

CHAPTER 5

PASTORALISTS IN THE MODERN WORLD

Course of Time:
Max Time:
Max Questions:



Syllabus

- Pastoral Nomads and their Movements.
- Colonial Rule and Pastoral Life.
- Pastoralism in Africa

Topic-1

Pastoral Nomads and their Movements

TOPIC - 1

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Revision Notes

Pastoralism as a Way of Life:

- Pastoralists are people who rear animals, birds and move from place to place in search of green pastures.
- They are nomadic tribes who need to move from one place to another to save their animals from adverse climatic conditions and to provide meadows or pastures regularly.
- Continuous movement of nomadic tribes is useful for the environment.
- Pastoral movement allows time for the natural restoration of vegetational growth.
- Pastoralists play a very important role as moving traders.
- In search of good pasture land for their cattle, the pastoralists move over long distances for selling plough cattle and other goods to villagers in exchange for grain and fodder.

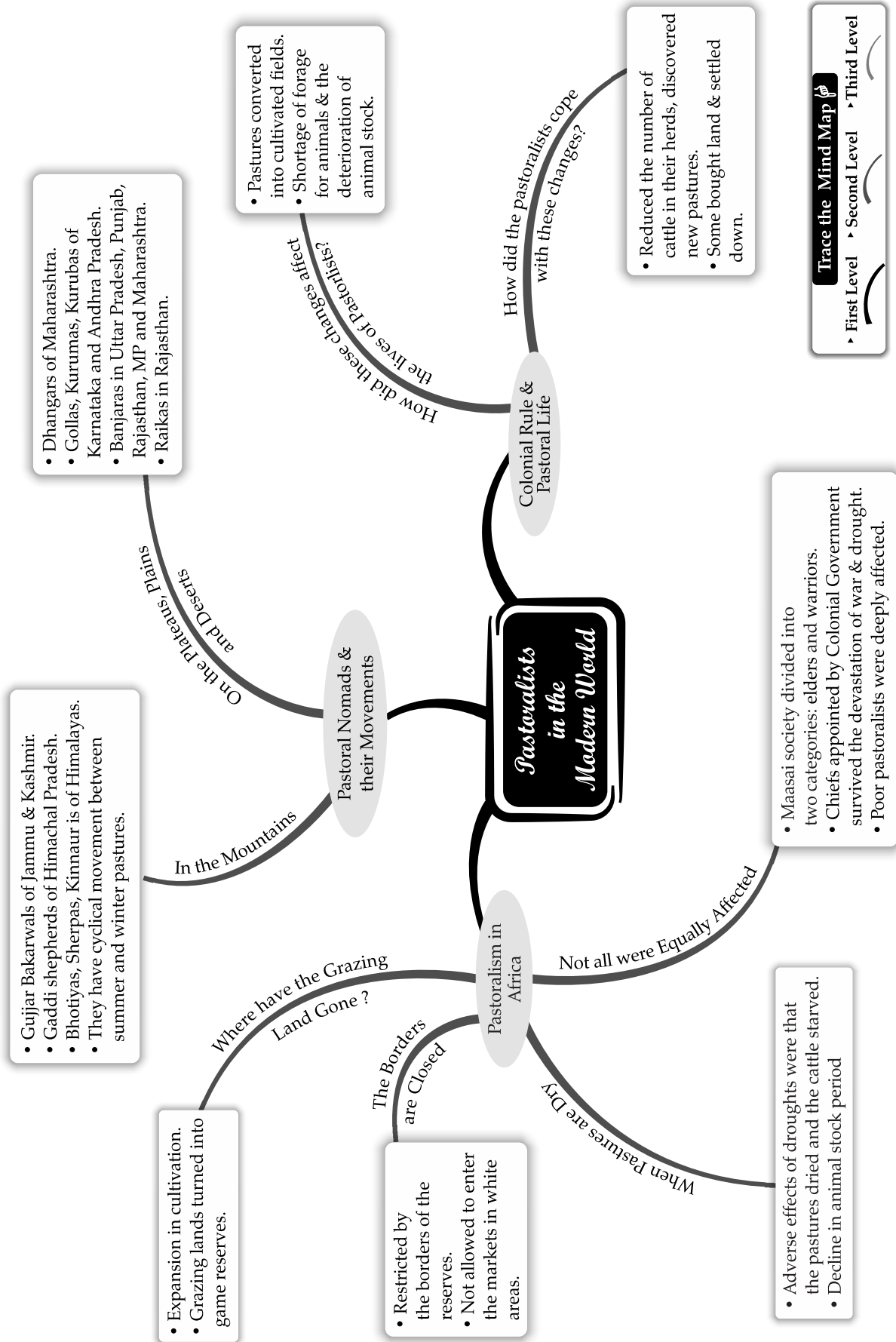
Different Pastoral Nomads and their Movements:

➤ On the Mountains:

- **The Gujjar Bakarwals of Jammu and Kashmir** : They are pastoral nomads who move in groups called 'Kafila'. In winters, when the high mountains are covered with snow, these Gujjars move down to the low hills of the Shivalik range. On the onset of summer, when the snow melts and the mountains become lush and green, these pastoralists move back to the mountains.
- **The Gaddi Shepherds of Himachal Pradesh** have a similar cycle of movement. They also spend the winter in the lower Shivalik hills and the summers in Lahaul and Spiti.
- **The Gujjar cattle herders of Kumaon and Garhwal** spend their summers in the 'bugyals', and their winters in the 'bhabar'.
- **The Bhotias, Sherpas and Kinnauri** follow the cyclic movement which helps them to adjust to seasonal changes and make best use of pastures.

➤ On the Plateaus, Plains and Deserts:

- **The Dhangars of Maharashtra**: The Dhangars stay in the central plateau of Maharashtra during the monsoon. This is a semi-arid region. By October, they begin their movement towards Konkan. Here, their cattle help to manure the fields and hence they are welcomed by the Konkani peasants. As soon as the monsoon sets in,



they retreat back to the semi-arid land of Maharashtra.

