

REGIONALISM IN RAJASTHAN : A STUDY
OF SOCIO-CULTURAL AND ECONOMIC
DIMENSIONS

A Dissertation submitted to the
JAWAHARLAL NEHRU UNIVERSITY
in partial fulfilment for the degree of
MASTER OF PHILOSOPHY

by

Akshaya K. Bhansali

Centre for the Study of Social Systems
School of Social Sciences
Jawaharlal Nehru University
New Delhi - 110 067.

1980

JAWAHARLAL NEHRU UNIVERSITY
Centre for the Study of Social System
School of Social Sciences

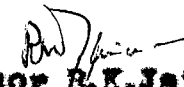
Gram-JAYENU
Telephone :
New Mehrauli Road,
NEW DELHI-110067

D E C L A R A T I O N

Certified that the dissertation entitled "Regionalism in Rajasthan : A Study of Socio-Cultural and Economic Dimensions" submitted by Akshaye K. Bhansali is in partial fulfill of eight credits out of a total requirement of twenty-four credits for the degree of Master of Philosophy of this University. This dissertation has not been submitted for any other degree of this University and is his own work.

We recommend that this dissertation be placed before the examiners for evaluation.


Dr. Nirmal Singh
Supervisor


Professor R.K. Jain
Chairman

P R E F A C E

Present thesis is mainly oriented towards an examination, through survey of available literature, of economic and socio-cultural dimensions of Regionalism in Rajasthan. The period under consideration is the after-independence period but our subject also includes the period before Rajasthan was integrated because, that cultural and historical background of different Rajputana States, to some extent, goes into the making of the nature of regionalism in present Rajasthan.

For the present thesis, I am greatly indebted to Dr. Nirmal Singh for guiding me sympathetically and patiently through out this work. In fact, but for his suggestions and helpful attitude the work would never have been completed in its present form.

I wish to thank also all my friends, especially, Brahmachari Mohan Kumar, Mr. R.P.Jaiswal, Mr. B.S.Dashora for their help and encouragement.

Centre for the Study
of Social Systems
School of Social Sciences
Jawaharlal Nehru University
New Delhi - 110 067.

(AKSHAYA BHANSALI)

C O N T E N T S

	Page
Preface	
Chapter I .. Introduction ..	1 - 15
Chapter II .. States Reorgani- zation ; Creation of Rajasthan ..	16 - 26
Chapter III .. Socio-Cultural Dimensions of Regionalism ..	27 - 53
Chapter IV .. Economic Develop- ment and Regional- ism ..	54 - 84
Chapter V .. Sociological Implications of Regionalism ..	85 - 98
Bibliography ..	i - v

C h a p t e r - I

INTRODUCTION

1. The Problem

The presence of distinctive groups, communities and regions demarcated from each other is not peculiar in Rajasthan, for the world has perhaps never had a society, with a people who are completely homogeneous in character. Small territorially based societies which at first sight seem to present an appearance of homogeneity are found on closer inspection to consist of various units with distinctive identities of their own. Religion, language and dialects, ethnicity and economic and social disparities as well as regional differences combine in differing degrees to give the people of different regions their distinctive characteristics and Rajasthan is no exception. The processes of discovering distinctive entities can be continued when dealing with regions within a state and sub-regions thereof even to the smallest unit.

It cannot be denied that Rajasthan presents a remarkable variety of people who differ from one another in almost all the elements which are usually considered necessary for the homogeneity of a State. Rajasthan has never had one language spoken throughout the State. Never have all the people of Rajasthan followed any one religion. Nor has the entire territory of geographical Rajasthan ever been ruled by one government before independence. Before independence

Rajasthan was divided into various princely states which were many a times further divided into several estate (Thikanas) within themselves. Worth noticing estates of the latter type were Sikar and Khetri with in the jurisdiction of former Jaipur State. Of course, the order of administration was feudal in whole of Rajasthan, but the land tenure differed from one princely State to another, and even from estate to estate within the same State.¹

There are also marked differences in what are called ethnic characteristics, traditions and customs and institutions in different regions of the State in their historical development.

The present thesis is mainly an examination, through survey of available literature, of economic and socio-cultural dimensions of regionalism in Rajasthan. The period under consideration is the after-independence period but our subject also includes the period before Rajasthan was integrated because, that cultural and historical background of different Rajputana states, to some extent, goes into the making of the nature of regionalism in present Rajasthan.

We shall probe the interrelationship of a number of social, psychological geographical, political, economic variables in order to determine the nature of regionalism in Rajasthan because regionalism is not only a psychological

1. Ram Pande, 'Agrarian Movement in Rajasthan' (1974) University Publishers, Delhi. p.14.

feeling or political patronage but (sometimes) it reflects the nature and social reality of the particular region or area in the complex and ever changing interrelationship of parts of the former and those of the latter.

Following purpose, then guides the present study :

1. What are the regions
2. What goes into the making of their distinctiveness
3. What contributes to the obliteration of the distinctiveness
4. (a) Interrelationship with in (2)
(b) Interrelationship with in (3)
(c) Interplay between (2) and (3)
5. Trends

In order to reach these objectives we have to first view region and regionalism from a theoretical perspective - as concept and related proposition.

(The term regionalism is of comparative recent origin which has not acquired any accepted precise definition. The reality which is the referent for the term is a developing phenomenon, which creates further difficulty in definitional precision or consensus among social scientists about its meaning. (In a very general way regionalism may be defined as a counter movement to any exaggerated or oppressive form of Centralization.² It must not be considered solely from

2. Hedwig, Hintze, "Encyclopaedia of the Social Sciences" Vol. XIII-XIV, pp 208-209.

the view point of political control or governmental administration. Regionalist problems arise only where there is a combination of two or more such factors as geographical isolation, independent historical traditions, radical ethnic or religious peculiarities and local economic and class interests.)

2. What is a Region ?

Richardson, referring to homogeneous region, writes that the concept of homogeneous region is based on the view that geographical areas must be linked together as a single region when they share uniform characteristics. These characteristics might be economic (such as similar production structures or homogeneous consumption patterns), geographical (such as a similar topography or climate), even social or political (such as a regional identity or a traditional party allegiance)³

⁴ The concept of region which is the basis of Hertzler's paper is that of basic configuration of human life fabricated, first, of geographic and physiographic characteristics; second, of the fundamental economic structure, which rests upon the natural resources as they determine agriculture, industry, technology, wealth and occupation; third, the makeup and character of the population - the folk-quality; fourth, the historical processes - ecological, political, economic social, racial - within the area; fifth, all of the cultural materials

3. Harry W. Richardson, "Elements of Regional Economics", p.17

4. J.C.Hertzler, "American Regionalism and the Regional Sociological Society", American Sociological Review 3 (Oct., 1938) p.739.

that have come into the area by all of the various diffusional processes. These together give the region a relative internal homogeneity of features based on a variety of indices, and an obvious external uniqueness. Though Hertzler's configuration does not refer to any logical, historical or methodological order, the concept of region given by him, is broad enough, which reflects a large number of aspects, notably, the physiographic, the biologic, the demographic including the ethnic, the economic, especially the agricultural and industrial, the social, social psychological, the sociological, the anthropological, the cultural in the sense of the literary and other expressional phases, and the political and administrative.

Further while taking of sociological aspects of region, Hertzler, considered region as a constellation of communities bound together by natural and cultural uniformities, on the one hand and a natural, logical, and convenient sub-⁵divisions of the national society on the other. He poses the functionalist conceptualization of regionalism when he says, that, "it is a sign of our maturity; we are setting down and stabilizing an enormous and highly self-conscious area of differentiation, but areas of a greater whole interdependent, inter-⁶related and cooperative. With the same view point McKenzie

5. J.O. Hertzler, "Some Sociological Aspects of American Regionalism", Social Forces, vol. 18, 1939-40, p.29.

6. op. cit. p. 19.

considers; a region to be a geographic (a real) unit in which the economic and social activities of the population are integrated around a local and administrative Center.⁷

The region as the foundation for psychological makeup has also been noted. The region give rise to sentiments, wishes, interests and loyalties.⁸ The people are physically dependent upon it, since all of their material wants are satisfied in it. It is their greater home, the immediate world that sustain their spirit and embodies all that is familiar.⁹

Svend Riener writes, 'the definition of the region indicate the interrelation of a unique set of socio-economic and cultural data in a given territory as well as the fact that the region serve as an adequate unit with regard to administrative procedures and social planning. And further,' the term would have to be set off clearly against larger and smaller territorial units and their significance for planning and administration such as the-nation, on the one hand, the community and the neighbourhood on the other.¹⁰ Therefore, from the Riener's

-
7. R.C.McKenzie, in National Resources Committee's 'Regional Factors in National Planning and Development' Dec., 1935, p.140
 8. H.A.Mess, "Geography in Relation to National and Social Sentiments", Sociological Review, 30 (April, 1938) pp.186-200.
 9. R.M.Maclver, "Society", p.152.
 10. Svend, Riener, "Theoretical Aspects of Regionalism", Social Force, vol. 21, March, 1943, pp.275-280.

view point the concept of region should be established on the basis of its theoretical function in regionalism. It must be flexible enough to apply to a variety of concrete situations. It is bound to be the definition of a problem rather than the anticipation of any final conclusion. M.N.Srinivas, also consider the idea of a region as dynamic and contextual,¹¹ whose importance as a major parameter for national planning or intelligent political action cannot be ignored.

(Among the various concept of "region" one is socio-
logically meaningful : 'the region is an area of which the
inhabitants feel themselves a part'.¹² The fact that human beings
think of themselves as part of larger groups, or that they
conceive of these groups as entities, can safely, be considered
as the basic phenomenon for sociology.

Erving Goffman, a central figure in the development
of sociology that has grown out of the rejection of positivist
tradition and of bringing in the everyday life as the central
concern of sociology conceptualizes region as 'any place that
is bounded to some degree by barrier to perception'.¹³ / Geogra-
pher Bhattacharya, conceptualize region 'as a unity in diversity.
She further says that in a region there is a diversity in unity.

-
11. M.N.Srinivas, "The Nature of the Problem of Indian Unity"
in Report of Seminar on National Integration, April 16-17,
1958, p.20.
 12. F.W.Odum, "A Sociological approach to the Study and Practice
of American Regionalism", Social Forces, vol.20, May, 1942,
p.430.
 13. Erving Goffman, "The Presentation of self in every day
life", p.109.

This unity according to him, has been derived through age-long cultural diffusion with in a so-called political or natural region, and diversity has been retained therein by perpetual individualistic deductions.¹⁴

Radhakamal Mukerjee, the first Indian sociologist to tackle the issues in a comprehensive way takes an ecological view of region. (Regions in India, according to Mukerjee may be delineated in terms of climate, vegetation, the distribution of domesticated animals, Zones of irrigation, types of social organization¹⁵ . This definition recognizes the fact that many types^{of}/regional division or demarcation may be valid from the point of view of various types of study or for different purposes. And this is the reason, Odum and Moore discuss the primary types of regional study as having to do with Natural Regions (soil, topography, climate), River Valley Regions, Metropolitan, Rural and Literacy and Aesthetic Regions; and service regions (governmental and non-governmental)¹⁶ . Lundberg has also put forwarded the ecological view of region. While referring to regionalism as 'world ecology he writes that regionalism is any study of social behaviour in which the emphasis is on the relation between the geographic area and the behavior in question.¹⁷

14. Anima Bhattacharya, "Region, Regionalism and Regionalization", Geographical Review of India, vol.36,1974, p.136.

15. R.K.Mukerjee, "Regional Sociology" quoted by E.Green and C.Handy in "Regional Democracy Supplants Empire", West then East, Social Forces, vol.25,1946-47,pp.385-396.

16. F.W.Odum and Moore, "American Regionalism" quoted by E.Green and C.Handy, op. cit.p.385-396.

17. George A. Lundberg, "Regionalism, Science and the Peace Settlement", Social Forces, 1942, vol.21, p.131

According to Melvin J. Vincent, when we talk of a region we have to deal with a unit or "geographic area within the boundaries (sometimes changing) of which homogeneity is measured by the largest number of indices available for the particular characterization desired, cultural, administrative, literacy, economic, industrial, political, physiographic.¹⁸ Simpson considered it as an areal-cultural concept providing a multiple structure approach to special and temporal cultural situations in relation to total cultural configurations.¹⁹

Above discussion, reveals, that there is no general criteria for the making or unmaking of a region. A criteria that might be valid for the disentanglement of one regional borderline might prove irrelevant for the analysis from a different disciplinary framework or even within the same discipline from contending frames.

3. What is Regionalism ?

The term regionalism like 'region' has many different connotations. It can be conceptualized as a multi-dimensional composite phenomena. It has assumed almost the qualities of a "myth" intended to instigate both action and contemplation, planning and inquiry, organization for administrative purposes,

18. Melvin J. Vincent, "Regionalism and Fiction", Social Forces vol.14, 1935-36, pp.336.

19. George L. Simpson "Odum and American Regionalism" Social Forces, vol.34, 1955-56, p.101.

and a particular kind of approach in social studies.²⁰ In this sense, the concept of regionalism is as flexible, dynamic and contextual as the concept of region conceptualized by Reimer²¹ and Srinivas.²² In popular parlance, it is supposed to be a synonym of sectionalism which breeds localism, isolationism and separatism. A sociological explication of regionalism cannot be based on such popular misconceptions and since these popular misconceptions, cannot be totally ignored for purpose of analysis, a distinction is required between these ambiguous terms.

A Regionalism in Society and in Social Sciences
Unity and demarcation

A distinction has been made between regionalism as a political phenomena and regionalism in the social sciences by Heberle.²³ The popular sentiment of the inhabitants of a certain geographic region, of belonging close together among each other then with rest of the country, the consciousness of their particular problems and the resulting pressure for special consideration in appropriation or legislative measures constitute a forceful factor in political life.

20. Rudolf Heberle, "Regionalism : Some Critical Observations" Social Forces, March, 1943, p.280.

21. Svend Reimer, "op. cit. pp.275-280.

22. M.N.Srinivas, op. cit. p.20.

23. Rudolf Heberle, op. cit., p.281.

On the other hand, the preoccupation of scholars with the problems of a certain region, usually their own, arises out of more or less sentimental attachment to one's home section in combination with the more rational realization that these problems demand solution and that only a thorough and comprehensive inquiry with the entire complex of factors from which these problems result would show the way to any solution, is the origin of "regionalism" in the social sciences'. Thus the two concepts of regionalism are really closely related. In the true sense of the concept, both are "political" in origin and in intention.

B. Regionalism and Sectionalism

In order to bring out the full meaning of regionalism it should be contrasted with sectionalism. A mention has already been made that the concept of region is dynamic and contextual. Therefore, it is in this context, the ~~sectionalism~~ distinction is made by Kraenzel. The sectionalism is understood by Carl F. Kraenzel as an attempt on the part of an area to set itself up as an independent and relatively self-sufficient unit in respect to economic, political or social matters. It implies lack of cooperation with the other areas, and results in provincialism. Regionalism, on the other hand, means an adjustment of a nationwide program or activity to the peculiarities of a geographic or cultural area with a view to having the greatest possible degree of cooperation, between the region and the larger area. Sectionalism proceeds on the basis that the

area will handle its own affairs in whatever way it sees fit, while regionalism takes for granted that a very definite and precise coordination and cooperation is necessary between the region and the nation. This coordination and cooperation includes not alone a determination of the problem, as well as its study, but extends to cooperative action to accomplish a solution. Sectionalism is in the spirit of dictatorship in its relationship to the outside, and often takes the form of one area exploiting the other. Regionalism is typical of the spirit of democratic procedure and cooperation with other areas. Sectionalism places a premium on the uncontrolled individualism of a group and of a state or a group of states, while regionalism implies controlled individualism.

