

Cosmopolitanism and Regionalism: Rethinking Urban Development in Post Industrial Cities: A Case Study of Hyderabad

Dr. Vinita Pandey

Assistant Professor (C)

*Department of Sociology, Nizam College, Basheerbagh- 5000 01
Mobile No: 09848727769 Email Address: pandeyvini@gmail.com*

Abstract

In the aftermath of Globalization with relatively easy trans border movement of people, there is diffusion of material and non-material culture. With specific reference to Hyderabad, the diffusion of various cultures in Hyderabad has led to a unique way of life in cities which has contributed to further *consolidation and development of cosmopolitanism*. On the other hand Globalization indirectly has threatened the regional identities of people and places. This has resulted in the people associating with their regional specific identities in a very rigid manner resulting in increase in regional conflicts world over. The present research study tries to present the contrasts of cosmopolitanism and regionalism; their influence on urban development and how regionalism in its extreme form leads to regional conflicts.

Key Words: Cosmopolitanism, Regionalism, Urban Development

Introduction

Cosmopolitanism as a process and philosophy refers to whole world (cosmos) to be one territory. It reflects distinct lifestyle and culture too. Cosmopolitanism has emerged as an important theoretical approach in the social sciences in recent years. Originally a development within moral and political philosophy concerning a universal orientation towards world principles, it has become increasingly relevant and significant to social science especially in the context of issues relating to globalization and transnational movements of all kinds. Cosmopolitanism suggests a critical attitude as opposed to an exclusively interpretative or descriptive approach to the social `world.

D'Alembert's entry in the *Encyclopédie* notes that 'cosmopolitan' derives from

the Greek words for 'world' (*cosmos*) and 'city' (*polis*) and that it refers to 'a man without a fixed abode, or better, a man who is nowhere a stranger' (Diderot and d'Alembert, 1751–65: 4, 297). The term's philosophical usage to indicate a 'citizen of the universe', however, emphasizes that this intellectual ethos or spirit is not one of rootlessness. Instead, what is imagined is a universal circle of belonging that involves the transcendence of the particularistic and blindly given ties of kinship and country. The cosmopolitan therefore embodies and inclusive of the universality and power of transcending the particular and contingent. Hence, the popular view of cosmopolitanism as an elite form of rootlessness and a state of detachment and nomadic non-belonging is mistaken. The cosmopolitan's universal circle of belonging embraces the whole of humanity.

In many respects, the true inaugurator of modern cosmopolitanism is Immanuel Kant. Kant retained the idea of membership to humanity as a whole by insisting on the importance of 'knowledge of man as a citizen of the world in his writings on pragmatic Anthropology and universal history. Cosmopolitanism in contemporary times is associated with distinct style of living.

Regionalism

A region is a nucleus of social aggregation for a variety of purposes. A Particular territory is set apart, over a period of time, when different variables operate in different degrees. These variables may be geography, topography, religion, language, usages and customs, socio-economic and political stages of development, common historical traditions and experiences, a common way of living, and, more than anything else, a widely prevalent sentiment of "togetherness." This togetherness leads to development of regionalism. At the core of regionalism is a profound sense of identity, which is as real, and as dear, to people than their feeling of identity with a state or a nation or a religious group, or a linguistic group.

Regionalism may start in an area which has experienced a rapid growth of educational opportunities for the lower, middle classes, enhancing their aspirations and expectations, but there is a high level of unemployment among the indigenous middle classes, and a substantial proportion of middle class jobs are held by culturally alien migrants. Regionalism in the Indian context, as perhaps elsewhere also, is a nebulous concept. It has both a positive and a negative dimension. Speaking in positive terms, it embodies a quest for self-fulfillment on the part of the people of an area. It is worthwhile to emphasize that the positive thrust of regionalism has, more often than not, been ignored by political analysis of the Indian situation. Every regional movement thus becomes suspect and is taken as an earnest of the balkanization of the country. This can vitiate the managerial approach also. Regionalism is a multi-dimensional phenomenon in terms of its components - geographical, historic-cultural, economic, caste and religion, politico-administrative, language and psychic. Regional movements emerge not only for achieving cultural identity, but also for having equal share in nation's economic resources. In India's highly complex regional structure, the national strategy of development with allocation of the cost and benefits of progress must emerge from the coordination and

rational cumulation of the needs and goals of different regional units. The phase of development until now has been unavoidably lop-sided. Some parts of the country have become more developed because of industrialization, urbanization, communication, etc. during the plan periods, but other parts of the country till now have remained neglected and economically poor.

Review of Literature

Cosmopolitanism is a protean term with a complex history' (Mehta 2000: 620), the concept of cosmopolitanism was especially intensely debated: firstly, the time of the Greek Stoics of the 1st and 2nd century BC, secondly, the seventeenth/eighteenth century, and thirdly, as of the early 1990s (Carter 2001: 1; Derrida 1997: 47-48, Edwards 2001: 34; Heater 2000: 179-180 and 2002: 11, 26, 40; Kristeva 1988: 84, 202). Regarding that third period, the literature openly admits cosmopolitanism to be lacking a sharp and detailed definition, (Anderson 1998: 267; Brennan 2001: 76; Clifford 1998: 365; Eagleton 2000: 63; Mehta 2000: 621; Pollock et al. 2002: 1; Robbins 1998b: 12; Waldron 1995: 110, 112). Moreover, cosmopolitanism has 'appeared as a subject of interdisciplinary debate' (Dharwadker 2001: 1). Linking up with the relationship between the global and the local spheres, Hannerz describes local competence as a characteristic of cosmopolitanism, namely as 'not a way of becoming a local, but rather of simulating local knowledge' (1990: 247). He specifies different grades of expertise within that simulation of local knowledge. Examining Eurobarometer data and findings from the World Values Survey (involving over 70 countries), Norris concludes that "cohort analysis suggests that in the long term public opinion is moving in a more international direction" (Wallace 2000, p. 175). Generations brought up with Yahoo!, MTV and CNN affirm this trend and are more likely to have some sense of global identification, although it remains to be seen whether this tendency crystallizes into a majority position and whether it generates a clearly focused political orientation. Cosmopolitanism is concerned with disclosing the cultural, ethical and legal basis of political order in a world where political communities and states matter, but not exclusively. It dates at least to the Stoics' description of themselves as cosmopolitans—"human beings living in a world of human beings and only incidentally members of polities" (Barry, 1999, p.35).

