Place Theory remains a valuable tool for understanding the spatial organization of human settlements and economic activities.

7. Navigating the Global Village: Time-Space Compression Theory and Our Shrinking World

Time-Space Compression Theory, an influential concept in geographical and sociological discourse, was formulated by the prominent geographer and social theorist David Harvey. This theory provides a profound and comprehensive framework for understanding the transformative effects of technological and transportation advancements on the perception of spatial and temporal distances between places. Inextricably linked to the concept of globalization, Time-Space Compression Theory dives deep into the ways in which contemporary society has experienced a significant reshaping of both physical and psychological spatial relations. To grasp the significance and implications of this theory, one must delve into its historical development, the core tenets it articulates, and its enduring relevance in understanding the contemporary world. The genesis of Time-Space Compression Theory can be traced to the latter half of the 20th century when the world was undergoing a profound transformation. David Harvey, a renowned geographer and social theorist, was instrumental in conceptualizing this theory in his influential work, "The Condition of Postmodernity" (1989).

The theory represents a response to the profound changes occurring in society, largely brought about by technological and communication innovations, which had the effect of seemingly shrinking the vast expanse of the world. At its essence, Time-Space Compression Theory is an examination of the way contemporary society has perceived and experienced distances between places. Traditionally, distances between locations were considered in terms of physical measures, such as kilometres or miles. The concept of "compression" suggests that these perceived distances are no longer confined to mere physical measures but are rather shaped by the speed and ease of transportation and communication. In essence, it highlights the perception of time and space in a world characterized by rapid information exchange and easy mobility (Bakker, 2003; Cole, 2012; Le Billon, 2001; Robbins, 2019). One of the fundamental tenets of Time-Space Compression Theory is that advances in technology and transportation have led to an acceleration of the pace of life, thereby compressing both temporal and spatial experiences.

As technology has revolutionized communication and transportation, the time taken to traverse physical distances and transmit information has drastically reduced. This acceleration affects not only the practical aspects of life, such as travel and business operations, but also the perception of time and space in everyday life. People today expect faster responses, shorter lead times, and more immediate access to information, leading to a sense of urgency and speed in various aspects of their lives. The concept of "annihilation of space by time" is central to Time-Space Compression Theory. It articulates the idea that advances in technology and transportation have effectively

eradicated the constraints of geographical space. In the past, distant places were separated by significant physical and temporal distances, often leading to isolation and limited interactions (Mfune, 2018; R. P. Neumann, 2009; P. A. Walker, 2005; Zimmerer & Bassett, 2003).

However, contemporary society has witnessed the erosion of these barriers, as technology and transportation have bridged the gaps, rendering the world more interconnected and interdependent. Time-Space Compression Theory also emphasizes the role of globalization in driving this transformation. Globalization is a multifaceted process characterized by increased interconnectedness among countries, facilitated by economic, political, and cultural exchanges. The compression of time and space plays a central role in enabling globalization to unfold. As distances are perceived as shorter and more accessible, global interactions intensify. The theory recognizes that global capitalism, in particular, thrives on the ability to traverse vast geographical distances quickly and efficiently. Advances in transportation and communication technologies enable the flow of capital, goods, and information on a global scale, transcending the limitations imposed by spatial distances. Furthermore, Time-Space Compression Theory acknowledges the cultural and psychological dimensions of this transformation. It highlights the impact of a compressed sense of time and space on individual and collective perceptions. People today often experience a sense of dislocation, as their relationship to place becomes increasingly mediated by technology (Guiot, 2017; Schmink & Wood, 2019; Swyngedouw, 2009; P. A. Walker, 2006).

The digital realm, in particular, has blurred the boundaries between physical and virtual spaces, enabling individuals to connect with others across the globe, experience events in real time, and access information instantaneously. Moreover, Time-Space Compression Theory recognizes the complex and uneven nature of this compression. While advances in technology and transportation have accelerated the pace of life and brought about a sense of compression in many aspects, the benefits and consequences are not evenly distributed. Inequities exist in terms of access to technology, economic resources, and the capacity to take advantage of the opportunities created by this compression. As a result, certain regions and populations may experience the compression of time and space more intensely, while others are left on the periphery, subject to exclusion and marginalization. In contemporary geographical and sociological discourse, Time-Space Compression Theory continues to be highly relevant. The digital age has further intensified the compression of time and space, with the internet, social media, and instant communication tools reshaping the way individuals and societies perceive and interact with the world (Broström, Sugita, & Gaillard, 2004; Latour, 2004; Paulson, Gezon, & Watts, 2005; Thorgersen, 2016).

As a result, businesses operate on a global scale, cultural influences cross borders more freely, and individuals experience a sense of connection with people and places that were once distant and unfamiliar. The theory is instrumental in understanding the dynamics of the globalized world, the impact of technological innovations, and the societal changes brought about by the compression of time and space. The implications of Time-Space Compression Theory extend to a wide range of fields, from urban planning to international relations. In urban planning, for instance, the theory informs decisions about

transportation infrastructure, the layout of cities, and the design of public spaces. It underscores the importance of efficient transportation networks and communication technologies in shaping the form and function of urban areas (Bansal, 2018; Budds, 2004; Lepenies, 2008; Naess, 2006). In international relations, the theory sheds light on the changing nature of diplomacy, global governance, and the role of non-state actors in a world where distances are seemingly annulled by technology and globalization. However, it is essential to recognize that Time-Space Compression Theory is not without its criticisms and complexities. While it highlights the transformative effects of technological and transportation advancements, it does not provide a comprehensive account of the social, cultural, and political consequences of these changes.

Additionally, it has been criticized for neglecting the environmental costs associated with the acceleration of transportation and the depletion of natural resources. Time-Space Compression Theory, as articulated by David Harvey, is a pivotal concept in geographical and sociological thought that offers a profound framework for understanding the transformative effects of technological and transportation advancements on the perception of spatial and temporal distances between places. This theory elucidates the compression of time and space and its impact on various aspects of contemporary society, from economic interactions to cultural exchanges (Samsudin & Maliki, 2015; Smith, 2017; Vennesson, 2010; Zimmerman, 2017). It recognizes the role of globalization and technological innovations in driving this transformation and emphasizes the complex, uneven nature of this compression. Time-Space Compression Theory remains a valuable tool for analyzing the dynamics of the globalized world, the effects of technological innovations, and the societal changes brought about by the compression of time and space. Its implications extend to a wide range of fields, from urban planning to international relations, offering insights into the changing nature of our interconnected and rapidly evolving world.

8. The Human Mosaic: Exploring Emotions, Meanings, and Connections in Humanistic Geography

Humanistic Geography, a profound and influential approach within the realm of geography, serves as a paradigm that dives deep into the complex realm of human experience within places and landscapes. This approach underscores the profound interplay between individuals and their environments, highlighting how people perceive, interpret, and emotionally connect with the spaces they inhabit (Lawhon, Ernstson, & Silver, 2014; Relph, 2015; Truelove, 2011; P. A. Walker, 2003). To fully grasp the depth and significance of Humanistic Geography, one must engage with its historical evolution, its core tenets, and its enduring relevance in shaping our understanding of the intricate relationship between humans and their surroundings. The origins of Humanistic Geography can be traced back to the mid-20th century, a period marked by a growing desire within the field of geography to explore the experiential dimensions of space. Humanistic Geography emerged as a reaction to the dominant paradigms of the time, notably quantitative and positivist approaches that tended to objectify the environment and de-emphasize the human element. Scholars such as Yi-Fu Tuan, Edward Relph, and Anne Buttimer played instrumental roles in shaping this paradigm shift, infusing the field with a deeper appreciation of the hu-

man perspective. At its core, Humanistic Geography represents a fundamental reorientation in the study of geography, shifting the focus from the mere physical and spatial aspects of places to the experiential and subjective dimensions. It postulates that places and landscapes are not static entities devoid of meaning but rather dynamic contexts within which individuals experience a multitude of emotions, interpretive frameworks, and perceptions (Biersack & Greenberg, 2006; Hakan, 2018; Hinchliffe, 2008; Oladiti & Kamarise, 2014).