Certain fundamental distinction between sectionalism²⁵ and regionalism have also been pointed out by Howard W. Odum.

In the first place, regionalism envisages the Nation first, making the national culture and welfare the final arbitor. On the other hand, sectionalism sees the region first and the nation afterwards.

24. Carl F. Kraenzel, "Principles of Regional Planning : As applied to the North West", Social Forces, vol.25, 1946-47, pp.373-384.

25. Howard W. Odum, "Regionalism Vs. Sectionalism in the South's Place in the National Economy", Social Forces vol.12, March 1934, pp.338-339.

In the second place, sectionalism emphasizes political boundaries and state sovereignties, technical legislation, local loyalties, and confederation of states, with common interests menaced by federal action. Where sectionalism features separateness regionalism connotes component and constituent parts of the larger national culture.

In the third place, sectionalism may be linked into cultural breeding, whereas regionalism is line-breeding. Sectionalism inbreeds to stagnation by ignoring time, technology and collaboration, regionalism develops new strength from old power through progressive line-breeding of new cultures, built upon the old. Another way of distinguishing the two : Regionalism might be conceived as a cultural specialization within geographical and cultural bounds in an age which continuously demands wider contacts and standardized activities".

Finally, regionalism by the very nature of its regional interregional, and national cooperative processes implies more of the designed and planned society than sectionalism, which is the group correspondent to individualism.

E.M.S. Namboodiripad while talking of two kinds of consider sectionalism regionalism/as the other side of regionalism. He writes, that on the one hand, regionalism expresses the sense of discontent and frustrations felt by the people of states or regions which have not had a fair share of the economic, educational and

other developments that have been taking place in the country. Secondly, certain reactionay, discriptive forces try to divide the people on the 'basis of demands which seek to perpetuate
26
parochalism feelings.

It is clear from the above distinctions that, whereas , "sectionalism" implies conflict, "regionalism" implies an "orchestration of diversity" within the total national cultural unity. In other words, it is assumed that all regions subscribe to the general list of values of the national culture, but with certain additions, emendations, or special emphasis more or less peculiar to themselves.

After distinguishing regionalism with some of its popular conguctures by way of summary, it may be said that regionalism as a phenomena emerges out of the cumulation of variations pertaining to the socio-cultural, geographic, economic and social spheres. Two sets of components, subjective and objective, determine the nature of regionalism.²⁷ The objective components are the territorial region and the accompanied man-environment complex within which the regional group lives. The subjective components are ways of living, eustoms and

26. E.M.S. Namboodiripad, "Notes to the Sub-Committee of National Integration Council (p.2) in Seminar on Regionalism and National Integration". Jan.25-28, 1970, UOR

27. Arun K. Chatterji, "Sociological Context of Regionalism in India", in Regionalism and National Integration (ed.) Satish Chandra and others. p.31.

traditions, art forms, language and dialects, literature, social heritage, beliefs, attitudes and values as related to a group of the people termed as a regional group.

4. Functions and dy functions of Regionalism

Regionalism as functional sentiment is constructive in its initial stages. It bring about unity and strength within the individual states of the nation or individual regions of the state. But at the same time, a great danger of this force becoming aggressive and acting as centrifugal force, weakening the feeling of national unity and solidarity. Moreover, it leads to regional bias of the state units of all the political parties which claim to be organized on a national level as well as inter and intra regional tensions and disputes over linguistic, economic and political issues.

Chapter - II

States Reorganization : creation of Rajasthan

The merger of different Princely States in Rajasthan Union was a result of hectic political activity, negotiations and agreement. Although an agreement was entered into by the Congress leaders and the Rajas of the different Riyasats, it was promoted by the leaders of the Central Government and the Indian National Congress. The credit for forming a homogeneous administrative unit of the heterogeneous independent political entities with varying levels of economic, social, cultural and administrative systems goes to Sardar Patel, the then Minister, Home Department, Government of India and the Cooperation of the Rulers of Matsya.¹

The declaration of the independence of India on the 15th August, 1947, provided three alternatives for the States i.e. to opt for merger in the Indian Union or to join Pakistan or to stay independent. The plea of to become independent was put forward by rulers of a number of Princely States because to them after the withdrawal of the 'Paramount Power' (i.e. the Britists) the doctrine of 'Paramountcy' lapsed and each Princely State acquired an independent status and it was now

1. Gaur, D.P., "Constitutional Development of Eastern Rajputana States", (1978) Usha Publishing House, Jodhpur, p.1.

completely free to determine its future status vis-a-vis the Republic of India.² The argument was not accepted by the Congress leaders who pointed out that the Princely States could never really call themselves independent because 'they have not the power to declare war and conduct their own affairs' and, therefore, the Congress leaders insisted that they must come to some interim arrangements to ensure a continuity of agreements with the rest of two Dominions - India and Pakistan. This argument was favoured by Lord Mountbatten the last British Viceroy. The sagacious diplomacy of Sardar Patel, patriotism of the rulers and national awakening in the masses of all the large and small States enabled States to join Indian Union.³ But the end result was not achieved without difficulties distortions or distractions, the 'patriotism' of the rulers was never unadulterated as some political scientist or other apologists would have us believe. We have already referred to the diversity of cultural traditions, demographic make-ups and socio-economic structures, and they contributed singly and jointly to the impediments to political unification apart from the desire of the ruling princes to manipulate greater power for themselves.

Regional Grouping

Prior to accession several secret conspiracies were

-
2. S.P.Varma, C.P.Bhambhri, P.C.Mathur (ed.) "Report on Third General Elections in Rajasthan, p.5.
 3. Pal, Bhishma H., "The Temples of Rajasthan", (1969) Prakash Publishers, Alwar, p.6.

going on among the rulers of India. Some were thinking of regional federations of States. The decision of the Deccan States to amalgamate and form a single State to be named as United Deccan State was featured by the press.⁴ The rulers of the States in Rajasthan had proposed a scheme for the union of the Rajput States based on the caste of the rulers as the paramount consideration. A meeting of the Dewans (Prime Minister of Riyasat appointed by the ruler and responsible to the ruler) of Jaipur, Jodhpur, Bikaner, Alwar and Kotah was held at Jaipur in March, 1946 to consider matters of common interest to Rajputana States. The meeting decided to bring into existence an organization for periodical consultation in matters of common interest to Rajputana States in political, economic and administrative matters. A meeting of the Dewans and the senior representatives of these States, was again held at Kotah on 8 July, 1946. A committee was appointed to draft a constitution for the Rajputana Union. This Scheme could not materialise because of the personal rivalries and jealousies of the Princes and also the fast pace of political events in India. The Princes were anxious to retain their individual identity. The rulers of smaller States like Jhalawar, Dungapur, Shahpura etc., were apprehensive of being dominated by the bigger States. Hence, they all adopted a lukewarm attitude

4. Dr. Laxman Singh, "Political and Constitutional Development in the Princely States of Rajasthan (1920-49) (1970), Jain Book, New Delhi, p.136.

towards the formation of Rajputana Union.

The Nawab of Bhopal, the Chief of Chamber of Princes, was making a desperate effort to form a Rajasthan comprising a number of neighbouring States in central India. Some Congress leaders of rightist persuasion like K.M. Munshi also advocated the formation of 'Greater Rajasthan' comprising Rajputana, Gujrat and Malwa.⁵ All these plans of regional groupings and regional alignment met with a dismal failure in face of the nationalist avalanche in India as a whole supported by the peoples' movement in the princely states.

States Reorganization

The formation of Rajasthan,⁶ as a result of what is known as the 'bloodless revolution'⁷ under the command of Sardar Patel took place in the following five stages :-⁸

1) Four States of Bharatpur, Alwar, Karauli, and Dholpur got merged into 'Matsya Union' with its capital at Alwar on the 18th March, 1948.

2) In the Second stage nine Princely States of

-
5. Munshi, K.M. "The Hindustan Times", April 7, 1947. Quoted by A. Laxman Singh, op. cit. p.136.
 6. The State of Rajasthan is an outcome of the integration of 19 ~~salute~~ salute States and 3 non-salute States
 7. "Rajasthan Pocket Dictionary", (1966) Vikas Kiran Publications, Jaipur, p.5.
 8. Menon, V.P. "The Story of the Integration of the Indian States" (1961). Orient Longmans, Delhi, p.239.

Banswara, Bundi, Durgapur, Jhalawar, Kishangarh, Kotah, Pratapgarh, Shabpura, and Tonk combined into a single unit known as First Rajasthan Union on 25th March, 1948.

3. The third stage was the inclusion of Udaipur in the First Rajasthan Union, with Udaipur as the Capital.

4. Fourth stage was the creation of Greater Rajasthan by the inclusion of the remaining Rajput States of Jaipur, Jodhpur, Bikaner and Jaisalmer in the First Rajasthan Union. This Greater Rajasthan came into being with Jaipur as its capital under the new constitution of India. Rajasthan was given the Status of a 'B' State.

5. The fifth stage was the incorporation of the Matsya Union with Greater Rajasthan.

The States Reorganization Act of 1956 also transferred Ajmer and Abu to Rajasthan and with the implementation of this Act on November 1, 1956, Rajasthan came at par with other states of the Indian Union.

We will first deal with the Matsya Union, which embraced the four states of Alwar, Bharatpur, Dholpur and Karauli.


9. Kamal, K.L., "Party Politics in an Indian State", S.Chand and Co., Delhi (p.33).

Since Dholpur and Karauli were contiguous and had natural, social and economic affinities with Alwar and Bharatpur, it was felt by Sardar Patel and U.P. Menon, that the four states should be integrated into the one Union. The rulers of these states were invited to Delhi on 27 February, 1948 and the proposal for the integration of these four States was put before them. They agreed. It was made clear that it might be necessary later on for this union to join either Rajasthan or the United Provinces, as the union by itself would not be financially self-supporting. The Union of these four States was called 'Matsya Union', as this was the old name of this region to be founded in the ancient books and in the Mahabharata.¹⁰ The covenant of this union was signed by the rulers on 28 February, 1948. The Union was inaugurated on 18.3.1948.

Even at the time of the formation of Matsya Union, informal talks were going on with some of the rulers of the smaller States in Rajasthan with regard to their future. The States concerned were Banswara, Bundi, Durgapur, Jhalawar, Kishangarb, Kotah, Pratapgarh, Shahpura and Tonk.

The rulers of the aforesaid States were anxious

10. Menon, U.P., op. cit., p.242.

DISS
338.909544
B4694 Re

TH626

TH-626



their States should be integrated to form a Union. Udaipur was also invited to join the union but, the Dewan of Udaipur, S.V. Ramamurthy, promptly suggested that all the states should merge in Udaipur. This suggestion was obviously unacceptable to the rulers as well as to the states Ministry. It was decided therefore, to go ahead with the proposal to form a union of the states concerned and to leave Udaipur to come in later if it wished to do so. Finally, this union was inaugurated on 25 March, 1948.

Three days after the inauguration ceremony the Maharana of Udaipur had decided to join the Union. Since Maharana of Udaipur was agreed to join the union the Rajasthan Union was reconstituted by the inclusion of Udaipur and the existing covenant was superseded by a fresh one. The Maharana of Udaipur was elected by the rulers as 'Rajpramukh' for life but this privilege was not extended to his successors. The Maharao of Kotah had relinquish this position as Rajpramukh but in view of his sacrifice, the rulers agreed to elect him as the 'Senior Uppajpramukh'. The rulers of Bundi and Durgapur were to continue as 'Junior Uppajpramukh' of the reconstituted union.

There was considerable discussion with regards to the location of the capital. The Maharao of Kotah stressed that if Udaipur was selected as the capital, Kotah should not be relegated to an unimportant position. Kotah was the next biggest town after Udaipur and whatever the quality of their internal

administration, the States invariably kept their capitals equipped with all modern amenities. The States Ministry were anxious that these amenities should be improved, rather than lessened. If by choosing Udaipur as the capital the importance of Kotah was affected, it was naturally causing heart-burning among people. Finally rulers came to an arrangement whereby the capital of the new Government would be at Udaipur, but the legislature would hold at least one session every year at Kotah. The units of the Kotah State Forces would continue to remain in Kotah. The Forest School, the Police Training College and the Aeronautical College, as well as any other institutions which could conveniently be at Kotah should be located there. It was also decided that in drawing up the administrative divisions of the new union, one Commissioner's division should have its headquarters in Kotah.¹¹

The covenant was finally approved on 11 April and signed by all the rulers present. In view of its political importance, the union was inaugurated by Pandit Nehru on 18 April, 1948.

With the formation of the second Rajasthan Union only four Rajput States remained unintegrated, namely Jaipur,

11. Menon, V.P. op. cit. p.248.

Jodhpur, Bikaner and Jaisalmer. The territories of these four States were compact blocks. Except for Jaisalmer, all of them were viable units according to the standards laid down by the Govt. of India. The rulers of Jaipur, Jodhpur and Bikaner were keen to preserve the identity of their States; but bigger States than theirs had been either merged with provinces or formed into Union and it was difficult to leave them alone. Therefore, negotiations were started to integrate these four States into the Rajasthan Union. The Maharaja of Jaipur was quite agreeable to the formation of the Union, provided it could be guaranteed that Jaipur would be the capital of the Union and that he would be the permanent hereditary Rajpramukh. This condition was accepted by the Maharaja of Bikaner and Jodhpur. Consequently, four princely States of Jaipur, Jodhpur, Bikaner and Jaisalmer merged in Rajasthan Union. This Union was inaugurated¹² by late Sardar Patel on the 30 March, 1949.

Mention has already been made that, at the time of the formation of Matsya Union, the rulers were told that in the event of the formation of Rajasthan Union, the Matsya Union would have to be merged with it. Therefore, the administration of the Matsya Union was transferred to Rajasthan on 15 May 1949. The new Union was known as the United States of Greater Rajasthan.¹³ The Union of Greater Rajasthan was further enlarged

12. Report on the Administration of Rajasthan (1950-51), p.2.

13. Mahorana Year Book (1978), p.648.

by the accession to it of the State of Sirohi on January 25, 1950. The final step was taken when the State of Ajmer, the tehsil of Abu and the area of Sunel Tuppa were integrated with Greater Rajasthan on November 1, 1956.

The old Rajasthan was a Part 'B' State of the Indian Union, that is not a full member of the Union. With the integration of November 1, 1956, Rajasthan was raised to the status of a constituent State of the Indian Union, under the simple name of Rajasthan.

This brief sketch of the political unification of the disparate princely states into Rajasthan, a constituent State of the Indian Union amply demonstrates a number of sociological propositions :

(a) Political units once formed and made to function as such for any length of time tend to generate and solidify regional affinities, within these units.

(b) The interests of the rulers of these units and the people inhabiting these units both coalesce on some points and collide on others. Consequently the ideological consciousness of these elements do not always run on the same wave lengths.

(c) Regional consciousness of in group feeling in the case of one necessarily arouses counter regional consciousness among others of outgroup feeling.

(d) Smaller units are likely to harbour a fear of being devoured by the bigger units, both among the rulers and the ruled.

(e) The fear of being devoured creates a potential situation of uniting the smaller units among themselves and increasing their bargaining power vis-a-vis the bigger ones, which can be manipulated either by the representatives of the smaller ones or even by outside actors.

(f) The leaders of the bigger units can be coerced into accepting a compromise, considered unacceptable by them earlier, once the smaller units have joined together into a union.

(g) If the narrow interests of the rulers are ensured they can be persuaded to merge identities of the regions with bigger regions.

