CHAPTER VII

SOCIAL MORPHOLOGY:
A CASE STUDY OF SAMPLE VILLAGES

1. VILLAGE AGHAPUR
2. VILLAGE SINSINI
3. VILLAGE ADHAWALI
The village morphology includes ground plan, general built of settlement and social morphology. The ground plan denotes the layout including length and breadth of streets, the arrangement of the house inside the compound of a household and the location of the main cultural features as mosques, temples, forts, headman’s residence, walls, moats, market place, garden etc. The built of the village comprises architectural style, general conditions of street, front of houses etc. and lastly its third component, social morphology includes functional and social spaces, which are socially and culturally controlled. In fact morphological structure, street patterning and arrangement of dwelling and location secular buildings etc. are all governed by socio-economic and cultural factors. The village community as an integrated living whole “consists of collection of units”, arrangement to form a social structure, i.e. a set of social relation.¹

This study aims to investigate the existing morphological characteristics of rural settlements of the three selected village of different ecological setting in the study area, and to examine the influence of physico-cultural and socio-economic factors, particularly caste and landownership, on the village morphology of the three selected villages in the study area.

HYPOTHETICAL SOCIO-SPATIAL STRUCTURE

A. COMPAKT SITES

B. HEMLETED SITES

INDIAN VILLAGE-STRUCTURE

RELIGIO-RITUAL MODEL SECULAR DOMINANCE MODEL
DISTANCE MAXIMIZATION BETWEEN DISTANCE MINIMIZATION BETWEEN
U- AND HIGHER CASTES U- AND HIGHER CASTES
R- RAJPUT B- BRAHMIN A- AHIR K- KAYASTH
H- BHUMIHAR M- KUMHAR N- BARBAR G- GONR S- SERVICE
C- CASTES U- UNTOUCHABLE- CHAMAR etc.

Fig. 7.1

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SOCIO-SPATIAL STRUCTURE

The morphological structure of the sample villages in the study area is mainly determined by their socio-economic as well as physical attributes. Landownership and caste system have played a crucial role in determining their spatial morphological structural. Field studies of sample villages have shown that although Brahmans, occupy the highest rank in social hierarchy, but do not hold the central or best available sites of the villages, whereas people of second and third order of the social hierarchy Jats and Gujars, occupy the central or best available sites, and have largest land holdings in these villages. The lowest strata of the society, namely people belonging to the scheduled caste generally live in congested residence on the periphery of villages, away from the higher caste dwellings. At times, caste based hamlets also emerged within the village territory, having caste names. Such hamlets through physically isolated from each other by intervening fields, water bodies, grave land, street etc. are functioning well-knit together as components of a single unit under the old Jajmani system. Thus social space and functions are expressed through various morphological pattern, which can be studies on the basis of the following models.

Religio-Ritual Model

The villages have various hierarchy and ranking of Jatis still practicing age-old customers and maintaining religio-ritual
distance in behavior. The Hindu social organization is based on caste system. Caste is a very important feature in India's life and culture. No other social institution has played such a vital role as that of caste in the development of village society. The Indian society is split up into many self contained divisions of caste on which each caste has its own way of life, with its distinct profession, ideology and behaviour. People of one caste and clan are closely knit together by common tradition and belief. They are found very close to each other and work in harmony. Different patterns of religio-rituals distances among various caste and Jatis (sub-castes) have been found in the village of different locations of the study area. The segregationist notions of castes such as purity, pollution and untouchability etc. maximizes social distance between the higher and lower castes. The stigma of pollution can notes a sense of ritual distance between different castes and determines the spatial arrangement of their respective dwellings in the villages. There exists a Bahmins-untouchable ritual continuum in which all other various castes occupy different niches; these placements however, in the middle rungs of ritually determines social scale, vary in different regional and structural models.1 Such caste segregation, being maximum during the early days of settlements, led to the establishment of caste based hamlets in the village. In case of compact villages, the untouchables were confined

to the periphery of the settlements in south, southern and sometimes in the north to maintain the supposed purity of air and village environment. But, this model does not explain other pattern visible in many parts, hence a secular model was adopted.