The central tenet of this approach is that places are not passive backdrops but are deeply woven into the fabric of human existence and identity. One of the foundational concepts in Humanistic Geography is “place,” a term that transcends its simple geographical definition. In this paradigm, a place is not merely a set of coordinates on a map but a locus of profound human experiences, memories, and meanings. Places carry an inherent “sense of place,” a concept coined by the geographer J.B. Jackson, that denotes the distinctive character and emotional resonance of a specific location. This sense of place is shaped by a myriad of factors, including the physical environment, historical legacies, cultural associations, and personal memories (Nunn, 2003; Rast, 2005; Robering, 2013; Sultana & Loftus, 2013). Humanistic Geography acknowledges that each place is imbued with a unique sense of place, distinct in its ambiance, its stories, and its impact on individuals. Emotion plays a crucial role in the humanistic approach to geography. It recognizes that the relationship between people and places is deeply emotional and affective.

Individuals form emotional bonds with places, whether through nostalgia, attachment, or a sense of belonging. These emotions are integral to the human experience of landscapes and have profound implications for how individuals interact with, interpret, and respond to the places they encounter (R. Brown & Evans, 2017; Moseley, 2001; Perreault, Bridge, & McCarthy, 2015; Pinaud & Weimerskirch, 2005). Whether it's the warm sense of nostalgia triggered by a childhood home or the awe inspired by a majestic natural landscape, emotions are a central element of the humanistic geographic experience. Moreover, the notion of perception is central to Humanistic Geography. It dives deep into how individuals perceive and interpret the spaces around them. The way people see and make sense of their environment is influenced by cultural, social, and personal factors. The humanistic approach recognizes that perceptions are not objective, but rather subjective and context-dependent. It acknowledges that the same place can evoke different perceptions and interpretations among individuals based on their backgrounds, experiences, and values. Humanistic Geography also underscores the importance of storytelling and narrative in the construction of the human experience of place.

Narratives are a way for individuals to make sense of their surroundings, to connect with the past, and to communicate the meaning of places to others. Stories give meaning to landscapes and convey the richness of human experiences within them (Anselin, 2001; Barnard, 2006; Fabinyi, Evans, & Foale, 2014; Lawhon & Murphy, 2012). They are a vital medium through which individuals express their relationships with place and create a sense of continuity and identity. In contemporary geographical discourse, Humanistic Geography retains its significance, offering a vital lens through which to understand the multifaceted relationship between humans and their environ-

ments. It has particular relevance in the context of an increasingly globalized and urbanized world, where the dynamics of place, identity, and belonging are evolving. The approach is instrumental in addressing the complex issues related to urbanization, cultural diversity, and the preservation of heritage. As cities expand, cultural landscapes evolve, and people from diverse backgrounds intermingle, Humanistic Geography helps us navigate the intricate interplay between individuals, communities, and the places they inhabit. Furthermore, Humanistic Geography finds applications in various fields beyond traditional geography.

In urban planning, it influences decisions about the design of public spaces, the preservation of historical neighbourhoods, and the creation of places that foster a sense of community and well-being (Ambrozy, Králik, Tavilla, & Roubalová, 2019; Niebuhr, 2003; Roy & Thill, 2003; Scherngell & Barber, 2009). In heritage preservation, the approach contributes to strategies for safeguarding cultural landscapes, historical sites, and intangible heritage. In education, Humanistic Geography enhances curricula by incorporating the experiential and emotional dimensions of geography, making it more relatable and engaging for students. The enduring value of Humanistic Geography is manifested in its ability to deepen our understanding of human-environment interactions. It enriches our comprehension of the cultural, social, and emotional dimensions of place and landscape, illuminating how individuals engage with and are shaped by their surroundings (J. C. Brown & Purcell, 2005; Moreira, Rego, & Ferreira, 2001; Suzuki et al., 2013; Ullman, 2014). In a world characterized by rapid urbanization, cultural diversity, and the increasing complexity of human-environment relationships, Humanistic Geography continues to serve as a vital framework for exploring the profound and dynamic connections between people and the places they call home.

Humanistic Geography, as a transformative approach within the field, offers a profound lens through which to understand the human experience of places and landscapes. It represents a paradigm shift that places the human perspective at the centre of geographical inquiry, acknowledging the emotional, cultural, and interpretive dimensions of place. The concept of “place” transcends mere geographic coordinates, encompassing the richness of human experiences and the unique “sense of place” associated with each location. Emotion, perception, storytelling, and the complex interplay between people and their environments are central to the humanistic approach. This paradigm shift is profoundly relevant in a contemporary world marked by urbanization, cultural diversity, and evolving human-environment relationships (Fleming, 2017; Gössling, 2003; Kytä, Broberg, Tzoulas, & Snabb, 2013; Radel, Schmook, Carte, & Mardero, 2018). It serves as a valuable tool for urban planning, heritage preservation, and education, offering insights into the dynamic and multifaceted connections between individuals and the places they inhabit.

9. Unveiling Regional Geography: A Multifaceted Exploration of Unique Geographic Spaces

Regional Geography, a fundamental subfield within the realm of geography, represents a critical lens through which the unique characteristics of specific geographical areas, whether they are regions, countries, or cities, are meticulously examined and understood. This branch of geography dives deep into the

multifaceted attributes that render these places distinct and offers profound insights into the spatial patterns, cultural dynamics, economic structures, and environmental features that shape them (Balducci, 2020; Liu, Sui, Kang, & Gao, 2014; Swyngedouw & Heynen, 2003; YAVAN & ANLI, 2018). To appreciate the depth and significance of Regional Geography, one must explore its historical development, the core principles it upholds, and its enduring relevance in comprehending the rich amalgamation of our global geography. The roots of Regional Geography can be traced back to the early stages of geographical scholarship when scholars and explorers began to document and categorize the world's regions. Early geographers, such as Strabo in ancient Greece and Ibn Battuta in the Islamic Golden Age, were among the pioneers in documenting the characteristics of specific geographic areas. However, it was in the 19th and 20th centuries that the formalization of regional geography as a distinct subfield took shape. It was in response to the need for a systematic examination of regional differences and the recognition that geographical phenomena were not uniform but exhibited significant variations across space.

At its essence, Regional Geography is characterized by its focus on the examination of specific regions, be they local, national, or international in scope. It posits that the world is not a homogenous space but rather a mosaic of distinct regions, each with its unique characteristics. These characteristics encompass a wide array of factors, including physical geography, cultural attributes, economic structures, political arrangements, and environmental conditions (Angelo & Wachsmuth, 2015; Bender, Boehmer, Jens, & Schumacher, 2005; Heynen, Kaika, & Swyngedouw, 2006b; Swyngedouw, Kaika, & Castro, 2002). One of the foundational concepts in Regional Geography is the notion of “region” itself. Regions are delineated areas that exhibit a degree of homogeneity in terms of certain attributes. Regions can be defined by a range of characteristics, such as geographical features (e.g., coastal regions or mountainous regions), economic conditions (e.g., industrial regions or agricultural regions), or cultural traits (e.g., linguistic regions or religious regions).

The process of defining regions involves the demarcation of boundaries, the identification of key attributes, and the recognition of the connections that bind the region together. Regional Geography recognizes that regions are not static entities but are dynamic and subject to change. Changes in economic structures, cultural dynamics, or environmental conditions can reshape the characteristics of a region over time. This dynamic aspect is central to the field, as it requires the constant monitoring and analysis of regional changes and the identification of the underlying factors driving such transformations (J. Bennett, 2010; Guo, 2007; Hu & Action, 2010; Niemann, 2017).

Moreover, Regional Geography acknowledges the interconnectedness and interdependence of regions. While regions are defined by their unique attributes, they are not isolated islands but rather nodes within a broader geographic context. Regional Geography examines the relationships and interactions between neighbouring regions and considers the role of regions within a larger global context. This approach recognizes that the dynamics within a region can be influenced by external factors, such as trade, migration, and political arrangements, and that regions are part of a complex web of interactions that extend beyond their boundaries. Cultural geography

is a significant component of Regional Geography. It dives deep into the cultural attributes and dynamics that define regions. This includes language, religion, traditions, customs, and the arts. Cultural geography explores how cultural attributes shape the identity of a region, influence the behaviour of its inhabitants, and contribute to the distinctive character of a place (Cadieux & Slocum, 2015; P. Walker & Fortmann, 2003; Woodard, 2009).