(h) Political mergers/separations do not immediately lead to emergence of new identities but they provide a strong base for future growth and newer alignments.

Chapter - III

SOCIO-CULTURAL DIMENSIONS OF REGIONALISM

The different regions of Rajasthan are known all over the Indian for their charming architecture, systematic layout and attractive colours. They have always remained the greatest centres of traditional miniatures and painting, artistic crafts, colourful festivals and multi-coloured costumes. This is because ^{most} of the Maharaja's had a highly developed aesthetic sense, literary taste and were great connoisseurs and patrons of all arts. Since Rajasthan has been integrated out of the merger of the different princely States, having cultural peculiarity of their own in terms of their language, painting styles and entertainments, socio-cultural regionalism is evident in Rajasthan. Following is the description of the inter-regional socio-cultural dimensions in Rajasthan.

A. Regional Languages

Language is a part of culture : it is one of the many "capabilities acquired by man as a member of society".¹ The interrelation of language and other aspects of culture is so close that no part of the culture of a particular group can properly be studied without reference to linguistic

1. Harry Hoijer, "Linguistic and Cultural Change in Dell. Hymes (ed.) Language in Culture and Society". (1964) Allied Publishers Pvt. Ltd., Bombay. p.455.

symbols in use. As illustration we need only consider social organization, the complex of cultural traits which governs the relations of individuals and groups in human society. To determine the precise nature of those relations, it is always necessary to analyse not only the meaning but often the grammatical form as well of the terms employed to symbolize intra group relationships. [Language is a great force of socialization², probably the greatest that exists. By this is meant not merely the obvious fact that significant social intercourse is hardly possibly without language but that the mere fact of a common speech serves as a peculiarly potent symbol of the social solidarity of those who speak the language.]

Edward Sapir argues that language is a deeply and subtly social phenomenon. To him, language has certain psychological qualities³ which make it peculiarly important from the socio-logical point of view. In the first, place, language is felt to be a perfect symbolic system, in a perfectly homogeneous medium for the handling of all references and meaning that a given culture is capable of, whether these be in the form of actual communication or in that of such ideal substitutes of communication as thinking. Secondly

2. Edward Sapir, "Language" in K. Thompson and J. Tunstall (eds.) "Sociological Perspectives" (1979), Penguin Books, Middlesex, p.122.

3. Edward Sapir, op. cit. pp.119-122.

it may be looked upon as a symbolic system which reports or refers to or otherwise substitute for direct experience, it does not as a matter of actual behaviour stand apart from or run parallel to direct experience but completely interpenetrates with it. Thirdly, language, in spite of its quasi-mathematical form, is rarely a purely referential organization. There is a fourth general psychological peculiarity which applies more particularly to the languages of sophisticated peoples, is the fact that the referential form systems which are actualized in language behaviour do not need speech in its literal sense in order to preserve their substantial integrity.

Among challenges to emotional integrity in Rajasthan, linguism is perhaps a prominent force which seems to make the situation of Rajasthan, somewhat unique. Each one of the regional languages of Rajasthan has a very clear-cut sub-culture of its own and its speakers live on the whole in a solid territorial block. This generates a group sentiments based on the affinity of tongue seeking expression in terms of regionality. After the integration of different Princely States in Rajasthan this linguistic regionalism has presented itself quite unabashedly with enough of sinister potency as well as readily available political mobilizational platform.)

In present Rajasthan there is no existence of any

language which can be termed as 'Rajasthani language,⁴ because of the lack of common regional language.) The people speak some twenty different dialects. The speakers of each of these dialects constitute a distinct cultural region. These cultural regions or cultural sub-groups, as far as the urbanized and fringed areas of the Rajasthan are concerned have adjusted to this multilingual situation and solved the problem of communication by turning increasingly to Hindi not only for communication with members of outgroup but even within the in-group though, the impact of regionality is clearly evident. In his scholarly article, Bal Dev Nayar also concluded the same conclusion that Hindi can come link language in India even without official patronage, propaganda and pressure because it happens to be the mother-tongue of the largest single linguistic unit and so it pays non-Hindi people to learn it for economic advantages.⁵ But in the countryside there is complicated gap among the different regional languages to the extent that a person knowing one regional language is unable to interact through language with person knowing other regional language.⁶ It is necessary to mention here the contrary view point of Dr. M.L. Menaria, who says that there are not specific differences among the different regional languages of Rajasthan. They have different names only because they are spoken in different regions.

4. Dr. K.K.Sharma, "Rajasthani Lok Gothao ka Adhaya man", (1972), Rajasthan Prakashan, p.29.

5. Baldev Raj Nayar, "Hindi As link Language", EMP, vol.iii, No.6, February 10, 1968, pp.297-305.

Language, besides being a medium of communication, has a bearing on the status and prestige of groups and is an instrument of group formation and group adjustment.⁷

After the integration of different princely States, having their own dialect, efforts have been made to bring together the different Rajasthani languages and dialects and to label them as a single 'Rajasthani language' on the basis of the need to establish effective communication links between the different cultural regions and to foster integration among them. Without such integration it is feared that Rajasthani society would not long remain politically integrated. In late fifties, some enthusiasm was seen in favour of serving Marwari, one of the dialects of Rajasthan, as a new literary form of Rajasthani, as a common language for Rajasthan.⁸

Among the dialects of Rajasthan the more important are Marwari in its various forms, Dhundhari or Jaipuri, Mewari, Haroti and Mewati. They remain media of communication and form the basis of cultural regions characterised by different dress and food patterns, religious and ritual idioms and traditions.

According to 1951 census there are 33 dialects in Rajasthan. Of the 33, 9 are non-Indian and of the rest, some

7. Doshi, S.L. and Purohit D.S., "Social Aspects of Language" EPW vol.3 No.38, September 21, 1968, p.1441.

8. Chatterji, S.K., "Linguistic Survey of India" in the Cultural Heritage of India, vol. I, (1958), The Ram Krishna Mission Institute of Culture, Calcutta, p.59.

20 are local dialects and are named after the parts of the state where they are mainly spoken. In present day languages of Rajasthan are known by the name of districts too such as Jodhpuri, Bikaneri, Badmeri, Jaisalmeri etc. Rajasthani, if it is to be a regional language, would have to incorporate these 20 dialects spoken in different cultural regions of Rajasthan. The geographical distribution of the major dialects spoken in the different cultural regions are as follows :

<u>Dialect</u>	<u>Cultural Region of the State</u>
1. Marwari	Marwar (Jodhpur), Bikaner, Jaisalmer and some Western part of the Jaipur.
2. Dhundhani	Jaipur, Kishangarh, Tonk
3. Haroti	Bundi, Kota, Jhalawar
4. Mewari	Mewar
5. Bagri or Vagari	Banswara, Dungarpur, Pratapgarh, Sirchi
6. Braja	Bharatpur, Dholpur, Karauli
7. Mewati	Alwar

Marwari is the language which is spoken in the Marwar region of Rajasthan. In the ancient period it was known as 'Marubhasha' or 'Maruvani'. The standard form of the Marwari is spoken in Jodhpur. In addition to Jodhpur, it

is spoken in Jaissalmer and Bikaner. In comparison the other regional languages of Rajasthan, Marwari is rich in terms of geographical territory, number of speakers and literature.

Closely connected with the Marwari form of Rajasthani is Gujrati. Up to AD 1600 Marwari and Gujrati formed virtually one language, but the people of Gujrat cultivated their own speech and made it an important literary language of modern India.¹⁰ The Marwaris developed a new literary speech known as Dingal, but, gradually along with the speakers of other forms of Rajasthani and Malwi, they came under the spell of Braj and Hindi, and have accepted Hindi as their literary language.¹¹ On the regional basis Marwari has been divided into four parts namely, Eastern Marwari, Western Marwari, Northern Marwari, and Southern Marwari. All of them are further divided into several but dialects.¹²

The name ~~of Dhuadhani~~ ^{Dhunjhani} is the major dialect of eastern Rajasthan' ~~is based on the place of~~
'Dhuadhani' situated in the West of Jaipur. Its new name ¹³
Jaipuri was given on the basis of Jaipur city by Europeans.

10. Chatterji, S.K., op. cit. p.59.

11. Chatterji S.K. op. cit. p.59.

12. Krishana, Ram, "Hindi Aur Rajasthani Bhasha Ka Tulanatmak Adhyanan" (1977) Raj Prakashan, Falodi, pp.8-11.

13. Jain Deep Chandra and Tewari Kailash, "Hindi Aur Vsaki Vividh Bolior" (1972, Madhya Pradesh Hindi Granth Academy, Bhopal, p.136.

The other names of Dhundhani are 'Jhar Sabi' and 'Kai-Kui'. Its ideal form is spoken in Jaipur. Literature is also written in ~~Dhundhani~~, particularly literature of 'Dadu-Panth'.

The Bundi, Kota, ~~together with~~ Jalawar constitute the tract called Haroti. The language spoken in ~~this~~ tract is called Haroti language. Mewari is spoken in the Udaipur, Chittor, Nathadvara of Mewar region.

Bagri or Vagari is the dialect of a Bhil tribe which is found in Rajasthan and adjoining districts. In the Mewar region, we find them in hilly tracts in the south-west. They are also found in the adjoining parts of Pratapgarh, Banswara and Durgapur¹⁴. Bagri form of language, which as a matter of fact sprinkling of the Malvi and Mewari dialects, is spoken in Banswara, Durgapur etc. The Vagari dialect is the result of the fusion of Gujrati and Rajasthani languages.^{is} This ^{is} more akin to Gujrati because the Gujrati influence is more predominating in the area than Rajasthan.

Braj is the main language of Bharatpur, Dholpur and Karauli. The Braj spoken in the Bharatpur is very fairly pure, even then gradually, it is merging into Rajasthani languages because in south of it lie Mewati and Dhundhani.¹⁵

14. Joshi, L.D., "Bagri Bhasha Ka Swaroop", (1977), Panchasheel Prakashan, Jaipur, p.1.

15. Grierson, G.A. "Linguistic Survey of India", vol. ix, part I, p.322.

Mewati is the principal dialect of Mewat, which is a form a Rajasthani language. On the one hand, it has influence of Braj, on the other hand it is connected with Jaipur. In present day, there is mixed dialect in Mewat or Alwar, through which Mewati shades off into Braj and Dhundhani.

The 20 dialects enumerated in the Census can be grouped into the above seven cultural regions. These regions have in course of time developed their own individuality, communicable through their dialect. These seven regions can be termed as dialect sub-cultural regions.

B. Regional Folk Entertainments

Rajasthan has centuries old tradition of classical performing arts due to the princely patronage received by them. The atmosphere of royal courts was quite congenial to their development and some of the most difficult experiments in music and dances were conducted during their regime.¹⁶ Because of the patronage of different princely states different folk styles have been developed in the different regions of Rajasthan. Rajasthan can be divided into three major cultural regions,¹⁷ according to the various forms of folk entertainments.

1. The hilly tracts of Udaipur, Durgapur, Kota, Jhalawar and Sirohi.
2. The desert areas of Jodhpur, Bikaner, Barmer and Jaisalmer.
3. Eastern region of Rajasthan, comprising of Shekawati, Jaipur, Alwar, Bharatpur and

16. Samar Devial, "Folk Entertainments of Rajasthan" 1979, Bhartiya Lok Kala Mandal, Udaipur p.3.

Because of the rich cultural and ritualistic tradition of tribes like Bheels, Minas, Banjaras and Garasias, the hilly tracts of Udaipur, Durgapur Kota, Jhalawar and Sirohi are rich in community entertainment. The natural surroundings and their faith in supernatural powers are responsible for their gay life and providing them an ample opportunity of expressing their feelings and emotions in the form of dance and music.

The desert areas have a very scattered population. There is dearth of material resources. An average man has to engage himself more in earning his livelihood through hard and strenuous work. They hardly get leisure to enjoy life through entertainments. There is no significant importance in their life for community entertainment. They have to depend on the professional dances for their recreation. Since the nature in this region, is cruel and has no calm, people of desert love the colours a lot. They replace the scarcity of colours in nature with colourful costumes. The Eastern Rajasthan, specially Shekawati area is very rich in professional folk dances. They entertain with puppetiers, Nats, Kavads, Kachi-ghodi dancers, Bhopas and Jogies etc. The Alwar and Bharatpur regions present a cultural synthesis of Hariyana, Rajasthan and U.P. in their folk theater and other art forms.

(as mentioned in back page)

17. Saman Devilal, "Rajasthan Ke Lokanuranjan" in Lok Kala Nibandhavli. vol.3 (ed.) by P.L.Menaria (1957) pp.8-9.

The areas of Rajasthan which are adjoining to U.S., like Dholpur, Sawai Madhopur, and Deeg, have the cultural impact of U.P. and their entertainments are like ras-leelas Ramleelas, Rasiyas, Khyals and Nautankies. They have a distinctive cultural influence of Braj Bhoomi. The Rajasthan and the Braj Culture are embracing each other in these areas.

Now we shall take up the different folk entertainments in their regional styles : -

(a) Folk dances play an important part in the village life of Rajasthan where all the year round there is a regular cycle of festivals, fairs, marriages and other auspicious occasions. Besides the dances presented on such occasions, there are dances to please the powers that are believed to bring famine or rich harvest.¹⁸ Of the folk dances, the bam or the rasiya of Braj can be as spectacular as the 'Gair' of Mewar. The Dandiya of Marwar and the geendar of Shekhawati are like the gair-circular and danced with sticks. The cheng and the daaf form the nuclei in many other dances. Following is the description of some of the important regional dances of Rajasthan.

(1) Ghoomar Dance. The most of the dances of Southern Rajasthan are loosely grouped under the popular names of ghoomar and wolar.¹⁹ It brings out the elegance, the grace, the effulgence of women in ghagra and odhni gyrating solo or in tandem. Dancing in circles, clapping with small sticks

18. Prabhakar Manohar, "Cultural Heritage of Rajasthan", (1972) Panchsheel Prakashan, Jaipur, p.68.

19. Verma, Vijay, "A Rainbow in the Raw : Folk Music in Rajasthan" in the Illustrated Weekly, vol.926, June 29-July 5, 1980, p.23.

or wooden swords its display is of course very attractive and full of charm. It is particularly presented at the 'Nav Ratra'²⁰ and the 'Gangaur' the famous festivals of Rajasthani ladies.

Ghoomar is said to be one of the most popular folk dances of Rajasthan but is performed differently in the different regions of Rajasthan. It has three main regional styles²¹ namely Udaipur style, Jodhpur Style and Hadoti style.

The Ghoomar of Udaipur is more akin to Garba of Gujrati and it is musical. The ghoomar of Jodhpur is artistic but there is not much harmony in the movements of different organs of the body. The ghoomar of Hadoti is very colourful and effective. In addition to this there are other types of ghoomar also found in different regions. In Bikaner and other distant desert areas, this dance is limited to the royal families and elites. The ghoomar songs have a special significance in the life of the people living in Bikaner, Jodhpur, Udaipur.

(11) Jhumer Dance. Jhumer has been named after the Jhunka or a sort of earring^{worn} by Rajasthani ladies. Bead ornaments and flowers lend characteristic flavour to this dance. There are two kinds of Jhumer. In the first kind of Jhoomer a man and a woman dance together whereas in the other a

20. Prabhakar, Mohan, op. cit. p.70.

21. Samar, Devilal, op. cit. p.21.

young lady dances alone displaying the different poses with graceful movements. This dance can be witnessed in different regions on the different occasions of fairs. For example, in the fairs of Jagdish Ji at Alwar, Teej at Jaipur, Matri Kundi at Udaipur.

