



NOTES

SOCIAL SCIENCE

(HISTORY)

PASTORALISTS IN THE MODERN WORLD



**REVISION NOTES
CHAPTERWISE &
TOPICWISE**

Chapter 5: Pastoralists in the Modern World

Concepts Covered:

1. Pastoral Nomads and their movements

- In the mountains
 - Nomadic Pastorals
 - Gujjar Bakarwals of Jammu and Kashmir
 - Gaddi shepherds of Himachal Pradesh
 - Gujjar's of Garhwal and Kumaon
- Cycle of seasonal movement in Mountains.
- Pastoral Nomads and Their Movements - On the Plateaus, Plains And Deserts.
 - Dhangars
 - Pastoralist of dry Central Plateau
 - Mountain pastoralists V/S Plateau Pastoralists
 - Banjaras
 - Raikas

2. Colonial rule and Pastoral life

- Changes introduced by the colonial government?
 - Criminal Tribes Act, 1871
- How did these changes affect the lives of Pastoralists
- How did Pastoralist cope with these changes
- Pastoralism and Colonialism

3. Pastoralism in Africa

- Introduction of African continent
 - Pastoralism and Colonialism
- Where have the grazing lands gone?
 - Problems
 - Impacts of reducing grazing land
- The Borders are Closed
- When Pastures Dry
- Not All were Equally Affected
 - Life of the poor pastoralists
 - The social changes in Maasai society
- Conclusion
 - Pastoralists adapted to new times through various ways.

4. Mind Map

- (Colourful & Interactive/ Complete All Concept Covered)

Practice Questions (All Topics Available)

PASTORAL NOMADS AND THEIR MOVEMENTS

Nomadic- Nomads are people who do not live in one place but move from one area to another to earn their living.

Pastoralists- A farmer who breeds and takes care of animals.

In many parts of India, we can see nomadic pastoralists on the move with their herds of goats and sheep, or camels and cattle.

In the mountains

Nomadic Pastoralists

Nomadic Pastoralism can be traced back to the Middle Ages. The first pastoral society dates back to around 8500 BC to 6500 BC. By far the earliest human subsistence mode is nomadic hunting and gathering (following seasonally accessible wild foods and games).

Pastoralists raise tamed livestock herds, driving or accompanying them in patterns that minimize depleting pastures beyond their ability to recover. Nomadism is also a way of life adapted to barren environments such as the steppe, tundra, or ice and sand, where movement is the most efficient approach for exploiting scarce resources.



Pastoral Nomads

Family



Gujjar Bakarwals of Jammu and Kashmir

PASTORALISTS IN THE MODERN WORLD

PASTORAL NOMADS AND THEIR MOVEMENTS

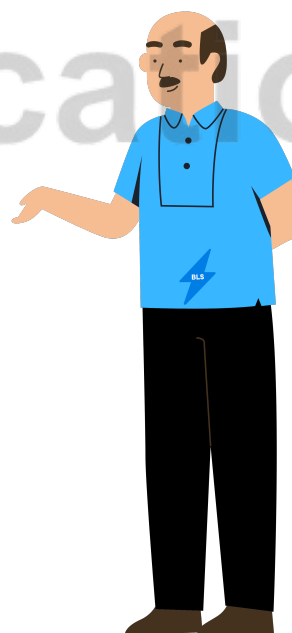


Gujjar Bakarwals migrated to Jammu and Kashmir in the 19th century in search of pastures for their animals.

Winter: When the high mountains were covered with snow and there was lack of pastures at the high altitude, they moved to low hills of the Shivalik. The dry scrub forests here provided pastures for their herds. By the end of April, they began their northern march of their summer grazing grounds.

Summer: With the onset of summer, the snow melted, and the mountainsides became lush green. By the end of September, the Bakarwals started their backward journey.

Gaddi shepherds of Himachal Pradesh



PASTORALISTS IN THE MODERN WORLD

PASTORAL NOMADS AND THEIR MOVEMENTS

- They also spend the winter on the low Sivalik hills and the summers in Lahul and Spiti.
- The Gujjar cattle herders of Kumaon and Garhwal
- They spend their summers in the 'bugyals' and their winters in the 'bhabar'.

Gujjar's of Garhwal and Kumaon



- The Gujjars come down to the dry forested area below the foothills of Garhwal and Kumaon to graze their cattle. During the summer, they go up high to the meadows in the high mountains.
- These pastoral communities make the best use of available pastures in different lands. Whenever the pastures exhausted, they moved to new areas. This movement helped the exhausted pasture lands to recover.

