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Full Length Research Paper**Socio-Economic Impact on Health and Nutritional Status of Displaced Gujjar from Ranthambor National Park in Rajasthan****** Ashok Kumar Sahani* & Jagannath Dash**** Scientist-C, G.B. Pant Institute of Himalayan Env. & Development, Kosi-Katarmal, Almora, Uttarakhand-263643, India**** Professor, Department Of Anthropology, Utkal University, Bhubaneswar -751004, India.******Corresponding Author: Ashok Kumar Sahani*****Abstract:**

Protection of wild life and biodiversity conservation is a prime government agenda in 20th century. The advantage of biodiversity conservation and wild life protection, eco-tourisms and prevention of natural and cultural heritage for posterity and widely acknowledge. But at recent time protection of wild life and biodiversity at the cost of community has adverse social consequences. Protected areas frequently required the eviction and exclusion of native communities, but do not always compensate, do not properly assess their assets and social bonds. Moreover the communities were lost their socio-cultural boundaries, which they were attached for generation and set up in a new environment which is alien to their culture & tradition with completion to adoption it, which has greater impact on their socio-economic condition and food security, which leads to deterrent health & nutritional status.

Key words: Socio-economy, Displacement, Health, Nutrition, Diet, Gujjar, Ranthambor, Sawaimadhapur, Rajasthan.**Introduction**

It is well emphasized earlier that the traditional societies who are mostly nurtured in the lap of nature and had minimum or no contact with the out side world, often enjoy a good level of health and nutritional status than their accultured counter parts (Wrising, 1985). Many food gathering tribe of India are also known to reveals relatively better physique than the people who practice primitive mode of agriculture (Hanumantha Rao, et al.,1975). Contrary to such favorable situation, outside contact, frequent encroachment of tribal land by out siders and deforestation have been described to cause of deteriorious effect on health and nutritional status of ethnic groups. It has been held macroscopically true among some forest dwelling communities. For example among the Onge of little Andaman islands health and nutritional status has been reported to decline gradually during the period from 1960 to 1980 as a consequences of encroachment of the forest land by the out siders(Bose 1964, Swaminathan et al, 1971). Roy and Roy(1975) maintained that deforestation and restrictions mainly imposed by the out siders to use forest land, slowly but surely has played important role in the process known to lead towards extinction of forest dwelling and depended communities like the Kharia, the Birhor and the Karua, besides being affected by famine and expressed loss of interest in life.

In recent years many communities were evicted from forest areas in the wake of executing Government's policies for

protecting forest and wild life. Incidentally, in the State of Rajasthan, the Gujjar, who were living in and around Ranthambor National Park in Sawaimadhapur district since historical past were reportedly persuaded to migrate from core area of the forest, with the view to settle them away from forest for making the wild life free from human disturbances. Such change of habitation with immediate imposition of restriction to utilize forest produces which combinely compelled this out-migrated community, who were depended on pastoral mode of livelihoods insides the national park and bound to shift their mode of living into settled agriculturist after displacement which was traditionally very much hardship for them.

In the context of above, it is worthwhile to mentioned that over the past several years because of dwindling dependency on forest resources a good number of Gujjar community living inside the forest in by gone days are now identified as suffering from malnourishment. Malnutrition, on the other hand, known to act as predisposing factors giving rise to disease basically by reducing body resistance and immune response. Besides, poor availability of fodder in their new resettled habitat is adversely affected their economic status and is a contributing factors for their malnourishment. Keeping this facts in view, an urgent need was emphasized to undertake a studies on the various issues related to socio-economic difficulties faced by the displaced Gujjar, who were changed their way of livelihood from self sufficient forest

dependent pastoral life to subsistence agriculturist.

The area and the people

The district Sawaimadhopur is situated in the South-eastern region of Rajasthan between latitude $25^{\circ} 45'$ and longitude $75^{\circ} 59'$ and $77^{\circ} 23'$. There was a game sanctuary in the district known as Ranthambor wildlife sanctuary, established in the year 1958. The entire area is compact hill top range of dry deciduous dhok forest which stretches around the famous Ranthambor Fort. The sanctuary lies in the areas of Kacheda, Antapura, Kanalchar, Saleswar, Darh Dhoos dionol and Bhokala ka biya valley, which offer an excellent habitation for the birds and animals. Ranthambor set in dry deciduous forest featuring *anogeissus pendula*. The area covers rocky hills and open valley dotted with small pools and fruits trees. In the year 1972, the sanctuary came under the project Tiger scheme for which the inhabitant of the forest were need to displaced to make free the wild animals from human disturbances and gave them a natural surrounding with minimum Man Animal conflicts.