- **The Gollas** who herd cattle and the Kurumas and Kurubas who reared sheep and goat are from Karnataka and Andhra Pradesh. They live near the woods and in the dry periods they move to the coastal tracts.
- **The Banjaras** of Uttar Pradesh, Punjab, Rajasthan, Madhya Pradesh and Maharashtra move to different places in search of good pastures.
- **The Raikas** of Rajasthan combine cultivation with pastoralism. When their grazing grounds become dry, they move to new and greener pastures.
- Pastoral life was sustained by their sense of judgment:
 1. To know how long one must stay in an area.
 2. To know where they could find food and water.
 3. To assess and calculate the timings of their movement.
- Their ability to set up a relationship with the farmers so that the herds could graze on the harvested fields.



Key Terms

- **Nomads:** People who move from one place to another to earn their living.
- **Bugyal:** Vast meadows in the high mountains of Garhwal and Kumaon.
- **Gujjar:** Pastoral agricultural tribe of Kangra, great herders of goat and sheep.
- **Kafila:** Groups of many people who come together for a certain journey.
- **Raikas:** Pastoralists of Rajasthan.
- **Banjaras:** Well-known group of graziers, found in the villages of Uttar Pradesh, Punjab, Rajasthan and Madhya Pradesh.



OBJECTIVE TYPE QUESTIONS

(1 mark each)

Multiple Choice Questions

- Q. 1. Who are 'Pastoral Nomads'? [R]
- (A) Skilled forest cutters
(B) Those who move from one place to another
(C) Farmers
(D) Cattle dealers

Ans. Option (B) is correct.

Explanation: Nomads are people who do not live in one place but move from one area to another to earn their living. In many parts of India, we can see nomadic pastoralists on the move with their herds of goats and sheep, or camels and cattle.

- Q. 2. Which of these was supplied by nomads? [R]
- (A) Paper (B) Wool
(C) Food (D) Water

Ans. Option (B) is correct.

- Q. 3. Identify and choose the correct option: [A] [I] [E]



- (A) Gaddi sheep being sheared
(B) Cotton being collected by Gujjars
(C) Kafila taking pit stop and helping locals with wool
(D) None of the above

Ans. Option (A) is correct.

- Q. 4. Gaddi is an important pastoral community of which region? [R]
- (A) Rajasthan (B) Himachal Pradesh
(C) Kerala (D) Assam

Ans. Option (B) is correct.

- Q. 6. What are Dhars? [U]
- (A) High meadows (B) Grasslands
(C) Barren land (D) Fertile soil

Ans. Option (A) is correct.

Assertion and Reason

In the questions given below, there are two statements marked as Assertion (A) and Reason (R). Read the statements and choose the correct option.

- (A) Both (A) and (R) are true and (R) is the correct explanation of (A).
(B) Both (A) and (R) are true but (R) is not the correct explanation of (A).
(C) (A) is correct but (R) is wrong.
(D) (A) is wrong but (R) is correct.

- Q. 1. **Assertion (A):** The life of these pastoral groups was sustained by a careful consideration of a host of factors. [A] [I] [R]

Reason (R): They combined a range of different activities—cultivation, trade and herding to make their living.

Ans. Option (B) is correct.

Explanation: They had to judge how long the herds could stay in one area, and know where they could find water and pasture. They needed to calculate the timing of their movements, and ensure that they could move through different territories. They had to set up a relationship with farmers on the way, so that the herds could graze in harvested fields and manure the soil.

Q. 2. Assertion (A): In the deserts of Rajasthan lived the Raikas. U

Reason (R): So the Raikas combined cultivation with pastoralism.

Ans. Option (B) is correct.

Explanation: During the monsoons, the Raikas of Barmer, Jaisalmer, Jodhpur and Bikaner stayed in their home villages, where pasture was available. By October, when these grazing grounds were dry and exhausted, they moved out in search of other pasture and water, and returned again during the next monsoon.



SUBJECTIVE TYPE QUESTIONS



Very Short Answer Type Questions

(2 marks each)

Q. 1. What do you know about the lifestyle of Gujjars of Garhwal and Kumaon ? A

Ans. (i) Gujjar cattle herders come down to the dry forests of the bhabar in the winter, and go up to the high meadows – the bugyals – in summer.

(ii) Many of them are originally from Jammu and have come to the UP hills in the 19th century in search of good pastures.

(iii) This pattern of cyclical movement between summer and winter pastures is typical of many pastoral communities of the Himalayas.

(Any Two) (1 x 2 = 2)

Q. 2. Who are Banjaras? R

Ans. (i) Banjaras are well-known group of graziers. They are found in the villages of Uttar Pradesh, Punjab, Rajasthan, Madhya Pradesh and Maharashtra.

(ii) In search of good pastureland for their cattle, they move over long distances, selling plough cattle and other goods to villagers in exchange for grain and fodder. (1 x 2 = 2)

Q. 3. Explain the cyclic seasonal movement of the Gaddi shepherds of Himachal Pradesh. A I U

Ans. (i) The Gaddi shepherds of Himachal Pradesh spent their winter in the low hills of Shivalik range, grazing their flocks in scrub forests.

(ii) By April they moved north and spent the summer in Lahul and Spiti. When the snow melted and the high passes were clear, many of them moved on to higher mountain. (1 x 2 = 2)

Q. 4. What purpose does the Gujjar Mandap on the high mountains in central Garhwal serve? A I E

Ans. (i) The Gujjar cattle herders live in these mandaps made of ringal, a hill bamboo and grass, from the Bugyal.

(ii) A mandap was also a work place. Here the Gujjar make ghee which they take down for sale. (1 x 2 = 2)

Q. 5. What account did Buchanan give when he visited the Gollas during his travel through Mysore. A I R

Ans. According to Buchanan:

(i) The Gollas families lived in small villages near the skirt of the woods, where they cultivated a little ground, and kept some of their cattle, sold in the towns the product of the dairy.

(ii) Their families were very numerous, seven to eight young men in each being common. (1 x 2 = 2)



Short Answer Type Questions

(3 marks each)

Q. 1. In what way does the interaction of the pastoralists with the other communities benefit both? Explain with the example of any one pastoral community.