(iii) Fire Dances of Bikaner. The fire dance is performed in the memory of Guru Jasnath, one of the last Gurus of Gorakh Panthi religion, whose samadhi is still located near about Bikaner.

In this dance, a few hundred quintal of firewood is burnt on a raised ground. Big drums and pipes are played and a typical song with humming sound is sung. Their excitement rises along with the accompanying music. A group of dancers, comprising of men and children, jump into fire and dance perfectly in normal way. Their dance grows more and more vigorous as they get into the spirit of the environment. While dancing they pick up a few pieces of burning charcoal and throw them on each other, without damaging any body. The whole dance does not take more than an hour but it presents a sensational sight and a thrilling experience.

(iv) The Drum-Dance of Jalore. The other professional folk dance, well known in the desert areas of Rajasthan, is the drum dance of Jalore. Professional folk artists, proficient in this art are "Salgaras, Dholies, Palies and Bheels. It is a professional folk dance and is performed

particularly on the occasion of marriage. There are usually five or four drums played at a time. The leader of the drum party starts playing in a particular style known as 'Thaka'. As soon as 'Thaka' concludes, the other dancers, one with sword in his mouth, the second with sticks in his hands, the third with banging kerchiefs on his arms and the rest in simple rhythmic movements start dancing in spectacular style.

(v) The Terahatal of Deedwana and Pokhran. This particular technique is more of a physical feat than a folk-dance. This dance is performed by Kamads. Their chief profession is to maintain the historical records of the Bhojia families and sing and dance for them on special occasions like night vigils in the worship of their deity Ramdev. The whole group of Kamad entertainers consists of two men and two women generally belonging to the same family. The men play on 'chotara' and the women on 'cymbals' tied all over the body in intricate manner. The men do only the singing part of the whole show and the women play on cymbals in some of the most intricate poses. It is known as Terahatal, because thirteen cymbals are used and the thirteen actions are done while playing on them.

(vi) The Dances of Kachi ghodi of Marwar. Quite unlike the usual types of entertainment there are several other spectacular styles, the outstanding out of which is the 'Kachi ghodi' of Marwar, mostly performed by Bavrias, Kumhars

and sargadas, of the Shekhawati region. Two bamboos are tied with two baskets with some space left between them. An artistically made head of a horse is fixed on the top of the baskets and a bunch of fibre is tied over their neck. The head is decorated with embroidery. The dancers, elaborately dressed like bridegrooms, adjust the Kachi ghodi in between their legs and cover two baskets with their loose garments. The whole combination looks like a real horse with its owner riding over it. The dancers have swords in their hands and dance with the accompaniment of a big drum and Turahi in such a way that the whole spectacle presents a sight of a marriage procession. There are usually four or five such pairs all dancing together for ceremonial purposes.

(vii) The Dances of Shekhawati. The Southern part of the Shekhawati, comprising of Sikar, Navalgarh, Laxmangarh, Chidava and Ramgarh have preserved some very interesting dance forms of Rajasthan. Though the rainfall, in these areas is quite scanty and there are very few natural resources, still this area has been quite rich in folk dancing and singing. The people of Shekhawati, particularly, living in above mentioned cities, have great taste for collective entertainments. Some of the dances of Shekhawati are, the 'Ginded' a community dance, which starts a fortnight before Holi together by the people of all castes and creeds, irrespective of their social and official status, the dance of 'sansis,

22. The Sansis are an ex-criminal tribe and have no home. Their chief profession used to be robbery.

the dances of Kanjars,²³ and the dances of Jayaks, chamars and mehtars.

(viii) Tribal Dances. In addition to different regional dances which have already been referred to, mention may be made of the community type dancing and singing, prevalent in tribal areas of Udaipur Durgapur, Banswara etc. such as the marriage dance of Meenas and Bheels, the Neja-prevalent among the Meenas of Kherwara and Durgapur, the Gouri dance of the Bheels, the dances of the Banjaras and Garasias etc.

(b) The Dance-Dramas

Rajasthan has developed several varieties of dance-dramas. Though all the types of dance dramas of Rajasthan have uniformity their regional peculiarity and style may easily be observed.

The folk dance dramas of Rajasthan assume different manners in different regions. In Shekawati, Marwar and Kota they are known as Khyal. In some of the places of Alwar it is known as Khyal, while on others it is called Ramrats. In Jaisalmer and Bikaner also they are known as Ramrat in Falodi and Pokran they are said to be Tamashas'. In Bharatpur they are known as Nautankies, whereas on some other places they are known as 'Sang'. These folk dance dramas provide free entertainment to thousands of Rajasthani people, living in remote parts of Rajasthan, where no modern entertainment has reached. This popular style has been a great source of cultural and social education, till today.

We will now describe the major styles of Khyals

23. Similar to Sansis, but financially in better position.

existing in different regions of Rajasthan today : -

(I) Khyal Shekawati. Some of the important khyals of Shekhawati are Heera Ranjha, Hari Chand, Bhartrihari, Jaydev Kankali, Dhola Marvan etc. The main characteristic of khyal Shekhawati are :-

(i) Intricate foot work

(ii) Intricate singing style, with great communicability.

(iii) Elaborate accompaniment of orchestral music consisting of Harmonium, Sarangi, Shehnai, Flute, Nakkara and Dholak.

(iv) Operatic form of presentation on a simple platform built in open air.

The performers are mostly Mirasis, Dholis and Sargadas but there is no restriction for others who wish to make khyal dancing as their profession.

II. Khyal Kuchmani and Marwari

The prominent among these khyals are, Chand Nilagiri, Rao Ridmal, and Meera Mangal. The female roles are invariably played by the males. Musical accompaniment is provided by drummers, Shehnai players, Dholak and Sarangi players. The songs are usually very thrill and are sung by the dancers themselves. The musicians, in the background, give accompaniment to them when they go out of breath. The

distinguished features of this style are : -

- (i) Operatic in form
- (ii) predominance in singing
- (iii) conformity of dancing steps with the rhythm used
- (iv) performed in open air.

III. The Tura Kalangi of Chittor and Rasdharis of Udaipur

In Mewar dance-dramas are known as 'Turra Kalangi' ka Khayal. Shah Ali and Tukun Giri were two great saints 400 years back, who gave birth to this cult of 'Tura-Kalangi'. Tura was considered as the symbol of Shiva and Kalangi that of Parvati. Tukungiri belonged to Tura sect and Shah Ali to Kalangi. Both these cults propagated the philosophy of Shiva and Shakti respectively in their own way. The chief medium of their propagation was poetic competition popularly known as 'Dangal'.

The following extra ordinary specialities of 'Tura Kalangi' khyal can be noticed.

- (i) They are non-professional in nature.
- (ii) Elaborate stage decorations are done
- (iii) The dancing steps are simple.
- (iv) The lyrical singing is almost like recitation of poems.
- (v) It is a drama with utmost public participation.

Rasdhari, usually means one who performs Rasleela on the life of Lord Krishna. But later on it included other

themes also like Ramleela, Harishchandra, Nagji, and Mordhwaj. This style was altogether different from the other khyals prevalent. One of the main difference is, that it is an arena play for which no platform is required. The medium adopted for depiction of the themes is singing and dancing. The dancing is technically superior to that of the khyals prevalent in other regions of Rajasthan.

IV. The Rammats of Bikaner

The Rammats of Bikaner have their own speciality and are different from the khyals of kuchaman and chidawa.

Some of the special features of Rammats are as follows :

(i) The main characters keep seated on the stage before the rammat starts so that every one can have a look at them. The dialogues are sung by special singers, seated on the stage and the main characters support them by singing the principal line. Acting and dancing part is not very significant but the singing part is most important.

(ii) The main musical instruments for accompaniment are Nakkara and Dholak. They have to be extraordinary experts in their art otherwise they would be discarded by the audience.

(iii) No stage decoration is done, only raised platform is created.

C. Regional Painting

Though the pictorial art of Rajasthan forms part of the mainstream of classical Indian art, a number of Rajput Schools each with its specific characteristics emerged in the course of centuries in the vicinities of major religious centres and in royal and princely courts.

It is in the princely courts and Palaces and in the major temples that the pictorial art flourished. Mystic painting and court painting developed along with folk art and played a constant role. Each court, palace and fortress had its accredited painters just as it had its poets and troubadours.²⁴ The history of Rajasthani miniature paintings is almost four hundred years old, but because of the local environment, geographical situations and the interest of the local rulers, different styles in the field of painting has been developed in the different regions of Rajasthan.²⁵

The styles developed in these different princely states, with their patronage, were named after their princely states which maintained their specific and artistic position till to date. The Jochpur, Udaipur, Kota, Bundi, Kishangarh, Nathadvarn, Alwar, and Bikaner styles are famous even today as the styles of princely states. Certainly some of these schools were

24. Brunel Francis, " Rajasthan , Roli Books Internation.

25. Goswami Prem Chandra, "(ed.) Rajasthan Ki Laghu Chitra Shailiyan", vol.I (1972) Rajasthan Lalit Kala Akademi, Jaipur.

influenced in varying degrees by Mogul artists, in particular in the states of those Rajahs who were in direct contact with the Imperial Court of Delhi. In eighteenth and nineteenth centuries Jaipur had been a more productive centre of paintings than any other capital of Rajputana. Painting of Hindu subjects in a purely Mogul style can be witnessed in Jaipur style because Man Singh of Amber was a high official of the courts of Akbar.²⁶ Though there is no concensus, regarding the classification of different Rajasthani painting schools among the authorities of Rajasthani painting, the generally accepted classification includes Mewar School, Bundi School, Kotah School, Kishangarh School, Jodhpur and Bikaner School, Amber, Jaipur School and Alwar School.²⁷

The Mewar School : The Mewar School is the oldest ; some examples date from the fifteen century. It express the joy of living with liveliness and freshness, both in the treatment of human beings and in the wonderful harmony of bright primary colours; red, saffron, yellow, lapis-lazuli blue indigo and green. Some times the surface is divided into longitudinal strips or compartments of different colours and depicting various scenes; sometimes the whole surface depicts a stylised natural decor or rocks, sky jungle, rivers, temples and pavilions. The style is highly expressive. Themes are drawn from the Ramayana, Mahabharata, Bhagavad Purana, Gita-Govinda, and Nayak-Nayika;

26. Coomaraswamy, Anandak, "Catalogue of the Indian Collections Part, Rajput Paintings, p.4.

27. Jai Singh Niraj, "Rajasthani Chitrakala Aur Parampara. Pragati", in Hemant Shesh (ed.) 'Sanyojan', Prayas Kala Sansthan, Jaipur, pp.19-26.

there are also court scenes picture of battles, portraits of kings, princes and noblemen, bardic lore and love tales.

The Bundi School

Adjoining Mewar is the former Princely State of Bundi, located besides the River Chambal in a hilly, wooded setting. The city is of great beauty nestling at the foot of the fortress and palaces. In this delightful setting developed a school of painting, particularly in the eighteenth century characterized by the richness of its pallet, the brilliance of its colours, the purity of its design, and the mastery of an admirable technique of poetic expression. Subjects included palace scenes, scenes of everyday life depicting graceful and delicately provocating young women bathing or playing with their companions in flower gardens or marble pavilions, love scenes, mystic themes, symbolic representation of musical modes and melodies, and jungles and forests peopled with birds, tigers, gazelles and innumerable other animals.

The Kotah School :

An offshoot of Bundi School is that of Kotah, the principality which came into being as a result of the division of the kingdom of Bundi in 1625. A good number of the paintings are landscapes and jungle scenes, with bountiful nature predominating. In addition to its miniatures, Kotah is famed for its Shri Nath Ji religious gouache pichwais, executed in bright primary colours.

The Kishangarh School :

We owe to Rajasthani painting some of the most graceful evocations of the divine lovers, Radha and Krishna, in their eternal dialogue. This exquisite is flowered at Kishangarh. Here can be seen the Sacred lovers in a setting of paradisiac gardens, beside peaceful pools speckled with lotus flowers, in front of colonnaded marble pavilions alongside murmuring fountains, and verdant forest clearings and flowered graves. All is imbued with a rare tenderness and lyrical intensity, a transparent poetry and a supreme elegance over and above, the representation of the love scenes, the artists portray the mystique of the soul in quest of its union with the divine. Beyond the visible world of shapes, beyond the shimmering silks and diaphanous veils, jewellery and flowers, the lovers' eyes, the tender shade of the groves, the blue lakes and the golden sunsets lies the whole mystery and rituals of love.

The Jodhpur and Bikaner Schools :

In the region of the Thar desert other school emerged such as those of Jodhpur and Bikaner, in the Marwar. Its oldest examples are greatly influenced by Jain art. The Mogul influence made itself increasingly felt in 17th and 18th centuries because of political situation which caused most of the Rajput princes to become vassals of the Imperial Court of Delhi.

The Amber-Jaipur School :

The paintings of the Amber-Jaipur School, depict court scenes in white marble palaces, processions of caparisoned

elephants and horses, and portraits of princes. This School also features illuminated scrolls and manuscripts in which the decors and figures are richly set off against gold ornamentation.

The Alwar School :

In the north of Rajasthan, the portraiture tradition of the Alwar School was also influenced by Mogul artists, and much of its pictorial creation was dedicated to the feminine beauty and gracefulness.

Comparative Analysis of different regional Schools :

A clear difference is evident in the contents of the chain incarnating the poems and tales through pictures in different regions of Rajasthan. The poems of Keshav were composed by the artists of Kangra style. The love of Dhola-Mar²⁸u got a fine expression in the Jodhpur paintings.

The poems of Bihari and the 'Panch-tantra' narration were taken up by Udaipur School. The 'Bal-Leela' of Sur bloomed in the Nathadvara style. The theme of 'Raga-ragini' is represented by an extensive series of Jaipur paintings. Much space was given to the pictures of prostitutes in the Alwar style. Thus it is evident that the different cultural regions of Rajasthan had emotional attachment with different poets.

The paintings of different regions of Rajasthan have used different natural symbols to set the natural background

28. Dhola-Mar^u is a famous romantic composition of Rajasthani literature. Dhola is a symbolic name of the husband and Maru or Morvani is his beloved.

due to the local geographical situations. While Jodhpur and Bikaner styles dominated by mango, camel and horse, the Udaipur style is dominated by elephant, Kadamb. In Nathadvana style much importance is given to cow, peacock and Kadamb whereas in Jaipur style 'pipal', 'Bad', horse and peacock is dominantly painted. We mostly find banana, dat, deer in the Bundi style while Kotah is dominated by lion, peacock and 'champa', 'bramer' had been the speciality of Kishangarb style.

Though the artists of Rajasthan have finely painted the winter, the Autumn, the Spring, the Summer and the Rains, the depiction of clouds had been differentⁱⁿ different regional styles. The clouds are smoky in Kangra style, curling and moving around like 'Jhalar' in Bikaner style. Electric currents in thick rounded clouds are painted in Jodhpur style whereas in Udaipur style the sky is painted thick and blue. The Nathadvana style there are dark black clouds while blue in Jaipur style. The Golden red and yellow clouds are painted in Bandi style whereas falling and rising clouds in Kotah style.

The artists of Rajasthan have perceived and painted the beauty of woman differently.³⁰ For example, the artists of Kishangarb, Jodhpur and Bikaner have perceived the eyes of women as killing whereas the artists of Udaipur and Nathadvana have perceived them as of deer. The painters of Jaipur have compared

30. Prem Chandra Goswami, op. cit.

the eyes of a lady with that of pisces whereas the Bundi painters have compared them with the amrapatra. The same is with the height of woman. In Jodhpur style she is ordinarily tall whereas in Kishangarh style she is taller. In the style of Jaipur and Nathadvara her height is short, whereas in Kotah style it is shorter. The height is same in the Udaipur and Bundi style. The costumes, their shades and the ornaments of women as well as of men are different in different regional styles of Rajasthan.