It also recognizes that culture is not static but evolves over time, and that cultural landscapes are shaped by historical legacies, social movements, and global influences. In the context of economic geography, Regional Geography examines the economic structures and activities that characterize a region. It investigates the types of industries, trade patterns, and employment opportunities within a region. Economic structures can vary significantly from one region to another, with some regions being industrial hubs, others agricultural centers, and others service-oriented economies. Regional Geography seeks to understand the factors, both natural and human-induced, that drive these economic differences. In the realm of political geography, Regional Geography investigates the political arrangements that govern regions. It explores the administrative boundaries, the distribution of political power, and the governance structures within a region. This includes the study of political divisions within a country, such as states or provinces, as well as international regions defined by geopolitical considerations.

Regional Geography recognizes that political boundaries can have a profound impact on the characteristics and development of a region, influencing issues such as resource allocation, public policies, and cultural identities. Environmental geography is another pivotal dimension of Regional Geography. It examines the physical and environmental conditions of regions, including climate, topography, vegetation, and natural resources. The environmental characteristics of a region profoundly influence the livelihoods of its inhabitants and the types of activities that can be sustained. Environmental geography recognizes the importance of sustainable practices and the conservation of natural resources within regions to ensure their long-term well-being. In contemporary geographical discourse, Regional Geography remains highly relevant. In a world characterized by globalization, urbanization, and rapid technological advancements, the dynamics and characteristics of regions continue to evolve. The field is instrumental in addressing complex issues such as urban development, regional planning, cultural preservation, and environmental sustainability. Moreover, the interdisciplinary nature of Regional Geography allows it to provide valuable insights into a wide range of fields beyond geography. In urban planning, for instance, the field informs decisions about land use, transportation, and the allocation of resources to create livable and sustainable cities.

In cultural studies, it enhances our understanding of the connections between people and their cultural environments, illuminating the ways in which cultural traits shape identities and behaviours. In international relations, Regional Geography sheds light on the geopolitical factors influencing diplomacy, trade, and conflicts between countries and regions. The enduring value of Regional Geography is encapsulated in its capacity to deepen our understanding of the complex interplay between people and the places they inhabit. It enriches our appreciation of the multifaceted attributes that render regions distinct and

offers profound insights into the spatial patterns, cultural dynamics, economic structures, and environmental features that shape them. As a field that places regions at the center of geographical inquiry, Regional Geography contributes to our comprehension of the rich amalgamation of our global geography and enhances our ability to navigate the complexities of an interconnected and rapidly changing world.

10. Navigating Environmental Challenges: The Role of Political Ecology in Understanding Resource Management and Conservation

Political Ecology, a multifaceted and interdisciplinary approach, offers a profound lens through which to analyze the intricate interplay between environmental, social, and political factors that shape resource management, conservation, and environmental issues. It represents a dynamic and evolving field that seeks to unpack the complex relationships between humans and their environments, recognizing the profound impact of politics, power dynamics, and social structures on the use and management of natural resources. To appreciate the depth and significance of Political Ecology, one must delve into its historical evolution, the core tenets it espouses, and its enduring relevance in understanding the nexus of environmental, social, and political challenges. The origins of Political Ecology can be traced to the late 20th century, emerging as a response to the growing recognition of the inherently political nature of environmental issues. While the field was rooted in disciplines such as geography and anthropology, it quickly expanded to encompass a wide array of disciplines, including sociology, political science, ecology, and economics. Scholars like Piers Blaikie, Michael Watts, and Karl Zimmerer were instrumental in shaping this interdisciplinary approach, which recognized that environmental challenges are not solely a matter of ecological principles but are deeply embedded in political and social contexts.

At its essence, Political Ecology is marked by its focus on unravelling the complexities of resource management, conservation, and environmental issues. It contends that these issues cannot be understood in isolation from the socio-political dynamics that govern human interactions with the environment. The central tenet of this approach is that the use, distribution, and control of natural resources are deeply influenced by power relations, socio-economic structures, cultural norms, and political processes. One of the core concepts in Political Ecology is the notion of “environmental governance.” It dives deep into how decisions are made regarding the use and management of environmental resources, who has the authority to make these decisions, and how these decisions impact different stakeholders. Environmental governance encompasses a wide range of actors, from government agencies and international organizations to local communities and non-governmental organizations. Political Ecology recognizes that the allocation of authority and power in environmental decision-making profoundly influences resource use and conservation efforts. A key theme in Political Ecology is the examination of the distribution of environmental benefits and burdens.

The approach acknowledges that environmental issues have differential impacts on various social groups, often exacerbating existing inequalities. For example, the negative consequences of pollution or deforestation may disproportionately

affect marginalized and vulnerable communities, while the benefits of resource exploitation are often reaped by powerful actors. This analysis extends to issues of land tenure, where access and control over natural resources are unequally distributed, leading to conflicts and injustices. Political Ecology underscores the concept of “political economy,” which dives deep into the economic factors and market dynamics that influence resource use and environmental decision-making. Economic structures and market forces shape the incentives and behaviour of actors in environmental issues.

For instance, the pursuit of profit in the extraction of natural resources can lead to overexploitation and environmental degradation. Political Ecology recognizes the importance of understanding how economic interests and market pressures intersect with environmental challenges. Furthermore, the approach acknowledges the role of culture and knowledge systems in shaping environmental practices and perceptions. It recognizes that cultural values, traditional ecological knowledge, and belief systems have a profound impact on how communities interact with their environments. Cultural factors influence practices such as agriculture, land management, and conservation efforts. Political Ecology appreciates the need to engage with local knowledge and cultural perspectives in addressing environmental challenges. Political Ecology also emphasizes the spatial dimension of environmental issues. It recognizes that the distribution of environmental impacts and benefits is often geographically unequal. Certain regions may bear the brunt of pollution, resource extraction, or land degradation, while others benefit from economic activities tied to these environmental changes.

This spatial dimension is vital in understanding how environmental injustices and conflicts arise. In contemporary discussions of global environmental issues, Political Ecology retains its significance and relevance. In a world marked by concerns over climate change, biodiversity loss, and resource depletion, this approach offers a comprehensive framework for analyzing the intricate dynamics at play. Political Ecology is particularly vital in the context of global environmental governance, where international agreements, transnational corporations, and intergovernmental organizations play a central role in shaping environmental policies. Moreover, the approach has practical applications in addressing pressing environmental challenges. It provides insights into the root causes of issues such as deforestation, water scarcity, and pollution. These insights can inform the development of policies and strategies to promote sustainable resource management, environmental conservation, and social justice. It is instrumental in advocating for inclusive and participatory decision-making processes that involve a broad spectrum of stakeholders, including local communities, indigenous groups, and civil society organizations. In the field of conservation, Political Ecology sheds light on the complex relationships between biodiversity conservation and human livelihoods.

It recognizes that conservation efforts can have social and economic repercussions, and it offers a framework for designing conservation strategies that consider the needs and rights of local communities while safeguarding biodiversity. Furthermore, Political Ecology has broad implications for understanding land use and land cover changes, as well as their environmental impacts. The approach is central to comprehending the transformation of landscapes due to urbanization, agriculture,

and deforestation, and it informs strategies for sustainable land use and spatial planning. The enduring value of Political Ecology is rooted in its capacity to deepen our understanding of the complex interplay between environmental, social, and political factors that shape resource management, conservation, and environmental issues. It enriches our comprehension of the intricate relationships between human society and the environment, highlighting the significance of power dynamics, socio-economic structures, cultural norms, and political processes in shaping these interactions. In a world confronted with pressing environmental challenges, the insights and analytical tools of Political Ecology provide a holistic and nuanced perspective that informs policies, practices, and strategies aimed at achieving a more equitable, sustainable, and harmonious coexistence between humanity and the natural world.

11. The Geopolitical Nexus: Understanding Geography's Influence on Global Affairs and International Politics

Geopolitical Theory, a significant and intricate branch of political thought, offers an analytical framework for comprehending the intricate interplay between geography and international politics and global affairs. This theoretical paradigm scrutinizes the potent impact of geographical factors on the dynamics of international relations, elucidating how the spatial characteristics of nations, access to resources, and territorial disputes are pivotal in shaping global events and the strategies of nation-states. To appreciate the depth and relevance of Geopolitical Theory, one must delve into its historical evolution, the central tenets it encapsulates, and its enduring importance in understanding the complex and dynamic landscape of international politics. The genesis of Geopolitical Theory can be traced to the late 19th century when scholars, diplomats, and political thinkers began to recognize the inherent link between geography and international politics.