A I U (Board Term II, 2016)

Ans. The pastoralists move from one place to another with their goods such as wool, ghee and other

pastoral products. They exchanged these goods with clothes, grains, utensils from other settled communities. Pastoralists also transported goods from other parts of the continent to the local markets. At times they even carried food for armies during war times. (1 + 2 = 3)

[CBSE Marking Scheme, 2016] 3

Q. 2. Describe how the movement of the Kurumas and Kurubas is defined by the requirement of their cattle. [A] (Board Term II, 2016)

Ans. (i) Alternation of monsoons and dry season in dry central plateau of Karnataka and Andhra Pradesh defines the movement of the Kurumas and Kurubas.

(ii) They move from the cultivated patches near the woods to the coastal tract during the dry season.

(iii) They leave the coastal area for the dry plateau when the rain arrives and the herd has to be shifted. Their buffaloes like the wet conditions of the monsoon month. (1×3=3)

Q. 3. List any three factors that the pastoral groups have to consider to sustain their life.

(Board Term II, 2015)

OR

Discuss the three factors on which the life of pastoralists depends. [A] [A]

Ans. (i) The life of these groups was sustained by a careful consideration of a lot of factors.

(ii) They have to judge the weather to understand how long the herds could stay in one area.

(iii) They have to know where they could find water and pasture.

(iv) They need to calculate the timing of their movement.

(v) They need to strike a relationship with farmers on their way to ensure that they could move through different territories and the herds could graze in harvested fields and manure the soil. (Any three)

(CBSE Marking Scheme, 2015) (1 × 3 = 3)

Q. 4. Describe the life of pastoralists inhabiting the mountains of India. [A] [A] (Board Term II, 2015)

Ans. (i) The Gujar Bakarwals of Jammu and Kashmir, the Gaddi shepherds of Himachal Pradesh, the Gujar cattle herders of Garhwal and Kumaon, the Bhotiyas, the Sherpas and Kinnauris move

annually between their summer and winter grazing grounds, governed by their cyclic seasonal movements.

(ii) They adjust their movements to seasonal changes and make effective use of available pastures in different places. When pastures are exhausted or unstable in one place, they move their herds to new areas. (1½+1½=3)

(CBSE Marking Scheme, 2015)

Q. 5. Describe how the movement of the Gujar Bakarwals is defined by the requirement of their cattle. [A] (Board Term II, 2015)

Ans. (i) The Gujar Bakarwals move from one place to another between the summer and winter pasture land along with their goats and sheep.

(ii) They move with their herd and flock in the Himalayas in search of new pastures.

(iii) When the pasture in one place is exhausted and the mountains are covered with snow, they move to the lower hills of the Shivalik range where the grass is green and the weather becomes favourable for the herd.

(iv) When the snow melts and the mountains are lush green, they return for the rich grass for their herd.

(Any three)

(CBSE Marking Scheme, 2015) (1 × 3 = 3)



Commonly Made Error

- Students mention about the general nomads and the reason of their movement from one place to another.



Answering Tip

- The students have to specifically mention about the Gujar Bakarwals.



Long Answer Type Questions

(5 marks each)

Q. 1. What are the expectations of the pastoralist communities from the government today? What role can they play in the economy and conservation of environment in the hilly and dry regions. [R]

[A] (Board Term II, 2016, 2015)

Ans. They expect equal treatment and access to reservation in government jobs. They expect to be allowed customary rights on land, on canal water, forest products, etc.

(i) Subsistence farming allows the land to recover its fertility and is suitable in arid zones.

(ii) Thus, they do not overexploit the land or use any chemicals or ground water for cultivation.

(iii) They do not overuse the soil as they do not dig too deep nor do they cultivate for commercial use.

(iv) Allow pastures to recover.

(v) Do not overexploit forests.

(vi) Their cattle provide manure to the field of farmers.

(vii) They live in harmony with nature.

(viii) Their livelihood practices help in maintaining ecological balance.

(ix) Many communities worship and protect flora and fauna. (CBSE Marking Scheme, 2016) (2+3=5)



Commonly Made Error

- Students write about the current policies of government.



Answering Tip

- Students need to mention the pastoral community's close and healthy relationship with nature.

Q. 2. Who were Banjaras? Describe the life of Banjaras.

(Board Term II, 2014, 2013)

OR

Who are Banjaras? In which part of the country are they found? Why do they travel long distance? [R]

Ans. Banjaras are well-known group of graziers.

They are found in the villages of Uttar Pradesh, Punjab, Rajasthan, Madhya Pradesh and Maharashtra.

- They move long distances for selling their products and bring back necessary items for their use.
- They sell plough cattle and other goods to villagers in exchange for grain and foods.
- Their livelihood depends on their movement to right areas where they find the sources of their livelihood.

(1+1+3=5)

Q. 3. Explain why nomadic tribes need to move from one place to another. What are the advantages to the environment of this continuous movement? [U]

[AI] (NCERT)

Ans. Reasons for nomadic tribes moving from one place to another:

- The nomadic tribes do not have regular fields of their own.
- Some of them live in the high hills of the Himalayas along with their cattle and they have to shift in the low hills from September to April, because at this time, the high hills are covered with snow.
- With the onset of summer, as the snow melts and the hill sides get covered with greenery and a variety of grasses, they march northwards in search of new grazing grounds.
- Again, with the onset of winter, as the snow covers the mountains, they begin their downward journey in search of food and fodder for their cattle.

The movement of the nomadic pastoralists from upwards leads to natural restoration of vegetation grounds. The continuous shifting provides abundant fodder for the cattle at high mountains as well as on the lower hills. This also helps in maintaining the quality of pasture land. (4+1=5)



Commonly Made Error

- Students mention vague reasons of nomads displacement.



Answering Tip

- The students need to mention the reasons why they move from one place to another and how it benefits the environment.

Topic-2 Colonial Rule and Pastoral Life



Revision Notes

What Happens to Pastoralism under Colonialism and Modern State?

- With the advent of colonialism, the pastoralists found that their movements became restricted, the grazing grounds for their cattle reduced in size and the revenue they had to pay increased.
- In addition, their agricultural stock dwindled and their trade and crafts were on the verge of destruction.
- Land was very important for the colonial state. Land revenue was the main source of finance for the state and cash crops were required for the British industries in England. Hence, all such land that was not cultivated, was regarded as wasteland, which could be brought under cultivation.
- During the mid-19th century onwards, 'Wasteland Rules' were enacted to bring cultivated land under cultivation. This greatly reduced the area of land which was being used as pastures by pastoral herds.
- Pastures began to decline at an alarming speed.

