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Recent Construction outside the *Lal Dora* of Village Barsola: A Geographical Analysis

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Abstract:

In India however, officially a village stands for the area demarcated as a *mauza* meaning “parcel of ground with definite boundaries for revenue purpose without clear and constant regard for its population.” India lives in villages, 73 percent of our total population lives in villages. Therefore, the country cannot claim prosperity and development until and unless the villages are properly looks after, improved and uplifted. The social, economic edifice of the rurality is raised to its derived elevation to meet this objective. Settlement and social filed study of every village forms the base upon which the super structure prosperous rural can be built.

Like urban centers, villages are growing rapidly in their size due to increase in population. Much recent construction has taken place outside the *Lal Dora* of villages. Due to increase in population people need more space and houses to live. So they move outside from the inner part of village.

The present paper pertains to village “*Barsola*” district Jind -a village of moderate size with spatial and temporal variations and complexities. An empirical approach has been employed to know and explain the facts, relationships and variations. The spatial aspect of these facts relationship and variations was studied. The actual field work was conducted after careful framing of the questionnaire to get the required information related to collect information on social, demographic and cultural aspects was collected.

Keyword: *Lal Dora, Castes, Varnas, Culture, Spatial and Temporal Variations.*

INTRODUCTION

Definition of Village:

Rural settlement refers to clusters of dwellings called “village” together with the surrounding land from which the inhabitants device their sustenance. Village has been defined in different ways by various scholars. According to Richthofen, “These (villages) are groups of families, united by common decent or at least having rites in common who cleave to one another because of the necessity for cooperating in the cultivation of the same crops.” Bruhnes opines, “Village is a term applied to a geographical fact, the collection of houses, residents of the most numerous aggregations.”

In India however, officially a village stands for the area demarcated as a mauza meaning “parcel of ground with definite boundaries for revenue purpose without clear and constant regard for its population.” India lives in villages, 73 percent of our total population lives in villages. Therefore, the country cannot claim prosperity and development until and unless the villages are properly looked after, improved and uplifted. The social, economic edifice of the rurality is raised to its derived elevation to meet this objective. Settlement and social field study of every village forms the base upon which the super structure prosperous rural can be built.

Like urban centers, villages are growing rapidly in their size due to increase in population. Much recent construction has taken place outside the Lal Dora of villages. Due to increase in population people need more space and houses to live. So they move outside from the inner part of village. Besides residence people need more land for livestock and agricultural machinery. This problem has been observed in many villages. Villages like, Barsola too have the same problem. Rapid increase in population of Barsola village has been witnessed. According to 1981 census its population was 2465. It increased from 2465 to 3695 in 1991 and 4442 in 2001 and 5661 in 2011. Due to increase in population people need more space and houses to live in. So they started moving from inner part of the village to outside the Lal Dora. Consequently, a lot of construction has taken place for the various purposes. Many people constructed new houses for residence and some people constructed it only as livestock shelter.

With this aim in view the study of village “BARSOLA” Tehsil and District Jind was conducted. The aim of the study is to study the reality in the field itself. This will help in knowing the various problems of the village to be followed by some suggestions.

Hypotheses:

The present field study is based on following hypotheses:-

- (1) What type of construction has taken place in village Barsola?
- (2) To which side of the village the construction has taken place?
- (3) What are major forces that have encouraged recent construction outside the Lal Dora?
- (4) What is the major impact of recent construction on village Barsola?
- (5) What is the difference between recent construction and post constructions?
- (6) Who are the people, occupationally, who have shifted outside the Lal Dora?

Significance of study:

We know that most of the villages of India are unexplored due to isolation. These kind of geographical inquiries can be helpful to explore the resources, natural as well as human knowledge about the rural society their standard of living, occupation, their problems etc. Here we just have done the study at micro scale. But we can apply this i.e. practical study at macro level of national level. Then we can see the important role of this study in development of rurality in India.