**Secular Dominance Model**

It is the territorial hold by the dominant family or kin group or the Jati or the caste in the village through the control of the village land resources, which fulfills the most basic needs of the majority of the villagers by providing the source of food or livelihood, shelter or house or home within the village, protection and security of a job, and a position or status in the village society and freedom of movement.¹ The land-owning dominant caste group articulated the setting and socio-economic pattern of the village society. The functional interdependence generates an atmosphere of co-operation in the countryside in which caste barriers tend to be disregarded in spite of the stigma of untouchability attached to lower castes. This brings down the distance between these two social groups, making rural settlements compact and unified. But the village pattern of the past in much affected now and explanation of the additional expansions or relocation needs a separate model.

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¹ The Concept of 'dominant caste' was first introduced by M.N. Srinivas in "The Social system of a Mysore Village" in Marriot M (ed.) 1955: Village Indian studies in the little Community, Chicago University Press, pp. 1-35.
Economic Space Model

After independence villages experienced change in the occupation and expansion of various sites irrespective of the factors explained through the two models. The coming of separate tolas, Purwa or Pattis (hamlets) may best be explained by economic factors, hence, economic space model. In some cases it has been seen that gowala spread towards the jungle area to avail maximum benefits of stock raising and cultivation of their own field, Chamars (Jatav) came along the road to enjoy the free front of the road avoiding congestion of the main settlement and other are occupying temporary bases (pump-set location). Road has attracted various caste people for economic gains. This roadside expansion is new phenomenon in rural countryside resulting from development of transportation means, hence, job opportunity.

The following three villages have been selected randomly to present the actual picture of various aspect of rural settlements and their social morphology. These are Aghapur, Sinsini and Adhawali.

1. VILLAGE AGHAPUR

The village is situated at a distance of 10 km from Bharatpur and 58 km from the historic city of Agra at 57°2' North latitude and 77°4' East longitude, height from mean sea level 282 meter. The approach to the village is easy and convenient. On the north
extremely of the town Bharatpur there is a gate which was constructed in year 1921 to commemorate the visit to Ghana of His royal Higness and Prince of Wales. The mettled road through the gate goes right up to the town of Dholpur, but at the 6th km stone on the road a kutcha diversion of about half km by the side of pond, leads to the village of Aghapur.

**Historical Set-up**

The village, Aghapur, is supposed to have derived its name from a mythological character named Agh or Aghasur who was the commander of Kansa, the ruler of Mathura and maternal uncle of the celebrated lord Krishna, whose account is given in the Srimad Bhagwat in its 12th chapter. It has been stated in Indian Archeology 1961-62 that Painted Greyware Pottery has been discovered from Aghapur. It shows that the Aghapur belong to a period which may be taken as potohistoric (1500 BC). The village is, however, shrouded in darkness regarding its history during the centuries prior to the advent of muslim rule in Delhi. It appears that during the Mughal times Aghapur with the surrounding areas was occupied by the Muslim rulers and in course of time it passed into the hands of later Hindu Jat rulers of Bharatpur. It has been stated in the Misal hakiat and Wazibut Arz of village Aghapur of Samwat 1986 (1930AD) that the Siradhna Jat settler came to this place. Their ancestor, Mirta Chaudhary, is believed to have eloped with a married woman of his community from Delhi and, to escape
punishment by the community Panchayat, he hid himself in Aghapur.

**Physical Set-up**

Aghapur is located on the slopes of the hillrocks known as the khera. It is bounded on the north by village of Kanjaron-ka-base on the east by village Darapur, on the west by village Kapoli, and on the south by Ghana forest. The Khera mound on the slopes of which Aghapur is located is about 15 meter high. It consist of a stratification of blackish grey rocks. On the Northern side of Khera, is a deed fissure at the bottom of which 12 meter or 13 meter below the apex is an adobe of a dozen pythons which hibernate in winter and creep to the top of the mound and kill such animals as fall a prey to them. This is a semi-compact village having roughly rectangular pattern. The abadi in the village proper is spread over the slopes of the hill at separate places, each community having its own separate entity. The houses of higher castes are in the centre of the village while those of the lower outskirts. The village is intersected by three lanes and two bye-lanes. The house can be grouped into three types. Ghar (residential quarters), gher (place used as cattle shed and for storing fodder etc.) and ghar-gher (used for all purpose). The ghars are mostly built in the outer margin of main inhabited site in the western part other occupied by residential quarters. The villages have one government primary school and one government middle school. There are two places of worship. In one the ideal goddess Chamunda, which is said to have
excavated from the local hill, is installed on a small platform at one extremity of the village. Another is a small masonry structure in which there are Shiva-linga and the image of goddess Paravati and Shiva’s scared bull Nandi. There are 13 masonry wells in the village. They supply water for drinking and washing as well as for irrigation.