By the way of analysing the forgoing description it may be said, that there is a lot of diversity between various regions in Rajasthan. We have seen different regional schools of paintings, different regional languages along with a number of sub-dialects, and different regional folk entertainments performed in Rajasthan. The division by language symbolises a socio-cultural division also, in a way, because a language division also becomes the area of one's social interaction.

In spite of this great diversity, these socio-cultural units have never determined the religious and political movements in Rajasthan. Since the integration of Rajasthan, there has not been a single known case of a region, whose ideal has been to establish a region comprising a single socio-cultural unit.

The socio-cultural diversity in Rajasthan has not been felt as much as diversity because the measure of any external diversity is the internal homogeneity. Rajasthani culture is

organized around the idea of unity in diversity even at the village level. The people residing in countryside are not homogeneous socially, culturally or economically. With the background of that diversity between various socio-cultural units does not seem to be great, and so has not received any particular attention.

To conclude, we may say that there is no apparent inter-regional socio-cultural problem in Rajasthan though every region has cognition as well as recognition for his own socio-cultural identity.

Chapter - IV

Economic Development and Regionalism

In many countries, increasing attention has been paid¹ in recent years to the problems of the less developed regions because for different countries, the awareness of the need, and the importance of planning for regional development come at different stages in the development process.² Planning for the regional development involves the development of resources not as regions as isolated fragments but as parts of a complete nationwide pattern, comprising a number of organized units.³ It also involve the determination of hierarchy of regions as well as the hierarchy of the problems which should be tackled at different regional levels and temporal stages.⁴ Planning for regional development has many dimensions,⁵ e.g. administrative,

-
1. Thomas Wilson, (ed.) Papers on Regional Development, (1965) Basil Blackwell, Oxford, p.vii.
 2. Akin Mobogunje, "Emerging Policies for Regional Development in Nigeria", in (eds.) R.P.Misra and others, Regional Planning and National Development, (1978) Vikas Publishing House Pvt. Ltd., New Delhi, pp.119-136.
 3. P.Sen Gupta, "Principles and Methods of Economic Regionalization" Census of India (1961) Monograph Series, Vol.I, No.8, pp.27-32.
 4. R.P.Misra, (ed.) Regional Planning, (1969), Prasaranga, The University of Mysore, pp. xi-xvii.
 5. W.Isard and P. Reiner, "Regional and National Planning and Analytic Techniques for Implementation", in (eds.) W.Isard and J.H.Cumberland, 'Regional Economic Planning', (1960), Organization for Economic Co-operation and Development, Paris, pp.19-38.

economic, political and physical environmental, though it differs from society to society⁶, and time to time⁷. Its object is to indicate for each region, its optimum patterns of development and for the nation as economic map showing which activities should be located in which region and how activities located in different regions should be related.⁸

Economic integration of a State implies equalisation of opportunities for all the people of State, irrespective of place of birth and residence. This can be obtained by equal rates of economic growth and levels of development of all the regions. Alternatively, it can be achieved by free factor movements in case of unbalanced regional growth and disparities in the levels of development.⁹

The concept of economic planning for the economic development was not known to the feudal kings or princes of the former states except a few who could make some efforts to develop the resources of their regions.¹⁰ Generally, speaking the former princes had neither inclination nor interest in developing

-
6. Sudhir Wanmali, Regional Planning for Social Facilities, (1970) National Institute of Community Development, Hyderabad, pp.1-7.
 7. M.M.Hufschmidt, Regional Planning (1969) Frederick A. Praeger, Inc. New York pp. xix-xxv.
 8. S.Srinivasan, Regional Economics, (1971) Vore and Co. Publishers Pvt. Ltd. Bombay, p.23.
 9. Husain, I.Z. "Population mobility and National Integration" in Integration in India (ed.) M.R.Sihha, Asian Study Press, Bombay, (1971), pp.35-42.
 10. Sanghi, Rejmal (ed.) "Rajasthan Industrial Directory" (1967), Sangam Prakashan, Jaipur, p.19.

their regions according to the well accepted modern pattern of economic development. As a consequence Rajasthan lagged behind their counterparts in British India. The individuals who had a zeal and adventurous spirit left their native place and went outside where they could establish or develop commerce. In colloquial usage, these emigrant businessmen, from the vicinity of Rajasthan, are known as 'Marwari'¹¹ outside the Rajasthan.

Only after independence, when the process of integration started, that the new leadership gave a thought to the needs of developing economy of the integrating states. But the situation in Rajasthan still differed from other integrating States of Indian Union. Where other States in India were engaged in formulating and implementing their First Five Year Plan, Rajasthan remained busy in setting its own house in order.¹² These integrating States suffered with very wide disparities in the administrative setup, financial status, pay-scales of services and development of resources. As a result a balanced regional development could not be achieved in Rajasthan. Before we analyse the causes of regional imbalances in terms of economic development in detail, apart from the pre-integration situations, we must site the comparative regional economic disparities evident in Rajasthan.

11. Timberg, Thomas A. The Marwaris : From Traders to Industrialists. (1978), Vokas Publishing House Pvt. Ltd. New Delhi, p. 10.

12. The process of integration of States, took years to complete starting from 1948-49 to 1956, when Rajasthan took present shape as a result of reorganization of States. This has already been discussed in Chapter II.

Inter-Regional Inequality in Rajasthan :

Industries, large scale as well as small scale, play a dynamic role in accelerating the rate of industrial growth and attaining economic prosperity of a developing region or a State. The Govt. of Rajasthan, therefore, has been laying special emphasis on the development of small scale industries along with the development of large scale industries in the State.

Since the sixth decade of the present century, there has been a rapid transformation of the small scale industries from the traditional to the sophisticated sector of industrial economy using modern techniques of production. The Govt. has also announced a number of new programmes for the development of backward areas, for export promotion and for helping the technocrats and the educated unemployed persons but the value of all these announcements had been academic, because one can have a fair appreciation of the numerous difficulties encountered by entrepreneurs in the selection of industry, in securing concessions and facilities from the Govt. and other agencies set-up to assist the industries and in securing the required permissions and licences from the government on the one hand and wide regional disparities on the other.

For the purpose of our study, we will take a close look at the industrial position of the different regions of the Rajasthan comparatively. The Table No. I gives district wise distribution of top 96 large scale industrial units in Rajasthan,

revealing that how most of the industries are unevenly distributed. Over the State. Out of the seven regions, formed for the purpose of our study, in the State, in two regions namely Shekawati and Bagri, big factory enterprises are but a mere sprinkling there being 2 and one big unit respectively. Matsya region has 8 units. The regions where some large concentration of big industrial units has taken place are Dhundhani (36), Haroti (18), Mewar (17), and Marwar (13), though comprising of nine districts. Whereas the development of industries in Dhundhani has been in respect of a few engineering and agro-based industries only in Haroti it has been more or less uniform in all groups except the mineral based.

As far as the district-wise break-up is concerned, it can be easily seen from the table that five out of 26 districts in the State do not have any big industrial unit. These are Durgapur, Alwar Sirohi, Barmer and Jaisalmer. The another 10 districts having one unit for each, are Jodhpur, Bikaner, Nagaur, Jalore, Tonk, Jhalawar, Jhunjhunu, Sikar, Churu and Banswara. Six districts in the State have 2 to 5 units each. The disparities in the levels development in different districts may be brought out by the fact that out of the total 96 industrial units, 40 were in Jaipur and Kota. After Jaipur (26) and Kota (14), comes in the order of heirarchy Ajmer (9), Udaipur (8) and Ganganagar (7), in the order they are mentioned.

Besides the large scale industries, disparities in the locational pattern of small scale industrial units. ¹³ in Rajasthan

13. "A modern small scale industry is defined by an undertaking having investment in fixed assets in plant and machinery not exceeding Rs. 10 Lakhs". "Perspective Plan of Rajasthan, 1974-1989, vol. I (1980) National Council of Applied Economic Research, New Delhi, p.28.

Table - I

District-wise Distribution of Top 96 large Scale
Industrial Units in Rajasthan - (1970)

Districts	Fibre	Mineral Based	Industrial Group Chemical etc.	Engineering	Agro- based	Total
1	2	3	4	5	6	7
A. <u>Mewar</u>						
1. Udaipur	1	3	2	-	2	8
2. Chittor	-	2	-	-	2	4
3. Bhilwara	3	1	-	-	1	5
Total	(4)	(6)	(2)	(-)	(5)	(17)
B. <u>Marwar</u>						
4. Jodhpur	1	-	-	-	-	1
5. Bikaner	1	-	-	-	-	1
6. Pali	1	-	-	1	-	2
7. Nagaur	1	-	-	-	-	1
8. Jalore	-	-	-	-	1	1
9. Badmer	-	-	-	-	-	-
10. Jaisalmer	-	-	-	-	-	-
11. Sirohi	-	-	-	-	-	-
12. Sriganganagar	1	-	1	-	5	7
Total	(5)	(-)	(1)	(1)	(6)	(13)
C. <u>Dhundhani</u>						
13. Jaipur	2	-	4	11	9	26
14. Ajmer	6	1	-	2	-	9
15. Tonk	-	-	-	-	1	1
total	(8)	(1)	(4)	(13)	(10)	(36)

1	2	3	4	5	6	7
D. Matsya						
16. Alwar	-	-	-	-	-	-
17. Bharatpur	-	2	-	1	2	5
18. Swai Madhopur	-	1	2	-	-	3
Total	(-)	(3)	(2)	(1)	(2)	(8)
E. Haroti						
19. Kota	4	-	2	4	4	14
20. Bundi	-	2	-	-	1	3
21. Thalwar	1	-	-	-	-	1
Total	(5)	(2)	(2)	(4)	(5)	(18)
F. Shekhawati						
22. Jhunjhunu	-	1	-	-	-	1
23. Sikar	-	1	-	-	-	1
24. Churu	1	-	-	-	-	1
Total	(1)	(2)	(-)	(-)	(-)	(3)
G. Bagri						
25. Banswara	-	-	-	-	1	1
26. Dungapur	-	-	-	-	-	-
Total	-	-	-	-	(1)	(1)
Grand Total	(23)	(14)	(11)	(19)	(29)	(96)

Source : i. This table has been prepared on the basis of information given in "Industrialization in Rajasthan" July, 1970, Directorate of Industries, Govt. of Rajasthan.

ii. The table includes both existing as well as 'in progress' industrial units. Fibre group includes cotton, wollen, and synthetic. Mineral-based industries include the manufacture of fire bricks, mica-insulated bricks, zinc, pig iron, stoneware pipes, glassware, copper and cement. Chemical

Source (ii) contd.

includes the manufacture of electrical and scientific instruments also. Similarly, in the agro-based group are included forest-based and live stock based industries also.

may also be brought out. Table No.2 gives region-wise as well as district-wise distribution of 12,062 registered small scale industrial units upto 1973. The data indicates that Marwar had small scale industries which were more than seven times high as in Bagri region and four times high as in Shekawati and Mewar regions. There exists a vast disparity between number of small scale units in Dhundhani and Vatsya and the number of small scale units in Haroti. This picture certainly indicates the uneven development in the different regions of Rajasthan.

As far as the districts are concerned, Nagaur (1,587), Jaipur (1,234), Bharatpur (935), Kota (894), Alwar (846) and Ajmer (791) are the districts, where some large concentration of small scale industrial units has taken place. Six districts namely Jaisalmer, Sawai Madhopur, Bundi, Jhunjhunu, and Dungapur have less than 100 units. Nine districts in the State have 113 to 346 units each while remaining 5 districts have more than 500 units but less than 700 units.

The unbalanced industrial growth has adversely influenced income distribution and the relative standards of living of the people in different parts of the State. In particular, it brought

Table II

District-wise Distribution of the 12,064 registered Small Scale Industrial Units in Rajasthan (1973)

Districts	Fibre	Industrial Group			Age based	Total	
		Mineral based	Chemical etc.	Engineering			
1	2	3	4	5	6	7	8
A. Mewar							
1. Udaipur	40	39	32	114	22	60	307
2. Chittor	8	19	2	106	24	42	201
3. Bhilwara	117	45	14	125	93	175	568
Total	(165)	(103)	(48)	(345)	(139)	(277)	(1077)
B. Marwar							
4. Jodhpur	147	82	41	157	62	136	625
5. Bikaner	75	33	26	116	39	57	346
6. Pali	238	-	9	157	40	304	748
7. Nagaur	254	174	13	153	347	646	1,587
8. Jalore	15	4	5	44	3	47	113
9. Badmer	111	4	5	15	4	29	168
10. Jaisalmer	-	-	-	5	3	-	8
11. Serohi	-	7	17	51	3	30	108
12. Sri Ganganagar	55	14	28	92	38	276	503
Total	(895)	(318)	(139)	(790)	(539)	(1,525)	(4,206)
C. Jaipur							
13. Jaipur	103	190	144	401	126	270	1,234
14. Ajmer	416	36	31	145	30	133	791
15. Tonk	8	14	5	26	54	9	116
total	(527)	(240)	(180)	(572)	(210)	(412)	(2141)

1	2	3	4	5	6	7	8
D. Matsya							
16. Alwar	501	73	25	94	40	113	846
17. Bharatpur	98	30	28	323	175	281	935
18. Sawai Modhopur	14	-	22	24	6	18	84
Total	(613)	(103)	(75)	(441)	(221)	(412)	(1865)
E. Haroti							
19. Kota	327	12	42	256	135	122	894
20. Bundi	24	2	6	19	5	23	79
21. Jhalawar	4	1	4	75	51	20	155
Total	(355)	(15)	(52)	(350)	(191)	(165)	(1128)
F. Shekhawati							
22. Jhunjhunu	10	22	7	12	4	23	78
23. Sikar	72	51	18	60	25	67	293
24. Churu	206	73	27	76	42	274	698
Total	(288)	(146)	(52)	(148)	(71)	(364)	(1069)
G. Bagri							
25. Banswara	198	42	3	75	169	57	544
26. Dungapur	-	-	-	10	20	2	32
Total	(198)	(42)	(3)	(85)	(189)	(59)	(32)
Grand Total	3041	967	549	2731	1560	3214	12062

Source -

(1) This table has been prepared on the basis of information given in "A Handbook of Small Scale Industries" by P.M. Bhandari, (1975) The Fearless Publishers, Calcutta (pp.305-401).

(ii) Fibre group includes cotton, woollen synthetic jute, hemp, mesta. Mineral-based industries includes item of cement, lime etc., casting and boring of Copper, brass and other alloys. Chemical includes medicine and drugs, perfumes cosmetics and soaps, fertilizers, pesticides, paints, varnishes etc., Engineering includes the manufacture of Iron items including furniture as well as repairing and servicing of automobiles and other machine parts. In the agro-based group are included forest-based, agriculture implements. Similarly, in the miscellaneous are included leather work paper, printing, publishing and allied units, plastic and PUC products etc.

about wide disparity of per capita income between the industrialized areas as may be highlighted by the table No.3, which shows per capita income for a few districts in the Rajasthan.

Table - III

District-wise per capita income in Rajasthan
1963-64 *

(A) Developed Districts	Per Capita Income	(B) Backward Districts	Per Capita Income
1. Kota	308	1. Sikar	192
2. Jaipur	308	2. Banswara	168
3. Ajmer	323	3. Jhunjhuna	181
4. Pali	243		
5. Gangasnagar	369		

* After 1963-64 district-wise per capita income has not been collected.