Research questions:

The present field study is based in following research questions:-

- (1) Which creates and occupations are involved in expansion of settlement outside Lal Dora?
- (2) What are reasons for shifting from inner locations to outer locations?
- (3) What is the location of new house?
- (4) What type of construction material has been used in new house?
- (5) Is the construction planned or unplanned?
- (6) Is the new house only for residential purpose or for commercial or both?
- (7) What types of problems were being faced in the old/inner house?

Need and objective of the study:

The social of a nation is a matter of great concern. It has been studied by various scholars and scientist including geographers. Many of the social and settlement problems are the concern of a geographer. For full utilization of resources, their equitable distribution, production and consumption, it is of great necessity to know the people, their land and their various problems for an integrated planning of resources. The social conditions of society are the result of a complex interplay between tradition, history, culture, economic condition and physical setting. Social conditions in true are affected by all above. To understand the man-environment relationship and social well being of the community first hand investigation in the field study is very important. This involves collection recording, processing and interpretation of facts though observation.

The present field study was selected with the following objective:-

1. To know the village, it's people, land and their problems.
2. Many of the students belong to urban places and have little personal knowledge about villages, the curiosity to know about village also prompted to make up the present study.

The village 'Barsola' was taken up for study due to the following reasons:-

- (1) The village has physically expanded over space during the past decade.
- (2) It is a village of moderate size in terms of area and population. So its study was easily manageable.
- (3) There exists segregation between different caste of village people.
- (4) Compact form of the village settlement was helpful.
- (5) Easily accessibility of the village by bus. The village is located on Jind-Narwana Main road.
- (6) Full co-operation of the village community.

Methodology and Source of Data:

The present study pertains to village "BARSOLA", a village of moderate size with spatial and temporal variations and complexities. The phenomena are primarily real and concrete. Therefore, all the phenomena, objects and relationship were observed and recorded. Empirical approach to know and explain the facts, relationships and variations has been used. The spatial

aspect of these facts relationship and variations was studied. Temporal aspect was not studied in much detail.

The actual field work was conducted after careful framing of the questionnaire to get the required information. Every house or survey was given a separate number. The questionnaire was filled in by door-to-door survey through intense observation and inquiry. The observation includes questionnaire based information on social, demographic and cultural aspects. The map of the village ‘BARSOLA’ was taken from the village *patwari*. 100 houses of different castes of the village were taken randomly for survey. Then data were processed through statistical methods.

Various sources were tapped to conduct the field study and complete the study. The main source was the village community. People provided the required first hand information or primary data. The information regarding the history of the village was obtained through existing representatives of the village such as the Ex-Sarpanch Ch. Deva Singh, Nambardar Ami Lal, Ch. Ragg Ram, Numberdar Lal Singh, Master Prem Singh and many others. The Patwari of the village provided information related to land area settlement etc.

HISTORICAL PERSPECTIVE

The village “BARSOLA” is an old village named after ancient religious place BAN SALOCHAN.” The village situates on the Jind – Narwana road and is 11 Km away from District Headquarter Jind. The village has a unique identity due to its ancient association with “Ban Salochan” (religious place). It was established by the “Khatak” people who were from Jaipur (Rajasthan), about 700 year ago. It spread over 20,000 Bighas of land. This village is 225.11 M high from sea level.

Jind district was formed at the advent of Haryana in November, 1966 with 2 tehsils of Narwana and Jind which had been part of Sangrur district erstwhile. Sangrur district was itself carved out of the territories of erstwhile Patiala, Nabha and Jind states. Collectively known as Phulkains state, on the formation of Patiala and (PEPSU) in 1948. The third tehsil Safidon comprising only 60 villages was created later in 1967. In January 1973, six villages were transferred to Narwana tehsil, 43 villages to Jind tehsil and 5 villages to Safidon tehsil from Kaithal tehsil. One village namely Barsola in Hansi tehsil of Hisar district was transferred to Jind in 1974. At present, as per 2011 census, there are 305 villages and 5 towns Narwana, Uchana, Jind, Julana and Safidon in Jind district.

