



## Apparel Designing

## PROFILE OF DYEING CRAFTSMEN OF TRADITIONAL HEADGEAR OF CHITTORGARH CITY

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**ABSTRACT** Turbans worn in Rajasthan are referred to as the pagri. They vary in style, colour and size. The present paper highlights the profile of dyeing craftsmen involved in making traditional headgear of Rajput community at Chittorgarh city. A sample of 30 craftsmen was purposively selected to get desired information using a structured interview schedule. Findings revealed the socio-economic status, detail data about size of headgear, dyeing technique, mode of preparing and selling of headgear profit earned and problems faced, etc.

**KEYWORDS :** profile, problem, Craftsmen, dyeing, headgear

**INTRODUCTION**

Headgears signify the social, religious and economical status of a user in the society [1]. A pagri is a symbol of honour and respect in all the regions where it is a practice to wear one. Turbans worn in Rajasthan are referred to as the pagari. They vary in style, colour and size. They also indicate a wearer's social class, caste, region and the occasion it being worn for. Its shape and size may also vary with the climatic conditions of the different regions. [2]

The Rajasthani turban also has many practical functions. Exhausted travellers use it as a pillow, a blanket or a towel. It can be used to strain muddy water. An unravelled turban can also be used as a rope to draw water from a well with a bucket. [3]

Various caste and communities are found in Mewar region but Rajput community has its own identity. Different communities in Rajasthan are recognized by the colors and patterns on their pagris. The Kevat community wears only red Bandhani turban at all occasions. [4] Rajput community of Rajasthan can easily be identified by the headgear worn by them. Majority of respondents (68.33%) of Rajput community did not change style and colours of Pagris. [5] Prominent styles are pencha, sela and safa, although several local variants exist. A conventional pagari is usually 82 inches long and 8 inches wide. A Safa is shorter and broader. Ordinarily a turban of a single colour is worn. However, turbans of one of more colours may be worn by the elite or during special occasions such as festivals or weddings, etc Present paper deals with profile of dyeing craftsmen engaged in making traditional headgear of Chittorgarh city.

**METHODOLOGY**

The study was conducted in Chittorgarh city of Rajasthan to assess the profile of dyeing craftsmen involved in dyeing and printing of traditional headgear of Rajput community. A sample of 30 craftsmen was purposively selected to fulfill the objective of the study. Data was collected by the researcher herself using an Interview schedule designed to get desired information.

**RESULTS AND DISCUSSION****A. Background Information**

Perusal of data in table-1 depicts the background information of the dyeing craftsmen of Chittorgarh city. It basically included age, educational status, occupation of the respondents, type of the family and monthly income of the family.

**Table 1 Background information of the respondents.**

n=30

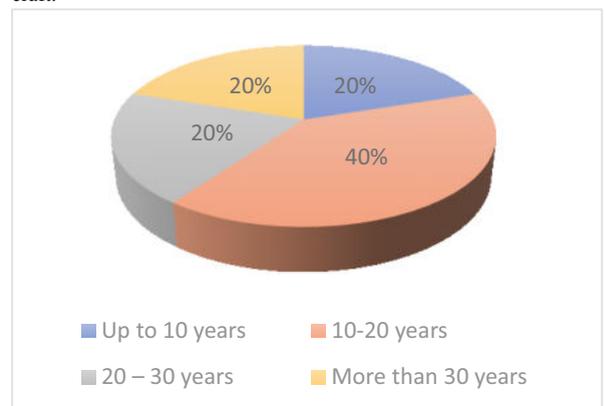
Back ground information	Number of respondents	Percentage (%)
<b>Age (In Years)</b>		
Up to 25	6	20.0
25-50	12	40.0
Above 50	12	40.0
<b>Education</b>		
Literate	18	60.0
Primary	6	20.0
Middle	6	20.0

<b>Type of family</b>		
Nuclear	12	40.0
Joint	18	60.0
<b>Main occupation</b>		
Dyeing and printing of headgear	24	80.0
Any other	6	20.0
<b>Monthly income in Rs.</b>		
Up to 5,000/-	12	40.0
5,001/- to 10,000/-	6	20.0
10,001/- to 15,000/-	12	40.0

Table 1 shows that an equal percentage of respondents (40%) each were found in the age range of 25 to 50 years and above 50 years, majority (60%) were literate and had joint family. Dyeing and printing was their main ancestral profession. Again, an equal number of respondents (40%) each were earning monthly income below 5000/- and above 10,000/- per month.