There are 201 households in village, out of the total 50% are pakka and rest are mixed and kaccha. The kaccha houses are made of mud-walls and flat roof. On an average 6-7 persons are living in one house. Housing condition in the village is not so good because there is no set plan. Member of chief land owing castes of the village live in spacious pukka houses. People belonging to lower communities like chamars, nai, dhobi etc, live in one or two houses without any provision for ventilation or sanitation.

**Economic Set-up**

Aghapur is purely an agricultural village. The villages have no economic resources except the land which they till and animals which they keep. The primary sector dominates the economic structure of the village. Cultivators and agricultural labourerices constitute the primary sector. The cultivators are further subdivided into three categories, namely, landowners, landowners-cum-tenants and tenants. The number of landowners-cultivators with large holdings and of pure tenants are quite negligible. On the
other hand, there are landowners with small landholdings some of whom do not cultivate their land themselves.

The village covers the 612 hectare land area where only 60% of the land under agriculture and remaining 40% is not suitable for agriculture. The Jats are dominant caste as far as land holding is concerned. They are large landowners. The Gujars are small landowners cum-tenants and the Chamar (Jatav) are agriculturer labourers.

The use of some modern agriculture innovation in terms of power, fertilizers, improved seeds credit facilities, marketing etc has helped to increase production considerably and has brought the total land of the village under plough and double cropping. Large-scale mechanization is not possible due to the small size of land holdings. Most of the produce obtained from cultivation is utilized by the villagers for their own use. The surplus of wheat and gram is sold in the market at Bharatpur. The cash crops of oilseeds and sugarcane, and the vegetable grown by them are also sold at Bharatpur. The existence of secondary and territory does not mean that secondary and territory activities do not exist in village, except for a few shopkeepers. The secondary and territory sector workers work in nearby urban centre like Bharatpur, Agra and Jaipur cities. The secondary and territory accounts for 15 percent of the total workers which represents a good contribution of employment in different activities.
Social Morphology

The Jats are the dominating caste in the village. They constitute about 19% of the total population of the village but they occupied about 80% of land of the village. They are occupying the best of the possible site like whole of western and central part. The other castes followed by Jats are Gujars and Bahmins. The eastern side covered by Gujars. Brahmins are occupying the site near the temple. The Gujars have 43 households and constitute 214 persons. Brahmins have 35 households are population of 168 persons. The other castes are Banjara, Sikh, Kumher, Nai, Lodha, Kacchi who occupy the scattered position in the village. The house of scheduled caste (Chamars) are found at south eastern part of the village. All the preceding discussed model are quite applicable in their village as the best site are occupied higher castes like Jats, Brahmins and Gujars. The scheduled castes live in congested residences usually the periphery of the villages, away from the higher caste dwellings. But the village is changing gradually. Community life is being replaced by individualism. The behavioral change in the nature of the society is due to the changing economic forces.

Shows the different community, having number of households and population and (Fig.7.2) shows the social morphological structure of village.
Table 7.1

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Community</th>
<th>Number of Households</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Jats</td>
<td>49</td>
<td>240</td>
</tr>
<tr>
<td>2</td>
<td>Gujars</td>
<td>43</td>
<td>214</td>
</tr>
<tr>
<td>3</td>
<td>Brahmins</td>
<td>35</td>
<td>168</td>
</tr>
<tr>
<td>4</td>
<td>Banjara</td>
<td>20</td>
<td>149</td>
</tr>
<tr>
<td>5</td>
<td>Sikh</td>
<td>18</td>
<td>105</td>
</tr>
<tr>
<td>6</td>
<td>Kumher</td>
<td>12</td>
<td>99</td>
</tr>
<tr>
<td>7</td>
<td>Nai</td>
<td>9</td>
<td>98</td>
</tr>
<tr>
<td>8</td>
<td>Lodha</td>
<td>78</td>
<td>66</td>
</tr>
<tr>
<td>9</td>
<td>Chamars</td>
<td>6</td>
<td>70</td>
</tr>
<tr>
<td>10</td>
<td>Kacchi</td>
<td>3</td>
<td>34</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>201</strong></td>
<td><strong>1243</strong></td>
</tr>
</tbody>
</table>