Cosmopolitanism is not against cultural or regional diversity. Few, if any, contemporary cosmopolitans hold such views (for example, Waldron, 1999; Barry, 2000). Rather, cultural cosmopolitanism should be understood as the capacity to mediate between national and regional cultures, communities of fate and alternative styles of life. It encompasses the possibility of dialogue with the regional traditions and discourses of others with the aim of expanding the horizons of one's own framework of meaning and prejudice (Gadamer, 1975). Cultural cosmopolitanism emphasizes the possible fluidity of individual identity—"people's remarkable capacity to forge new identities using materials from diverse cultural sources, and to flourish while so doing" (Scheffler, 1999, p. 257). It celebrates, as Rushdie put it, "hybridity, impurity, intermingling, the transformation that comes of new and unexpected combinations of human beings, cultures, ideas, politics, movies, songs"

(quoted in Waldron, 1992, p. 751).

“The growth of post-industrial cities is the realization of the considerable (and in the case of the biggest cities) economic potential which is imparted by economic development to specific ‘points’ of the territorial structure”. (Gohman et al 1976, p.29.). However, an excessive concentration of functions in some select centers in a region might lead to a situation that could aptly be described as apoplexy in one place and anemia at the others. It hampers the development of a system of settlements and there is a paucity of small and medium sized towns. This reflects a disconcentration in the hierarchy of centers. However, in spite of efforts at decentralization of economic activities, “the Government has not been able to break away from the advantages of industrial constellation or from the assumption that the future lies with big and medium sized cities. Countervailing forces against inevitable attraction of those established places remain weak”. (Mehta, A., 1961, p.417.)

Hyderabad has been regarded as the “pre-given focus of the emergent urban-system of Andhra Pradesh. In addition to its administrative importance as the capital of the state, Hyderabad is also the largest urban agglomeration with a distinct and diversified economic structure.(Alam, S.M., and Khan, W., 1972, pp. 5-6.) However, it has to be conceded that Hyderabad is not reflective of the level of development of the region. The high level of economic attainment is due to the locational advantage which the city possesses, in relation to the convergence of the transportation routes. Nevertheless, its dominance in Telangana is undisputed.

In his article Communal dimension of regionalism in Indian federation: -- A study of Trends in Akali Politics, Pradeep Kumar says “... I have tried to argue here is that while Akali regionalism is still primarily ‘communal’, it has become pragmatic, modernized and negotiable and the term ‘communal’ is now understood as for one’s own community rather than any communal chauvinism. As Rasheeduddin Khan has rightly pointed out, thus ‘one direction of the competing politics of bargaining at the local State and central level is the transformation of communities, or parts thereof into pressure groups. While the Akali regionalism is still communal and is aimed primarily at deriving more benefits for the Sikh community alone, it has transformed itself from a mere communal group to a more modernized, pragmatic, bargaining, and negotiable regional movement which at times has worked in collaboration with some non-religious or even-religious parties (like CPM). The regionalism of the Akali is now more issue oriented and less regional-oriented. Such a communal domination of regionalism in any socio-economically diverse society like India may not be looked with any contempt. it is not only desirable but also essential for the working of a federal system where the government is otherwise centralized and unitary in many ways. The bargaining culture which is slowly developing in the federal polity of India, is certainly to gain a lot from the modernized form of any communal regionalism which can rightly be regarded as an essential ingredient of federal system. (Majeed, 1984)

There has been substantial literature available on Cosmopolitanism and its effects. However the relation between cosmopolitanism and regionalism is still greatly unexplored. The proposed research project attempts to understand how the variables of cosmopolitanism and regionalism are related and influence each other especially in

post industrial cities.

Statement of the Problem

The globalization of economies, migration, culture and communications, combined with a worldwide reassertion of diverse cultural affiliations, are producing intense pressures on the co-existence of different national, ethnic, religious, racial, and linguistic groups who share the same cities. This has its implications on the development process of urban areas. In cities throughout the world, social tensions and open conflict over region, culture and identity are overwhelming all other aspects of normal urban life. The post industrial cities suffer different degrees of social disintegration and physical destruction, sometimes so severe that the future possibilities for peace, security and sustained urban development cannot be foreseen. The present study aims to understand how cosmopolitanism is related with regionalism. Further it also tries to understand that how negatives of extreme regionalism lead to regional conflicts. It is significant to understand whether the cosmopolitanism helps in reducing or exaggerating regional conflicts. Moreover the notions of cosmopolitanism and regionalism are associated with the process of urban development. The study aims to understand the nature of their association and its implications in general and Hyderabad in specific.