Some old people tell very interesting story about the formulation of this religious place “Ban Salochan”. According to them once there was the problem of water and it was drought like condition in village. Hundreds of cattle died due to the lack of water. But one day a bull fully wet in water comes to the village. The villagers follow the bull and reach to a place full of water in a



jungle. They also find a 7 Mt long stone Shivaling. This religious place spread over 1300 acres. Soon the villagers erected a Shiva temple there.

Approximately 800 families are there in this village including *Jats*, *Harijans*, *Khaties*, *Kumhars*, *Pandits* etc. Major occupation of the people is agriculture. Because of nearness to urban centre which is Jind, an urban influence can be seen on the village. Old people of village still have interest in '*Shang-Bhajan*' (Ancient cultural folk song with a story). According to local people the Govt. has provided them different facilities like separate govt. school for boys and girls, veterinary hospital, dispensary, *Anganbari* etc. but govt. ignored its famous religious place Ban Salochan.

Drainage:

The drainage system in the rain water slopes down the streets from the centre of the settlement. But the main drainage of the village is "*Tirth*" which is situated in the northern side of the village. All the rainy water of the village gets stored in the *Tirth*.

Soils:

Most of the soils of the village are alluvial in nature. There are sand loams in the north-east side of the village. A few decades back, the soil of village was not very fertile. But after the use of chemical, fertilizers and irrigation by farmers, the soils have become fertile.

Vegetation:

The village is situated in central part of Haryana. Therefore, its natural vegetation is sub-tropical deciduous. There is predominance of *Sheesham* and *Kikar* tree. While in the North-Eastern part of the village territory vegetation is *Neem*, *Sheesham* and *Kikar*. Most of the vegetation is found in this side of village. In south-eastern part of the village vegetation is quite thick. Now the people have started growing poplar. The total forest area of village is only 9.07 hectares.

RECENT CONSTRUCTION OUTSIDE THE LAL DORA:

Meaning:

Lal Dora is a line which shows the outer limit of residential area of village. In the beginning all the residential houses of village were built inside the *Lal Dora*. Due to low density of population people of village used to live there comfortably with their animals. However increase in population in last few decades has compelled them to shift from their age old abode to the *Lal Dora* of village. remains some. They have developed new constructions in the form of Residential Houses and sheds for the cattle outside the *Lal Dora* which is a new phenomenon after the 1956 consolidation of village land. They have occupied the circular road -*Phirni*. As a result of this the irregular forms of the village become Regular Square. During this period a new

settlement of village came in existence along the main road in the form of shopping activity on both sides of the road. Major reasons for recent construction in village Barsola are as following:-

Major reasons for recent construction:

Major reasons which are responsible for the new construction outside the *Lal Dora* are as follows:-

1. Large family:

In the beginning the family size in the village was small and people lived easily in the interior part of the village. As the families in the village grew, people felt the need for more space. So some of families moved to the outer skirts of the village to settle-down where they have their own land. Following table shows the type of family in the village who moved out of the *Lal Dora*:

Table – 1

Type of families which moved

Type of family	Total number of family	Number of families which moved	Percentage
Joint family	472	307	72
Nuclear family	216	75	28
Total	748	382	100

Above table shows that 72 percent of joint families moved towards the outer skirts from the interior part of the village and 28 percent of nuclear family came outside the *Lal Dora*.

2. Congestion and need for open space:

At the core of the village the built in houses are very old. The streets are very narrow without much open space. So people wanted more space and open environment. The following table shows the reasons for shifting outside the *Lal Dora*:

Table – 2

Reasons for shifting

Reasons	Number of respondents
Small houses	13
Separate from Family	15
Family reasons	2
Narrow street, big family, congested house and more need of land.	46
Congested house	2
More need of land	11
Separate for family reasons, lack of land	6
Destroyed in flood	5



Table shows there are many reasons for shifting towers the outside. However the main reason is number 4 i.e. narrow streets, big family, congested house and more need of land or open space. As many as 46 respondents gave these reasons for their shifting.

3. Own land and *Gher*:

Gher is the local name of place where local people keep their animals under shelter. This factor plays vital role in recent construction. People having their land at outer skirts could shift more easily and cheaply to the periphery. The following table shows the people shifting on own land and purchased land.