**Administrative Set-up**

The scheme of democratic decentralization of administration was introduced in Rajasthan on 2nd October 1959 and statutory Panchayat was formed in the village in 1961. The local village government, known as gram panchayat looks after the village administration. The Gram Panchayat consist of 15 elected members with one as the leads of the team, known as Sarpanch, being a mature person with administrative skills, could manage the village affairs quite smoothly. Dirty streets, abandoned street lights, distillation of illicit liquor, conflicting resources, disputes, infighting among the local members mark the order of the day, which indicates inefficiency of the Garm Panchayat in safe
Fig. 7.2

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guarding the public interest. This, of course is a serious issue demanding immediate action. The present state government wants to give more judicial power to the Gram Panchayat. The present system of structuring the Panchayat and their functioning should be thoroughly investigated. The Panchayat's need to be constituted so that they can delivers the goods. Otherwise the judicial powers vested with them will be liable to misuse and can add further danger to the village live. If not all the member, at least Sarpanch should be educated and mature person.

**Infrastructure Set-up**

Since the village contributes the loin's share in the state economy, the state government is taken a keen interest in upgrading rural areas, village are being provided with required infrastructure as and when funds are available. But the infrastructural facilities lack rationality in their distribution. In some cases, it is just a matter of chance that a particular facility is given to a village, in other case it is due to political pressure. Rural life has been improved, but the way in which the facilities are bond to be limited

There are one primary school, one middle school, 10 government hand pumps, a pond which is used for Pisciculture street lights, some small shops fulfilling daily needs. In addition services one primary health centre and one government toilet (Shauchalay) are also available.
2. VILLAGE SINSINI

The village situated at a distance of 13 km south of Deeg and 29 km north-west of Bharatpur. It lies at 27°40' North Latitude and 77°20' East longitude. The approach of the village is easy and convenient. The state Highway 14 runs about 5 km east to the village. In the southern portion of the village the boundary of Kumher Tehsil passes. The village is bounded by Siswara village by north, Janoother in west and Badangarh in east.

Historical Set-up

It is an important village of the district because it was founded by forefather of Sinsiwar Jat during the sixteen century. Before the Jats it was dominated by Matsya tribe in ancient days. In the Mughal period it was under the Agra sarkar. The Sinsiwar Jats took the name of the clan from this village Sinsiwar. They were the most powerful rulers of Bharatpur. Regarding the origin of Jats of Sinsiwar clan Tod1 has observed; "the Jats are branch of great Getric race, of which enough has been said about them. Though reduced from the rank they once had amongst the ‘thirty six royal races’. They appears never to have renounced the love of independence, which contested with Cyrus in their original haunts in Sogdina. The name of Cincinnatus of the Jats who abandoned his plough to lead his countrymen against their tyrants, was

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Chooraman. Taking advantage of the Sanguinary civil wars among the successor of Aurengezeb, they created petty castles in village (whose land they cultivated) of Thoon and Sinsini and obtained the distinction of Kuzzaks or robbers, a little which they were not slow to meant, by their inroads as far as royal abode of Ferochesen. The Syeds then in power, commanded Jay Singh of Amber to attack them stronghold, and Thoon and Sinsini were simultaneously invested”.

**Physical Set-up**

The village Sinsini is a large and compact having roughly circular shape. The village has an area of 2428 hectares with population of 7102 persons. There are 967 households were 70% are pakks house, 20% are kaccha and 10% mixed houses. The Jats consists of 40% of the population and occupying 70% of land. The other caste followed by Jats are Brahmins. The Brahmins who control about 20% land and 17% of total population. The Gujars and Chamar (Jatav), Mahajans rank third, fourth and fifth respectively to their numerical strength. It has observed that other remaining caste have little land holding and little households also.

The house of different communities are located at different settlement site in different directions which present distinctive physical proximity. These settlement sites are known after the predominance of the caste, as such these location show a distinctive sense of territorial as well as spatial identity themselves.
The Jats occupy the central position and concentrated in western and southern side of the village. These are six temples in the village. The Brahmins are concentrated around the temples. The Gujars and Mahajans occupy the northern position of the village. The upper caste Jats, Brahmins etc mostly have pakka house and lower caste are scattered in periphery of the village and they mostly have kaccha houses. Some have mixed houses. This large village have one primary school, one school, one high school, one intermediate college and one adult literary centre. This shows that the village is educationally developed.