Importance of Study

The proposed study has long lasting implications. From policy perspective the research reflects upon the issues of extreme regionalism and its ill effects on urban development so that efforts can be made to contain it. The urban centers are centers of economic activities and extreme regionalism has the threat of leading to regional conflicts which hampers the development prospects of urban centers. Secondly from theoretical point of view this study proposes to present a continuum of cosmopolitanism and regionalism.

Objectives

The objectives of the research study are:

- To understand the process of cosmopolitanism and the various parameters of cosmopolitanism and the evolution of Hyderabad as cosmopolitan city
- To identify the relation between cosmopolitanism and urban development
- To study the various facets and indicators of regionalism and its impact on urban development
- To understand the relationship between variables like income, education, employment, caste, age and Cosmopolitanism and Regionalism

Hypothesis

The process of Cosmopolitanism is complex in nature and there is a highly significant

relation between cosmopolitanism and urban development. Further extreme regionalism leads to regional conflicts which have a negative impact on urban development. Cosmopolitanism and regionalism are influenced by variables like age, education, nature of employment, income, religion, caste and migration status. Cosmopolitanism helps in balancing regionalism and thus reducing regional conflicts. It was felt appropriate to formulate null hypothesis for this study. The specific statements of null hypothesis are:

- There is no significant relationship between income and favorability towards cosmopolitanism
- There is no significant difference between educational qualifications and feelings towards regionalism
- There is no significant difference between age and feelings towards cosmopolitanism
- There is no significant difference between language and feelings towards regionalism (regional identity)
- There is no significant difference between caste and feelings towards cosmopolitanism
- There is no significant difference between nature of employment (Govt/private) and feelings towards regionalism

Area of Study - Hyderabad

In its historic evolution and development, Hyderabad city has experienced many changes since its foundation as the capital of the medieval Kingdom of Golconda in the 16th century to its present status as the metropolis of a modern state. Each historic phase of development has significantly influenced its physical, social, economic and cultural growth. Hyderabad under the influence of Deccan, Irani and native culture synthesized and evolved its very own *Hyderabadi Tehzeeb*. It truly represented the assimilation (yet uniqueness) of diverse cultures which inhabited Hyderabad. More than four hundred years later HITEC city Hyderabad today presents a different picture. Whether it is its structural and spatial expansion, infrastructural development or its socio-cultural ethos, contemporary Hyderabad has evolved phenomenally and for many natives beyond recognition. There is a need to understand the cultural journey of Hyderabad.

The City of Hyderabad was founded by Muhammad Quli Qutub Shah, the fifth ruler of the kingdom of Golconda, in 1591 A.D. on the south bank of the river Musi which is a major tributary of the river Krishna. Hyderabad- Bhagyanagar- the city of luck symbolizes spectrum of obsessions – love, pearls, cuisine, pan, Irani *chai*, beautiful monsoons and many more. The icing however is the *nawabi* style and splendid *Ganga-Jamuna Tehzeeb*. Hyderabad culture is knitted through its history and thus to understand the various facets of *Hyderabadi Tehzeeb* its worthwhile to walk down the memory lane of Qutub Shahis and Asaf Jahis, the dynasties which laid down the foundation of modern Hyderabad.

As per 2011 Census of India, population of Hyderabad in 2011 is 6,809,970; of which male and female are 3,500,802 and 3,309,168 respectively. Although

Hyderabad city has population of 6,809,970; its urban / metropolitan population is 7,749,334 of which 3,985,240 are males and 3,764,094 are females.

Methodology

The various aspects of the methodology are presented below

Universe of the Study

The present study is primarily based on understanding cosmopolitanism, regionalism and urban development in Hyderabad. The universe includes the people of Hyderabad, a city with a deep-rooted past and with technological development. It is one of the fastest growing cosmopolitan post industrial cities of India. With people from various regions and cultures Hyderabad reflects unique diversity and cosmopolitanism especially post IT revolution

The sampling frame

The sample has been collected from the people of Hyderabad who have experienced the evolution of Hyderabad as cosmopolitan city. The sample will be collected from the natives as well as migrants to Hyderabad.

Sampling Method

The primary data from Hyderabad is collected using random sampling.

Sample Size

The district of Hyderabad consists of 16 mandals. These are Charminar, Bahadurpura, Bandlaguda, Saidabad, Amberpet, Nampally, Golconda, Asifnagar, HimayathNagar, Secunderabad, Tirumalgiri, Maredpally, Ameerpet, Musheerabad, Khairatabad and Shaikpet. Keeping in view the requirements of efficiency, representativeness, reliability and flexibility, a sample of 225 respondents have been drawn from each mandal leading to the final sample size of 3600 (Three Thousand Six Hundred).

Data Collection

The sources of data collection are both Primary and Secondary Sources. The tool used in the study is observation and interview schedule. Apart from the researchers own observations the study has incorporated the observations of the expertise who have been witness to evolution of Hyderabad as a cosmopolitan city and the process of its development. Literature has been collected to understand the evolution of Hyderabad as cosmopolitan city with more than 400 years of glorious existence. The interview schedule method has been used to collect the primary data from the respondents based in Hyderabad. Since this method facilitates face to face interpersonal interaction in

which an in-depth understanding of the problem is possible, it is an appropriate method to understand cosmopolitanism and the sensitive bases of regionalism. The interview schedule has four sections. They are: Socio-Economic Profile of the Respondents, Cosmopolitanism in Hyderabad, Cosmopolitanism and Urban Development, Regionalism and Urban Development

Data Analysis

The present study aims to derive certain important relationship and association between important variables and to judge the significance of their association. For this purpose Chi-Square Test has been used. The scales used in measurement analysis are Nominal scale, Ordinal scale and Likert scale. Nominal scale is one of the crudest yet simplest scales of measurement. In this scale the different scores on a measurement simply indicate different categories. It does not express any values or relationship between variables. Ordinal scale involves the ranking of items along the continuum of the characteristic being scaled. In this scale the items are classified according to whether they have more or less of a characteristic. The categories in ordinal scale have a logical or ordered relationship. This type of measurement permits the measurement of degrees of difference but not specific amount of difference. This is very common in satisfaction and attitudinal research. Likert scale is extremely popular for measuring attitudes since it is simple to administer. The respondents indicate their own attitudes by checking how strongly they agree or disagree with carefully worded statements that range from very positive to very negative attitudes towards the attitudinal object. The respondents choose from five alternatives like strongly agree, agree, neither agree or disagree, disagree, strongly disagree.