Table – 3

Shifting in own land or purchased

Type of land	Number of family	Percentage
Own land	86	86
Purchased land	14	14

Clearly 86 percent people shifted on own land outside the *Lal Dora*. Only 14 percent shifted on purchased land. Thus this factor plays vital role in recent construction. 86 percent people having their own land at outer skirts moved easily and cheaply towards settling down.

4. Occupation:

Most of the respondents of Barsola are engaged in non-farming activity and small-scale business at the out skirts in new houses. They have more space and more rooms. Open streets to perform their activities. So they could also start new shops within their own house. Second important occupation of village population is farming. A large number of people in village depend directly or indirectly on agriculture. The following table shows the occupation of village people.

Table – 4

Occupation structure

Occupation	Number of people	Percentage
Farming	1426	38.59
Non-farming	2141	57.94
Govt. job	128	3.46

The table shows that 38 percent respondents are engaged in agriculture and 57 percent are engaged in different non-farming activities in which business, shop-keeper, house-maker, labourer are included. Only 4 percent of them are in government job. Above table shows that farming is also the leading occupation of village community.

5. Government aids:

Government also provided help to people for building a new house. The people who have shifted or built houses outside the *Lal Dora*, the Government provides land to them to build a new house or shed to live, stock on land outside the *Lal Dora*. The Government also helps the poor especially who lived below poverty line. These people have their own land outside the *Lal Dora*.

6. Need for big house:

In the interior part of the village people have small houses due to the lack of land. Most of the houses in the interior part of village are very old. They are not in good condition for living. Streets as the interior parts of the village are narrow. So people face a number of problems in the interior part of village. Water is the major problem in the interior part of village. Because of these problems people moved towards the out skirt of village. In the outer areas they have no problem. The following table shows the problems in old house.

Table – 5
Problems in old house

Problems	Number of residents
Narrow roads, lack of space, big family, problem of animal and agriculture machinery	76
Water, unsafe machinery	4
Narrow agriculture road, small house	20

About table shows that there are 76 percent respondents who reported narrow streets, lack of space, big family and problems of animals and agriculture machinery. Because of these problems people feel a need of a new big house. That is why people wanted to build a big house to fulfill their need in comparison to their inner house.

Distribution of recent construction:

By Distribution of recent construction we mean the spatial spread of construction. In this section we will also see which caste having moved from core to outer skirts. Following table shows the caste wise total number of houses in village Barsola and number of houses that have moved from core to outside the *Lal Dora*:

Table – 6
Spatial pattern of Houses:

Caste	Number of houses	Number of houses move from core to outside the Lal Dora	Percentage
Jat	490	47	9.59
Brahman	79	7	8.59
Khati	115	11	9.56
Kumhar	85	8	9.41
Chimbi	43	4	2.32
Luhar	32	3	9.57
Chamar	113	11	9.73
Balmiki	62	6	9.67
Bazigar	29	3	10.34
Total	1048	100	

Above table shows that Jat caste in village moved towards outside the Lal Dora with the percentage of 9.59 percent. This shows that Jat caste is the dominant caste in the village and it is moved in maximum number from the interior part of village to outside the Lal Dora. Because they need more land for agricultural machinery and shed for livestock in comparison to other caste.

Construction is higher in the Northern and Southern part of the village. It is mostly Jat caste which moved toward North and South from the South – West direction of the village. Kumhar and Pandit community move towards the North – West side from the core of the village and Khati caste move towards the North – East side from the core of the village.

Influenced created by recent construction on village:

- 1) Irregular form of village Barsola becomes regular.
- 2) Expansion of village Barsola continuously taking place. It is in the form of a North – South expanding irregular quadrangle.
- 3) There is establishment of new shops within the village in the new houses of village.
- 4) New satellite of the village came into origin along the main road in the form of a shopping complex.
- 5) There is change in the Lal Dora after 1956 consolidation, before 1956 it was around the core of village but presently the outer skirts circular road playing the role of Lal Dora.
- 6) There are more open streets around the new houses.
- 7) Lack of natural vegetation.
- 8) Morphology of the village has changed. Houses on the outer skirt having more facilities and they are also arranged in much planned manners.
- 9) There is decrease in the agricultural land in village.
- 10) Intermixing of house has also taken place within different houses of different castes.