Cycle of seasonal movement in Mountains

- All of them had to adjust to seasonal changes and make effective use of available pastures in different places.
- When the Pasture was exhausted or unusable in one place, they moved their herds and flock to new areas.
- This Continuous movement also allowed the pastures to recover; it prevented their overuse.

Pastoral Nomads and Their Movements - On the Plateaus, Plains And Deserts

Dhangars

- Dhangars were an important pastoral community of Maharashtra.
- Most of them were shepherds, some were blanket weavers, and still others were buffalo herders.

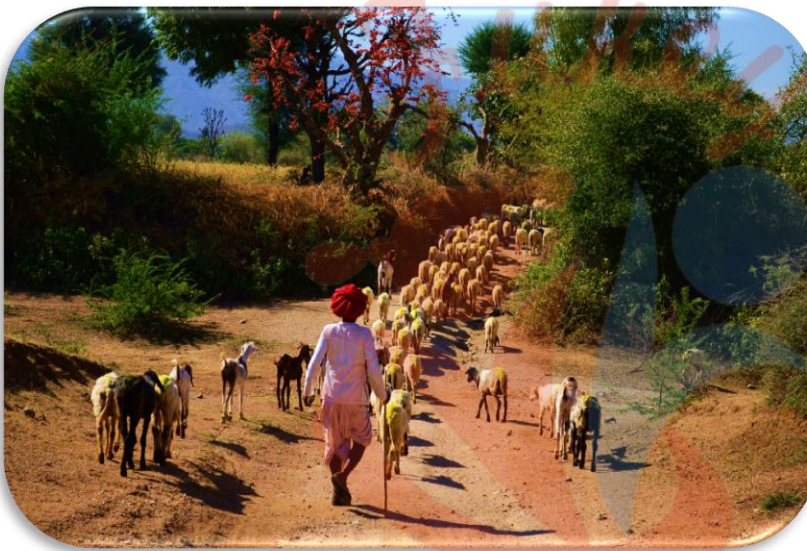
PASTORALISTS IN THE MODERN WORLD

PASTORAL NOMADS AND THEIR MOVEMENTS

- 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 Beja and started on their move west.

Pastoralist of dry Central Plateau

- In Karnataka and Andhra Pradesh, again, the dry central plateau was covered with stone and grass, inhabited by cattle, goat and sheep herders.



- The Gollas herded cattle. The Kurumas and Kurubas reared weep and goats and sold woven blankets.



PASTORALISTS IN THE MODERN WORLD

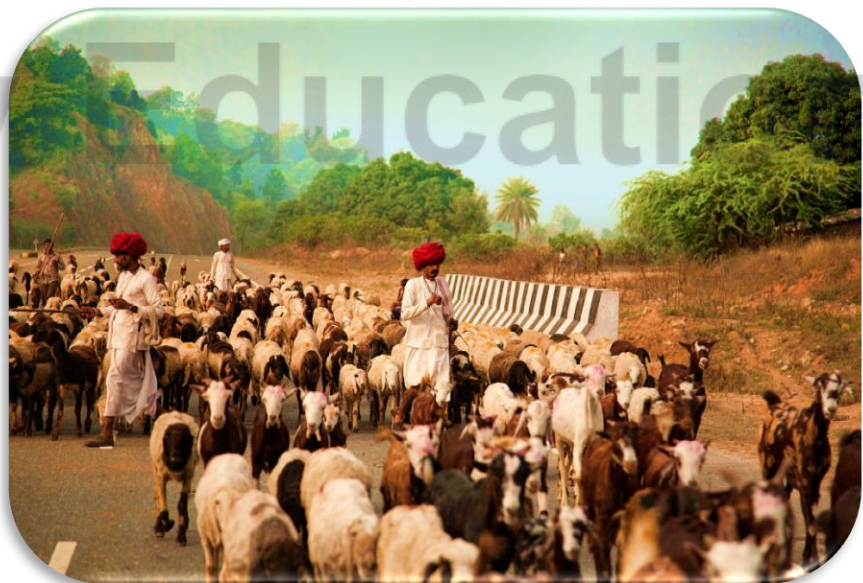
PASTORAL NOMADS AND THEIR MOVEMENTS

- They lived near the woods, cultivated small patches of land, engaged in a variety of petty trades, and took care of their herds.