Findings

The significant findings of socio-economic profile of respondents show the following:

The number of male respondents (55.55%) is more when compared to female respondents (44.55%). The age group of 41-50 years has more number of respondents, i.e. 50.63 per cent followed by the age group of 31-40 years with 39.91 per cent of respondents. Telugu speaking respondents are in majority constituting 38.83 per cent. The respondents speaking Urdu, Hindi and any other language are 28.72 per cent, 16.58 per cent and 15.86 per cent respectively. The respondents in the income group of Rs. 21,001 to Rs 30,000 per month are more i.e. 48.22 per cent followed by 30.02 per cent of the respondents who are in the income group of Rs. 31,001 to Rs. 40,000 per month.

Majority of the respondents (54.69%) possess a post-graduation degree, followed by those with professional education who constitute 20.4 percent of the sample. Urban living in more than a way demands literacy and hence Illiteracy accounts for a meager 0.2% of the number of respondents. The rest of the categories viz. Literate, Primary and Secondary School, Intermediate, Degree, M.Phil, Ph.D, Others range between 0.22 percent and 10 percent. The 'occupational profile' (how people are distributed across occupations) shows a majority of respondents belong to Teaching, the number

stands at 1287 (35.75%) accounting to over one-third of the sample size. This is followed by Private Employees (25.94%, roughly a quarter of sample size) and Govt. Employees (at 684, that come to 19% of sample size). All the remaining occupations – Administrative Services, Medical (Main), Legal Profession, Business, Retired citizens, Politics, Student community – account for less than 10% of sample size. The ‘Place of Origin’ is one of the chief characteristics that builds a person’s identity and is responsible for an individual’s worldview, especially on the notions of cosmopolitanism and regionalism. This variable also reflects the migratory trends as a whole. While respondents from Semi-Urban and Urban areas account for 31% and 10% of sample size respectively, majority of them hail from a rural areas. More than half of the respondents have migrated into Hyderabad from other urban areas - 1903 members, who account for 52.86% of the total respondents while 44.11% of the respondents are from other areas but urban.

Cosmopolitanism in Hyderabad

Hyderabad was known originally as Bhagyanagar, a city Sultan Muhammad Quli of the Qutub Shahi dynasty had founded and named after his beloved Bhagmati or Bhagyamati in 1591. Once she entered the royal household and embraced Islam, she was rechristened Hydermahal and as a natural consequence, the city got its second name, Hyderabad. Hyderabad is one of metropolitan and cosmopolitan city of India. It is also described as a panchanami sangam a place where five linguistic and cultural patterns met here - Telugu, Marathi, Kannada, Tamil and Urdu have mingled and enriched a city famous for its Nawabi traditions of graciousness. Introducing a Sixth culture streams to the sangam has been that of combination of French and British. However the contemporary Hyderabad is meeting point of several cultural strings.

Hyderabad and Secunderabad, the twin cities fused in to one, is a city where north meets south, Islam meets Hinduism and consent meets cosmopolitanism. All the cultures that reigned left indelible marks and resulted in a unique cultural amalgam, a social blend to which modernism has added its might. Major industries, Educational institutions and important research and training centers are located in this city that is pride of Deccan which enjoys a central location in India. A mild climate and world values of courtesy and politeness are the attractions of the cosmopolitan city of Hyderabad.

Cosmopolitanism in Hyderabad can be witnessed in its food habits. Hyderabadis love to eat out and this is apparent from the number of Restaurants and eating-joints that dot the landscape all across the city. They cater to a wide range of tastes offering everything from spicy Andhra cuisine to exotic Thai and one can serve the delicious Hyderabad Biryani and a fragrant cup of Irani Chai from any corner stall.

Hyderabad has witnessed several socio-economic and cultural changes in past three decades, especially in the post IT phase with establishment of HITEC city and several multinational companies coming to India. The process of Globalization resulted in exchange of goods and services and enhanced the movement of people across countries and continents. The lifestyle of people in Hyderabad and culture has undergone significant transformation. The respondents’ opinion was asked on socio-

cultural changes in Hyderabad.

The socio-economic changes are reflected in changes in family patterns (both structurally and functionally), caste-class nexus, changing occupational structure and forms of employment, the purchasing power and preferences, usage of consumer goods etc. Culturally Hyderabad has witnessed increasing night life, highly diversified food preferences, westernized dressing patterns, changes in means of recreation etc. While administering the schedule some respondents were of the opinion that Hyderabad (some also said Deccani) *tehzeeb* has changed drastically. The major findings of this section are:

Most of the respondents (83.72%) feel that Hyderabad has witnessed socio-economic and cultural changes in past one decade and most (70.97%) of the sample is of the opinion that Hyderabad has become more culturally diversified and heterogeneous in past one decade.