The term “geopolitics” was coined by the Swedish political scientist Rudolf Kjellén, who sought to elucidate the profound influence of spatial factors on the behaviour of nations and the distribution of power in the international arena. Kjellén's work laid the foundation for the subsequent development of Geopolitical Theory as a distinct field within political science and international relations. At its core, Geopolitical Theory revolves around the examination of how geographical features and spatial relationships impact the behaviour of nation-states in the international system. It posits that geography is not merely a backdrop but an active force that shapes international politics and the strategic decisions of states. This perspective rests on several fundamental tenets, including the concept of “geopolitical locations,” the role of natural resources, the influence of geographic barriers, and the impact of territorial disputes. One of the central concepts in Geopolitical Theory is the notion of “geopolitical locations.” It refers to the geographical position of a nation in relation to other states, oceans, and strategic points. Geopolitical locations can determine a nation's vulnerability or advantage in international relations.

A nation situated at a crossroads of trade routes, for instance, may possess a strategic advantage in controlling the flow of goods and information. Similarly, nations with access to key sea lanes can exert influence over maritime commerce and naval power. Geopolitical locations influence a nation's security concerns, economic interests, and its ability to project

power regionally and globally. Furthermore, Geopolitical Theory underscores the role of natural resources in international politics. It recognizes that access to essential resources, such as energy, water, and minerals, is a critical factor in the competition and cooperation among nations. The geographical distribution of these resources can create interdependencies, conflicts, and power imbalances. For instance, nations with abundant energy reserves may wield considerable influence in the international arena, while those reliant on imports may face vulnerabilities. The control of resource-rich territories has historically been a source of conflict and a determinant of a nation's strategic significance. Geographical barriers, another core element of Geopolitical Theory, shape international politics by influencing the ease of movement and communication. Natural features such as mountains, deserts, and bodies of water can act as barriers that affect a nation's capacity to project power and engage in diplomacy.

Geographical barriers also have security implications, as they can limit the mobility of military forces and impact the feasibility of territorial expansion. The theory acknowledges that these barriers, while sometimes limiting, can also provide advantages in terms of defense and the preservation of territorial integrity. Territorial disputes, a critical component of Geopolitical Theory, arise when nations contest the ownership of specific geographical areas. These disputes can have significant implications for international politics, as they often lead to conflicts, negotiations, and changes in borders. Territorial disputes are not solely about geographical claims; they also involve issues of identity, sovereignty, and access to resources. Geopolitical Theory recognizes that these disputes can become flashpoints, triggering regional and global tensions and influencing the strategic calculus of states. In contemporary international politics and global affairs, Geopolitical Theory retains its significance and informs the strategies and policies of nation-states. As the world grapples with issues such as climate change, energy security, migration, and territorial conflicts, the insights of Geopolitical Theory are instrumental in understanding the spatial dimensions of these challenges. The theory is particularly relevant in the context of great power competition, where nations vie for influence and control in key geopolitical regions.

The insights of Geopolitical Theory have practical applications in international relations and foreign policy. In the field of diplomacy, for instance, the theory informs negotiations and conflict resolution efforts related to territorial disputes and resource allocation. It also contributes to the study of alliances and security arrangements among nations, as the strategic positioning of states is central to military defense and deterrence strategies. Moreover, Geopolitical Theory is integral to the field of international security studies, where it provides a framework for understanding the role of geography in shaping military doctrines, force postures, and the allocation of defense resources. The theory also informs the study of geopolitics in the context of cyber warfare, where issues of connectivity and access to information are central to understanding the dynamics of contemporary conflict. Geopolitical Theory extends its influence to the domain of global economics, as well. It is instrumental in analyzing trade patterns, economic interdependencies, and the emergence of economic blocs in the global arena. The theory also plays a pivotal role in the study of globalization, elucidating how geographic factors influence the uneven distribution of economic opportunities and the vulnerabili-

ties of interconnected economies. The enduring value of Geopolitical Theory is rooted in its capacity to deepen our understanding of the intricate interplay between geography and international politics and global affairs. It enriches our comprehension of the role of geographical locations, natural resources, barriers, and territorial disputes in shaping the strategies and behaviour of nation-states. As a framework for analyzing the dynamics of international relations, Geopolitical Theory offers profound insights into the power struggles, conflicts, and operations that define the international system. It is an indispensable tool for policymakers, scholars, and analysts seeking to navigate the complex and dynamic landscape of international politics.

12. Conclusion

This research journey, which has traversed the rich and multifaceted landscape of geographical theories, is not a mere exploration of the past. It is an exercise in understanding the enduring relevance and profound impact of these theories on our contemporary world. As we conclude our expedition through Environmental Determinism, Possibilism, Cultural Landscape Theory, Spatial Interaction Theory, Central Place Theory, Time-Space Compression Theory, Humanistic Geography, and Political Ecology, we find that the principles and insights these theories have unveiled continue to shape our understanding of the complex interplay between humans and their environments. Environmental Determinism, with its deterministic view of geography and society, played a pivotal role in the development of geographical thought.

Although largely discredited for its rigidity and oversimplification of the intricate relationship between humans and their environments, it has left a legacy of understanding the influence of climate, terrain, and resources on cultures and societies. The theory has shown us that geography, while not deterministic, undeniably influences the development of human societies. This perspective continues to resonate in discussions of climate change, natural disasters, and resource management. In contrast, Possibilism challenged the deterministic nature of Environmental Determinism and emphasized human agency and adaptability. This theory underscores that humans can shape and modify their environment to suit their needs. The enduring relevance of Possibilism is evident in contemporary discussions surrounding sustainable development, urban planning, and resource conservation. It has given rise to the belief that humans have the power to mitigate environmental challenges through innovative solutions and responsible practices. Cultural Landscape Theory, developed by Carl Sauer, has illuminated the profound influence of human culture on the physical environment.

It has shown us that landscapes are not just products of natural processes but are deeply intertwined with the activities and values of human societies. In a world where urbanization, globalization, and cultural preservation are key concerns, Cultural Landscape Theory offers insights into the preservation of heritage and the design of sustainable urban spaces. The enduring importance of this theory is exemplified in the efforts to safeguard historical sites, protect indigenous cultural landscapes, and create inclusive urban environments. Spatial Interaction Theory, with its focus on the movement of people, goods, and information across geographical space, continues to

offer essential insights into the complexities of trade, migration, and communication. In an era characterized by global supply chains, information flows, and mass migration, understanding spatial interaction is crucial for policymakers, urban planners, and businesses alike. The theory remains invaluable in comprehending the patterns of human movement and their economic and social consequences. Walter Christaller's Central Place Theory, which explains the distribution and hierarchy of cities and towns based on economic principles, remains relevant in urban planning and regional development. The theory provides a framework for understanding how people choose where to establish settlements and access services. As urbanization accelerates and cities expand, the principles of Central Place Theory continue to inform decisions regarding the allocation of resources, the development of infrastructure, and the creation of liveable urban spaces.

David Harvey's Time-Space Compression Theory, closely linked to the concept of globalization, underscores how advances in technology and transportation have compressed perceived distances between places. In a world connected by information technology, the insights from this theory inform our understanding of the dynamics of contemporary global processes. The theory demonstrates that the speed and efficiency of communication and transportation networks have transformed the way we experience space and time, affecting everything from business operations to cultural exchange. Humanistic Geography, an approach that emphasizes the human experience of places and landscapes, has shaped the way we perceive, interpret, and emotionally connect with our surroundings. It underscores that places are not just physical spaces but are imbued with meaning and significance. The enduring relevance of this approach can be seen in the field of urban planning, where the design of public spaces and the creation of a sense of community are central considerations. Additionally, in the realm of education, the humanistic approach enhances the curriculum by incorporating the experiential and emotional dimensions of geography. Political Ecology, our final destination, stands as an interdisciplinary approach that underscores the profound influence of geographical factors on international

politics and global affairs. It recognizes that the spatial characteristics of nations, access to resources, and territorial disputes shape the strategies of nation-states and influence global events.