Mountain pastoralists V/S Plateau Pastoralists

- Unlike the mountain pastoralists, it was not the cold and the snow that defined the seasonal rhythms of their movement.
- Rather it was the alternation of the monsoon and dry season.
- In the dry season they moved to the coastal tracts and left when the rains came.
- Only buffaloes liked the swampy, wet conditions of the coastal areas during the monsoon months.
- Other herds had to be shifted to the dry plateau at this time.



PASTORALISTS IN THE MODERN WORLD**PASTORAL NOMADS AND THEIR MOVEMENTS****Banjaras**

- A group of graziers found in the villages of Uttar Pradesh, Punjab, Rajasthan, Madhya Pradesh, and Maharashtra.
- In search of good pastureland for their cattle, they moved over long distances, selling plough cattle and other goods to villagers in exchange for grain and fodder.

Raikas

- In the deserts of Rajasthan lived the Raikas.
- The rainfall in the region was meagre and uncertain.
- On cultivated land, harvests fluctuated every year. Over vast stretches, no crop would be grown.
- So, the Raikas combined cultivation with pastoralism.

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PASTORALISTS IN THE MODERN WORLD

COLONIAL RULE AND PASTORAL LIFE

COLONIAL RULE AND PASTORAL LIFE

Under colonial rule the life of pastoralists changed dramatically.

Changes introduced by the colonial government.

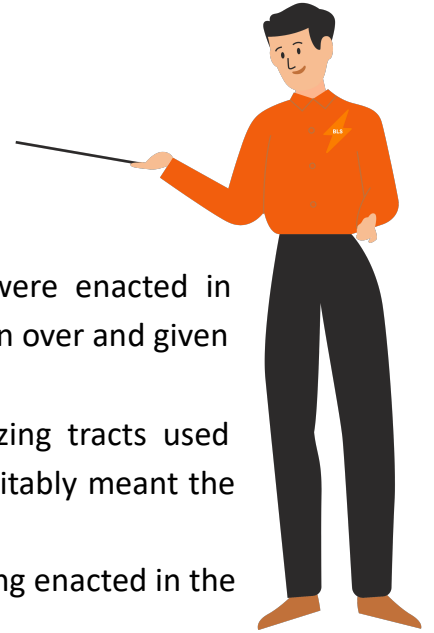
1. The colonial state wanted to transform all grazing lands into cultivated farms. spent the summer in Lahul and Spite.

Land revenue was one of the main sources of income.

Expanding cultivation = Increase in revenue

It could at the same time produce more jute, cotton, wheat, and other agricultural produce that were required in England.

- From the mid-nineteenth century, Waste Land Rules were enacted in various parts of the country. Uncultivated lands were taken over and given to select individuals.
 - In most areas, the lands taken over were actually grazing tracts used regularly by pastoralists. So, expansion of cultivation inevitably meant the decline of pastures and a problem for pastoralists.
2. By the mid-nineteenth century, various Forest Acts were also being enacted in the different provinces.
 - 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.
 - Pastoralists were prevented from entering many forests and 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.
 - The permit specified the periods in which they could be legally within a forest. If they overstayed, they were liable to fines.
 3. British officials were suspicious of nomadic people. Therefore, they introduced Criminal Tribes act.
 - The colonial government wanted the rural people to live in villages, in fixed places with fixed rights on particular fields.
 - Such a population was easy to identify and control.
 - Those who were settled were seen as peaceable and law-abiding; those who were nomadic were considered to be criminal.



PASTORALISTS IN THE MODERN WORLD

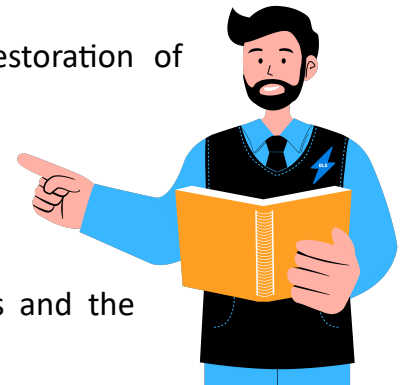
COLONIAL RULE AND PASTORAL LIFE

Criminal Tribes Act, 1871

- By this Act many communities of craftsmen, traders and pastoralists were classified as Criminal Tribes.
- They were stated to be criminal by nature and birth.
- Once this Act came into force, these communities were expected to live only in notified village settlements.
- They were not allowed to move out without a permit.
- The village police kept a continuous watch on them.

How did these changes affect the lives of Pastoralists?