The respondents' opinion was sought whether Hyderabad has emerged as one of the fastest growing cosmopolitan cities. The analysis showed that most of the respondents have expressed their agreement. Most of the respondents (53.36%) strongly agree and 34.41 percent agree with the notion that Hyderabad has emerged as one of the fastest growing cosmopolitan cities in India.

The respondents views were sought on variables and cultural traits such as Dressing Patterns, and Eating Habits; lifestyles; Folkways and Mores as expressed through Norms, Values, Traditions, Customs; the other variables being – Education, Occupation, Means of Recreation and Sociability. Most of the respondents (94.55%) felt that dressing patterns have undergone changes. There are 80.27% of the respondents' who are of the opinion that the Eating Habits have been altered. There are 83.44% of the respondents' who felt that there has been a noticeable change in lifestyles. Most of the respondents (75.11%) are of the notion that norms and values have changed. A little over two-thirds of the respondents (68.86%) believe that there has been a change in traditions and customs; while 27.08 percent opine that the traditions and customs have not undergone changes. One of the respondent said *Irani chai* hasn't changed and so have *Charminar* and Hyderabad *Nawabi* style. About 72% of the respondents' feel that there has been a change in the type of occupations as far as Hyderabad is concerned. Over three-fourths of the respondents' (76.27%) have noticed changes in sociability, while about 20.47 percent think otherwise. Most of the respondents (79.22 %) have felt changes in education as against 16.66% who have not.

Most of the respondents (70.38%) attribute these changes (*viz.* the variables Dressing Patterns, and Eating Habits; Lifestyles, Folkways and Mores as expressed through Norms, Values, Traditions, Customs; the other variables being – Education, Occupation, Means of Recreation and Sociability) to Hyderabad becoming a cosmopolitan city.

A majority of 1631 respondents, accounting to 45.30% of the respondents have felt that different cultures do not peacefully co-exist in Hyderabad. This view can be possibly attributed to the conditions prevailing in Hyderabad for past 3-4 years. The respondents expressed their unhappiness over frequent *bandhs* and agitations and communal riots which affected some parts of Hyderabad to a great extent. Despite the

disturbances and agitations most of the respondents (83.16%) believe that Hyderabad has developed a cosmopolitan outlook.

Cosmopolitanism and Urban Development

Hyderabad has developed in to cosmopolitan city. It is thus significant to understand whether cosmopolitanism has contributed to urban development. The emergence of new economy industries has catapulted Hyderabad to a prime position in India. The new economy industries and the international airport has placed Hyderabad as a regional hub in this part of the world.

In a fast globalizing world, it is essential for Hyderabad to offer world-class services to attract global investments and urban development. Apart from services the global investments is possible only in a cosmopolitan ambience. The city is experiencing a severe strain on its infrastructure, due to rapid urbanization, unplanned growth and industrial development. The city is deficient in service delivery and trails other Indian metropolitan cities on most service delivery outcomes. Hyderabad has the low rating in terms of parameters like GDP, literacy rate, drop out rate, child mortality rate, sewerage, transportation etc. But yet there is potential for growth as Hyderabad is establishing itself as a technology hub through initiation of various reforms. Its cosmopolitan character can facilitate in urban development. However past few years of agitation has influenced Hyderabad brand to a great extent.

It is vital to note that cosmopolitanism is not merely a philosophy, attitude of universalism, cultural amalgamation but also a catalyst of change and development. With specific reference to Hyderabad, the respondents views have been sought whether cosmopolitanism has brought about urban development or not.

Majority of the respondents (66.55%) believe that cosmopolitanism has improved the living conditions of people in Hyderabad; while 32.30 percent have negated this. Further majority of the respondents (64.58%) believe that Hyderabad has developed owing to cosmopolitanism. This is refuted by about 34.08 percent of the respondents.

The respondents' opinion was taken with regard to improvement in basic facilities and services owing to cosmopolitanism. The facilities and services are - Health Facilities, Roads, Public Transport, Housing, Employment Opportunities, Educational Prospects, Governance and Administration, Purchasing Power, Banking Services, Communication Services. People believe that health facilities have improved as a result of Hyderabad becoming a cosmopolitan city. A highly substantial part of the sample size, 89.97 percent agrees to the above said. Most of the respondents (71.41%) feel that Roads have improved as a result of Hyderabad becoming a cosmopolitan city; while 28.27 percent of the respondents oppose this.

As far as public transport is concerned, most of the respondents (73.05%) feel it has improved. This is refuted by 25.36 percent of the sample size. Majority of the respondents (67.67%) feel that housing has improved during the Hyderabad's transition to a cosmopolitan city. About 31.36 percent of them have disagreed with this. Of the total sample size, 49.44 percent believe that employment opportunities have improved as a result of Hyderabad becoming a cosmopolitan city; while 50.22 percent refute the claim. A majority of the respondents i.e. 72.72 percent believe that

educational prospects have improved, owing to Hyderabad becoming a cosmopolitan city. A majority of respondents i.e. 65.05 percent feel that governance and administration have not improved as a result of Hyderabad becoming a cosmopolitan city. This is refuted by 30.94 percent of the sample; while 4 percent are unsure of either.

About 64 percent of the respondents feel that purchasing power has improved as Hyderabad is turning out to be an increasingly cosmopolitan city. About 77.38 percent of the respondents feel that banking services have improved owing to Hyderabad's transition to a cosmopolitan city. A majority of the respondents i.e. 2279 accounting to 63.30 percent of the sample believe that globalization has contributed in development of cosmopolitanism in Hyderabad. A discernable majority of respondents accounting to 79.69 percent of the sample believe that cosmopolitanism enhances togetherness among people who are culturally diverse. This is a contributing factor for urban development. About 63.41% of the respondents feel that cosmopolitanism increases the prospects of social mobility. Interestingly majority of the respondents, 2246, accounting for 62.38 percent of the sample feel that cosmopolitanism reduces conflicts by enhancing intercultural contacts and interaction between people. The majority of the respondents (55.72%) feel that cosmopolitanism helps in resolving the problems associated with separatism and segregation.

