

CBSE CLASS 9 SOCIAL SCIENCE

History — India and the Contemporary World – I

CHAPTER 5: PASTORALISTS IN THE MODERN WORLD

ULTIMATE IMPORTANT QUESTIONS BANK WITH MODEL
ANSWERS

Premium Curriculum Guide Aligned with Latest NCERT Textbooks & CBSE
Assessment Blueprints



KEY PEDAGOGICAL ELEMENTS INCLUDED:

- **Curated Chapter Matrix:** Comprehensive 1-Mark, 3-Mark, and 5-Mark high-yield answers detailing mountain, plateau, and desert pastoral cycles.
- **Colonial Impact Blueprints:** Comprehensive analysis of the Waste Land Rules, Forest Acts, Criminal Tribes Act, and Grazing Tax.
- **African Pastoral Dynamics:** Deep-dive analysis into the Maasai land losses, closure of borders, and elite vs. poor social divisions.
- **Revision Toolkit:** Interactive Assertion-Reason logic, Case Studies, and a unified chronological framework.

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SECTION 1: FREQUENTLY ASKED QUESTIONS (FAQS)

Q1. Explain the seasonal movement patterns of the Gujjar Bakarwals of Jammu and Kashmir. FREQUENTLY REPEATED

The Gujjar Bakarwals are herders of goats and sheep who move seasonally between low hills and high alpine meadows to find grazing grounds:

- **Winter Patterns:** In winter, when the high mountains are covered with snow, they live with their herds in the low hills of the Siwalik range. The dry scrub forests here provide food for their animals.
- **Summer Transition:** By the end of April, they begin their journey north to summer grazing grounds, crossing the Pir Panjal passes. This group journey is called a *kafila*.
- **Summer Retreat:** By June, they reach the high alpine meadows (bugyals). As the snow melts, these areas sprout rich, nutritious grasses for their herds. They stay here until September, when the cold returns and they begin their move back down to the Siwalik hills.

EXAM BOOSTER: KEY CONCEPTS

Bugyals: High-altitude summer alpine meadows found above 12,000 feet in the Himalayas.

Bhabar: A dry, forested area at the foot of the hills where rivers disappear into gravel beds, often used by pastoral groups for shelter during winter.

Q2. How did colonial rule in India systematically alter the lives of pastoral communities? ANNUAL EXAM CLASSIC

Colonial laws fundamentally disrupted pastoral lifestyles across India in four main ways:

1. **Shrinking Grazing Lands:** Through the **Waste Land Rules**, the colonial government took over uncultivated grazing grounds and handed them to settled farmers to increase land revenue and crop production.
2. **Restricting Forest Access:** The Forest Acts declared prime grazing forests as "Reserved" or "Protected". Pastoralists could no longer enter these areas freely, and their livestock faced severe feed shortages.
3. **Social Criminalisation:** The British distrusted nomadic peoples who moved frequently and were difficult to track for taxes. In 1871, they passed the **Criminal Tribes Act**, branding nomadic herders, traders, and artisans as criminals by birth.
4. **Introduction of the Grazing Tax:** To maximize revenue, the colonial state introduced a tax on every animal driven into pasture lands. Herders had to purchase explicit state passes for every head of livestock.

SECTION 2: PREVIOUS YEAR QUESTION COLLECTION

Q3. Explain how the pastoral cycle of the Dhangars of Maharashtra depends on seasonal rainfall.

CBSE PAST YEAR

The Dhangars are an important pastoral community of Maharashtra whose movements are shaped by monsoon patterns rather than cold and snow:

- **The Monsoon Stay:** During the monsoon, the Dhangars stay in the semi-arid central plateau of Maharashtra. This dry region becomes a rich grazing ground for their sheep during the rains.
- **Post-Monsoon Migration:** By October, when the dry season begins and forage is depleted, they march west into the fertile Konkan region.
- **The Konkan Alliance:** In the Konkan, their herds eat the stubble left in fields after the kharif harvest, while fertilizing the soil with their manure. This creates a helpful partnership between the herders and Konkan agriculturalists. When the monsoons return, the Dhangars leave the Konkan because the heavy rains are harmful to their sheep, and return to the dry central plateau.

Q4. What were the main consequences of the loss of traditional grazing lands for African pastoralists under European colonial rule? **REPEATED EVALUATION**

The division of Africa among European empires severely restricted traditional pastoral movements, with major consequences:

- **Severe Overgrazing:** As herders were forced into small, restricted reserve zones, the remaining pastures were grazed continuously without rest, leading to soil erosion and environmental degradation.
- **Mass Livestock Loss During Droughts:** In the past, herders could move their animals to safer regions during a drought. Colonial borders stopped this movement, causing widespread starvation and massive livestock losses during dry periods.
- **Decline in Nutrition and Income:** Smaller herds and poorer pasture lands led to reduced milk production and meat quality, hurting both the diet and income of pastoral families.