- When grazing lands were taken over and turned into cultivated fields, the available area of pastureland declined.
- Similarly, the reservation of forests meant that shepherds and cattle herders could no longer freely pasture their cattle in the forests.
- This led to continuous intensive grazing of these pastures.
- These pastoral movements allowed time for the natural restoration of vegetation growth.
- When restrictions were imposed on pastoral movements, grazing lands came to be continuously used and the quality of pastures declined.
- This in turn created a further shortage of forage for animals and the deterioration of animal stock.
- Underfed cattle died in large numbers during scarcities and famines.



How did Pastoralist cope with these changes?

- Some reduced the number of cattle in their herds since there was not enough pasture to feed large numbers.
- Others discovered new pastures when movements to old grazing grounds became difficult.
- Some richer pastoralists began buying land, settling down and giving up their nomadic life.
- Others took to more extensive trading.
- Many poor pastoralists borrowed money from moneylenders to survive.
- At times the pastoralists lost their sheep and cattle and became labourers, working on fields or in small town.
- They combined pastoral activity with other forms of income and adapted to the changes in the modern world.

PASTORALISTS IN THE MODERN WORLD

COLONIAL RULE AND PASTORAL LIFE



Pastoralism and Colonialism.

- Pastoralists not only continue to survive; in many regions their numbers have expanded over recent decades.
- When Pasturelands in one place was closed to them, they changed the direction of their movement, reduced the size of the herd, combined pastoral activity with other forms of income and adapted to the changes in the modern world.
- Many ecologists believe that in dry regions and in the mountains, pastoralism is still ecologically the most viable form of life.

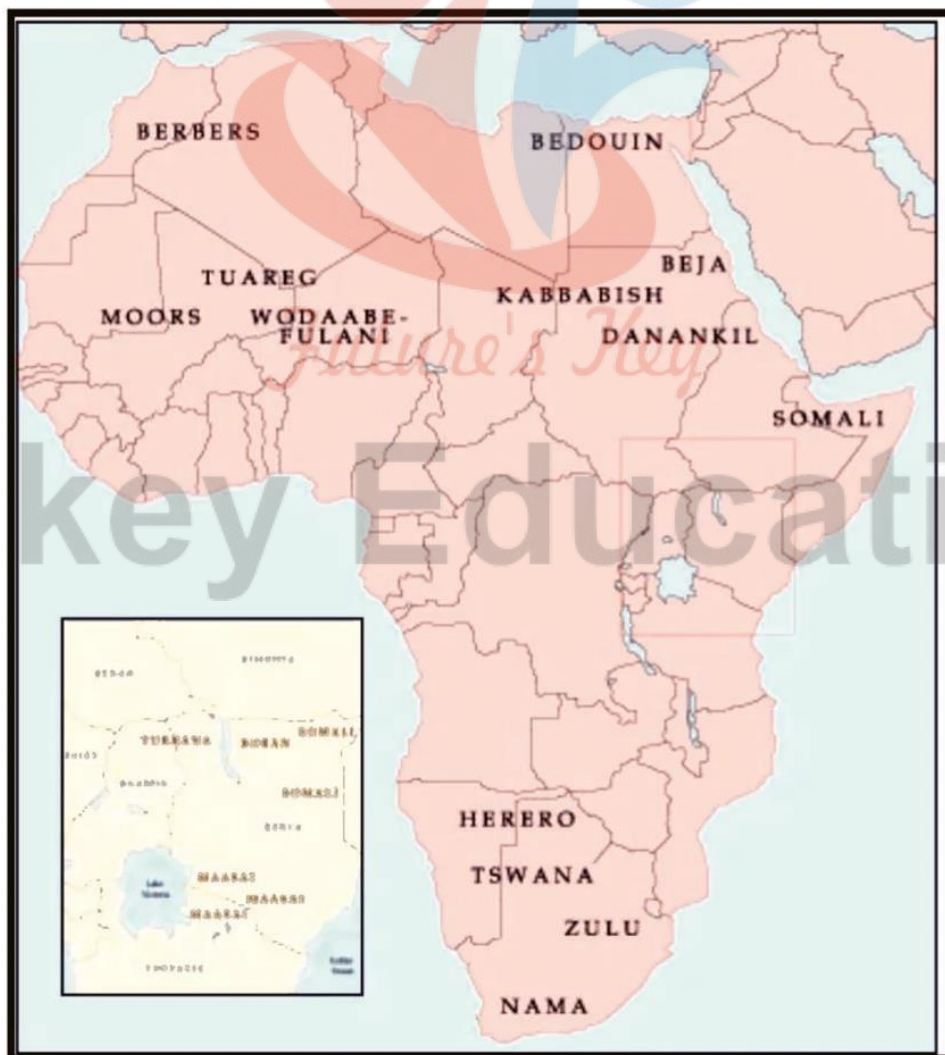
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PASTORALISM IN AFRICA