A majority of 2573 respondents, making up to 71.47 percent of the sample see a relationship between cosmopolitanism and urban development.

Regionalism and Urban Development

Regionalism is a multi-dimensional phenomenon a feeling or sentiment backed by objective factors like language, culture, economic development, etc. It is a manifestation of emotional, psychological and sub-national socio-cultural forces confined to a particular region within a larger political set-up. Regional imbalances are producing both prosperity and poverty among regions. Within the regions they are also giving rise to the birth of two classes rich and poor. The regional movements especially if separatist in nature cause economic losses which influences the rate of urban development.

On the question of whether regionalism is associated with any sense of identity (For example a state, a nation, a religious group or a linguistic group), 79.55 percent of the sample have responded in the affirmative. A majority of respondents, 2129, accounting 59.13 percent of the sample possess both positive and negative feelings associated with regionalism. This is followed by Negative feelings that accounts for a quarter i.e. 25.19 percent of the sample and then, a positive imagery to about 13.25 percent of the total sample size. A highly substantial majority of the respondents (83.63%) feel that cultural differences are responsible for development of regionalism. About 63.02 percent of the sample size sees a relationship between regionalism and migration. This is contested by 29.22 percent of respondents, while 7.75 percent have not made an opinion.

When questioned, if reduction in in-migration help solve the problems related to regionalism, about 69.27% of the sample size responded in the affirmative. They

believe that it will solve the problems related to regionalism. The majority of the respondents (69.66%) feel that an increased rate of out-migration reduces the feelings of regionalism. This is refuted by 28.63% of the sample. Infact in migration and out migration leads to cultural interaction and exchanges among various cultures. This thus increases the possibilities of enhanced exposure to various cultural traits and practices.

About three-fourths of the sample size i.e. 75.22 percent believes that the most important cause for regionalism is economic. When we analyzed migration, a similar trend was reflected, a majority of respondents felt that economic causes are majorly responsible for migration. Relative deprivation is considered to be the root cause of regionalism. This deprivation is glaringly manifested in the economic sphere; acting as a fuel in accentuating regionalist feelings. Second comes cultural accounting to 35.58 percent of the sample. According to few theorists, India's cultural and linguistic diversity is the major contributor to regionalism. They argue that language and culture becomes the core of an individual's identity, which when politicized take a virulent turn. This is followed by political (30.55% of the sample), psychological (26.63% of the sample), and social (about 25.08% of the sample). Other reasons accounted for about 8.22 percent of the sample, while geographical reasons took the last position (3.30% of the sample).

An overwhelming number of respondents, 3166 of them, accounting to 87.94 percent of the sample, feel that lack of employment opportunities contribute to regionalism. A majority of respondents, 79.83 percent of the sample are of the notion that maldevelopment contributed to the development of feelings of regionalism. About two-thirds of the sample size agree (and strongly agree) on the notion that regionalism leads to disintegration of a country. However, nearly one-third of the respondents disagree (and strongly disagree) to this notion. Of the individual responses, 'strongly agree' is the most opted response, accounting to 44.94 percent of the sample; followed by 'disagree' (about 31.08% of the sample), 'agree' (21.19% of the sample), 'strongly disagree (barely accounting for 1.4% of the total sample size).

Regionalism is result of feeling of deprivation on the part of a people of an area.

Nearly two-thirds i.e. 65.05 percent of the respondents feel that regionalism is result of feeling of deprivation on the part of a people. A majority (66.91% of the sample) feel that caste does not play a role in the context of regionalism. A substantial majority of respondents, accounting to 81.88 percent of the sample feel inequitable sharing of waters plays a major role in the context of regionalism. An overwhelming 87.44 percent of the respondents feel that language plays a major role in the context of regionalism. Nearly 85 percent agree (and strongly agree) that economic imbalances are responsible for regionalism. This is corroborated by numerous studies so far, which held economic (viz. regional) imbalances accentuate regionalism. When uneven development creates profound regional imbalances, the peripheral (marginalized or excluded) regions engage in regionalist movements to secure more equal distribution of economic rewards. A substantial number of respondents, accounting to 86.30 percent of the sample feel that most of the demands for constituting new states are based on unequal distribution of development benefits. 62.38 percent of the respondents see regionalism as a very serious threat to the

development, progress and unity of the country. Approximately three-fourths of the sample feels that regionalism encourages people to develop a sense of brotherhood and commonness on the basis of common language, religion or historical background. An overwhelming majority of respondents have strongly agreed (66.27%) and agreed (21.77%) that promoting even development of the neglected areas will resolve the problems associated with regionalism and thus accelerate urban development. A little over three-fourths i.e. 76.19 percent of the sample sees a relationship between regionalism and urban development i.e. if the problems associated with regionalism go beyond control then development in urban areas is hampered.

Null Hypothesis - Analysis

The present study discussed certain significant relationships between variables like age and cosmopolitanism; caste and cosmopolitanism; language and regionalism; income and cosmopolitanism; educational qualifications and regionalism; nature of employment and regionalism.