SECTION 3: VERY SHORT ANSWER QUESTIONS (1 MARK)

Q5. Define the term 'Transhumance'.

The seasonal movement of herders and their livestock between fixed summer and winter pastures, typical in mountainous regions.

Q6. Which Himalayan pastoral group is known for moving between the low hills of Kangra and the high meadows of Lahaul and Spiti?

The Gaddis of Himachal Pradesh.

Q7. Name the dry forested area at the foot of the hills where the Gujjar cattle herders spend their winters.

The Bhabar.

Q8. In which year did the British colonial government pass the Criminal Tribes Act in India?

In 1871.

Q9. What was the main purpose of the Waste Land Rules?

To convert uncultivated grazing lands into settled agricultural fields to increase state land revenue and produce cash crops.

Q10. Name the pastoral community of Rajasthan that rears camels and sheep in the Thar Desert.

The Raikas.

Q11. Where is the Maasai community traditionally located in Africa?

In southern Kenya and northern Tanzania.

Q12. What does the title 'Maasai' literally mean?

It comes from the word *Maa*, meaning "My People".

Q13. Name the premium game reserve created by clearing Maasai grazing lands in Kenya.

The Maasai Mara National Reserve.

Q14. Into which two distinct social groups was Maasai society divided before colonial rule?

The Elders (who formed the governing council) and the Warriors (responsible for defense and cattle raids).

Q15. What are 'Kafilas'?

A traveling convoy of pastoral families moving together during seasonal migrations, as seen among the Gujar Bakarwals.

SECTION 4: SHORT ANSWER QUESTIONS (2–3 MARKS)

Q16. Why did the British colonial government view nomadic pastoralists with suspicion?

The British preferred a settled population because nomadic lifestyles clashed with their administrative goals:

- **Taxation Challenges:** Moving populations were difficult to register, monitor, and tax accurately compared to settled villagers.
- **Suspicion of Nomads:** Colonial officials viewed mobile communities as unruly and lawless, preferring orderly, settled villages that were easier to control.
- **Resource Priorities:** The British saw mobile grazing as a waste of land that could otherwise be used for revenue-generating agriculture or state timber forests.

Q17. Explain the traditional social division within Maasai society and how it changed under colonial rule.

Traditionally, Maasai society was organized around two groups: the **Elders**, who made political decisions and resolved community disputes, and the **Warriors**, young men who defended the community and proved their bravery by raiding cattle from rival groups.

The British disrupted this system by appointing official chiefs to oversee different areas. These chiefs accumulated wealth and land, which reduced the traditional authority of the Elders. It also restricted the independent actions of the Warriors, breaking down the community's traditional social structure.

QUICK REVISION: KEY MAASAI GROUP ROLES

Elders: Formed the ruling council and decided on community affairs.

Warriors: Protected the tribe, defended grazing lands, and carried out cattle raids to prove their bravery.

SECTION 5: LONG ANSWER QUESTIONS (5 MARKS)

Q20. Describe how the loss of grazing lands affected Maasai pastoralists after European powers divided East Africa.

The scramble for Africa in the late 19th century disrupted the Maasai lifestyle through several major changes:

1. **Geographical Split:** In 1886, Great Britain and Germany drew an international boundary through Maasai territory, dividing it between British Kenya and German Tanganyika. This split cut off traditional migration routes.
2. **Loss of Prime Lands:** The best grazing grounds in the fertile, well-watered highlands were taken over for white settlement, forcing the Maasai into dry, semi-arid reserves in southern Kenya and northern Tanzania.
3. **Creation of Game Parks:** Large areas of traditional pasture land were turned into national parks and wildlife reserves, such as the Serengeti National Park in Tanzania and Samburu in Kenya. Pastoralists were banned from entering these areas to graze cattle or gather water.
4. **Confined Grazing:** Pushing the Maasai into dry, restricted reserves meant they could no longer move their herds to follow seasonal rains. This led to severe overgrazing, degraded pastures, and a steady decline in herd sizes.
5. **Devastating Droughts:** Without the freedom to move to greener pastures during dry spells, the Maasai lost large portions of their herds to starvation. For example, during the severe drought of 1933-1934, the Maasai in Kenya lost over half of their cattle.

SECTION 6: CASE-BASED QUESTIONS

SOURCE TEXT: THE LIFE AND WORK OF DESERT RAIKAS

"In the deserts of Rajasthan lived the Raikas. The rainfall in this region was low and highly uncertain. Consequently, cultivation fluctuated every year. Over vast stretches, no crops could be grown. As a result, the Raikas combined cultivation with pastoralism. During the monsoons, the Raikas of Barmer, Jaisalmer, Jodhpur, and Bikaner stayed in their home villages, where pasture was available. By October, these grazing grounds were dry and exhausted, and the Raikas began their move in search of water and pasture, returning to their villages again only in the following monsoon."