The village has good interlinked with other villages and towns. The Bus stop is situated in the middle of the village. There are many lanes and by-lanes intersect the village. All the roads are paved with bricks. There is also proper drainage system, but in rainy season the drain over-flow leaving the condition worsen. There are many wells, tanks tube well, hand pumps for drinking as well as for irrigation, but water facilities is not up to the mark. The management and development of water resources is perhaps the most important physical infrastructure in the rural setting, without water not a blade of grass would grow and modernization of agriculture and allied sector solely depend upon adequate and controlled irrigation.

**Economic Set-up**

The village's entire’s economy revolves round the agriculture. It is the largest single contributor of all the communities except few
who are engaged in secondary activities or territory activities within the village or outside doing the job or business activity. Though the turn out from agriculture is highest as compared to other economic resources, it is insufficient to meet the normal need of certain communities because of their meagre land holding or the machinations of the village money lender or other parasites.

The village has area of 2428 hectare where 135.99 hectare are not available for cultivation and 5.55 hectare are cultivable waste land. The rest of land is used for cultivation. But there is lack of irrigation facilities, the total cultivation is depend upon monsoonic rain.

Transferring of direct occupancy rights to the tillers of land has been a very revolutionary reform through recently carried out by the state. It has made some change in the pattern of relationship existing before. There are improvement in method in cultivation, mechanization of agriculture process etc.

Social Morphology

The Jats are the dominant caste consisting abut 40% of the total population of the village. They have occupied the southern and western portion of the village. They have 403 households and population of 2848 persons. The other dominant caste followed by Jats and Brahmin who occupy the 17 percent of population and 20% of land holdings. They have 170 households which
Fig. 7.3
accommodate the 1207 persons. They occupy the central position and around the temples. There are 150 households of Gujars having population of 1065 persons occupy the northern portion. The Chamars ranks fourth and have 106 households and population of 852 persons. The Mahajans have 68 households and population of 426 persons. The Meos who are Muslims occupy the north-west portion of the village, there are 31 households of Meos which accommodate 243 persons. The other castes Kolis Nai, Sonar, Badhai are little in their numerical strength. The Brahmins occupy the highest ranks in social hierarchy, but the Jats holds the best available site and largest land holding of the village. The scheduled castes have the peripheral position of the village. After independence it seen that the stigma of caste influence has lost its importance over economic gains and it become the potent one. The table shows the number of households with population Fig. 7.3 shows the social morphological structure.

**Administrative Set-up**

The Gram Panchayat consists of 15 elected members to look after the village administration. The village Pradhan from Jat community is running the village administration very smoothly with the help of other elected members. Under the new Panchayati Raj acts, many new schemes of development has been introduced in the village to allocate poverty, selection of beneficiaries,
imposition and advancement of taxes act. The most important programme given to the Gram Panchayat is resource planning. The Gram Panchayat prepares an inventory of human, physical and other available resources for the development of village. Some

Table 7.2

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Community</th>
<th>Number of Households</th>
<th>Population</th>
</tr>
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<tr>
<td>1</td>
<td>Jats</td>
<td>403</td>
<td>2748</td>
</tr>
<tr>
<td>2</td>
<td>Brahmin</td>
<td>170</td>
<td>1207</td>
</tr>
<tr>
<td>3</td>
<td>Gujars</td>
<td>150</td>
<td>1065</td>
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<td>4</td>
<td>Chamars</td>
<td>106</td>
<td>852</td>
</tr>
<tr>
<td>5</td>
<td>Mahajans</td>
<td>68</td>
<td>426</td>
</tr>
<tr>
<td>6</td>
<td>Meos</td>
<td>31</td>
<td>243</td>
</tr>
<tr>
<td>7</td>
<td>Kolis</td>
<td>17</td>
<td>192</td>
</tr>
<tr>
<td>8</td>
<td>Nai</td>
<td>12</td>
<td>145</td>
</tr>
<tr>
<td>9</td>
<td>Sonar</td>
<td>7</td>
<td>89</td>
</tr>
<tr>
<td>10</td>
<td>Badhai</td>
<td>3</td>
<td>35</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>967</td>
<td>7102</td>
</tr>
</tbody>
</table>

agitating problems of villagers are garbage disposal, adequate toilets, unemployment, law and order, electricity fluctuation etc. All the inadequacies adversely affect the living and functions of farmers in the village.