This theory, which was born out of the recognition of the inherently political nature of environmental issues, continues to be highly relevant in a world grappling with pressing challenges such as climate change, energy security, and resource allocation. In international relations and global governance, Political Ecology informs strategies for conflict resolution, resource management, and sustainable development. The enduring value of these geographical theories lies in their capacity to inform contemporary research, policy, and practice in various fields. While these theories have been developed and refined over time, their core principles continue to shape the way we understand and interact with our world. They provide valuable frameworks for addressing the complex issues of our time, from sustainable development and environmental conservation to urban planning and international diplomacy.

This research paper has undertaken an exploration of these geographical theories not merely as historical relics but as windows into the enduring influence of geography on human existence. Geography is not just a subject of academic inquiry but a living force that shapes our lives, our societies, and our world. These theories, each with its unique perspective, offer a holistic and nuanced understanding of the human-environment relationship, emphasizing that geography is not a passive backdrop but an active and dynamic force in the human experience. Lastly, this research journey through the amalgamation of geographical theories reveals that our world is intricately woven with spatial and environmental threads. The enduring legacies of these theories underscore that geography continues to be a vital lens through which we perceive and comprehend the world's intricacies. It is an indispensable tool for policymakers, scholars, and analysts seeking to navigate the complex and dynamic landscape of our global community. As we look to the future, the insights and principles of these geographical theories remain steadfast and continue to shape our evolving world.

Funding Information:

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Disclosure Statement:

No potential conflict of interest was reported by the author(s).

Competing Interest:

No potential conflict of interest was reported by the author(s).

Data Availability Statement:

Data sharing is not applicable to this article as no new data were created or analysed in this study.

References

- Adams, W. M., & Hutton, J. (2007). People, parks and poverty: political ecology and biodiversity conservation. *Conservation and society*, 5(2), 147-183.
- Adger, W. N., Benjaminsen, T. A., Brown, K., & Svarstad, H. (2001). Advancing a political ecology of global environmental discourses. *Development and Change*, 32(4), 681-715.
- Adiwibowo, S. (2005). Dongi-Dongi-Culmination of a multi-dimensional ecological crisis: A political ecology perspective. *Inaugural-Dissertation. Der Universität Kassel. Kassel, Germany*.
- Ambrozy, M., Králik, R., Tavilla, I., & Roubalová, M. (2019). Sustainable life conditions from the view of logic, physics and astronomy. *European Journal of science and Theology*, 15(3), 145-155.
- Angelo, H., & Wachsmuth, D. (2015). Urbanizing urban political ecology: A critique of methodological cityism. *International Journal of Urban and Regional Research*, 39(1), 16-27.
- Anselin, L. (2001). Spatial econometrics. *A companion to theoretical econometrics*, 310330.
- Bakker, K. J. (2003). A political ecology of water privatization. *Studies in political economy*, 70(1), 35-58.
- Balducci, A. (2020). Trespassing and Possibilism: two Keywords to Orientate in the Current Crisis. In *A Passion for the Possible* (pp. 237-258): IDE. Italic. digital editions.
- Bale, J. (2002). Lassitude and latitude: Observations on sport and environmental determinism. *International Review for the Sociology of Sport*, 37(2), 147-158.
- Bansal, T. (2018). *Possibilism in Geography*. Doctoral dissertation, Department of Geography Ranchi College, Ranchi University,
- Barnard, W. S. (2006). South Africa and the climatology of race: excerpts from an early 20th century discourse of environmental determinism. *Tydskrif vir Geesteswetenskappe*, 46(1).
- Batterbury, S. (2001). Landscapes of diversity: a local political ecology of livelihood diversification in south-western Niger. *Ecumene*, 8(4), 437-464.
- Bebbington, A. (2009). The new extraction: rewriting the political ecology of the Andes? *NACLA Report on the Americas*, 42(5), 12-20.
- Bell, T. L. (2006). Place, Popular Culture, and Possibilism in Selected Works of Playwright Neil LaBute. In *Neil LaBute* (pp. 101-110): Routledge.
- Bender, O., Boehmer, H. J., Jens, D., & Schumacher, K. P. (2005). Using GIS to analyse long-term cultural landscape change in Southern Germany. *Landscape and urban planning*, 70(1-2), 111-125.
- Benessaiah, N. (2015). *Authority, anarchy and equity: a political ecology of social change in the Algerian Sahara*: University of Kent (United Kingdom).
- Bennett, J. (2010). *Vibrant matter: A political ecology of things*: Duke University Press.
- Bennett, N. J. (2019). In political seas: engaging with political ecology in the ocean and coastal environment. *Coastal Management*, 47(1), 67-87.
- Biersack, A., & Greenberg, J. B. (2006). *Reimagining political ecology*: Duke University Press.
- Boelens, R., Hoogesteger, J., Swyngedouw, E., Vos, J., & Wester, P. (2016). Hydrosocial territories: a political ecology perspective. In (Vol. 41, pp. 1-14): Taylor & Francis.
- Bondi, L. (2016). 'Feminism, Postmodernism and Geography: Space for Women?'. In *Space, Gender, Knowledge: Feminist Readings* (pp. 73-81): Routledge.
- Broström, A., Sugita, S., & Gaillard, M.-J. (2004). Pollen productivity estimates for the reconstruction of past vegetation cover in the cultural landscape of southern Sweden. *The Holocene*, 14(3), 368-381.
- Brown, J. C., & Purcell, M. (2005). There's nothing inherent about scale: political ecology, the local trap, and the politics of development in the Brazilian Amazon. *Geoforum*, 36(5), 607-624.
- Brown, R., & Evans, N. G. (2017). The social value of candidate HIV cures: actualism versus possibilism. *Journal of medical ethics*, 43(2), 118-123.
- Bruns, B. (2015). Facilitating Self-governance: Possibilism and Pluralism in Citizen Co-creation.
- Bryant, R. L., & Goodman, M. K. (2004). Consuming narratives: the political ecology of 'alternative' consumption. *Transactions of the Institute of British Geographers*, 29(3), 344-366.
- Budds, J. (2004). Power, nature and neoliberalism: the political ecology of water in Chile. *Singapore Journal of Tropical Geography*, 25(3), 322-342.
- Buttimer, A., & Seamon, D. (2015). *The human experience of space and place*: Routledge.
- Cadieux, K. V., & Slocum, R. (2015). What does it mean to do food justice? *Journal of political ecology*, 22, 1.
- Cai, Q., Abdel-Aty, M., Lee, J., & Huang, H. (2019). Integrating macro-and micro-level safety analyses: a Bayesian approach incorporating spatial interaction. *Transportmetrica A: transport science*, 15(2), 285-306.
- Cocchiarella, N. B. (2010). Actualism versus possibilism in formal ontology. *Theory and Applications of Ontology: Philosophical Perspectives*, 105-117.
- Cohen, Y., & Timmerman, T. (2020). Actualism, possibilism, and the nature of consequentialism. *The Oxford Handbook of Consequentialism*, 139.
- Cole, S. (2012). A political ecology of water equity and tourism: A case study from Bali. *Annals of tourism Research*, 39(2), 1221-1241.
- Daniels, S. (2014). Arguments for a humanistic geography. In *The Future of Geography (RLE Social & Cultural Geography)* (pp. 143-158): Routledge.
- Dastafshan, A., & Karimi, A. (2014). Avicenna's Theory of Mental Existence versus Theory of Possibilism and Nonseriuos Actualism. *Logical Studies*, 5(1), 53-71.
- de Medeiros, P. M., Ramos, M. A., Soldati, G. T., & Albuquerque, U. P. (2015). Ecological-Evolutionary Approaches to the Human-Environment Relationship: History and Concepts. *Evolutionary ethnobiology*, 7-20.
- Degraft-Hanson, K. J. (2005). The cultural landscape of slavery at Kormantsin, Ghana. *Landscape Research*, 30(4), 459-481.
- Dorn, D. (2009). *Essays on inequality, spatial interaction, and the demand for skills*. Verlag nicht ermittelbar.