Age and Cosmopolitanism

Null Hypothesis: There is no significant difference between age and feelings towards cosmopolitanism

Table 1: Age and Cosmopolitanism

Age Composition (in years)	Total No. of Respondents	No. of Respondents	Total
Below 20 Years	49	40	89
21-30 years	209	201	410
31-40 years	1437	1021	2458
41-50 years	1823	941	2764
51-60 years	57	41	98
61-70 years	18	9	27
71-80 years	7	2	9
Total	3600	2255	5855

$X^2 = 58.67$, Significant at 0.01 and 0.05 levels of significance

Calculated value of X^2 is greater than the table value. Therefore null hypothesis is rejected i.e. there is significant difference between age and feelings towards cosmopolitanism

Caste and Cosmopolitanism

Null Hypothesis: There is no significant difference between caste and feelings towards cosmopolitanism

Table 2: Caste and Cosmopolitanism

Caste	Total No. of Respondents	No. of Respondents	Total
SC	932	530	1462
ST	509	418	927
BC	966	812	1778
OC	1126	937	2063
Any Other	67	29	96
Total	3600	2726	6326

$X^2 = 45.25$, Significant at 0.01 and 0.05 levels of significance

Calculated value of X^2 is greater than the table value. Therefore null hypothesis is rejected i.e. there is significant difference between caste and feelings towards cosmopolitanism

Language and Regionalism

Null Hypothesis: There is no significant difference between language and feelings towards regionalism (regional identity)

Table 3: Language and Regionalism

Language	Total No. of Respondents	No. of Respondents	Total
Telugu	1398	1324	2722
Urdu	1034	989	2023
Hindi	597	201	798
Any Other	571	321	892
Total	3600	2835	6435

$X^2 = 181.17$, Significant at 0.01 and 0.05 levels of significance

Calculated value of X^2 is greater than the table value. Therefore null hypothesis is rejected i.e. there is significant difference between language and feelings towards regionalism (regional identity)

Income and Cosmopolitanism

Null Hypothesis: There is no significant difference between different income levels and favorability towards cosmopolitanism

Table 4: Income and Cosmopolitanism

Income (Per month)	Total No. of Respondents	No. of Respondents	Total
Less than Rs. 10,000	77	12	89
Rs. 10,001 to Rs.20, 000	485	218	703
Rs. 21,001 to Rs 30,000	1736	1241	2977
Rs. 31,001 to Rs 40,000	1081	956	2037
More than Rs 40,000	221	203	424
Total	3600	2630	6230

$X^2 = 90.72$, Significant at 0.01 and 0.05 levels of significance

Calculated value of X^2 is greater than the table value. Therefore null hypothesis is rejected i.e. there is significant difference between different income levels and favorability towards cosmopolitanism.

Educational Qualifications and Regionalism

Null Hypothesis: There is no significant difference between educational qualifications and feelings towards regionalism.

Table 5: Educational Qualifications and Regionalism

Educational Qualifications	Total No. of Respondents	No. of Respondents	Total
Illiterate	8	7	15
Literate	213	202	415
Primary School	37	21	58
Secondary school	125	112	237
Intermediate	105	99	204
Degree	319	186	505
PG	1969	1398	3367
Professional Education	736	701	1437
M.Phil	12	10	22
Ph.D	58	33	91
Any other	18	12	30
Total	3600	2781	6381

$X^2 = 42.09$, Significant at 0.01 and 0.05 levels of significance

Calculated value of X^2 is greater than the table value. Therefore null hypothesis is rejected i.e. there is significant difference between educational qualifications and feelings towards regionalism

Nature of Employment and Regionalism

Null Hypothesis: There is no significant difference between nature of employment (Govt/ private) and feelings towards regionalism

Table 6: Nature of Employment and Regionalism

Nature of Employment	Total No. of Respondents	No. of Respondents	Total
Private Employment	1662	1024	2686
Govt. Employment	1938	1739	3677
Total	3600	2763	6363

$X^2 = 53.11$, Significant at 0.01 and 0.05 levels of significance

Calculated value of X^2 is greater than the table value. Therefore null hypothesis is rejected i.e. there is significant difference between nature of employment (Govt/private) and feelings towards regionalism

Policy Implications

The research very clearly proves that regionalism has both positive and negative effects. The negative effects of regionalism can be curtailed only by balanced regional development. As the forces of globalization are becoming prominent, simultaneously cosmopolitanism and regionalism are reflected very prominently in day today living. For instance when globalization is affecting the regional identities there is greater assertion for the same. On the other hand globalization has increased greater in migration and outmigration and thus greater exposure to multiple cultures and lifestyles and in turn leading to cosmopolitanism. Interestingly the study also proves that both forces of cosmopolitanism and regionalism are strongly associated with urban development. In this background the clear policy implications of the research study are:

- An integrated effort by the state and civil society for balanced regional development.
- The regional conflicts to be controlled sternly since it halts urban development.
- To create and enhance skills and better employment and educational opportunities, health facilities and build up a strong and sustainable infrastructure for urban development. If all are developing equally, the negatives of regionalism will be wiped and positives of cosmopolitanism will be increased
- The post-industrial cities are service and growth centers encouraging cosmopolitan outlook since the focus is on economic growth. There is need to provide all infrastructural (physical and social) support for further growth and sustainable development.
- There is a greater need to have “glocal” appeal in all our policies (think globally and act locally). Focus should be on capacity building measures and effective urban governance.
- To strengthen the secular outlook and social tolerance towards diversities.