**Infrastructure Set-up**

The infrastructural facility reflects the development of the village. Being a large village the infrastructural set-up is also good. The village has a six temples have a Shiva Krishna idol with his flute in installed by the side of his consort Radha. There are one
primary school, one middle school, one high school, one Intermediate college and Adult literary centre. The medical facility is also available in the village. There is one hospital, two dispensary, one Health centre, one primary health sub-centre, one primary health centre. There is a post office and telephone exchange which enhance the communication.

There are about 15 shops in the village which sells every day’s goods. The weekly market hat is held on every Sunday and animal hat is also held.

3. VILLAGE ADHAWALI

Adhawali is a small village in Deeg Tehsil of Bharatpur District. It is situated 15 km west of Deeg at 27°30’ North latitude and 77°10’ East longitude. The approach to village is easy and convenient from Deeg which is the nearest big town. It is bounded by Jaten village in north, Nagoi village in east and Bedham village in south. The other road to Adhawali from TehsilNagar which is situated western side of village. Villagers use to go by tangas, Jeep, buses to these Tehsil headquarters.

Historical Set-up

According to the resident of Adhawali, the village is so called because the goddess, Harshat Mata, in the local temple has been shown in a Joyful mood and spread brightness or abha all round. It was abha wali before, but illiterates began calling it adhawali.
The other source reveals that this village is founded by Chaudhary Jat clans. The forefather of this clan Chaudhary Ratan who migrated from Mathura to this place who allotted many zamindari by Rani Kishori who belongs to this clan. The Jats are the dominants caste in this village.

**Physical Set-up**

The village is small and semi compact roughly rectangular pattern. The area of this village is 440 hectare of which only 30 hectare is barren. Almost the entire lot is put to profitable use of the residents. The soil is sandy loamy and is suitable for growing kharif and rabi crops. Some 30 km to the north of the village some rise hills found in Pahari sub-division but they are very low and do not obstruct the passage of rain bearing clouds. Being comparatively remote they do not influence the economy of the village in any way.

Village unlike towns and cities, seldom experience any major change in their aerial extent. The main reason for this slack physical expansion is the out migration resulting from saturation of the agriculture sector, absence of any other employment opportunities in villages, and increased literacy in rural areas.

There are only 151 occupied residential house in the village. Out of the total 60 percent are pakka and 20% are kaccha and rest 20% are mixed houses. This does not mean that the proportion is
true some 20 years back, actually the reconstruction of kaccha house into pakka house has gone on at a pace. Pakka houses mostly belong to Jats, Brahmins and Gujars. The kuccha houses belong to lower caste like, Chamars, Nai, Bhangis etc. The chief land owing caste is Jat and occupying the best suitable site of the village. There are one primary school one primary health centre in located in the village. There are 10 wells, two tanks and 3 tube-wells and 15 hand pumps located in different position at the village.

**Economic set-up**

The main economic resources of the communities residing in the village is agriculture. Livestock is the next important resource of economy. There is no special establishment engaged in animal husbandry, but most of the families keep cattle which contribute to economy of households.

With the introduction of land reforms and the enforcement of Jagirs and Maufies Resumption Act, the Muafis was resumed after payment of compensation and the maufidar was conferred Khatedari rights on the land which was found in his possession and was self cultivated. On the promulgation of the Rajasthan Tenancy Act and the Land Revenue Act, the cultivators who has been tilling land themselves were granted khatedari rights. Due to increase in population there is heavy pressure on land, but current fallow land and uncultivable land can not brought under plough as
the soil has been washed away from the rain water. If the people is not adopting the soil conservation methods, the entire land of the village would have been ruined. Further, no industry has been set-up in the village and no improvement has been made in the means of communication. There has been no expansion of irrigational facilities from 1st October, 1952 the state has provided credit facilities for establishing co-operative society in the village but the villagers have not utilized there facilities and still depend on money-lenders in the village.