The forest

The *Aravalli* and the *Vindhya* spread from Delhi to the area which constitutes 26 percent of total forest areas. These are main source of small timber, fire wood and charcoal and therefore, the most valuable and revenue yielding forest, bulk of such forest are confined to hills in Sawaimadhopur, Khandar, Karauli and Sapotra tehsils. The principal species found here is Dhok (*Anogeissus pendula*). Some other species sparsely scattered are Raunj (*Acacia teucophloea*), Palas (*Butea monosperma*) Tendu (*Diospyros melanoxylon*), Gurian (*Lanna coroma andelica*), Salar (*Boswellia serratal*), Khirni (*Wrightia tomentosa*), Sutha (*Bouhinia racemosa*), Khair (*Acacia catechu*), Jamun (*Syzygium Cumini*), Aam (*Mangifera Indica*), Gameri (*Gnelina arboren*) and bamboo (*Dhandrocalamus btrictus*). Undergrowth mostly found in the area are Jarkhed (*Grewia flarescene*), Gangerun (*Grewia tanex*), Berjhari (*Zizyphus numualaria*), Mara Phali (*Helictres isora*) and Bajradanti (*Barleria cristata*). The common herbs and grass found are Andhijhara (*Achvranthus aspora*), Chichda (*Pupalia lappaca*), Polda (*Apluda mutica*), Kalilamp (*Hetropocon contortus*) and Lampla (*Aristida*). The best forests of this type are confined to Sawaimadhopur and Khandar hills. These forests represent the climatic climax of the area. With an effective check and biotic factors, the area regenerates freely and profusely both by seed and coppice. Fires are generally absent in the region.

The forests of the district meet the local demands for small timber fire wood, charcoal, grass and grazing, fencing and thatching materials, Bamboos, Gum, *Ghughal* gum, *Dhok* leaves, Honey, Wax, Medicinal Herbs, Flower, *Katha*, *Karaj* and other minor forest produces. The exploitation of fire wood, charcoal coupes and *Tendu patta* is conducted departmentally. Other minor forest produce is auctioned. A nominal demand of *Salar*, *Khirni*, *Khair* and *Kadam* wood

exists in Sawai madhopur town from local *Kharadis* for the manufacture of toys.

People

The displaced community from the Ranthambor national Park is the Gujjar or Gurjar who are pastoralist by tradition. The Gujjar once a nomadic pastoral community changes their occupation after displacement from inside the park. The origin of the Gujjar according to Smith (1904) traced their origin to the white Huns who came as nomadic hordes to India around AD 456. Cunningham (1924) placed them among the Scythian tribes who conquered Kabul around 100 BC and came to India and settled in Kashmir, Punjab, Rajasthan, Gujarat, Uttar Pradesh and Uttarakhand established Gujjar kingdom. According to Munshi (1954) by the end of thirteen century, following the disintegration of the Chalukya Empire, the disintegration of Gurjara Empire also started. At that time occurred the raids of Muhammad Ghazni, the Pathans and later the Mughals who plundered them and converted them to Islam. It forced them to leave homes and lives as nomads or take refugee in the hills of Himachal Pradesh, Uttarakhand and in the Aravalis ranges. About the migration of the Gujjar, Ibbeston (1916) writes, "Before the end of 3rd century, a portion of the Gujjar had begun to move southwards down to the Indus and were shortly afterwards separated from their northern brethren by Indo-Scythians wave from the north. In the middle of 5th century there was a Gujjar kingdom in south western Rajputana, where they were driven by the *Balas* into Gujarat of the Bombay Presidency.

In Rajasthan the Gujjar is a Pastoral community same as the Ahir and Yadav in other parts of India. They perceived themselves as having originated from Haryana and Punjab. They are distributed in the district of Jodhpur, Nagaur, Ajmer, Jaisalmer, Kota and Sawaimadhopur. They speak *Marwari* and used Devanagari script with belief in Hinduism with strictly following vegetarianism.

The Gujjar claimed that, they belong to Suryavanshi or Raghuvansi. They are identified by their turban having *bandhes* (Tie & dye) design. Their food includes vegetarian with frequent use of milk and milk products. Millets, Green & Black Grams and Wheat flour and *Bajra* flour during winter as staple food. Rice in the form of *Khichidi* occasionally used. In their cooking they used ground nut oil and *ghee* (clarified butter). Vegetables like Pumpkin, bottle gourd, ladies figure, *Ngaur phalli*, Brinjal etc, are familiarly used. Alcoholic drinks are allowed by the community and they takes occasionally at the time of Holy, *Tiz* (*Akshya tritiya*). In Rajasthan during the kingship Gujjar women were engaged for breast feeding to the Royal children because as an old informant told that during past days the Gujjar were consumed milk, ghee, curd, butter etc, in plenty, so the lactating capacity of Gujjar women were high. They give milk to their own child as well to the Rajput child. This system was known as *Dhabai*

system and it rise to putative kinship and they were received much property from the king, (Chandra, 2001).