Introduction of African continent

Pastoralism and Colonialism

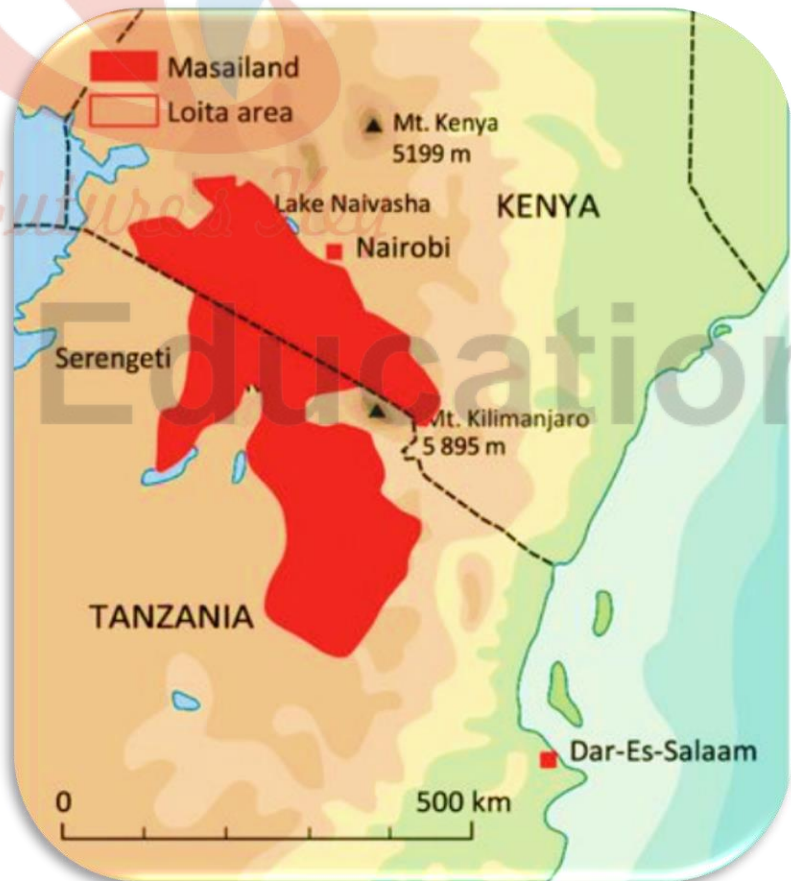
- Over half the world's pastoral population lives.
- Even today, over 22 million Africans depend on some form of pastoral activity for their livelihood.
- They include communities like Bedouins, Berbers, Maasai, Somali, Boran and Turkana.
- Most of them now live in the semi-arid grasslands or arid deserts where rainfed agriculture is difficult.
- They raise cattle, camels, goats, sheep, and donkeys; and they sell milk, meat, animal skin and wool.
- Performs trade and transport, pastoral activity along with agriculture and some do variety of odd jobs.



PASTORALISTS IN THE MODERN WORLD

PASTORALISM IN AFRICA

- Compare and contrast the story with India.
- Changes during and after the colonial rule?
- How their lives have been changed?
- We will discuss some of these changes by looking at one pastoral community the Maasai in some detail.
- The Maasai cattle herders live primarily in east Africa: 300, 000 in southern Kenya and another. 150,000 in Tanzania,



Where have the grazing lands gone?

Before colonial times, Maasai land stretched over a vast area from north Kenya to the steppes of northern Tanzania. In 1885, it was cut into half with an international boundary between British Kenya and German Tanganyika. After the cut, the best grazing lands were gradually taken over for white settlement and the Maasai were pushed into a small area in southern Kenya and northern Tanzania.



From the late nineteenth century, the British colonial government in east Africa encouraged local peasant communities to expand cultivation. In pre-colonial times, the Maasai pastoralists dominated their agricultural neighbours both economically and politically. The loss of the finest grazing lands and water resources created pressure on the small area of land that the Maasai were confined within.

Problems

- Expansion of cultivation and reservation of forest
- The British colonial government in East Africa also encouraged local peasant communities to expand cultivation.
- As cultivation expanded, pasturelands were turned into cultivated fields.
- 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.
- Pastoralists were not allowed to enter these reserves; they could neither hunt animals nor graze their herds in these areas.