Introduction of Forest Acts:

- Various Forest Acts were enacted in different provinces in the middle of the 19th century. According to these Acts, forests were categorised as 'Reserved' and 'Protected.' Those forests which produced commercial timber were

known as 'Reserved,' while those in which some customary pastoral rights were granted but their movements were severely restricted were known as 'Protected'.

- These Acts changed the lives of pastoralists. Their entry into the forests was restricted. They could not remain in the forest at their will and in areas of their choice.
- The colonial government wanted to rule over a settled population and not a nomadic one. They were highly suspicious of the nomadic pastoralists.
- The colonial government imposed taxes on land, water, trade goods, etc. They even imposed a tax on animals. Grazing tax was also introduced in the grazing tracts. The pastoralists had to pay a tax on every animal they had, in addition to the grazing tax. The system of tax collection was very rigid.
- **Coping with changes:**
 - (i) Some reduced the number of cattle in their herds.
 - (ii) Some discovered new pastures.
 - (iii) Richer pastoralists started buying land and gave up their nomadic life.
 - (iv) Most lost their cattle and became labourers.
 - (v) While some become settled peasants, others took to more extensive trading.



Key Dates

- **1871:** The colonial government in India passed the Criminal Tribes Act.



Key Terms

- **Reserved forest:** Those forests which produced commercial timber were known as Reserved forests.
- **Protected forest:** Those forests in which some customary pastoral rights were granted but their movements were severely restricted were known as 'Protected'.



OBJECTIVE TYPE QUESTIONS

(1 mark each)

Multiple Choice Questions

Q. 1. When was the Tribal Criminal Act Passed? AI

- (A) In 1875 (B) In 1871
(C) In 1817 (D) In 1971 R

Ans. Option (B) is correct.

Explanation: In 1871, the Colonial Government in India passed the Criminal Tribes Act.

Q. 2. Who were suspicious of nomadic people? R

- (A) Other nomadic communities
(B) The Dutch
(C) The Persians
(D) The British Officials R

Ans. Option (D) is correct.

Q. 3. To expand its revenue income, the colonial government looked for every possible source of: E

- (A) taxation (B) punishment
(C) trade (D) export

Ans. Option (A) is correct.

Explanation: In 1871, the Colonial Government in

India passed the Criminal Tribes Act.

Assertion and Reason

In the questions given below, there are two statements marked as Assertion (A) and Reason (R). Read the statements and choose the correct option.

- (A) Both (A) and (R) are true and (R) is the correct explanation of (A).
(B) Both (A) and (R) are true but (R) is not the correct explanation of (A).
(C) (A) is correct but (R) is wrong.
(D) (A) is wrong but (R) is correct.

Q. 1. **Assertion (A):** To colonial officials all uncultivated land appeared to be unproductive. AIU

Reason (R): Some forests which produced commercially valuable timber like Deodar or Sal were declared 'Reserved'.

Ans. Option (D) is correct.

Explanation: To colonial officials all uncultivated land appeared to be unproductive; it produced

neither revenue nor agricultural produce.

Q. 2. Assertion (A): Under colonial rule, the life of pastoralists changed dramatically. [E]

Reason (R): The colonial state wanted to transform all grazing lands into cultivated farms.

Ans. Option (A) is correct.

Q. 3. Assertion (A): Usually nomadic pastoralists grazed their animals in one area and moved to another area. [U]

Reason (R): These pastoral movements allowed time for the natural restoration of vegetation growth.

Ans. Option (A) is correct.



SUBJECTIVE TYPE QUESTIONS



Very Short Answer Type Questions

(2 marks each)

Q. 1. What do you know about the wasteland rules that were enacted in various parts of the country by the Colonial Government? [A] [I] [A]

Ans. From the mid-nineteenth century, wasteland rules were enacted in various parts of the country. By these rules uncultivated lands were taken over and given to select individuals. These individuals were granted various concessions and encouraged to settle on these lands. Some of them were made headmen of villages in the newly cleared areas. In most areas, the lands taken over were actually grazing tracts used regularly by pastoralists. 2

Q. 2. How did the pasture lands decline in India? [U]

Ans. (i) When grazing lands were taken over and turned into cultivated fields, the available area for pasture land declined.

(ii) The reservation of forests meant that shepherds and cattle herders could no longer freely graze their cattle in the forest. (1×2=2)

Q. 3. Describe the impact of the shortage of the pasture

land on the lives of pastoralists. [U]

Ans. (i) It led to continuous intensive grazing of the pastures available and then moving to other places.

(ii) These pastoral movements allowed time for the natural restoration of vegetation growth.

(iii) When restrictions were imposed on pastoral movements, grazing lands started to be continuously used and the quality of pastures declined. (Any Two) (1×2=2)

Q. 4. Why did the government begin collecting taxes directly from the pastoralists in the 1880s? [E]

Ans. In the decades between the 1850s and 1880s the right to collect the tax was auctioned out to contractors. These contractors tried to extract as high a tax as they could to recover the money they had paid to the state and earn as much profit as they could within the year. Hence, by the 1880s the government began collecting taxes directly from the pastoralists. 2



Short Answer Type Questions

(3 marks each)

Q. 1. "New territorial boundaries have adversely affected the pastoral and trading activities of the Indian Nomads." Explain.

[A] [I] [A] (Board Term II, 2017)

Ans. (i) For instance, after partition in 1947, the camel and sheep herding Raikas, could no longer move into Sindh and graze their camels on the banks of the Indus as they had done earlier.

(ii) The new political boundaries between India and Pakistan stopped their movement.

(iii) So they had to find new places to go.

(iv) In recent years, they have been migrating to Haryana where sheep can graze on agricultural fields after the harvests.

(v) This is the time that the fields need manure that the animals provide. (Any three) (1 × 3 = 3)
(CBSE Marking Scheme, 2017)

Q. 2. How did the Forest Acts affect the life of pastoralists? [A] [I] [U] (Board Term II, 2016)

Ans. Ref to Long Ans 2, Second Part.

Q. 3. Why did the colonial government pass the law 'Criminal Tribes Act' and imposed Grazing Tax? [E]

OR

When and why did the Colonial Government in India pass the Criminal Tribes Act?