Source : "Rajasthan ka Adhugok Vikas" By H.M.Mathur (1977), Rajasthan Hindi Granth Akademi, Jaipur, p.274.

In Ganganagar, the per capita income is the highest i.e. Rs.369 as against the State per capita income of Rs.239.

It is not so much because of industrialization as of canal irrigation and high land productivity in the district. The table reveals that Ganganagar had a per capita income which was twice as high as in Banswara and Jhunjhunu and a little less than twice of Sikar. There exist a vast disparity between the per capita income in Jaipur of Dhundhani region and the Barmer of Marwar region or Durgapur of Bagri region.¹⁴

The foregoing tables give the broad features of industry in the above regions as well as districts and also the pattern of industrial development in them. The pattern may have changed somewhat in subsequent years, but the structure it is feared broadly remains the same. The data indicates that Dhundhani, Haroti and Mewar regions have been developing fairly rapidly. Since the number of districts in Marwar is four times as high as in Dhundhani, Haroti and Mewar we may say that Jodhpur can be classed as low level of industrially developed region. It is clear, therefore, that the Dhundhani, Haroti and Mewar are the advanced or 'leading regions' in the State where as Marwar, Matsya, Shekhawati and Bagri are the underdeveloped regions.

14. H.M.Mathur, "Rajasthan ka Aadhogik Vikas" (1977). Rajasthan Hindi Granth Akademi, Jaipur, p.

Why regional imbalances ? An Analysis.

The inequality in regional development in Rajasthan can largely be explained in terms of differences in development facilities and factors endowments possessed by regions. These development facilities and other factors, have formed the 'leading regions' namely Dhundhani, Haroti and Kewar in the State which have become the centres of growth.

The equalisation process works through the spitting over of savings and investments of the advanced regions to the underdeveloped regions. The conditions for such investment flow is a higher rate of return in the underdeveloped regions due to the unutilized economic opportunities.¹⁵ But the underdeveloped regions in Rajasthan, namely, Marwar, Matsya, Shekhawati and Bagri, may not ensure sufficient profitability due to lack of infrastructure and other facilities. Therefore, given profit motivation, the flow of investment has been restricted in these regions. On the other hand, the growth centred with strong infra-structure and other facilities in the advanced or leading regions have attracted the mearge capital of even the underdeveloped regions and thereby reverse the process of equalization.

15. Husain, I.Z. op. cit. pp.35-41

No one would argue that the availability of infra-structure facilities does not influence the levels of industrial development of a region. The relative industrial backwardness of some regions or regional imbalances may, therefore, be attributed to the region's inadequacy of infra-structure facilities of power, roads, railways, banking etc., While infra-structure is one of the determinants of industrial development, it not the only determinant. Several other factors as the quality of the population, geography and topography and many other considerations, political, social, psychological which we will be analysing later on play a vital role in arriving at the locational point of an industry.

We will now, focus our attention to some criteria whose application and the analysis which follows therefrom lend empirical support to the infra-structure disparities prevalent in different regions of Rajasthan. Table No.4 indicates the regional disparities in terms of infra-structure and other factors. From the table it may be observed that in Rajasthan, there still exist one region-Bagri, which do not have any rail heads. Jaisalmer district in the Marwar region and the Jhalawar in Haroti are also not having any rail heads. Similarly, the road mileage in Bagri and Shekhawati is only 1437 and 2370 kms. as against Marwar 13,188, Mewar 5563, Dhundhani 3897, Matsya 3870 and Haroti 3476 kms. one more criterion which we can employ to get some idea about the intra-state

industrial location differences is the region-wise figures of industrial consumption of electricity. Table No.5 gives these figures for the year 1969-70. It can easily be noted from the data that first four regions namely Dhundhani, Haroti, Marwar and Mewar are also the regions which have emerged as those having the largest number of big industrial units in the table No. I.

The forgoing picture indicates the uneven development and disparities of income of the people of different regions in Rajasthan, which if not narrowed by active plans and programmes, may cause resentment, and a feeling of estrangement may persist in the people of backward and developed region. The reason for such differences in per capita income can be traced, in part, to the uneven distribution of industries between the regions. This uneven development associated with inequality in income is socially damaging,¹⁶ therefore in time of peace, the industrial order must be equitable, it must conform to the rules of universalism, it must be the living embodiment of meritocracy.¹⁷

This will be a narrow and limited, view to consider infra-structure as the only responsible factor for backwardness of the Marwar, Matsya, Shekhawat and Bagri regions and the

16. J.K.Galbraith, "Economics and the Public Purpose", (1975) Penguin Books Ltd., Middlesex, p.10.

17. Raymond Aron, "Progress and Disillusion", (1968), Fredorick A. Praeger, Publishers, New York, p.93.

Table - IV

S.No.	Regions	Area (000 sq kms.	Percent of Sta- te area	Total Popula- tion	Percent of State Population	Roads in Kms (1974)	Railways in miles
1	2	3	4	5	6	7	8
A. <u>Mewar</u>							
1.	Udaipur	18	5.05	18,03,680	7.00	3311	151
2.	Chillor	10	3.17	9,44,981	3.67	1087	54
3.	Bhilwara	10	3.05	10,54,890	4.09	1165	50
	Total	-	-	-	-	5563	255
B. <u>Marwar</u>							
4.	Jodhpur	23	6.68	11,52,712	4.47	2136	383
5.	Bikaner	27	7.96	5,73,149	2.22	13.89	307
6.	Pali	12	3.62	9,70,002	3.77	1681	173
7.	Nagaur	18	5.18	12,62,157	4.90	1839	313
8.	Jalore	10	3.11	6,67,950	2.59	870	184
9.	Badmer	28	8.30	7,74,805	3.01	1542	27
10.	Jaisalmer	39	11.22	1,66,761	0.65	1206	-
	11. Sirohi	5	1.50	4,23,815	1.64	777	32
	12. Ganganagar	21	6.03	13,94,011	5.41	1748	497
	Total	-	-	-	-	13,188	1916
C. <u>Dhundhani</u>							
13.	Jaipur	14	4.09	24,82,385	9.63	1584	279
14.	Ajmer	8	2.48	11,47,729	4.46	1652	295
15.	Tonk	7	2.10	6,25,830	2.43	661	47
	Total	-	-	-	-	3897	621

Contd. /70

1	2	3	3	4	5	6	7	8
D. <u>Matsya</u>								
16.	Alwar	8		2.45	13,91,162	5.40	1401	7
17.	Bharatpur	8		2.36	14,90,206	5.78	1538	152
18.	Swai Madhopur	11		3.10	11,93,528	4.63	941	122
	Total	-		-	-	-	3870	281
E. <u>Haroti</u>								
19.	Kota	12		3.63	11,43,870	4.44	1740	134
20.	Bundi	6		1.62	4,49,021	1.74	790	27
21.	Jhalawar	6		1.82	6,22,001	2.41	946	-
							<u>3476</u>	<u>161</u>
F. <u>Shekawati</u>								
22.	Jhunjhunu	6		1.73	9,29,230	3.61	5.36	59
23.	Sikar	8		2.26	10,42,648	4.05	862	769
24.	Churu	17		4.92	8,74,439	3.40	<u>972</u>	<u>388</u>
							2370	1116
G. <u>Bagri</u>								
25.	Barwara	5		1.47	6,54,586	2.54	730	-
26.	Dungapur	3		1.10	5,30,258	2.06	<u>707</u>	-
							1437	

Source : Item 1 - Basic Statistics, Rajasthan (1965)

Item 3 - Prepared on the basis of 'A Handbook of Small Scale Industries' by P.M. Bhandari.

Item 5 - Rajasthan Year Book (1976)

Item 6 - Techno-Economic Survey of Rajasthan.

Table - V

Region-wise Industrial Consumption of
Electricity in Rajasthan (1969-70)

S.No.	Region	Consumption of electricity	% of total industrial consumption
A. <u>Mewar</u>			
1.	Jaipur	15.40	3.80
2.	Chittor	5.36	92.2
3.	Bhilwara	4.73	77.5
	Total	(25.49	
B. <u>Marwar</u>			
4.	Jodhpur	10.15	27.10
5.	Bikaner	5.73	29.83
6.	Pali	2.30	32.1
7.	Nagaur	2.91	-
8.	Jalore	1.00	8.65
9.	Badmer	0.50	21.7
10.	Jaisalmer	.50	14.32
11.	Sirohi	1.00	12.49
12.	Ganganagar	7.36	60.70
	Total	31.45	
C. <u>Dhundhani</u>			
13.	Jsipur	36.67	46.7
14.	Ajmer	9.10	62.1
15.	Tonk	2.00	21.58
	Total	47.77	

1	2	3	4
D. <u>Matsya</u>			
16.	Alwar	5.00	30.6
17.	Bharatpur	7.40	59.0
18.	Sawai Madhopur	5.50	89.2
	Total	17.90	
E. <u>Haroti</u>			
19.	Kota	29.55	86.08
20.	Bundi	1.87	-
21.	Jhalawar	4.35	23.08
	Total	35.77	
F. <u>Shekhawati</u>			
22.	Jhunjhunu	3.30	-
23.	Siker	4.43	3
24.	Churu	2.30	45.9
25.	Total	10.03	
G. <u>Bagri</u>			
25.	Barswara	0.50	24.62
26.	Durgapur	.50	23.0
	Total	1.00	
	Grand Total	169.41	60.95

Source : Prepared from the information given in "Rajasthan ka Andhugik Vikas by H.M.Mathu (1977), Rajasthan Hindi Granth Academy, Jaipur (pp.275-76).

Development of Dhundhani, Haroti and Mewar regions, because it ignores the crucial fact that to a large mass of people in the countryside, not only in underdeveloped regions but in developed regions as well, agriculture is a way of life, and that it can not be dealt with only as economics without proper consideration of its deeper sociological and psychological implications. It can be reminded that the development of Dhundhani, Haroti and Mewar regions need not be equated with the development of Jaipur, Kota and Udaipur respectively.

Rural India is not getting a fair deal or economic and social justice in the changing pattern of Indian economy that is being evolved by the Five Year Plans¹⁸ because the economic development through industrialization is very problematic,¹⁹ The same is true for rural Rajasthan also, in terms of attracting enterprise from outside for so many factors e.g. economic, social political.

The neo-marxist Gunder Frank in his 'On Capitalist Underdevelopment' has explored a well known thesis that underdevelopment no less than development itself is the product and motive power of capitalism. The growth and expansion of

18. K.Santhanam, "Rural India-Economic and Social Justice", Kurukshetra, vol. 13(4), January 26, 1965, p.3.

19. S.Lal, "Rural Industrialization", Kurukshetra, vol. 13(6) March, 1965, pp.(23-24).

mercantilism of the 16th century led to the development of a single integrated worldwide capitalist system which through ties of commerce and force has created a developed metropole, and a periphery which is underdeveloped. There are ample evidences in history according to Frank to demonstrate that mercantilism, capitalism, colonialism and imperialism are inextricably intertwined and that, however, great the changes in form among them may have been or promise to be capitalism/imperialism has never ceased to exploit the underdeveloped periphery to the benefit of the developed metropole".²⁰

"The Colonialist-imperialist manifestations of capitalism occurs not only between countries but equally so within countries. The international pattern of development-underdevelopment is reproduced on the national level between regions and economic sectors. There exists relatively more developed and more underdeveloped regions and sectors within countries. The gap between developed and underdeveloped regions is often greater when a country as a whole is underdeveloped."²¹

The thesis put forwarded by Frank for Latin America and other underdeveloped societies may also be applied, in part,

20. Andre Gunder Frank, " On Capitalist Underdevelopment" (1979) Oxford University Press, Bombay, p.72.

21. Andre Gunder Frank, *ibid*, p.72.

to Rajasthan. The concepts used by Frank like mercantilism, capitalism, colonialism, imperialism can be represented as unified concept of feudal capitalism syndrol, where feudal forces are still strong in the countryside or periphery, and a force to reckon with at the same time symptoms of capitalism are also evident. Urbo-industrial complex coupled with neo-rich businessmen and political elites are by and large controlling the politics-economic system. Bureaucracy only helps them in building up their empire, for it is the interest of bureaucracy to keep this section of society pleased, who in turn look after their interests too. The roots of feudalism in Rajasthan society is so deep that not only the poorer and to ignorant section of society, are untouched by development programme but in many cases they remained stagnant and poorer.

The pattern of the concentration of Urban industrial centres in Rajasthan is not far different from the national scene. We find that most of the capital based industries are concentrated in or around some metropolitan cities. In case of Rajasthan, this is more true, where we find that most of the industries and development works are concentrated in Jaipur and Kota. The rest of the parts, in Frank's terms, are "Underdeveloped periphery to the development of metropole.²² C.Wright Mills and Pablo Gonzales Casanova call this phenomenon "internal-colonialism". Not only does the peripheral areas of Rajasthan have relatively lower income but it is an

22. Quoted by Frank, Gunder A. op. cit. p.73.

agricultural raw material producer and exporter also. They export man power also to metropole. On the other hand metropolitan centres e.g. Jaipur and Kota have capacity to exploit the resources available in hinterlands. They have built up an infra-structure around them for the exploration and exploitation of these resources while the vast bulk of population remained traditional or initial or untouched.

It is relevant to mention here, the 'dual society' thesis associated with Boeke²³. According to Boeke this phenomenon is a part of metropolitan economy on peripheral soil. This thesis claims that metropolitan outposts are socially, economically and politically isolated from their respective peripheral hinterlands or that these hinterlands are isolated and independent from them-hence the reference to a dual society'.

While applying the same 'dual society' thesis into Rajasthan, it is evident, that outposts of metropole in Rajasthan e.g. Jaipur and Kota are socially, economically and politically isolated from their respective peripheral hinterlands.

After examining the applicability of Frank's thesis in the context of Rajasthan, we cannot ignore the analysis of the development of different regions in Rajasthan separately

23. Quoted by Frank, Gundu A. op. cit. p.78.

in a wider perspective because regionalism in Rajasthan cannot be analysed in terms of mono causal explanation or by deterministic approach. We have to consider a number of factors like material valuation and economic goals of the people; structural base of regions, which includes the operation of ascription and achievement principles in role assignment, character of stratification and social and occupational mobility; political structure; economic structure; and cultural and psychological dimensions.

The regions discussed in our study are Dhundhani, Mewar, Marwar, Haroti, Matsya, Shekhawati and Bagri. These seven regions can be broadly grouped into two based on common economically characteristics. Dhundhani, (Jaipur), Haroti and Mewar are characterized by heavy industrial concentration.

For the economic development of Dhundhani (Jaipur) credit may be given to following factors : -

A) Jaipur is the capital of Rajasthan, therefore Secretariat and Directorate of Industries are situated in Jaipur. This facilitated the entrepreneurs to set up their industries in Jaipur because by living there they were able to liquidate the administrative expenses in terms of getting licence, loans etc. by meeting bureaucrats on the one hand and ministers and politicians on the other.

(B) The rulers of Jaipur State, were very much interested in the planned development of city, both in terms of its beautification and industrialization. Sir Mirza Ismail has also contributed a lot for the same.

(C) Infra-structure facilities like roads, railwayheads, air connections were available in bulk at Jaipur being capital and since it is near to Delhi, the capital of India, it was possible for industrialists to seek Central Government's assistance whenever required.