- Elmhirst, R. (2011). Introducing new feminist political ecologies. *Geoforum*, 42(2), 129-132.
- Escobar, A. (2006). Difference and Conflict in the Struggle Over Natural Resources: A political ecology framework. *Development*, 49(3), 6-13.
- Estrada-González, L. (2012). Models of possibilism and trivialism. *Logic and Logical Philosophy*, 21(2), 175–205-175–205.
- Fabinyi, M., Evans, L., & Foale, S. J. (2014). Social-ecological systems, social diversity, and power: insights from anthropology and political ecology. *Ecology and society*, 19(4).
- Fatimah, T. (2015). The impacts of rural tourism initiatives on cultural landscape sustainability in Borobudur area. *Procedia Environmental Sciences*, 28, 567-577.
- Fekadu, K. (2014). The paradox in environmental determinism and possibilism: A literature review. *Journal of Geography and Regional planning*, 7(7), 132-139.
- Fleming, J. (2017). Toward vegetal political ecology: Kyrgyzstan's walnut–fruit forest and the politics of graftability. *Geoforum*, 79, 26-35.
- Fletcher, R. (2010). Neoliberal environmentalism: towards a poststructuralist political ecology of the conservation debate. *Conservation and society*, 8(3), 171-181.
- Forsyth, T. (2004). *Critical political ecology: the politics of environmental science*: Routledge.
- Forsyth, T. (2008). Political ecology and the epistemology of social justice. *Geoforum*, 39(2), 756-764.
- Galton, A. (2019). Guarino's Possibilism. In *Ontology Makes Sense* (pp. 167-176): IOS Press.
- Galvan, S. (2020). Actualistic Foundation of Possibilism. *Metaphysica*, 21(2), 255-272.
- Gautier, D., & Hautdidier, B. (2015). Connecting political ecology and French geography: on tropicity and radical thought. *The International Handbook of Political Ecology*, 57-86.
- Ghose, R. (2004). Big sky or big sprawl? Rural gentrification and the changing cultural landscape of Missoula, Montana. *Urban geography*, 25(6), 528-549.
- Gleeson, B., & Low, N. (2002). *Justice, society and nature: An exploration of political ecology*: Routledge.
- Godfrey, E., & Parker, L. (2010). Mapping the cultural landscape in engineering education. *Journal of Engineering education*, 99(1), 5-22.
- Goldman, M. J., Nadasdy, P., & Turner, M. D. (2019). *Knowing nature: conversations at the intersection of political ecology and science studies*: University of Chicago Press.
- Goldman, R. R. (2014). Goedel's Property Abstraction and Possibilism. *The Australasian Journal of Logic*, 11(2).
- Gomeseria, R. (2018). Environmental Possibilism. *Durreesamin Journal, March*, 4(1).
- Gössling, S. (2003). *Tourism and development in tropical islands: political ecology perspectives*: Edward Elgar Publishing Ltd.
- Graham, P. A. (2019). An Argument for Objective Possibilism. *Global Storytelling Test*, 6.
- Graves, C. (2017). *The oryx nome: an Egyptian cultural landscape of the Middle Kingdom*. University of Birmingham,
- Gray, L. C., & Moseley, W. G. (2005). A geographical perspective on poverty–environment interactions. *Geographical Journal*, 171(1), 9-23.
- Guiot, A. (2017). Political economics and possibilism: towards an open notion of development. *Documento CEDE*(2017-45).
- Guo, D. (2007). Visual analytics of spatial interaction patterns for pandemic decision support. *International Journal of Geographical Information Science*, 21(8), 859-877.
- Guo, D. (2009). Flow mapping and multivariate visualization of large spatial interaction data. *IEEE Transactions on Visualization and Computer Graphics*, 15(6), 1041-1048.
- Hakan, Ö. (2018). Reflections of environmental determinism in the questions prepared by geography teacher candidates. *Review of International Geographical Education Online*, 8(1), 74-92.
- Hardin, G. L. (2009). *Environmental determinism: Broken paradigm or viable perspective?* East Tennessee State University,
- Hartel, T., Fischer, J., Câmpeanu, C., Milcu, A. I., Hanspach, J., & Fazey, I. (2014). The importance of ecosystem services for rural inhabitants in a changing cultural landscape in Romania. *Ecology and society*, 19(2).
- Heynen, N., Kaika, M., & Swyngedouw, E. (2006a). *In the nature of cities: Urban political ecology and the politics of urban metabolism* (Vol. 3): Taylor & Francis.
- Heynen, N., Kaika, M., & Swyngedouw, E. (2006b). Urban political ecology: politicizing the production of urban natures. In *In the nature of cities* (pp. 16-35): Routledge.
- Heynen, N., Perkins, H. A., & Roy, P. (2006). The political ecology of uneven urban green space: The impact of political economy on race and ethnicity in producing environmental inequality in Milwaukee. *Urban Affairs Review*, 42(1), 3-25.
- Hinchliffe, S. (2008). Reconstituting nature conservation: Towards a careful political ecology. *Geoforum*, 39(1), 88-97.
- Hu, P. P., & Action, U. (2010). " Vorobej/Prosaic Possibilism 131–136.
- Johnson, M. T., & Johnson, M. T. (2013). Circumstance, Materialism and Possibilism. *Evaluating Culture: Well-Being, Institutions and Circumstance*, 120-141.
- Johnston, T. (2016). Environmental determinism. *International Encyclopedia of Geography: People, the Earth, Environment and Technology: People, the Earth, Environment and Technology*, 1-3.
- Judkins, G., Smith, M., & Keys, E. (2008). Determinism within human–environment research and the rediscovery of environmental causation. *Geographical Journal*, 174(1), 17-29.
- Katsikis, N. (2014). On the geographical organization of world urbanization. *MONU-Geographical Urbanism*, 20, 4-11.
- Khan, M. (2020). Making collective action effective: possibilism versus strategic realism.
- Kim, T.-K. (2005). A Critical Approach on Environmental Education Biased to Environmental Possibilism-From Clearing up the Cause to Problem-Solving Mechanism. *Hwankyungkyoyuk*, 18(3), 59-74.
- Kull, C. A. (2004). *Isle of fire: the political ecology of landscape burning in Madagascar* (Vol. 245): University of Chicago press.
- Kull, C. A., de Sartre, X. A., & Castro-Larrañaga, M. (2015). The political ecology of ecosystem services. *Geoforum*, 61, 122-134.
- Kytä, M., Broberg, A., Tzoulas, T., & Snabb, K. (2013). Towards contextually sensitive urban densification: Location-based softGIS knowledge revealing perceived residential environmental quality. *Landscape and urban planning*, 113, 30-46.