Results and Discussion:

The Gujjar who were pastoral mode of economy by tradition and practiced it during forest settlement. Due to vast amount of green grass and fodder in Jungle, every Gujjar family had 10/15 numbers of buffaloes and used to produce 35 to 50 liters of milk in a day. They were selling half of the milk in the market for cash and another half they produced Ghee, Curd and *Chhach* (clarified butter) for their own consumption as well as selling. Monthly they were used to produced 40/50 liters of Ghee and by selling it, they were getting good amount of money. By this ways their pastoral economic was self sufficient with much of saving. Agriculture was their secondary occupation during monsoon and produces different type of crops like wheat, bajra, maize and cereals like black gram, gram, horse gram etc, which was enough for self consumption and need not necessarily depending in market. Besides that they were collected seasonal wild fruits like black berry, mango, khair, etc, and forest product like Goghul, Sal resin etc, which was give supplement income. In addition they got free fodder, timber for agricultural implements as well as Timber for house construction and fire wood. Bajra during winter 4 months and rest of the time wheat was their staple food which they never purchase from market. Their food culture was bound with Ghee, *Chhach* (clarified butter) and other milk products with roti. Besides daily intake of milk product, very often they used to consume one heavy, nutrient food item known as *Rabdi* which was cooked in *Chhach* (clarified butter) with broken wheat for a longer period and

just make it like a gruel or pest like item. At the time of eating again boil milk is added with little amount of sugar, which is very delicious and much nutritious. This type of diet is heavy with long lasting for hard working people and if taken once in the morning, no need to take any diet throughout the day. So the food culture of Gujjar was very nutrients and they were self sufficient socio-economy with sound health. But after their displacement from the forest, they were not able to tending animals because of fodder problem in new habitat. Gradually they sold their animals in below rate which became premature old, sickness and milking capacity reduced due to lack of proper fodder. So by this process they shift their traditional economy of pastoralist to agricultural economy with depend on rain fed cultivation in which they were not acquainted and skilled. The agriculture land given to them during displacement were infertile barren land and to make it suitable for agriculture, they spent much money with heavy labor by selling their domestic animals. So the change in occupation was very difficult situation in their socio-economy and the self sufficient Gujjar became dependent on local money lender and market. The little money of ` 5000 they got for their old *Kuchha* house at jungle but spent about ` 15000 to ` 20,000/ in new settlement. As the given land was unfertile and lying barren for years so the production from it is very poor and not able to provide food security to the community. Slowly the Gujjar became very much indebt from local money lender and their life became very much miserable. Once the food culture of Gujjar mostly consist of milk and its product, but at present it is al most absent and replaced by tea in their diet. The dietary intake of the Gujjar is analyzed below:

Table-1 Average consumption of nutrients (Per day/per C.U) by the displaced Gujjar

Type of activity	Particular of nutrients	RDA(1991)		Average consumption (During Study)		Deficiency	
		Male	Female	Male	Female	Male	Female
Moderate workers	Energy (Kcal)	2800	2200	1778.51 (63.52)	1891 (86.00)	1021.49 (36.48)	309 (14.00)
	Proteins	55	45	45.09(82)	38 (84)	9.9 (18)	07 (16)
	Iron	24	32	19.77 (82.4)	28.25(88.2)	3.76(11)	3.76(11.3)
	Calcium	0.4-05	0.4-05	0.3 (60)	0.4 (80)	0.2(0.4)	0.1 (0.2)
	Carotene (mg)	3000	3000	2300(76.7)	2700(90)	700(23.3)	
	Thiamine(mg)	1.4	1.0	1.0 (71.43)	0.6 (58.2)	0.4(78.55)	0.4(41.8)
	Riboflavin	1.7	1.3	1.2(70.6)	1.0(77)	0.5(29)	0.3(23)

Figure in parenthesis show the percentage

The Gujjar are taken as a moderate worker and the table analyzed the nutrients in their diet during survey. It is observed that the male are getting comparatively less nutrients than women. It is because of that men are doing hard work in compared to the women and taken same food with family. Except proteins and iron, all diets are less than 80% and none of their diet is more than 85 percents. Their diet is consists of more or less milk and its product like *Chhach*, *Curddi* and also different pulses, and leafy vegetable like *Palak*, *Methi*,

Chandolie, *Channa ki Sag* etc, hence they are getting this much of protein and iron in their diet. However since they are taking good amount of cereals like Wheat, Bajra as their stable food and Potato is a common useable daily consumed vegetable, so their getting good amount of Carbohydrates in their diet, otherwise their diet is very poor quality and they are in malnourishment condition with men & women looks very old in their forties only and children were below weight and less height as per age with grey hair. So it is observed that the

condition of the community after displacement is very much miserable. As an aged person described that, if they would have been in forest their food condition would have been much better because their socio-economy was very good with their animals, which were the source of their income and they were healthy enough with plenty of milking capacity as were getting good amount of green fodder in jungle, which is vanished in new settlement.

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