(D) Jaipur has not been only Centre of politics in the State being capital, it has also attracted a lot of attention of tourist, both Indians and foreigners, from the point of view of tourism. This has advanced the craft industries jewellers, precious and semi-precious stone industries, marble industries and hotel industries. The interaction with different cultural groups with the people of this region has also accelerated the pace of modernization occupational and social mobility, assimilation etc. because of the impact of this interaction, both verbal and symbolic, their "traditionally determined attitudes" towards saving and expenditure as seeking security in the ownership of gold rather than making possibly risky investments in productive pursuits has been changed. This has not only contributed to the economic development of region but also to a rise in the standard of living of their own.

For the industrialization and therefore, economic development of Haroti (Kota) two main factors may be mentioned here which are basically concerned with infra-structure.

(A) Availability of cheaper power because it is situated on the banks of Chambel. The Rajasthan Atomic Power Project and two Hydel Power Stations located in the vicinity of the city are providing adequate energy to meet power needs of the region.

(B) Kota is situated on the Broad gauge railway link to Delhi and Bombay.
24

As far as the economic development of Menar is concerned, it may be said that it was highly politically patronized by the Mohan Lal Sukhadia who had been Chief Minister of Rajasthan for long. Since he belonged to Udaipur, it was Mohan Lal Sukhadia, who contributed Agricultural University to Udaipur, which could have been located at Ganganagar otherwise, as far as the natural resources are concerned. Secondly, it was beautified to the extent, that it has attracted tourists in plenty like Jaipur. The results were modernization, social mobility, assimilation, leading the region towards economic development. In addition, to political and socio-cultural factors infra-structure facilities have also lead region towards economic development. The region is endowed with a vast variety of minerals. The region has monopoly in the production of lead, zinc, mica, copper, iron and soap stone.
25

24. R.N.Sharma, "An exercise in District Planning : A Perspective Plan for Kota", in (ed.) Kanta Abuja "District Planning in Rajasthan", (1977) The HMC Institute of Public
Contd./80

Out of the remaining four regions which are underdeveloped, highly underdeveloped, predominated by tribal population, is Bagri region which was given some attention during the short term Chief Ministership of Harideo Joshi because of his residential affiliation. But the region could not come up economically because of some socio-cultural factors like limited mobility because of their tribal culture, traditional tribe occupation, and hereditary rights keep far too many people in the villages. All these depends on agriculture one way or other. Their traditional beliefs, attitudes, values and work ways also materially influence their economic development. Moreover, because of the lack of proper means of transportation they are sheltered from the cultural impact of other regions, therefore, they are ^{not} much exposed to the processes of modernization.

The desert region of Marwar and the regions of Shekhawati and Matsya are characterised by very high cost for the provision of infra-structure when compared to Dhundhani, Baroti and Mewar. All these regions are characterized by the lack of entrepreneurship. The Marwar and Shekhawati

F. Note No. 24 contd.

Administration, Jaipur, p.75.

25. R.L. Singh, "India : A Regional Geography", (1971) Silver Jubilee Publication, Varanasi, pp.531-532.

regions especially are the home of some of the leading entrepreneurs in the country who have accomplished a great deal outside their own region but find themselves helpless in their own regions because of the lack of infra-structure facilities. Though the Alwar district of Matsya is very near to metropolitan Delhi and infra-structure facilities are also available in a considerable amount, it could not develop economically in accordance with its potentialities, because it did not produce any powerful political leader to fight for their economic development and other educational and medical advancement.

Marwar has contributed a number of eminent leaders at state level like J.N.Vyas, Barkattulah Khan, M.D.Mathur, Nathu Lal Mirdha. Only because of the efforts made by these politicians the High Court, which was ^{conditionally} established at Jodhpur of Marwar region, after the merger of different Princely States into Rajasthan, could remain unified. As the Marwar lobby lost its significance on the political scene of Rajasthan, a bench of High Court of was established at Jaipur without taking into consideration the Marwar regional unrest. But political factor alone cannot develop a region as is evident in the case of Marwar. Having produced a number of eminent leaders, the economic development of this region has been lower than the state average because of some infra-structural and socio-cultural factors.

C.H.Nanumantha Rao, while analysing less-developed regions in India has pointed out the characteristics of Jodhpur-

Jaisalmer area in Rajasthan. To him, the region is characterised by sparcity of population, long distances within sub-regions as well as outside the region, difficult terrain. "Beyond a point, without the availability of cheap and abundant sources of energy, the provision of infra-structure in this region would prove to be very costly. One would thus look for the most sophisticated technology to lift up the areas characterised by the most primitive conditions".²⁶

The role of cultural and institutional factors in the economic development of Marwar, Matsya and Shekhawati regions is considerable. The slow rate of economic development in these regions may also be explained interms of its physiography of renunciation or 'other-wordly - asceticism'²⁷ of the Hindu religion as analysed by Max Weber to explain slow rate of economic growth in India. Though according to S.C.Dube²⁸ and Yogendra Singh²⁹ this stereotype is far removed from the truth. Within cultural frame of reference the people of countryside in these regions values both work and wealth. Their economic goals and social perspectives are limited, however, by an extremely low level of aspiration. The latter in itself is a product of unique conjunction of social economic, cultural and political factors. S.C.Dube has also talked about 'ideological-motivational' and 'institutional-organizational' cultural factors affecting

26. C.H.Hanumantha Rao, "Poverty and Development", EPW, vol. xiv, (1979), p.1309.

27. Max Weber, "Religion of India" quoted in Yogendra Singh "Modernization of Indian Tradition" (1973). Thompson Press (India) Ltd., New Delhi, p.111.

programme of economic development. The ascriptive order, emphasis on the sacred conformity and ritualism, and the segmentary nature of the social structure are the major cultural problems impeding the economic development of Marwar, Matsya and Shekhawati regions of Rajasthan. The lack of political leadership is also responsible, to a certain extent, for the low economic development in Shekhawati and Matsya regions because the political elites in Rajasthan had been a conglomeration of regional groups rather than a reflector and protector of 'Rajasthan's State Personality'. In fact, "the personality of the elite in Rajasthan is being shaped more by its identification with sectional and regional interests than by its attachment to the fundamental interests of the State, as a whole". The elites in Rajasthan had been striking at the very roots of the balanced regional development as is the case of India.

31

Needless to add that the aforementioned theoretical analysis of regional imbalances and diversities of economic development in Rajasthan is rather conjectural. Different

-
28. S.C.Dube, "Tradition, Social Structure and Agricultural Development", Kurukshetra, vol. 13(1), October 2, 1964, p.19.
 29. Yogendra Singh, op. cit. p.111
 30. S.C.Dube, "Cultural Problems in the Economic Development in Robert N. Bellah (ed.) "Religion and Progress in Modern Asia". (1965), The Free Press, New York, (pp.43-55)
 31. P.C.Joshi, "Economic Development and the Indian Elite", Link, January 26, 1968 (pp.45-49)..

studies were conducted with divergent perspectives and for catering to the needs of dissimilar clients. Post factum attempts at integration of notely data is a different task, with its own hazards. Moreover efforts to take into consideration social structural normative pattern, psychological make-up or political leadership without adequate empirical support cannot but be even more tentative hunches.

In concluding remark it may be emphasized that the problem of unbalanced regional development in Rajasthan is multi-faceted and multi-dimensional. Non of the dimensions mentioned above can be considered in isolation without reference to the other : they are so inextricably interwoven that for comprehensive planning of economic development they will have to be considered in their totality.

Chapter - V

Sociological Implications of Regionalism

Our scanning of the available conceptual and theoretical literature in regionalism has revealed that efforts have been made to conceptualize regionalism in the West (Reimer : 1943, Hintze : Richardson : 1969, Hertzler : 1938, McKenzie : 1935) as well as by union social scientists and politicians (R.K. Mukerjee, M.N.Srinivas : 1958, A.Bhattacharya : 1974, A.K. Chatterji, EMS Namboodiripad : 1970) trying to grapple with the concept in relation to the problem of national integration. It would be fair to conclude that as yet there is no systematic theory to explain the phenomena of regionalism, the linkages of territorial unit defined as a region, the geographical makeup, the ethnic socio-economic and political phenomena, spatial distribution over these regions and the growth of the psychology of belongingness to these regions. The absence of such a systematic theory has proved a major obstacle even in proper descriptive or heuristic concept building of region and regionalism. As we have noted most of the literature refers to USA or the West and consequently it can serve only as a starting point giving some hypothetical needs when it comes to the application of the concept and studying its theoretical implications in a region historically, culturally, social-structurally and even geographically, so different as India and that to a part of the country e.g. Rajasthan.

It goes without saying that the concept of regionalism must relate the socio-psychological phenomena to a territorial unit. Our looking into the literature has compelled the conclusion that the territorial unit to be termed as a region separated from such other regions by lines of demarcation do not have any natural or otherwise consensual basis. The various frames of theoretical orientation attached to different social science disciplines or to allied disciplines like geography or ecological biology have conceptualized region in accordance with the central focus of their disciplines. The problem is somewhat easier where the variables are comparatively few like biology, geography or even economics but for discipline like sociology or political science or psychology, it gets compounded. The sociological conceptualization, where the central focus of study is not on any specific, distinct, separated aspect or unit of reality but mainly on the relation phenomena, becomes an arduous and hazardous endeavours. Precisely for these considerations the effort remains and would ever remain a process rather than a finished product. This is not to say that there is no growth development or relative selectivity possible, rather the reverse is our ascertain. It is an asymptotic graph where the conceptualization, theoretical model and ever changing social reality approach each other in a dialectical way as a consequence of the conscious efforts of man in society to comprehend and control reality around and within themselves.

The view point of the dwell conceptualization of society both as a subjective as well as an objective reality and man as the product of environment social or otherwise while being an architect of the same is the distinctive mark of the sociological perspective.

In our analysis of the concepts in Chapter I, we have concluded that regions demarcated in the light of one discipline or specific theoretical orientation in the same do not prove quite fruitful for the analysis from the view point of the different disciplinary framework or theoretical orientation. These lines of demarcation do not delineate the same territorial units. These boundary lines cut across each other and superimposition of a physical, geographical lines of demarcation, spatial distribution of botanical and zoological specimen or their balance, the distribution of economic assets for primary extractions and to serve as raw material for economic productive activity in accordance with the level of technology of production or the boundary lines drawn on the basis of political sovereignty or actual administrative units do not give a coherent picture. When we take the cultural, spatial distribution, the psychological makeup through history or the distribution of forms of social organizations around kinship, socialization, cognitive spiritual categories, stratification principles, we get many a times entirely an unmanageable set of maps. This might give the erroneous impression that regionalism is an impossible target

for conceptual and theoretical analysis in sociology. We have found that in spite of this apparently disorderly state affairs some lines of demarcation can prove more helpful in serving as a standard for apprehending and than explaining and even in making plausible predictions for their mappings. This both pre-supposes as well as leads to a certain relationship and hierarchy in the various phenomena pertaining to region and regionalism. We want to make it clear that hierarchy in the priority is also not a permanent or stable relationship. What could be useful at one stage of development of social reality and theorisation may prove obsolete afterwards.

Handwritten mark
Thus what we have attempted in the essay is to build a base for regional demarcation of Rajasthan which helps us to understand other spatial distributions and also the possible and probable changes in them. This has been done in the process of trying to answer the five questions that we raised in the very first Chapter namely :

1. What are the regions
2. What goes into the making of their distinctiveness
3. What contributes to the obliteration of the distinctiveness
4. (a) Interrelationship within (2)
(b) Interrelationship within (3)
(c) Interplay between (2) and (3)
5. Trends

We have try to look at regionalism in Rajasthan as a sense of belonging to a territorial unit (region) both as a part of the whole and as counterposing the part with the other parts. Separatism and unification have been recognised as aspects of the same reality creating both present tentionful situations as well as potentialities of resolution and moving into the next stage (Heberle : 1943, Kraenzel : 1946-47, Odum : 1934).

We have found that the ism part of regionalism is better understood if we map out the regions on the basis of socio-cultural dimensions discussed in Chapter IV. Within the various socio-cultural phenomena discussed like folk entertainments, folk-dances, dance-dramas, paintings etc. What stands out as deep and clear basis of demarcation around which other phenomena can also be described and analysed is the linguistic basis. All the dialects collectively name as Rajasthani have been found to be variants of the Hindi, Hindustani, Khadi-boli, We found sufficient basis of distinguishing not only various dilectic forms prevelant in Rajasthan but also a sound basis for demarcating broad homogeneous territorial units where these broad classification of people based on spoken language becomes the bases of regional demarcation. On the basis of the studies that have already been conducted about peoples consciousness of in the sense/belongingness, this classification is seen to run through large number of them though not in exact detail. Though

the number of dialects spoken in Rajasthan were counted as 33 living out the dialects which have a smaller number of people, no territorial contiguity for the inhabitants or whose affinities go in a big way to outside Rajasthan we came to build the following regions of Rajasthan. The following classification gives the present areas of Rajasthan grouped together on the basis of the pre-dominance of the spoken dialect in the contiguous :

	<u>Dialect</u>	<u>Cultural Regions of the State</u>
1.	Marwari	Marwar (Jodhpur), Bikaner, Jaisalmer, and some Western part of the Jaipur
2.	Dhundhani	Jaipur, Kishangarh, Tonk
3.	Haroti	Bundi, Kota, Jhalawar
4.	Mewari	Mewar
5.	Bagri	Banswara, Dungarpur, Pratapgarh, Sirohi
6.	Braja	Bharatpur, Dholpur, Karauli
7.	Mewati	Alwar

Even the further condensation could be made keeping in view both the territorial contiguity and the psychological affinity through a long historical living together of the people. Haroti, Mewari, or Bagri though linguistically distinct belong to the southern part of Rajasthan, Marwari to the West, and Braja and Mewati together to the East. The latter group with the Dhundhani territory forms an internally demarcated but externally

unified group. What is being said is that in spite of linguistic/ dialectical divisions there is greater affinity amongst some of them than others to create a sense of belongingness or a we feeling as against culturally considering others as they group.

We have discussed the various socio-cultural dimensions of regionalism in Chapter III regarding folk-dances, dance-dramas, paintings etc. and found that the linguistic region map given above is a good base to describe and analyse the continuities and dis-continuities, separation and unification of the people of Rajasthan on socio-cultural dimensions. Our analysis has given a strong support to the hypotheses that language is not only a part of culture but the core of it. As we noted earlier it is felt to be a perfect symbolic system in a perfectly homogeneous medium for the handling of all references and meanings that a given culture is capable of (E. Sapir :1977).

Our study has indicated demarcation and differentiation around language/dialect, so also the sub-cultures of fine arts, entertainment forms both of the high and the low. Demarcation and differentiation has not lead to any obvious science of separatism. Even in areas of multilingual, multi-cultural living like the major cities the lines of demarcation have either been eliminated by a common sense of belonging to hindi-hindustani linguistic group or Rajasthan cultural forms or they have helped to appreciate the diversity of various art

forms including architecture which make the Rajasthani culture so rich. The implications of this for sociology of regionalism is that differences and differentiations need not necessarily lead to separatism or differential evaluation causing social intercourse to see beyond limited boundaries. This also lend support to the hypothesis that differentiation on these cultural forms if unsupported by other socio-economic rivalries and contests or mitigated by political demarcations and development need not be a contributory factor to disintegration or disturbance of broader unification.