- Latour, B. (2004). *Politics of nature*: Harvard University Press.
- Lawhon, M., Ernstson, H., & Silver, J. (2014). Provincializing urban political ecology: Towards a situated UPE through African urbanism. *Antipode*, 46(2), 497-516.
- Lawhon, M., & Murphy, J. T. (2012). Socio-technical regimes and sustainability transitions: Insights from political ecology. *Progress in human geography*, 36(3), 354-378.
- Le Billon, P. (2001). The political ecology of war: natural resources and armed conflicts. *Political geography*, 20(5), 561-584.
- Lepenies, P. H. (2008). Possibilism: An approach to problem-solving derived from the life and work of Albert O. Hirschman. *Development and Change*, 39(3), 437-459.
- Ley, D., & Samuels, M. (2014). *Humanistic Geography (RLE Social & Cultural Geography): Problems and Prospects*: Routledge.
- Liu, Y., Sui, Z., Kang, C., & Gao, Y. (2014). Uncovering patterns of inter-urban trip and spatial interaction from social media check-in data. *PloS one*, 9(1), e86026.
- Livingstone, D. N. (2011). Environmental determinism. *The SAGE handbook of geographical knowledge*, 368-380.
- Loftus, A. (2012). *Everyday environmentalism: creating an urban political ecology*: U of Minnesota Press.
- Martinez-Alier, J., Anguelovski, I., Bond, P., Del Bene, D., Demaria, F., Gerber, J.-F., . . . Marín-Burgos, V. (2014). Between activism and science: grassroots concepts for sustainability coined by Environmental Justice Organizations. *Journal of political ecology*, 21(1), 19-60.
- Massé, F., Dickinson, H., Margulies, J., Joanny, L., Lappe-Osthege, T., & Duffy, R. (2020). Conservation and crime convergence? Situating the 2018 London illegal wildlife trade conference. *Journal of political ecology*, 27(1), 23-42.
- Massey, D. (2008). A global sense of place. In *The cultural geography reader* (pp. 269-275): Routledge.
- McCarthy, J. (2002). First World political ecology: lessons from the Wise Use movement. *Environment and planning A*, 34(7), 1281-1302.
- McGuire, R. H. (2004). Building power in the cultural landscape of Broome County, New York, 1880 to 1940. *Material Culture: Critical Concepts in the Social Sciences*, 2, 1.
- McNair, A. R. (2005). All about a line: The Sidney-Black Hills Trail's impact on the cultural landscape of western Nebraska and South Dakota.
- Meijers, E. (2007). From central place to network model: theory and evidence of a paradigm change. *Tijdschrift voor economische en sociale geografie*, 98(2), 245-259.
- Menzel, C. (2020). In defense of the possibilism–actualism distinction. *Philosophical Studies*, 177(7), 1971-1997.
- Meyer, W. B., Guss, D. M., Meyer, W. B., & Guss, D. M. (2017). Environmental Determinism: What Was It? *Neo-Environmental Determinism: Geographical Critiques*, 15-28.
- Mfune, O. (2018). Political Ecology: What is its Value in the Era of Sustainable Development Goals? *Tackling Sustainable Development in Africa and Asia: Perspectives from Next Generation Researchers*, 70.
- Mollett, S., & Faria, C. (2013). Messing with gender in feminist political ecology. *Geoforum*, 45, 116-125.
- Monstadt, J. (2009). Conceptualizing the political ecology of urban infrastructures: insights from technology and urban studies. *Environment and planning A*, 41(8), 1924-1942.
- Moore, D. S. (2002). Marxism, culture, and political ecology: Environmental struggles in Zimbabwe's eastern highlands. In *Liberation ecologies* (pp. 137-159): Routledge.
- Moore, D. S. (2017). Contesting terrain in Zimbabwe's eastern highlands: political ecology, ethnography, and peasant resource struggles. In *Environment* (pp. 125-146): Routledge.
- Moreira, F., Rego, F. C., & Ferreira, P. G. (2001). Temporal (1958–1995) pattern of change in a cultural landscape of northwestern Portugal: implications for fire occurrence. *Landscape Ecology*, 16, 557-567.
- Mortensen, C. (2005). It isn't so, but could it be? *Logique et Analyse*, 351-360.
- Moseley, W. G. (2001). *Sabelian 'white gold' and rural poverty-environment interactions: The political ecology of cotton production, environmental change, and household food economy in Mali*: University of Georgia.
- Myga-Piątek, U. (2008). Between tradition and modernity of the cultural landscape research. Discussion on methodology. *Prace Komisji Krajobrazu Kulturowego*.
- Myga-Piątek, U. (2013). Cultural Landscape in the times of sustainable development. *Prace Komisji Krajobrazu Kulturowego*.
- Myga-Piątek, U. Z. (2011). Cultural landscape of the 21st century: geographical consideration between theory and practice. *Hrvatski geografski glasnik*, 73(2).
- Naess, A. (2006). Possibilism and Reflections on Total Systems. *The Trumpeter*.
- Neumann, R. (2014). *Making political ecology*: Routledge.
- Neumann, R. P. (2009). Political ecology: theorizing scale. *Progress in human geography*, 33(3), 398-406.
- Niebuhr, A. (2003). Spatial interaction and regional unemployment in Europe. *European Journal of Spatial Development*, 1(5), 26-26.
- Niemann, H.-J. (2017). Utopias, Wonders, and a World of Possibility Spaces. A Short Introduction into the Theory of Possibilism. In .
- Niewiadomski, P. (2020). COVID-19: from temporary de-globalisation to a re-discovery of tourism? *Tourism Geographies*, 22(3), 651-656.
- Nowicka, K. (2018). Cultural Landscape of Żuławy Wiślane in the Light of the Idea of Sustainable Development. *Interdisciplinary Approaches for Sustainable Development Goals: Economic Growth, Social Inclusion and Environmental Protection*, 51-71.
- Nunn, P. D. (2003). Revising ideas about environmental determinism: Human–environment relations in the Pacific Islands. *Asia Pacific Viewpoint*, 44(1), 63-72.
- O'Reilly, G. (2020). Cultural Landscape and Heritage Sites. *Places of Memory and Legacies in an Age of Insecurities and Globalization*, 99-119.
- Okoli, A. C., & Atelhe, G. A. (2014). Nomads against natives: A political ecology of herder/farmer conflicts in Nasarawa state, Nigeria. *American International Journal of Contemporary Research*, 4(2), 76-88.
- Oladiti, A. A., & Kamarise, B. T. (2014). Responsible environmental attitudes as recipe for sustainable environment in Nigeria. *International Letters of Natural Sciences*, 15(1).
- Orsato, R. J., Den Hond, F., & Clegg, S. R. (2002). The political ecology of automobile recycling in Europe. *Organization Studies*, 23(4), 639-665.