OR

What was the Criminal Tribes Act? How did it affect the lives of pastoralists? Mention any four points.

Ans. Criminal Tribes Act and its effects on people :

- (i) The Britishers were suspicious of nomadic people. They wanted the rural people to live in villages, in fixed places with fixed rights on particular fields.
- (ii) They felt that such a population would be easy to identify and control.
- (iii) Nomadic people were considered to be criminal. Therefore, in 1871, the Criminal Tribes Act was passed.
- (iv) By this Act, many communities of traders, craftsmen and pastoralists were stated to be criminals by nature and birth. These communities were expected to live only in notified village settlements. They were not allowed to move without a permit. A continuous watch on them was kept by the village police.

(Any Three Points) (1 x 3 = 3)

Q. 4. How did G.C. Barnes describe the Gujjars of Kangra in the Settlement Report of Kangra, 1850–

55?

AI E

Ans. In the hills, the Gujjars are exclusively a pastoral tribe; they cultivate scarcely at all. The Gaddis keep flocks of sheep and goats and the Gujjars, wealth consists of buffaloes. These people live in the skirts of the forests, and maintain their existence exclusively by the sale of the milk, ghee and other produce of their herds. The men graze the cattle, and frequently lie out for weeks in the woods tending their herds. The women repair to the markets every morning with baskets on their heads, with little earthen pots filled with milk, butter-milk and ghee, each of these pots containing the proportion required for a day's meal. During the hot weather the Gujjars usually drive their herds to the upper range, where the buffaloes rejoice in the rich grass which the rains bring forth and at the same time attain condition from the temperate climate and the immunity from venomous flies that torment their existence in the plains.

3



Long Answer Type Questions

(5 marks each)

Q. 1. State any five ways in which the various laws passed by the Britishers affected the Indian pastoralists. AI A (Board Term II, 2016 KVS)

Ans. The various laws changed the lives of pastoralists. They had to face severe hardship across the country.

- (i) After the Acts, all their everyday practices such as cutting wood for their houses, grazing their cattle, collecting fruits and roots, hunting and fishing, became illegal.
- (ii) People were now forced to steal wood from the forests, and if they were caught, they were at the mercy of the forest guards who would take bribes from them.
- (iii) Women who collected fuel wood were seriously concerned.
- (iv) It was also common for police constables and forest guards to harass people by demanding free food from them.
- (v) To expand its revenue income, the colonial government looked for every possible source of taxation. Pastoralists had to pay tax on every animal they grazed on the pastures.

(1×5=5)

Q. 2. Why did the Colonial Government introduce the Forest Acts? In what ways did these impact the lives of the pastoralists ? R (Board Term II, 2016)

Ans. (i) The colonial officials believed that grazing destroyed saplings. The herds trampled over young shoots of trees on the forest floor.

(ii) Herds munched away the shoots.

(iii) Prevented new trees from growing in the forests.

(iv) So, customary grazing rights of the pastoralists were to be restricted.

Impact of Forest Acts on the lives of pastoralists.

(i) The pastoralists were not allowed to access or enter the protected forests. The nomads were issued permits for entry.

(ii) The timing and the entry in the forests was specified. Their movements were regulated.

(iii) The number of days, they could remain in the forests was limited.

(iv) They could not remain in an area even if rich fodder was available. They had to move because the Forest Department permits that had been issued to them now ruled their lives.

(v) If they overstayed in the forest, they were fined.

(Any three) 2+3=5

(CBSE Marking Scheme, 2016)

Q. 3. How have the pastoralists coped with changes in the modern times? Write any five steps. AI U

(Board Term II 2016)

Ans.(i) When pasture lands in one place was closed then they changed the direction of their movement. For examples Raikas.

(ii) They reduced the size of the herd.

(iii) They combined pastoral activity with other forms of income and adapted to the changes in the modern world.

(iv) Richer pastoralists started buying land and gave up their nomadic life.

(v) Some became settled peasants, cultivating land.

(vi) Some took to more extensive trading.

(vii) Many poor pastoralists borrowed money from moneylenders to survive.

(viii) Many lost their cattle and sheep and became labourers, worked on fields or in small towns.

(ix) After 1947, new political boundaries between India and Pakistan stopped the movement of the camel and sheep herding Raikas.

(x) They could no longer move into Sindh and graze their camels on the banks of the Indus as they had done earlier. So, they had to find new places to move around. They have been migrating to Haryana where sheep can graze on agricultural fields after the harvests are cut.

(Any five) (1 × 5 = 5)

(CBSE Marking Scheme, 2016)



Commonly Made Error

- Students got confused between Forest Act & Tribes Act, sometimes they wrote about Forest Acts.



Answering Tip

- Students must understand the importance of implementing the Criminal Tribes Act and their effect on people.

Topic-3 Pastoralism in Africa



Revision Notes

- Even today, over 22 million Africans depend on some form of pastoral activity for their livelihood. They include communities like Bedouins, Berbers, Maasai, Somali, Boran and Turkana.
- They raise cattle, camels, goats, sheep and donkeys; and they sell milk, meat, animal skin and wool. Some also earn through trade and transport, others combine pastoral activity with agriculture; still others do a variety of odd jobs to supplement their meagre and uncertain earnings from pastoralism.
- The Maasai cattle herders live primarily in east Africa: 3,00,000 in southern Kenya and another 150,000 in Tanzania.
- **Where Have the Grazing Lands Gone?**
- The Maasais have faced the continuous loss of their grazing lands. Before colonial times, Maasailand stretched over a vast area from north Kenya to the steppes of northern Tanzania.
- In the late nineteenth century, European imperial powers scrambled for territorial possessions in Africa, slicing up the region into different colonies.
- Subsequently, the best grazing lands were gradually taken over for people and the Maasai were pushed into a small area in Kenya and south Kenya and north Tanzania.
- From the late nineteenth century, the British colonial government in east Africa also encouraged local peasant communities to expand cultivation. As cultivation expanded, pasture lands were turned into cultivated fields. In pre-colonial times, the Maasai pastoralists had dominated their agricultural neighbours both economically and politically. By the end of colonial rule, the situation had reversed.
- Large areas of grazing land were also turned into game reserves like the Maasai Mara and Samburu National Park in Kenya and Serengeti Park in Tanzania.
- The loss of the finest grazing lands and water resources created pressure on the small area of land that the Maasai were confined within.
- **The Borders are Closed**
 - From the late nineteenth century, the colonial government began imposing various restrictions on the African pastoralist's mobility. Like the Maasai, other pastoral groups were also forced to live within the confines of special reserves. Those found guilty of disobeying the rules were severely punished.
 - This adversely affected both their pastoral and trading activities.
- **When Pastures Dry**

- Drought affects the life of pastoralists everywhere. When rains fail and pastures are dry, cattle are likely to starve unless they can be moved to areas where forage is available.
- But during the colonial period, as the area of grazing lands shrank, the adverse effect of the droughts increased in intensity. The frequent bad years led to a steady decline of the animal stock of the African pastoralists.