PASTORALISTS IN THE MODERN WORLD**PASTORALISM IN AFRICA****Impacts of reducing grazing land**

- The loss of the finest grazing lands and water resources created pressure on the small area of land that the Maasai were confined within.
- Continuous grazing within a small area inevitably meant a deterioration of the quality of pastures.
- Fodder was always in short supply.
- Feeding the cattle became a persistent problem.

The Borders are closed

- From the late nineteenth century, the colonial government began imposing various restrictions on their mobility.
- Like the Maasai, other pastoral groups were also forced to live within the confines of special reserves.
- The boundaries of these reserves became the limits within which they could now move.
- They were not allowed to move out with their stock without special permits.
- Those found guilty of disobeying the rules were severely punished.

When Pastures Dry

Pastoralists' lives were affected by drought everywhere. That is why, traditionally, pastoralists move from place to place to survive bad times and avoid crises. But 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. As the area of grazing lands shrank, the adverse effect of the droughts increased in intensity.

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 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.
- To administer the affairs of the Maasai, the British 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.



PASTORALISTS IN THE MODERN WORLD**PASTORALISM IN AFRICA**

- But the poor pastoralists did not have the resources to tide over bad times. In times of war and famine, they lost nearly everything.

Life of the poor pastoralists

- They did not have the resources to tide over bad times.
- In times of war and famine, they lost nearly everything.
- They had to go looking for work in the towns.
- Some eked out a living as charcoal burners, others did odd jobs.
- The lucky could get more regular work in road or building construction.

The social changes in Maasai society

In Karnataka and Andhra Pradesh, again, the dry central plateau was covered with stone and grass, inhabited by cattle, goat, and sheep herders.

The Gollas herded cattle. The Kurumas and Kurubas reared weep and goats and sold woven blankets.

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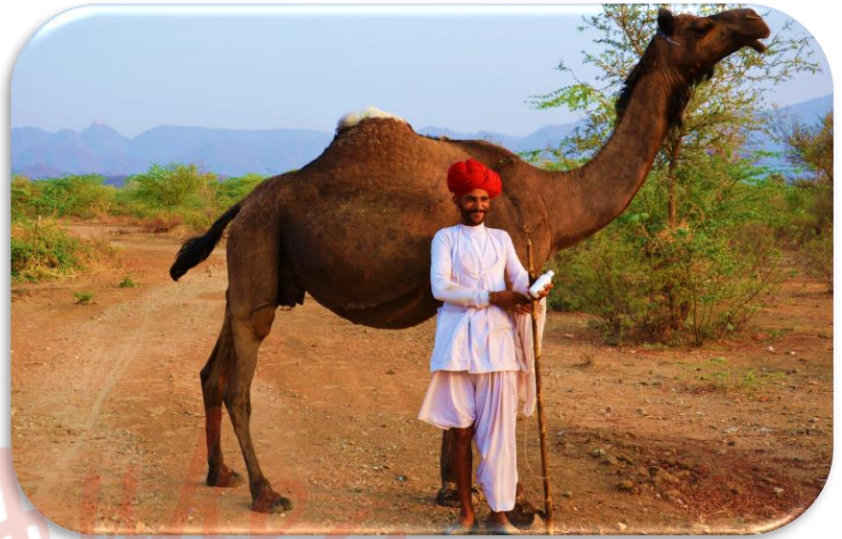
Mountain pastoralists V/S Plateau Pastoralists

- The traditional difference based on age, between the elders and warriors, was disturbed, though it did not break down entirely. First
- A new distinction between the wealthy and poor pastoralists developed.

**Conclusion**

Are affected in a variety of different ways by changes in the modern world.

- New laws and new borders affect the patterns of their movement.
- With increasing restrictions on their mobility, pastoralists find it difficult to move in search of pastures.
- As pasture lands disappear grazing becomes a problem, while pastures that remain deteriorate through continuous over grazing.
- Times of drought become times of crises when cattle die in large numbers.

PASTORALISTS IN THE MODERN WORLD**PASTORALISM IN AFRICA****Pastoralists adapted to new times through various ways.**

They change the paths of their annual movement, reduce their cattle numbers, press for rights to enter new areas, exert political pressure on the government for relief, subsidy and other forms of support and demand a right in the management of forests and water resources.

- Pastoralists are not relics of the past.
- Environmentalists and economists have increasingly come to recognise that pastoral nomadism is a form of life that is perfectly suited to many hilly and dry regions of the world.

Future's Key

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05

PASTORALISTS IN THE MODERN WORLD

MIND MAP