Conclusion

The process of Cosmopolitanism is complex in nature and there is a highly significant

relation between cosmopolitanism and urban development. Further extreme regionalism leads to regional conflicts which have a negative impact on urban development. Cosmopolitanism and regionalism are influenced by variables like age, education, nature of employment, income, religion, and caste and migration status. Cosmopolitanism helps in balancing regionalism and thus reducing regional conflicts. Further there is need to accelerate the even and equal development of regions to negate the problems associated with regionalism

In the present globalized cities the forces of cosmopolitanism and regionalism operate simultaneously. At least with reference to Hyderabad it has been proven true. In both the forces urban economy and development are critical factors. This means that for present day urban development both are required but definitely in balanced share. If cosmopolitanism fosters universality and social tolerance, regionalism consolidates brotherhood. All these ingredients are vital for creating ambience for urban development.

It is significant to state that the cosmopolitanism helps in reducing or exaggerating regional conflicts. Moreover the notions of cosmopolitanism and regionalism are strongly associated with the process of urban development.

Acknowledgements

The paper is the result of major research project granted by Indian Council of Social Science Research (ICSSR), New Delhi in 2011. I express my heartfelt gratitude to ICSSR for their faith in me as a researcher.

References:

- Alam, S.M., and Khan, W.1972 *Metropolitan Hyderabad and its Region: A Strategy for Development*,_____
- Anderson, A. 1998. 'Cosmopolitanism, universalism, and the divided legacies of modernity', in P. Cheah and B. Robbins (eds) *Cosmopolitics: Thinking and Feeling Beyond the Nation*, pp. 265-289. Minneapolis and London: University of Minnesota Press.
- Barry, B. 1999. 'Statism and nationalism: a cosmopolitan critique,' in I. Shapiro and L. Barry, B. 2000 *Culture and Equality*, Cambridge: Polity Press.
- Brennan, T. 2001. 'Cosmopolitanism and internationalism'. *New Left Review* 2 (7): 75- 84.
- Carter, A. 2001. *The Political Theory of Global Citizenship*. London and New York: Routledge.
- Clifford, J.1998. 'Mixed feelings', in P. Cheah and B. Robbins (eds) *Cosmopolitics: Thinking and Feeling Beyond the Nation*, pp. 362-370. Minneapolis and London: University of Minnesota Press.
- Derrida, Jacques.1997. *Cosmopolites de Tous les Pays, Encore un Effort!* Paris: Galilée.
- Diderot, D. and J.L.R. d'Alembert (1751–65) *Encyclopédie ou Dictionnaire raisonné des Sciences, des Arts, et des Métiers*. Paris: Briasson, David, Le

- Breton, Durand.
- Dharwadker, V. 2001. 'Introduction: cosmopolitanism in its time and place', in V. Dharwadker (ed) *Cosmopolitan Geographies: New Locations in Literature and Culture*, pp. 1-13. New York and London: Routledge.
 - Eagleton, T. 2000. *The Idea of Culture*. Oxford: Blackwell.
 - Edwards, R.R.2001. 'The metropol and the mayster-toun: cosmopolitanism and late medieval literature', in V. Dharwadker (ed) *Cosmopolitan Geographies: New Locations in Literature and Culture*, pp. 33-62. New York and London: Routledge.
 - Gadamer, G.H. 1975. *Truth and Method*, London: Sheed and Ward.
 - Hannerz, U. 1990. 'Cosmopolitans and locals in world culture'. in M. Featherstone (ed) *Global Culture: Nationalism, Globalisation and Modernity*, pp. 237-251. London: Sage.
 - Gohman , V.M., Lappote, M., Mayergoiz , I.M. and Mashbits, Y.G.1976. 'The Economic-Geographical Aspects of world Urbanization and its specific features in the Developing countries' in Alam, S.M. and Pokshishevsky, V.V. (Eds.), *Urbanization in developing Countries*, p.29, Osmania University, Hyderabad.
 - Heater, D. 2000. 'Does cosmopolitan thinking have a future?' *Review of International Studies* 26 (5): 179-197.
 - Heater, D. 2002. *World Citizenship: Cosmopolitan Thinking and its Opponents*. London and New York: Continuum.
 - Kristeva, Julia. 1991. *Strangers to Ourselves*. London: Harvester Wheatsheaf.
 - Majeed, Akhtar.1984. *Regionalism: Developmental Tensions in India*. New Delhi: Cosmo Publications
 - Mehta, Pratap Bhanu.2000. 'Cosmopolitanism and the Circle of Reason', *Political Theory* 28(5): 619–39.
 - Mehta, A. 1976. 'The Future of Indian Cities: National Issues and Goals'. in Turner, R.(Ed.), *India's Urban Future* , California: University of California: p.417
 - Pollock, S., H.K. Bhabha, C.A. Breckenridge and D. Chakrabarty. 2002. 'Cosmopolitanisms', in C.A. Breckenridge, S. Pollock, H.K. Bhabha and D. Chakrabarty (eds) *Cosmopolitanism*, pp. 1-14. Durham, North Carolina and London: Duke University Press.
 - Robbins, B.1998. 'Comparative cosmopolitanisms', in P. Cheah and B. Robbins (eds) *Cosmopolitics: Thinking and Feeling beyond the Nation*, pp. 246-264. Minneapolis and London: University of Minnesota Press.
 - Scheffler, S.1999. 'Conceptions of cosmopolitanism' *Utilitas*, 11, 3.
 - Waldron, J.1995. 'Minority cultures and the cosmopolitan alternative', in W. Kymlicka (ed) *The Rights of Minority Cultures*, pp. 93-119. Oxford: Oxford University Press.
 - Wallace, W. 1999. 'The sharing of sovereignty: the European paradox' *Political Studies*, 47, 3, special issue.