➤ **Not All were Equally Affected**

- In pre-colonial times Maasai society was divided into two social categories – elders and warriors. The elders formed the ruling group and the warriors consisted of younger people, mainly responsible for the protection of the tribe.
- The young, however, were subject to the authority of the elders.
- To administer the affairs of the Maasai, the British introduced a series of measures that had important implications. They appointed chiefs of different sub-groups of Maasai, who were made responsible for the affairs of the tribe.
- The chiefs appointed by the colonial government often accumulated wealth over time. They had a regular income with which they could buy animals, goods and land. They lent money to poor neighbours who needed cash to pay taxes. Many of them began living in towns, and involved in trade.
- The social changes in Maasai society occurred at two levels. First, the traditional difference based on age, between the elders and warriors, was disturbed, though it did not break down entirely. Second, a new distinction between the wealthy and poor pastoralists was developed.



Key Dates

- **1885:** Maasailand was cut into half with an international boundary between British Kenya and German Tanganyika.
- **1933 and 1934:** In two years of severe drought, over half the cattle in the Maasai Reserve died.



Key Terms

- **Pastoral community in Africa :** Bedouins, Berbers, Maasai, Somali, Boran and Turkana.
- **Maasai :** The Maasai are nomadic people inhabiting in Southern Kenya and Northern Tanzania.



OBJECTIVE TYPE QUESTIONS

(1 mark each)

Multiple Choice Questions

Q. 1. Which of these animals were reared by the Maasais?

- (A) Dogs (B) Monkeys
(C) Cats (D) Camels (R)

Ans. Option (D) is correct.

Q. 2. Which of these is a pastoral community in Africa?

- (A) Hadza (B) Somali
(C) Dorobo (D) Waata (R)

Ans. Option (B) is correct.

Q. 3. Look at the picture and identify the correct option. (R)



(A) The warriors of Maasai

- (B) The warriors of Somali
(C) The warriors of Boran
(D) None of the above

Ans. Option (A) is correct.

Explanation: The warriors consisted of younger people, mainly responsible for the protection of the tribe.

Assertion and Reason

In the questions given below, there are two statements marked as Assertion (A) and Reason (R). Read the statements and choose the correct option.

- (A) Both (A) and (R) are true and (R) is the correct explanation of (A).
(B) Both (A) and (R) are true but (R) is not the correct explanation of (A).
(C) (A) is correct but (R) is wrong.
(D) (A) is wrong but (R) is correct.

Q. 1. **Assertion (A):** One of the problems the Maasais have faced is the continuous loss of their grazing

lands. [E]

Reason (R): Before colonial times, Maasailand stretched over a vast area from North Kenya to the Steppes of Northern Tanzania.

Ans. Option (A) is correct.

Explanation: Before colonial times, Maasailand stretched over a vast area from north Kenya to the steppes of northern Tanzania. In the late nineteenth century, European imperial powers scrambled for territorial possessions in Africa, slicing up the region into different colonies.

Q. 2. Assertion (A): Maasai society was divided into two social categories called elders and warriors. [A] [I] [A]

Reason (R): The warriors consisted of younger people, mainly responsible for the protection of the tribe.

Ans. Option (B) is correct.

Explanation: The elders formed the ruling group; the warriors consisted of younger people, mainly responsible for the protection of the tribe.

Q. 3. Assertion (A): The traditional authority of both elders and warriors was adversely affected. [A] [I] [U]

Reason (R): The British imposed various restrictions on raiding and warfare.

Ans. Option (A) is correct.



SUBJECTIVE TYPE QUESTIONS



Very Short Answer Type Questions

(2 marks each)

Q. 1. Name the pastoral communities of Africa. Where are they found? [U]

Ans. (i) The Bedouins, Berbers, Maasai, Somali, Boran and Turkana are some of the pastoral communities of Africa.

(ii) Most of them are found in semi-arid grasslands or arid deserts where rainfed agriculture is difficult.

(1 × 2 = 2)

Q. 2. What are the occupations of the pastoral communities of Africa? [E]

Ans. They raise cattle, camels, goats, etc. and sell their products like milk and meat. Others earn their living through trade and transport. Some of them combine pastoral activity with agriculture while still others do a variety of odd jobs to supplement their meagre and uncertain earnings. 2

Q. 3. Who are Maasai? [A] [I] [E]

Ans. The title Maasai derives from the word Maa. Maasai means 'My People'. The Maasai are traditionally nomadic and pastoral people who depend on milk and meat for subsistence.

The Maasai society was traditionally divided into two social categories – elders and warriors. 2

Q. 4. What was the impact of frequent drought on the pasture lands of Maasai community? [U]

Ans. From the colonial period, the Maasai were bound down to a fixed area, confined within a reserve, and prohibited from moving in search of pastures. They were cut off from the best grazing lands and forced to live within a semi-arid tract prone to frequent droughts. Since they could not shift their cattle to places where pastures were available, large numbers of Maasai cattle died of starvation and disease in these years of drought. 2

Q. 5. Explain any two restrictions imposed on the pastoral groups of Africa. [E]

Ans. (i) The Maasai and other pastoral groups were forced to live within the confines of special reserves.

(ii) They were not allowed to move out with their stock without special permits.

(iii) The pastoralists were also not allowed to enter the markets in white areas.