- Oteng-Ababio, M., Mariwah, S., & Kusi, L. (2017). Is the underdevelopment of northern Ghana a case of environmental determinism or governance crisis? *Ghana Journal of Geography*, 9(2), 5-39.
- Padoa-Schioppa, E., Baietto, M., Massa, R., & Bottoni, L. (2005). *Cultural landscape conservation: diffuse corridors in Lombardy Region (Italy)*. Paper presented at the Planning, people and practice: the landscape ecology of sustainable landscapes. Proceedings of the 13th Annual IALE (UK) Conference held at the University of Northampton, 2005.
- Park, T. K. (2016). Political ecology. *Ecology of Practice*, 12, 77.
- Paulson, S., & Gezon, L. L. (2005). *Political ecology across spaces, scales, and social groups*: Rutgers University Press.
- Paulson, S., Gezon, L. L., & Watts, M. (2003). Locating the political in political ecology: An introduction. *Human organization*, 62(3), 205-217.
- Paulson, S., Gezon, L. L., & Watts, M. (2005). Politics, ecologies, genealogies. *Political ecology across spaces, scales, and social groups*, 17-37.
- Peet, R., Robbins, P., & Watts, M. (2010). *Global political ecology*: Routledge.
- Peet, R., & Watts, M. (2004). *Liberation ecologies: environment, development, social movements*: Psychology Press.
- Perreault, T., Bridge, G., & McCarthy, J. (2015). *The Routledge handbook of political ecology*: Routledge.
- Peterson, R. B. (2003). Central African voices on the human-environment relationship. In *This sacred earth* (pp. 168-174): Routledge.
- Pile, S. (2010). Emotions and affect in recent human geography. *Transactions of the Institute of British Geographers*, 35(1), 5-20.
- Pinaud, D., & Weimerskirch, H. (2005). Scale-dependent habitat use in a long-ranging central place predator. *Journal of animal ecology*, 74(5), 852-863.
- Plumwood, V. (2006). The concept of a cultural landscape: Nature, culture and agency in the land. *Ethics and the Environment*, 115-150.
- Pocock, D. (2014). *Humanistic geography and literature (RLE social & cultural geography): Essays on the experience of place*: Routledge.
- Radel, C., Schmook, B., Carte, L., & Mardero, S. (2018). Toward a political ecology of migration: Land, labor migration, and climate change in northwestern Nicaragua. *World Development*, 108, 263-273.
- Rast, E. (2005). A Revisionary Account of Actualism and Possibilism.
- Rast, E. (2009). Classical possibilism and fictional objects. *To Alexius Meinong and Bertrand Russell*, 77.
- Relph, E. (2015). *Rational landscapes and humanistic geography*: Routledge.
- Robbins, P. (2019). *Political ecology: A critical introduction*: John Wiley & Sons.
- Robering, K. (2013). Review of Estrada-González "Models of Possibilism and Trivialism". *Mathematical Reviews*, Review MR2978104.
- Rocheleau, D., Thomas-Slayter, B., & Wangari, E. (2013a). *Feminist political ecology: Global issues and local experience*: Routledge.
- Rocheleau, D., Thomas-Slayter, B., & Wangari, E. (2013b). Gender and environment: A feminist political ecology perspective. In *Feminist Political Ecology* (pp. 3-23): Routledge.
- Rocheleau, D. E. (2008). Political ecology in the key of policy: From chains of explanation to webs of relation. *Geoforum*, 39(2), 716-727.
- Rodríguez, S. G. (2019). *Philosophy of Howard Stein: Prospects for Possibilism*. Paper presented at the Logic, Relativity and Beyond 4 th International Conference.
- Rönnedal, D. (2014). Aktualism, possibilism och handlingsriktighet. *Filosofisk Tidskrift*(1), 35-41.
- Ross, J. (2012). Actualism, possibilism, and beyond. *Oxford studies in normative ethics*, 2, 74-96.
- Roy, J. R., & Thill, J.-C. (2003). Spatial interaction modelling. *Papers in Regional Science*, 83, 339-361.
- Rubenstein, J. M., & Healy, M. (2014). *The cultural landscape: An introduction to human geography*: Pearson Upper Saddle River Hoboken, NJ, USA.
- Salleh, A. (2009). *Eco-sufficiency & global justice: Women write political ecology*: Pluto Press London.
- Samsudin, P. Y., & Maliki, N. Z. (2015). Preserving cultural landscape in homestay programme towards sustainable tourism: Brief critical review concept. *Procedia-Social and Behavioral Sciences*, 170, 433-441.
- Schaich, H., Bieling, C., & Plieninger, T. (2010). Linking ecosystem services with cultural landscape research. *Gaia-Ecological Perspectives for Science and Society*, 19(4), 269-277.
- Scherngell, T., & Barber, M. J. (2009). Spatial interaction modelling of cross-region R&D collaborations: Empirical evidence from the 5th EU framework programme. *Papers in Regional Science*, 88(3), 531-546.
- Schmink, M., & Wood, C. H. (2019). The "political ecology" of Amazonia. In *Lands at risk in the Third World* (pp. 38-57): Routledge.
- Sen, A., & Smith, T. E. (2012). *Gravity models of spatial interaction behavior*: Springer Science & Business Media.
- Sheridan, M. J. (2001). *Cooling the land: The political ecology of the North Pare Mountains, Tanzania*: Boston University.
- Silver, J. (2015). Disrupted infrastructures: An urban political ecology of interrupted electricity in Accra. *International Journal of Urban and Regional Research*, 39(5), 984-1003.
- Smith, S. J. (2017). Practicing humanistic geography. In *Theory and Methods* (pp. 139-160): Routledge.
- Stephenson, A. (2017). Logicism, possibilism, and the logic of Kantian actualism.
- Sultana, F., & Loftus, A. (2013). *The right to water: Politics, governance and social struggles*: Routledge.
- Suzuki, N., Miller, G., Salazar, C., Mondal, H. A., Shulaev, E., Cortes, D. F., . . . Schlauch, K. (2013). Temporal-spatial interaction between reactive oxygen species and abscisic acid regulates rapid systemic acclimation in plants. *The Plant Cell*, 25(9), 3553-3569.
- Swyngedouw, E. (2009). The political economy and political ecology of the hydro-social cycle. *Journal of contemporary water research & education*, 142(1), 56-60.
- Swyngedouw, E., & Heynen, N. C. (2003). Urban political ecology, justice and the politics of scale. *Antipode*, 35(5), 898-918.
- Swyngedouw, E., Kaika, M., & Castro, E. (2002). Urban water: a political-ecology perspective. *Built Environment (1978-)*, 124-137.
- Tabakci, S. K. (2018). Actualism or Possibilism: A Grounding Approach.
- Tatham, G. (2015). Environmentalism and possibilism. In *Geography in the twentieth century* (pp. 128-162): Routledge.
- Taylor, M. (2014). *The political ecology of climate change adaptation: Livelihoods, agrarian change and the conflicts of development*: Routledge.
- Taylor, P. J., Hoyler, M., & Verbruggen, R. (2010). External urban relational process: introducing central flow theory to complement central place theory. *Urban studies*, 47(13), 2803-2818.

- Temper, L., Del Bene, D., & Martinez-Alier, J. (2015). Mapping the frontiers and front lines of global environmental justice: the EJAtlas. *Journal of political ecology*, 22(1), 255-278.
- Thorgersen, K. (2016). Possibilism and expectations in arts education. *The European Journal of Philosophy in Arts Education*, 1(1), 96-108.
- Timmerman, T., & Cohen, Y. (2016a). Actualism and possibilism. *The Philosophers' Magazine*(72), 107-108.
- Timmerman, T., & Cohen, Y. (2016b). Moral Obligations: Actualist, Possibilist, or Hybridist? *Australasian Journal of Philosophy*, 94(4), 672-686.
- Timmerman, T., & Cohen, Y. (2019). Actualism and possibilism in ethics.
- Truelove, Y. (2011). (Re-) Conceptualizing water inequality in Delhi, India through a feminist political ecology framework. *Geoforum*, 42(2), 143-152.
- Tuan, Y.-F. (2017). Humanistic geography. In *Theory and Methods* (pp. 127-138): Routledge.
- Turner, B. L., & Robbins, P. (2008). Land-change science and political ecology: Similarities, differences, and implications for sustainability science. *Annual review of environment and resources*, 33, 295-316.
- Turner, K. G., Odgaard, M. V., Bocher, P. K., Dalgaard, T., & Svenning, J.-C. (2014). Bundling ecosystem services in Denmark: Trade-offs and synergies in a cultural landscape. *Landscape and urban planning*, 125, 89-104.
- Turner, M. D. (2004). Political ecology and the moral dimensions of “resource conflicts”: the case of farmer–herder conflicts in the Sahel. *Political geography*, 23(7), 863-889.
- Ullman, E. L. (2014). A Theory for the Location of Cities. In *A Geography of Urban Places* (pp. 74-83): Routledge.
- Vennesson, P. (2010). *Process tracing and historical inquiry: policy-making sequences and 'possibilism'*. Paper presented at the APSA 2010 Annual Meeting Paper.
- Walker, P., & Fortmann, L. (2003). Whose landscape? A political ecology of the ‘exurban’Sierra. *Cultural geographies*, 10(4), 469-491.
- Walker, P. A. (2003). Reconsidering ‘regional’political ecologies: toward a political ecology of the rural American West. *Progress in human geography*, 27(1), 7-24.
- Walker, P. A. (2005). Political ecology: where is the ecology? *Progress in human geography*, 29(1), 73-82.
- Walker, P. A. (2006). Political ecology: where is the policy? *Progress in human geography*, 30(3), 382-395.
- Watts, M. (2001). Petro-violence: Community, extraction, and political ecology of a mythic commodity. *Violent environments*, 189-212.
- Watts, M. (2017). Political ecology. *A companion to economic geography*, 257-274.
- Watts, M., & Peet, R. (2004). Liberating political ecology. *Liberation ecologies: Environment, development, social movements*, 2, 3-43.
- Whitaker, A. (2006). Arne Naess and Possibilism. *The Trumpeter*, 22(2).
- Woodard, C. (2009). What's wrong with possibilism. *Analysis*, 69(2), 219-226.
- Wrathall, D. J., Bury, J., Carey, M., Mark, B., McKenzie, J., Young, K., . . . Rampini, C. (2014). Migration amidst climate rigidity traps: Resource politics and social–ecological possibilism in Honduras and Peru. *Annals of the Association of American Geographers*, 104(2), 292-304.
- YAVAN, N., & ANLI, C. K. (2018). (un) making human geography in Turkey under the dominance of environmental determinism. *POSSEIBLE*(13), 77-98.
- Zimmerer, K. S., & Bassett, T. J. (2003). *Political ecology: an integrative approach to geography and environment-development studies*. Guilford Press.
- Zimmerman, M. J. (2017). Prospective possibilism. *The Journal of Ethics*, 21, 117-150.
- ДАВЫДОВА, М., & АХВЕРДИЕВ, Э. (2017). Climatic determinism and possibilism in the philosophy of law and state: history of development and modern prospects. *Политика и Общество*(7), 1-8.

© 2021, Author(s).

This open access publication is distributed under Creative Commons Attribution (CC BY-NC-SA 4.0) License.

You are free to:

Share — copy and redistribute the material in any medium or format.

Adapt — remix, transform, and build upon the material.

However,

Attribution — You must give appropriate credit, provide a link to the license, and indicate if changes were made.

Non-Commercial — You may not use the material for commercial purposes.

Share Alike — If you remix, transform, or build upon the material, you must distribute your contributions under the same license.

You shall not apply legal terms or technological measures that legally restrict others from doing anything the license permits.

There are no additional restrictions.