Finally we can say that the recent construction outside the Lal Dora of village follows the spatial spread of caste. One particular caste moved in one particular direction i.e. Jat in North. Lots of centrifugal forces i.e. large family size etc. is behind this construction. This construction also generated some sort of impact on village Barsola.

CASTE STRUCTURE

Caste system:

Caste is a basic attribute of the Indian social structure. For centuries it has served as a major reference point in social interaction and continues to do in some form or other even today. Social hierarchy is based in caste and it is the philosophical vision that determines the behavior of millions of Indian people in whichever walk of life they are.

Evolution of caste system:

It is generally believed that as a phenomenon caste is unique and a specialty of the Indian society. Tracing its origin may, therefore, be necessary to understand the social mechanics that led to the emergence of hierarchical social order based on caste. The origin of caste system is of course surrounded. Although, there is general agreement that the beginnings were made in 'Vedic Sindva' region by the Indo-Aryans after the decline of the Indus Valley civilization.

As the mode of agriculture took its roots and expanded in space it resulted in new organization of social forces of production. The expansion of agricultural mode implied assimilation of hunting and food gathering as well as pastoral communities into an agricultural. This process of transformation was attended by simple division of labour among the different constituent groups who came together to live in a pioneer village. Understandably, the colour of skin becomes the primary basis of this social division. The Indo-Aryans asserted their superiority by creating a fourfold division of society which came to be known as '*Chatur Varnaya*' and placing themselves in the upper strata of the *Brahmin* and *Kshatriya* ranks. The Indus Valley people and the tribes who lived on the periphery were assigned a lower status of *Vaishyas* and *Sudras*, or even treated as out castes. The Indo-Aryans emerged as the custodians of knowledge (Brahmins) and defenders of territory (Kshatriyas).

It is generally known that initially a fourfold Varna division emerged in the Vedic age. These *varnas* were *Brahman*, *Kashatriya*, *Vaisya* and *Sudra*. These groups constituted a hierarchical social division with Brahman at the top and Sudra at the bottom. Within each group particularly among the two upper segments of the Varna System, individual, families started getting differentiated as marriages were permissible within the same *varnas*. On the other hand, it was not customary to marry within the same *gotra*. This gradually led to the every origin, one of a social practice of *varna* endogamy and *Gotra* exogamy. Varnas were also differentiable from one another on the basis of rituals performed on occasions such as birth, marriage and death.



Eventually the *varna* divisions ramified in accordance with process of economics diversification into the *jati* division. The *jatis* however were hereditarily associated with certain occupation which defined their rituals, status and the rank in the society.

With the passage of time sub-castes which were splinter groups from the major castes come into existence while initially they were sub-divisions of a caste, gradually each sub-caste started functioning as a caste in itself.

Caste structure in village Barsola:

Total population of village Barsola is 5661 which shows village is of moderate size. This 5661 population is spread over 9.19 Km². There are total 15 castes in the village. But *jat* is predominant caste by 36.07 percent in village, followed by *Chamar* 10.84 percent, *Khati* 9.59 percent and *Kumhar* 8.65 percent. These four castes are predominant in the village. Other castes are the *Balmiki*, *Luhar*, *Chimbi*, *Bazigar*, *Baniya* and *Barbar* which are in less numbers. Following table shows the caste structure of village Barsola.