(iv) They were prohibited from participating in any form of trade. (Any Two) (1 × 2 = 2)



Short Answer Type Questions

(3 marks each)

Q. 1. How did the colonial laws and regulations reshape the social relationships of the Maasai herder?

[A] [I] [U] (Board Term II, 2016)

OR


State any three measures introduced by

the British to administer the affairs of the Maasai. [A] (Board Term II, 2016)

Ans. To administer the affairs of the Maasai, the British introduced a series of measures that had important implications.

- (i) They appointed Chiefs of different sub-groups of Maasai.
- (ii) The newly appointed chiefs were made responsible for the affairs of the tribes.
- (iii) Restrictions were imposed on raiding and warfare.
- (iv) The traditional authority of both elders and warriors were adversely affected.
- (v) The chiefs appointed by the colonial government accumulated wealth over time.
- (vi) They had a regular income with which they could buy animals, goods and land.
- (vii) These chiefs managed to survive the devastations of war and drought.

(Any other relevant point) (Any three)
(CBSE Marking Scheme, 2016) (1 × 3 = 3)

Q. 2. How did the policy of the British colonial government reverse the position of the Maasai and their agricultural neighbours by the end of colonial rule?  (Board Term II, 2014)

Ans. (i) The British colonial government in East Africa encouraged local peasant communities to expand cultivation.

- (ii) Pasture lands were turned into cultivated fields.
- (iii) Pastoralists could not enter, hunt animals or graze their herds in these areas.
- (iv) By the end of the colonial rule, the situation had reversed.

(Any three)
(CBSE Marking Scheme, 2014) (1 × 3 = 3)

Q. 3. How did grazing lands of Africa turn into use for other activities?  (Board Term II, 2013)

Ans. (i) Since the late nineteenth century, the British colonial government in East Africa encouraged local peasant communities to expand cultivation. As cultivation expanded, pasture lands were turned into cultivated field.

- (ii) Large areas of grazing land were also turned into game reserves, like the Maasai Mara and Sanburu National Park in Kenya and Serengeti Park in Tanzania.

- (iii) Best grazing lands were gradually taken over for white settlement.


(1×3=3)
[CBSE Marking Scheme, 2013]

Q. 4. Explain any three restrictions imposed on the pastoral groups of Africa. 

(Board Term II, 2014, 2013)

- Ans. (i)** The Maasai and other pastoral groups were forced to live within the confines of special reserves.
- (ii) They were not allowed to move out with their stock without special permits.
 - (iii) The pastoralists were also not allowed to enter the markets in white areas.
 - (iv) Those found guilty of disobeying the rules were strictly punished.
 - (v) They were prohibited from participating in any form of trade.

(Any three) (1×3=3)

Q. 5. How were the Maasai herders affected by the drawing of an international boundary between British, Kenya and German Tanganyika in 1885? 

Ans. (i) The continuous loss of their grazing lands.

- (ii) Maasai land was divided between British Kenya and German Tanganyika.
- (iii) The Maasai were confined to an arid zone.
- (iv) Pasture lands were turned into cultivated fields.
- (v) Grazing land was turned into game reserves like the Maasai Mara and Sanburu National Park in Kenya and Serengeti Park in Tanzania.
- (vi) Pastoralists were not allowed to enter these reserves for hunting or grazing.
- (vii) Grazing within a small area meant deterioration of the quality of pastures and malnutrition and death of herds.
- (viii) They were not allowed to move out from the reserves with their stock without special permits.
- (ix) This adversely affected both their pastoral and trading activities.

(Any six) (0.5 × 6 = 3)



Commonly Made Error



The students assume that the Maasai tribe can be found any where across Africa .



Answering Tip




The Maasai tribe is an iconic Nilotic group inhabiting northern, central and southern Kenya and Northern Tanzania only.



Long Answer Type Questions

(5 marks each)

Q. 1. "Many ecologists feel that pastoralism is still relevant in dry and mountainous regions". Describe the statement. 

(Board Term II, 2017)

Ans. This statement is true, because:

- (i) They do not overuse land.
- (ii) They allow pastures to recover.
- (iii) They do not over-exploit forests.

- (iv) Subsistence farming allows the land to recover its fertility and is suitable in arid zones.
- (v) They worship and conserve flora and fauna.
- (vi) Their cattle provide manure to the fields of farmers.
- (vii) They live in harmony with nature.
- (viii) Their livelihood practices help in maintain ecological balance.
- (ix) They trade in goods needed by the settled communities like forests, cattle products agricultural implements, etc. **(Any five) (1×5=5)**
(CBSE Marking Scheme, 2017)

Q. 2. How were the chiefs of Maasai community appointed by the colonial government benefitted?

[AIU] (Board Term II, 2017)

- Ans.** (i) The traditional authority of both elders and warriors was adversely affected.
- (ii) The chiefs appointed by the colonial government collected wealth and bought animals, goods and land.
- (iii) The chiefs started lending money to the poor neighbours who needed it to pay taxes.
- (iv) They became traders and started living in towns.
- (v) Their families lived in villages and took care of herds.
- The chiefs had pastoral and non-pastoral incomes.
(1×5=5)
(CBSE Marking Scheme, 2017)

Q. 3. Give reasons to explain why the Maasai community lost their grazing lands.

[AIU]

(Board Term II 2016, 2012, 2011)

Ans. The Maasai community lost their grazing lands due to following reasons:

- (i) In the late 19th century, the European imperial powers scrambled for territorial possessions in Africa, which led to slicing up the region into different colonies. In 1885, Maasai land was cut into half with an international boundary between British Kenya and German Tanganyika.
- (ii) The best grazing lands were taken over by the white settlers.
- (iii) The Maasais were confined into a small area. They were confined to an arid zone with uncertain rainfall and poor pastures.
- (iv) Local peasant communities were encouraged by the British Colonial Government to expand cultivation and pasture lands were turned into cultivated fields.
- (v) Large areas of Maasai grazing lands were converted into game reserves and pastoralists were not allowed to enter these reserves.

(CBSE Marking Scheme, 2016) (1 × 5 = 5)



Commonly Made Error

- Most of the students write about the basic reason.



Answering Tip

- Students should learn the specifications of the particular community asked for.