We have discussed in detail the emergence of Rajasthan as a political entity with clear cut demarcated boundaries for administrative purposes within the Constitution of India. The linguistic and cultural differentiation pre-dates emergence of the present boundaries of Rajasthan and even with the formation of Rajasthan for two and a half decade, these differences still persists. This fact suggests that the linguistic-cultural affinities and dis-affinities are far stronger and viable than deliberate conscious decisions by political actors. Though it cannot be denied that a prolonged political formation retards or accelerates territorial affinities based ^{on} other items of culture. Our analysis of emergence of Rajasthan in terms of political entity carved out of separate feuding and very different rulers, ruled people, diversities of language and history has clearly indicated that deliberate decisions by the political elite though immediately affecting the surface interaction can also overcome resistances from more lasting and deep lying differences. The political divisions and grouping can run

counter to the existing socio-economic divisions and unities creating conditions of further tensions or unifications but in the short run need not run in the same lines. The hypotheses of mechanical one to one correspondence of socio-cultural linguistic base and politico administrative demarcation units is unsupported by our study.

Taking a short run surface view of political aspect of regionalism as they are emerged from a study of creation of Rajasthan, they have come to the following conclusions which can be further tested by students of political sociology:

(a) Political units once formed and made to function as such for any length of time tend to generate and solidify regional affinities, within these units.

(b) The interests of the rulers of these units and the people inhabiting these units both coalesce on some points and collide on others. Consequently the ideological consciousness of these elements do not always run on the same wave lengths.

(c) Regional consciousness of in group feeling in the case of one necessarily arouses counter regional consciousness among others of outgroup feeling.

(d) Smaller units are likely to harbour a fear of being devoured by the bigger units, both among the rulers and the ruled.

(e) The fear of being devoured creates a potential situation of uniting the smaller units among themselves and increasing their bargaining power vis-a-vis the bigger ones, which can be manipulated either by the representatives of the

smaller ones or even by outside actors.

(f) The leaders of the bigger units can be coerced into accepting a compromise, considered unacceptable by them earlier, once the smaller units have joined together into a union.

(g) If the narrow interests of the rulers are ensured they can be persuaded to merge identities of the regions with bigger regions.

(h) Political mergers/separations do not immediately lead to emergence of new identities but they provide a strong base for future growth and newer alignments.

As we have discussed aspects of political development of Rajasthan so also we have try to coorelate economic development and regionalism (Chapter IV). We have found that the linguistic basis of demarcation of regions which was found handy for study of differences and unification of art forms, which were also helpful in studying the impedements and supportive factors of political emergence of Rajasthan as a unit have also been found useful for the study of uneven growth of economic development in Rajasthan. We have found that the inequality and regional development can largely be explained in terms of differences in development facilities and factors and endowments possessed by different agencies. These development facilities hve helped formed the leading region namely Dhundhani, Haroti and Mewar in the State which have become centres of growth. The reverse

process of equalization works through spilling over of savings and investments of the advanced regions to the underdeveloped regions. The condition for such investment flow is the higher rate of return in the underdeveloped regions due to unutilized economic opportunities. Simultaneously, we found that the underdeveloped regions in Rajasthan namely Marwar, Matsya, Shekhawati, Bagri do not ensure sufficient profitability due to lack of infra-structure and other-facilities. Hence actually the investment flow to these regions have been restricted and centres with strong infra-structures have become leading regions. We have also noted that the reduction inequality in terms of long development can take place only by a conscious political decision. In fact, what is happened is that the control of State politics has helped further in the concentration of industrial growth. The regional unevenness or inequalities in terms of economic growth does not tell the objective economic situation, sufficiently as we have noted the agricultural aspect of development does not run parallel to industrial development; nor does the small scale industries map along the large scale industries and corporate investment. What goes as regional development within regions, Rajasthan is essentially confined to city complexes but becomes a handy psychological slogan. Our study indicates that the actual economic unevenness of development need not be bases of regional tensions and political conflicts, but it does provide a set of visible symbols to

mobilize the people around. About the two regions of Dhundhani and Mewar we have noted the importance of non economic factors like (i) location of political capital and decision making bodies (ii) the attitudes of the former and the present ruler toward industrialization and profit making (iii) the existence or the building of infra-structure of communication and transportation for political or historical reasons (iv) the interest of the political leadership in the context of electorate politics to situate industrial units near or in their constituencies and (v) the interests of the top political elites to provide substantial concessions in terms of low taxation, free power, low or interest free loans and general political support to big industrialists from out side Rajasthan to locate their industries where high return based ~~can available~~ infra-structure is available.

Thus our analyses of regionalism and economic development has shown that economic considerations are not the sole or even the main basis for accentuation or mitigation of regional inequalities. Rather the decisions of the political elites in consideration of their immediate political interest nursing the constituencies, raising the funds for their political parties or factions are quite important. But these decisions are not free from taking the possible reaction of the people into consideration in the context of the prevailing ideology of equalitarians demand for self identity and political participation. Thus, our study have reinforced the sociological assumption of meshing of the political, economic and cultural aspects of social reality.

Though the different cultural regions of Rajasthan have distinctive language, folklore, folk-dances and dramas, paintings of their own, but at the same time, the average specimens of Rajasthani humanity present a certain Rajasthani culture, easily distinguishable from the Punjabi or Gujrati Culture. All cultural variables make a region of Rajasthan distinctive but not against other regions.

In actual fact, the culture in different regions of Rajasthan is diverse and heterogenous, at the same time integrated by certain basic similarities. Mewar or Mewari, Marwar or Marwari may be depicting different languages and regional aspirations of their people they are all united by the strong strings of Rajasthan.

There are many forces and influences which contributes to the obliteration of the distinctiveness of different regions of Rajasthan. Modern means of transport have reduced geographical distance, common media of mass communication like the newspapers and the radio expose the people to similar ideas and trends of thought, common influences like Government services on all Rajasthan basis, education, forms of entertainment like cinema, higher rate of mobility because of urbanization, industrialization and modernization are contributing their share. As a result of experience in democratizing living, people of different regions in Rajasthan are becoming more liberal in outlook. Because of all these factors regionalism based on linguo-cultural

differences in Rajasthan is not causing conflict but is only leading to an identification much bigger than these parochial regions. The trend is from these language base regions to an (i) national identity (ii) merging with Hindi Speaking bigger region (iii) move to modern rational art forms among the elites, and specially in university centres and cities.

B I B L I O G R A P H Y

- Aron, Raymond, "Progress and Disillusion", (1968), Frederick A. Praeger, Publishers, New York.
- Basic Statistics, Rajasthan (1965)
- Bhandari, P.M. "A Handbook of Small Scale Industries", (1975) The Peerless Publishers, Calcutta.
- Bhattacharya, A, "Region, Regionalism and Regionalization", Geographical Review of India, vol.36, 1974.
- Chatterji, A.K., "Sociological Context of Regionalism in India in (eds.) Satish Chandra and others", Regionalism and National Integration"
- Chatterji, S.K. "Linguistic Survey of India", in the Cultural Heritage of India" vol., I, (1958), the Ramkrishna Mission Institute of Calcutta, Calcutta.
- Coomarswamy, A.K. Rajput Paintings, (1926) Harvard University Press, Cambridge.
- Doshi, S.L. and Purohit, D.S., "Social Aspects of Language", EPW, vol.3, July-Dec., (1968).
- Dube, S.C., "Tradition, Social Structure and Agricultural Development", Kurukshetra, 13(1) 1964.
- "Cultural Problems in the Economic Development of India", In Robert N. Bellah (ed.) 'Religion and Progress in Modern Asia', The (1965) The Free Press, New York.
- Francis, B., "Rajasthan", Roli Books International.
- Frank, Gunder A., "On Capitalist Underdevelopment". (1975) Oxford University Press, Bombay.
- Galbraith, J.K., Economics and the Public Purpose, (1973), Penguin Books Ltd., Middlesex.
- Gaur, D.P., "Constitutional Development of Eastern Rajputana States" (1978), Usha Publishing House, Jodhpur.
- Goffman E., "The Presentation of Self in Everyday Life", (1976) Penguin Books Ltd., Middlesex.
- Goswami, P.C. (ed.) "Rajasthan ki Laghuchitra Shailiyan", vol. I, (1972), Rajasthan Lalit Kala Akademi, Jaipur.
- Griarson, G.A., "Linguistic Survey of India", vol. ix, Part I.

- Heberle, R., "Regionalism : Some Critical Observations", Social Forces, March 1943.
- Hertzler, J.O. "American Regionalism and the Regional Sociological Society", American Sociological Review, 3 October, 1938.
- "Some Sociological Aspects of American Regionalism", Social Forces, vol.18, 1939-40.
- Hintze, H. "Encyclopaedia of the Social Sciences", vol. xiii-xiv.
- Holjer H., "Linguistic and Cultural change" in Dell Hymes (ed.) Language in Culture and Society, (1964), Allied Publishers Pvt. Ltd. Bombay.
- Hufschmidt, M.M. "Regional Planning"(1969), Frederick of Praeger, Inc., New York.
- Husain, I.Z. "Population Mobility and National Integration" in M.R.Sinha (ed.) Integration in India. (1971), Asian Studies Press, Bombay.
- Industrialization of Rajasthan, July, 1970, Directorate of Industries, Govt. of Rajasthan.
- Isard, W. and Reener. T. "Regional and National Planning and Analytic Techniques for Implementation" in Isard, W. and Cumberland, J.E. (eds.), Regional Economic Planning (1960), Organization for Economic Co-operation and Development, Paris.
- Jain, D.C. and Tewari, K., "Hindi Aur Usaki Vividh Boliyan" (1972) Madhya Pradesh Hindi Granth Akademy, Bhopal.
- Joshi, L.D., "Bagri Bhasha ka Swarop, "(1977) Panchasheel Prakashan, Jaipur.
- Joshi, P.C., "Economic Development and the Indian Elite", Link , Jan. 26, 1968.
- Kamal, K.L., "Party Politics in an Indian State". S.Chand and Co. Delhi.
- Kraenzel, C.F., "Principles of Regional Planning", Social Forces, vol.25, 1946-47.
- Lal, S., "Rural Industrialization", Kurukshetra, vol.13 (6) March, 1965.
- Lundberg, G.A. "Regionalism, Science and the Peace Settlement", Social Forces, vol.21, 1942.

- MacIver, R.M. and Page, C.H., "Society", (1974). The Macmillan Press, London.
- Manorama Year Book (1978).
- Mathur, P.M., "Rajasthan ka Audhugik Vikas", (1977). Rajasthan Hindi Granth Akademi, Jaipur.
- Mckenzie, R.C., "Regional Factors in National Planning and Development", in National Resources Committee, Dec. 1935.
- Menaria, M.L., "Rajasthani Bhasha ki Rooprekha", in Mohohar Prabhakar (ed.) "Rajasthani Sahitaya Aur Sanskriti" (1965). Asha Publishing House, Jaipur.
- Menon, V.P., "The Story of the Inegration of the Indian States", (1961). Orient Longmans, Delhi.
- Mess, F.A., "Geography in Relation to National and Social Sentiments", Sociological Review, 30 April, 1938.
- Misra, R.P. (ed.), "Regional Planning" (1969) Prasaranca, The University of Mysore.
- Mobogunje, A. "Emerging Policies for Regional Development in Nigeria", in R.P.Misra and others (eds.) "Regional Planning and National Development", (1978) Vikas Publishing House Pvt. Ltd., New Delhi.
- Munshi, K.M., The Hindustan Times, April 7, 1947.
- Namboodaripad, E.M.S., "Notes to the Sub-Committee of National Integration Council", in Seminar on Regionalism and National Integration", Jan. 25-28, 1970. University of Rajasthan, Jaipur.
- Nayer, B.R., "Hindi as Link Language", EPW, vol.III, No.6, Feb. 10, 1968.
- Niraj, J.S., "Rajasthani chitrakala Aur Parampara Pragati" in Hement Sesh (ed.) Sanyojan. Prakash Kala Sansthan, Jaipur.
- Odum, H.W., "Regionalism vs. Sectionalism in the South's Place in the National Economy", Social Forces, vol.12, March, 1934.
- "A Sociological Approach to the Study and Practice of American Regionalism", Social Forces, vol.20, May, 1942.

- Pal, Bhisma H. "The Temples of Rajasthan" (1969). Prakash Publishers, Alwar.
- Pande, Ram., "Agrarian Movement in Rajasthan", (1974). University Publishers, Delhi.
- Perspective Plan of Rajasthan (1974-89) vol. I (1980). National Council of Applied Economic Research, New Delhi.
- Prabhakar, M., "Cultural Heritage of Rajasthan" (1972). Panchsheel Prakashan, Jaipur.
- Rajasthan Pocket Dictionary, (1966). Prakash Kiran Publications, Jaipur.
- Rajasthan Year Book, (1976).
- Ram Krishna, "Hindi Aur Rajasthan Bhasha Ka Tulanatmak Adhyayan", (1977), Raj Prakashan, Falodi.
- Rao Hanumantha C.H., "Poverty and Development", EF, vol.xiv, No.30, (1979).
- Report on the Administration of Rajasthan (1950-51).
- Richardson, H.V. "Elements of Regional Economics" (1969), Penguin Books Ltd., Middlesex.
- Riener S., "Theoretical Aspects of Regionalism", Social Forces, vol. 21, March, 1943.
- Samer, D.L. "Rajasthan ke Lokanuranjan", in Lok Kala Nibandhavli (ed.) P.L.Menaria (1957) Bhartiya Lok Kala Mandal, Udaipur.
- _____, "Folk Entertainments of Rajasthan", (1979).
Bhartiya Lok Kala Mandal, Udaipur.
- Sangi, B.M. (ed.), "Rajasthan Industrial Directory" (1967). Sangam Prakashan, Jaipur.
- Santhanam K., "Rural India - Economic and Social Justice", Kurukshetra, vol. 13(4), Jan.26, 1965.
- Sapir, E., "Language" in Thompson K. and Tunstall (eds.) "sociological Perspectives", (1977). Penguin Books Ltd. Middlesex.
- Sen Gupta P., "Principles and Methods of Economic Regionalization", Census of India, (1961), Monograph Series, vol. I, No.8.
- Sharma, K.K., "Rajasthani Lok Gathao ka Adhyayan (1972). Rajasthan Prakashan.

- Sharma, R.N., "An Exercise in District Planning : A Perspective Plan for Kota", in Kanta Abuja (ed.) District Planning in Rajasthan" (1977). The HMC Institute of Public Administration, Jaipur.
- Simpson, G.L., "Odum and American Regionalism", Social Forces, vol. 34 (1956-56).
- Singh, Laxman, "Political and Constitutional development in the Princely States of Rajasthan (1920-49)" (1970). Jain Bros., New Delhi.
- Singh, R.L. "India : A Regional Geography" (1971). Silver Jubilee Publication, Varanasi.
- Singh, Yogendra, "Modernization of Indian Tradition", (1973) Thompson Press (India) Ltd., New Delhi.
- Srinivasan, S. "Regional Economics" (1971), Vora and Co. Publishers Pvt. Ltd., Bombay.
- Srinivas, M.N., "The Nature of the problem of Indian Unity" in Report of Seminar on National Integration, April 16-17, 1958.
- Techno-Economic Survey of Rajasthan (1963, National Council of Applied Economic Research, New Delhi.
- Timberg Thomas, "The Marwari" (1978), Vikas Publishing House Pvt. Ltd., New Delhi.
- Verma, S.P. and others, "Report on Third General Elections in Rajasthan" (1965).
- Verma, Vijay, "A Rainbow in the Raw : Folk Music in Rajasthan" in The Illustrated Weekly, vol. CL June 29-July 5, 1980.
- Vincent, M.J., "Regionalism and Fiction" Social Forces, vol. 14 (1935-36).
- Wanzali, S., "Regional Planning for Social Facilities", (1970). National Institute of Community Development, Hyderabad.
- Wilson Thomas (ed.), "Papers on Regional Development", (1965). Basil Blackwell, Oxford.