Table – 7

Caste structure in village

Caste	Total number of people	Total population percentage
Jat	2042	36.07%
Chamar	614	10.84%
Khati	543	9.59%
Kumhar	490	8.65%
Brahmin	448	7.92%
Balmiki	417	7.37%
Chimbi	348	6.15%
Luhar	312	5.52%
Other	447	7.89%
Total	5661	100

Distribution of castes in village Barsola:

As we know there are total 15 castes in the village. Spatial spread of caste in the village territory is very interesting. *Jat* caste which is predominant in village mainly spread over the North, South and East part of the village near the circular road -*Phirni*. Some *Jats* are also found in the core of the village as well. *Brahmin* caste is mainly spread over the Northern and North-West over the western side of the village. *Chamar* and *Balmiki* are scheduled castes spread over the South-Western part of the village. Other castes like *Chimbi*, *Luhar*, *Nai*, *Jhimar* etc. have intermixed with other caste in village settlement.

Reasons behind this distribution:

Before 1956 all the major castes of the village were settled in core of the village. As the population of the village increased, family size of people also increased. So they felt need of more space.

1. Jat which is the original land holding community located over North, South and Eastern side because of their own lands and *gher*. They shifted in these directions because most of the cultivated land of village is situated in this side.
2. Brahmin and Kumhar mainly located in the Northern and Western part because they move towards North from inner part of village and they settled there because they have their own lands and *gher* at this direction.
3. *Khati, Luhar and Chimbi* are mainly the service men they bought houses from Jat. Though some people have their own land.
4. *Harijans* are mainly located in South-West part of the village. In south-west they have been given new plots by village panchayat. In this part they are because of some social reasons.

Religion:

The people of village Barsola belongs to two major religions i.e. Hindu and Muslim. There are 93 percent of people with faith in Hindu religion and only 7 percent have faith in Muslim religion.

Finally we can say that Barsola is a village of moderate size with more cultural diversity. It has large number of caste and having only two types of religions.

MORPHOLOGY

Meaning:

Morphology means the division of space and pattern of this division of shape for various purposes. It includes the arrangement of houses, street, road etc. The main divisions of village Barsola are as follows:

Settlement:

Large part of the settlement proper was under residential use. The residential use was in the form of blacks and residents separate from each other by streets. Usually the residential pattern follows the caste structure. The houses were small in interior of village was because of its raised topography in interior of village as we proceed from centre to outside size of residence.

Roads and streets:

It is the second most usable path which serves as lines with in the village and with neighboring villages. The settlement proper is enclosed within the *phirni*. Within the main settlement most streets and roads run from North to South. There are few East-West connecting



roads and streets. The streets are wider and strait outside of Lal Dora. The streets are narrower and zigzag in interior of the village because of raised topography.

Nature of house:

Most of houses of the village are rectangular in shape with two or three semi *pucca* rooms, Majority of houses are single storey and few of them are double storied. The houses in the interior of village are small because of lack of space in interior part. All houses in the interior part are semi-*pucca* and all old houses are unplanned construction. But outside the *Lal Dora* of village people construct new big and broad open houses. Although new houses are also semi-*pucca*, people used bricks, concrete and wood for roof and are unplanned yet some people make the new planned *pucca* houses with cement equipped with drainage system. However, at few places the drainage is not working properly. The building material used is bricks, cement and wood. There is supply of water from the Public Health Department. Main road and a few of them extend along the link road. Following table shows different commercial activities in village.

Conclusions and Suggestions

1. It is a rural settlement of moderate size of 1048 houses.
2. It is multi-caste settlement with 15 caste group namely Tat, Brahmin, Khati, Chamar etc.
3. The village is continuously expanding in three sides. So it has acquired triangular shape from irregular shape.
4. Large numbers of people are engaged in non-farming activities followed by farming and service.
5. The village is connected to the main district head quarter by road.
6. The households are traditional as well as modern.
7. The village is well developing in all fields.
8. The tradition of joint family is breaking and nuclear family system has developed.
9. All over the village sex ratio is low. Number of females is less behind the number of males.
10. In the village there is predominance of young persons and they are followed by children and old people.
11. Standard of education in village is high and standard of living is also high.
12. Cleanliness in the villages is not proper.

Suggestions:

1. The village has high school. It should be upgraded to 10+2 standard level.
2. Some people in village make use of solar energy. This must be encouraged.
3. There is need of more cleanliness and proper sanitation in village.
4. People must be made aware of the demerits of increasing population so that it should be controlled.

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