Social Morphology

The Jats are the dominating caste in the village. They constitute 47% of the total population. They occupy the best possible site whole northern and central parts of the village. They occupy about 93 percent land of the village. The Brahmins comes second in terms of population, they occupy 11 percent population of the village. They occupy the central position and they perform the religious work of the village. They are the most respectable caste of the village. The Gujars, Mahajans Meos, Kolis have little households as well as population. They are settled in southern part of the village. The houses of scheduled caste Bhangis are found in the southern corner of the village built up area while Chamars are found in the southeastern part adjacent to Bhangis. All the above-discussed models are quite applicable in the village morphology.
As the best site are occupied by higher caste like Jats, Brahmins and Gujars. The scheduled castes live in congested residence usually on the periphery of the village, away from the higher caste dwelling. Table 7.3 shows the number of households with population of different community. Fig. 7.4 shows the social morphological structure.

**Administrative Set-up**

With the introduction of the scheme of democratic decentralization in Rajasthan in 1959 every village in the state has covered by a Gram Panchayat. Due to very small number of resident in certain villages of Rajasthan, several villages have been put together to form a Panchayt. The village Adhawali is comprised of five villages. The total number of Panchas are 10 including the

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Community</th>
<th>Number of Households</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Jats</td>
<td>64</td>
<td>436</td>
</tr>
<tr>
<td>2</td>
<td>Brahmin</td>
<td>17</td>
<td>102</td>
</tr>
<tr>
<td>3</td>
<td>Gujars</td>
<td>15</td>
<td>90</td>
</tr>
<tr>
<td>4</td>
<td>Mahajans</td>
<td>12</td>
<td>73</td>
</tr>
<tr>
<td>5</td>
<td>Meos</td>
<td>9</td>
<td>46</td>
</tr>
<tr>
<td>6</td>
<td>Kolis</td>
<td>9</td>
<td>42</td>
</tr>
<tr>
<td>7</td>
<td>Kumher</td>
<td>8</td>
<td>40</td>
</tr>
<tr>
<td>8</td>
<td>Nai</td>
<td>6</td>
<td>32</td>
</tr>
<tr>
<td>9</td>
<td>Chamars</td>
<td>6</td>
<td>33</td>
</tr>
<tr>
<td>10</td>
<td>Badhai</td>
<td>5</td>
<td>35</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>151</strong></td>
<td><strong>929</strong></td>
</tr>
</tbody>
</table>
Fig. 7.4
co-opted lady member, one of whom is from the scheduled caste. The village Panchayat came into being in 1961 in which three Panchayat from Jat community, one from Brahmin, one from Gujar, and one from the Mahajan, one women from scheduled caste and another from the Brahmin community were elected unanimously as member to it. The Sarpanch is elected from member of the village Panchayat. He belongs to Jat community. He is also member of Panchayat Samiti. The Sarpanch is assisted by a Secretary, who gets a monthly allowance for doing writing work. The meeting of Panchayat is held twice in a month and its function is to examine the need of the people, prepare village plans, and submit them to the Panchayat Samiti for being included in tehsils plans. The plans are sanctioned by the government according to priorities and availability of funds. The village development plans are executed through the village Panchayat which is fully responsible for the execution of programme. It is the duty of village Panchayat to raise funds by voluntary contribution from local people for community works.

**Infrastructural Set-up**

The village being a small do not have much infrastructural set-up. There are only one temple located in the centre of the village. There are one primary school and one Primary Health Centre. For the further studies students have to move to other
nearby villages where higher education facility is available. In the
primary health centre only selected medicine is available and there
are only one doctor, one nurse and one ward boy, who run the
health centre. There are 10 wells, two tanks, 3 tube wells, and 15
hand pumps which fulfill the need of drinking water as well a
irrigation. The electricity is also available for domestic purpose but
only rich people of the village avail this facility.

The foregoing analysis of the socio-spatial morphological
structure of three villages of the study area i.e. Aghapur, Sinsini
and Adhawali shows the existence of the habitations of the most of
the people belonging to service caste near to those of higher caste,
thus forming a closely knit social structure. This is due to the
economic decency of the former on the latter groups of caste under
the Jajmani system. The analysis of the spatial pattern of different
caste reveals that segregation is closely associated with the caste of
the inhabitant, resulting in the formation of distinct settlement
units. Thus the pattern of religio-ritual cum-functional interaction
is the factor that is responsible for spatial distribution of different
caste, which is exhibited, in the socio-spatial organization of the
sample villages.