**Year of association with dyeing craft**

The percentage distribution of respondents years of association with the craft has been presented in Fig.1. Majority of the respondents (40.0%) were associated with this craft since last 10 to 20 years followed by 20.0 per cent respondents who were involved in this craft up to 10 years and same number of the respondents engaged in this crafts from 20 to 30 years and more than 30 years. It was their ancestral craft.



**Fig.-1 Years of Association with the craft**

Dashora (2021) also reported in her study that majority of the respondents (42.22%) from Mrwar region were associated with the craft of tie and dye for more than 30 years. 35.55 per cent respondents were doing this from last 20-30 years. [6]

**Length of headgear used for dyeing-**

Rajasthani costumes show its own uniqueness, out of which headgear, traditional male costume is a great identification mark of belongingness from Rajasthan [7]. The length of headgear used for dyeing by respondents has been presented in Table 2.

**Table 2 Distribution of the respondents by fabric length of headgear used for dyeing**

n=30		
Length of headgear (in meters)	Number of respondents (f)*	Percentage (%)*
7	30	100.0
9	24	80.0
13	30	100.0
16	12	40.0
18	18	60.0
20	12	40.0
22	12	40.0
24	12	40.0
Any other	12	40.0

\*Multiple response

Table 2 depicts that researcher obtained multiple responses and cent per cent respondents used to dye 7 meter length of headgear and same number of respondents used 13 meters length of headgear for dyeing while 80 per cent respondents used 9 meter length of headgear for dyeing. More than half of the respondents (60.0%) used to dye 18 meters length of headgear for dyeing while 40.0 per cent respondents used to dye 16 meters, 20 meters, 22meters, 24 meters and any other size of length of headgear.

**Mode of getting work and monthly production** –The interesting data gathered by the researcher revealed that cent per cent respondents get work on the basis of order. They get work from direct users and many times they get order from shopkeeper to dye the headgear as per the customer demand of headgear.

Further, it was observed that cent per cent respondents prepared maximum up to 150 pieces of headgear monthly, because there is not a large size of market and consumer purchased headgear from interstate for special occasion, so the dyer did not get surplus work as compared to other city like Udaipur and Jodhpur.

**Mode of learning-** It is interesting to note that all the respondents learned dyeing crafts from their forefather and still continuing their ancestral profession as their main occupation to generate livelihood.

**Type of design produced-** It was found that cent per cent respondents produced only plain headgear without design, they used to dye cotton fabric to prepare headgear which is 'Paag'. Only plain colour headgear was developed here, which might be the reason of getting less orders. The researcher observed that due to lack of variety in design and pattern the customers go to other places to get good variety as per festive and seasonal demands.

Bhandari (2004) also elaborated on headgear (turban) of Rajasthan and said that turbans were dyed either in one colour or with the resist technique. [8]

**Preference of colour and dye in headgear** - Cent per cent respondents used equally both bright and dull colour to design headgear which is developed by using synthetic dye both type of coloured headgear used on different occasion with its own importance. As far as choice of colour was concerned, it was totally based on consumer choice and demand as per order given.

However, few respondents(10%) also used commonly used colours in headgear to make them available for tourists also as observed by the researcher.

**Preparation of Headgear-**It was also found that cent per cent respondents used to prepare headgear on the basis of order received from consumers and shopkeepers. Many times, consumer directly contacted the dyers and give the headgear for Re-dyeing and many time shopkeeper also gave the headgear on the basis of order taken by customer according to customer demand.