COMPETENCY BASED QUESTIONS

(4 marks each)



Case based MCQs

I. Read the source given below and answer the following questions: **[AIC] (1+1+1+1=4)**

Even today the Gujjar Bakarwals of Jammu and Kashmir are great herders of goat and sheep. Many of them migrated to this region in the nineteenth century in search of pastures for their animals. Gradually, over the decades, they established themselves in the area and moved annually between their summer and winter grazing grounds. In winter, when the high mountains were covered with snow, they lived with their herds in the low hills of the Siwalik range. The dry scrub forests here provided pasture for their herds. By the end of April they began their northern march for their summer grazing grounds. Several households came together for this journey, forming what is known as a kafila. They crossed the Pir Panjal passes and entered the

valley of Kashmir. With the onset of summer, the snow melted and the mountain sides were lush green. The variety of grasses that sprouted provided rich nutritious forage for the animal herds. By end September the Bakarwals were on the move again, this time on their downward journey, back to their winter base. When the high mountains were covered with snow, the herds were grazed in the low hills.

1. Gujjar Bakarwals belong to:

- (A) Himachal Pradesh. (B) Jammu & Kashmir.
- (C) Rajasthan. (D) Maharashtra.

Ans. Option (B) is correct.

Explanation: The Gujjar Bakarwals are the nomadic community of the Jammu and Kashmir region, whose primary occupation is rearing cattle.

2. Many of them migrated to this region in the:

- (A) 19th century. (B) 18th century.
- (C) 20th century. (D) 17th century.

Ans. Option (A) is correct.

3. They moved annually between their grazing ground.

(A) spring and summer
(B) autumn and summer
(C) summer and winter
(D) winter and autumn

Ans. Option (C) is correct.

4. By the end of the Bakarwals were on the move, this time on their downwards journey, back to their winter base.

(A) August
(B) October
(C) November
(D) September

Ans. Option (D) is correct.

- II. Read the source given below and answer the following questions: **A I C** (1+1+1+1=4)

Dhangars were an important pastoral community of Maharashtra. In the early twentieth century their population in this region was estimated to be 4,67,000. Most of them were shepherds, some were blanket weavers, and still others were buffalo herders. The Dhangar shepherds stayed in the central plateau of Maharashtra during the monsoon. This was a semi-arid region with low rainfall and poor soil. It was covered with thorny scrub. Nothing but dry crops like bajra could be sown here. In the monsoon this tract became a vast grazing ground for the Dhangar flocks. By October the Dhangars harvested their bajra and started on their move west. After a march of about a month they reached the Konkan. This was a flourishing

agricultural tract with high rainfall and rich soil. Here the shepherds were welcomed by Konkani peasants. After the kharif harvest was cut at this time, the fields had to be fertilised and made ready for the rabi harvest. Dhangar flocks manured the fields and fed on the stubble. The Konkani peasants also gave supplies of rice which the shepherds took back to the plateau where grain was scarce. With the onset of the monsoon the Dhangars left the Konkan and the coastal areas with their flocks and returned to their settlements on the dry plateau.

1. Dhangars were an important pastoral community of:

(A) Uttar Pradesh (B) Kokan
(C) Rajasthan (D) Maharashtra

Ans. Option (D) is correct.

2. They stayed in the central plateau of Maharashtra during the:

(A) summer. (B) winter.
(C) monsoon. (D) autumn.

Ans. Option (D) is correct.

3. Only could be sown in semi-arid region.

(A) Bajra (B) Rice
(C) Jowar (D) Wheat

Ans. Option (D) is correct.

4. The Konkani peasants also gave supplies of rice which the shepherds took back to the plateau where grain was

(A) not sufficient (B) sufficient
(C) scarce (D) abundant

Ans. Option (D) is correct.



ASSERTION BASED QUESTIONS

(4 marks each)

- I. Read the source given below and answer the following questions: **A I C** (1+1+2=4)

Second, by the mid-nineteenth century, various Forest Acts were also being enacted in the different provinces. Through these Acts some forests which produced commercially valuable timber like deodar or sal were declared 'Reserved'. No pastoralist was allowed access to these forests. Other forests were classified as 'Protected'. In these, some customary grazing rights of pastoralists were granted but their movements were severely restricted. The colonial officials believed that grazing destroyed the saplings and young shoots of trees that germinated on the forest floor. The herds trampled over the saplings and munched away the shoots. This prevented new

trees from growing.

These Forest Acts changed the lives of pastoralists. They were now prevented from entering many forests that had earlier provided valuable forage for their cattle. Even in the areas they were allowed entry, their movements were regulated. They needed a permit for entry. The timing of their entry and departure was specified, and the number of days they could spend in the forest was limited. Pastoralists could no longer remain in an area even if forage was available, the grass was succulent and the undergrowth in the forest was ample. They had to move because the Forest Department permits that had been issued to them now ruled their lives. The permit specified the periods in which they

could be legally within a forest. If they overstayed they were liable to fines.

1. **What were valuable timber producing forests declared as?**

Ans. The valuable timber producing forests were declared as reserved forests.

2. **Under which forests category some customary grazing rights of pastoralists were granted but their movements were severely restricted?**

Ans. Under the protected forests category some customary grazing rights of pastoralists were granted but their movements were severely restricted.

3. **What did the permit specify?**

Ans. The permit specified the periods in which the pastoralists could be legally within a forest. If they overstayed they were liable to fines.

- II. **Read the source given below and answer the following questions:**

AI C (1+1+1+1=4)

In Maasailand, as elsewhere in Africa, not all pastoralists were equally affected by the changes in the colonial period. In pre-colonial times Maasai society was divided into two social categories – elders and warriors. The elders formed the ruling group and met in periodic councils to decide on

the affairs of the community and settle disputes. The warriors consisted of younger people, mainly responsible for the protection of the tribe. They defended the community and organised cattle raids. Raiding was important in a society where cattle was wealth. It is through raids that the power of different pastoral groups was asserted. Young men came to be recognised as members of the warrior class when they proved their manliness by raiding the cattle of other pastoral groups and participating in wars. They, however, were subject to the authority of the elders.

1. **In pre-colonial times Massai society was divided into how many social categories?**

Ans. In pre-colonial times Massai society was divided into two social categories.

2. **Who met in periodic councils to decide on the affairs of the community and settle disputes?**

Ans. The elders met in periodic councils to decide on the affairs of the community and settle disputes.

3. **How was the power of the pastoral groups asserted?**

Ans. It is through raids that the power of different pastoral groups was asserted.