**Selling the headgear-** The distribution of the respondents by mode of selling the headgear has been presented in Fig-2. Majority of the respondents (66.67%) sell headgear to direct user whereas 33.33 per cent respondents sell the headgear to direct user.



**Fig.-2 Mode of selling the headgear**

**Profit earned:** The percentage distribution of the respondents by profit earned on per piece of headgear through dyeing has been presented in Table 3.

**Table 3. Percentage Distribution of the respondents on profit earned per piece of headgear**

n=30		
Profit earned (per piece of headgear in Rs.)	Frequency (f)	Percentage (%)
Up to 25/-	10	66.67
26/- to 50/	5	33.33

The data presented in above table depicts that majority of the respondents of Chittorgarh city (66.67%) earned up to Rs. 25/- on dyeing of per piece of headgear and remaining 33.33 per cent respondents earned Rs. 26/- to Rs. 50/- on dyeing of per piece of headgear.

**Help taken in process of dyeing** – It was noted that cent per cent respondents need the help from other persons and generally they took help from family members in various activities which were performed during the whole process of dying of headgear, which has been presented in Table 4.

**Table-4. Taking help in various activities of dyeing process**

n=30		
Name of the activity	Number of respondents (f)*	Percentage (%)*
Dyeing	20	66.67
Drying	30	100.0
Post treatment	-	-
Any other	18	60.0

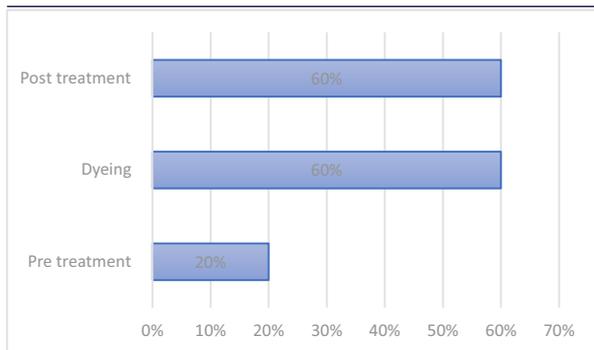
The above table shows the multiple responses of respondents, cent per cent respondents required help in drying of headgear because two persons required in drying a headgear they dry headgear in hand up to getting humidity and after that the headgear hanged on wire or rope number of persons required in drying large number of headgear, more than half of the respondents (66.67%) required help in dyeing whereas more than half of the respondents (60.0%) required help in any other activities related to Tie and Dye like pick up of raw material and delivery of ready product etc.

**Problem faced in this profession** –The percentage distribution of the respondents by problem faced in this profession has been presented in Table-5.

Above table shows that researcher explored about problem faced by the respondents during the process of dyeing and found that majority of the respondents (80.0%) faced problem in the business of tie and dye profession whereas 20.0 per cent respondents did not face any type of problem

**Table-5. Distributions of respondents by problem faced**

n =30		
Aspect Problem faced	Frequency (f)	Percentage (%)
Yes	24	80.0
No	6	20.0



**Fig.-3 Problems faced by respondents**

Further, data presented in Fig-3 shows that majority of the respondents (60.0%) faced problem during dyeing and in also post treatment of headgear i.e. starching, ironing and finishing of headgear,etc. due to lack of manpower and diverting of youth to other profession due to poor earnings.

**CONCLUSION**

Present research concludes that dyeing craftsmen involved in dyeing of headgear in Chittorgarh city lived in lower socio-economic conditions, they are dependent on the orders placed either by shop keepers or direct through customers for preparing the headgear. Since the, customer is very demanding these days and they prefer to purchase variety in headgear along with quality , procuring it from other places like Jodhpur, Udaipur, etc. is a good option, but it definitely deprived these craftsman from earning. There is need to motivate youth to innovate new designs and styles in headgear besides focusing at online marketing to capture good market for their products.

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