Q21. Based on the source provided, answer the following questions:

(i) Why do the Raikas combine crop cultivation with animal herding?

The low and unpredictable rainfall in the Thar Desert makes farming uncertain, as crops fail frequently. Combining farming with animal herding gives the Raikas a more secure, secondary source of livelihood.

(ii) Describe the seasonal movement of the Raikas across the year.

During the monsoon rains, they stay in their home villages where local pastures are green. By October, as these pastures dry up, they travel wide distances in search of water and fresh grazing grounds, returning home only when the next monsoon arrives.

SECTION 7: ASSERTION AND REASON QUESTIONS

STANDARD EVALUATION DIRECTIONS

Evaluate the statements and select the correct option:

- A:** Both Assertion and Reason are true, and Reason is the correct explanation of Assertion.
- B:** Both Assertion and Reason are true, but Reason is not the correct explanation of Assertion.
- C:** Assertion is true, but Reason is false.
- D:** Assertion is false, but Reason is true.

Q22. Assertion (A): Under the Criminal Tribes Act of 1871, many communities of herders, traders, and artisans were classified as criminals by birth.

Reason (R): The British colonial government wanted a settled population that lived in fixed locations, making them easier to monitor and tax.

Answer: A

Explanation: Both statements are true. The British passed the Criminal Tribes Act to restrict mobile populations and force them into fixed settlements, making it easier for the colonial state to control and tax them.

SECTION 8: COMPETENCY-BASED QUESTIONS

Q23. How do modern environmental scientists evaluate the traditional mobility of pastoral communities?

Modern ecological research view pastoral mobility as a sustainable and effective way to manage dry, semi-arid, and mountainous regions:

- **Pasture Recovery:** Moving herds between different regions allows pastures to recover naturally, preventing long-term damage and soil erosion.
- **Adapting to Climate Variance:** Mobility helps herders adapt to unpredictable rainfall and temperature changes, reducing the impact of natural disasters like droughts.
- **Resource Efficiency:** It makes efficient use of temporary resources, like mountain grasses that sprout only in summer or dry plateau stubble left after harvests.

SECTION 9: TIMELINE-BASED QUESTIONS

| **1886** | Anglo-German Agreement on East Africa | Divided Maasai territory with an international border, cut off seasonal migration routes, and pushed herders into reserves. |

YEAR	SIGNIFICANT POLICY / COLONIAL MILESTONE	CORE IMPACT ON PASTORALISTS
1850s onward	Implementation of Waste Land Rules	Grazing grounds were taken over by the state and turned into farmland, shrinking available pastures.
1865 / 1878	Passing of the Indian Forest Acts	Categorized forests into Reserved and Protected zones, restricting traditional grazing access.
1871	Passing of the Criminal Tribes Act	Branded nomadic herders as criminals by birth, restricting their movements and forcing them into fixed settlements.

SECTION 10: MOST IMPORTANT EXAM QUESTIONS

★ **HIGHEST PROBABILITY QUESTION:** How do pastoralists adapt and survive when colonial or modern state laws restrict access to their traditional grazing lands?

When state laws cut off access to traditional pastures, pastoral communities adapt through several strategies:

1. **Changing Migration Routes:** Many herders alter their traditional journeys. For example, after the 1947 partition cut off access to Sindh pastures, the Raikas shifted their migration from Sindh to fertile fields inside Haryana.
2. **Reducing Herd Sizes:** When grazing land shrinks, herders often reduce the size of their herds because they can no longer feed large numbers of animals.
3. **Diversifying Livelihoods:** Many pastoralists adapt by taking up settled farming, working as day laborers in towns, or entering small-scale trading to supplement their income.

SECTION 11: CHAPTER QUICK REVISION

INSTANT REVISION SUMMARIES

- **Kafila:** A convoy of pastoral families traveling together during seasonal migrations.
- **Gaddis:** A prominent shepherd community from Himachal Pradesh that moves between summer alpine pastures and winter scrub forests.
- **Gaddis and Bakarwals:** Mountain pastoralists whose movements are shaped by seasonal snow and temperature changes.
- **Dhangars and Kurumas:** Plateau pastoralists whose cycles are guided by monsoon rains and dry seasons.

SECTION 12: COMMON MISTAKES STUDENTS MAKE

 WATCH OUT FOR THESE IN YOUR EXAM:

1. **Confusing Driving Forces:** Students often assume all pastoral movements are caused by winter snow. Remember that while mountain groups (Bakarwals, Gaddis) move to escape snow, plateau and desert groups (Dhangars, Raikas) move to follow monsoon patterns.
2. **Misunderstanding the Criminal Tribes Act:** Students sometimes think this law was passed to fight violent crime. In reality, it was designed to restrict nomadic communities, force them into fixed settlements, and make them easier to monitor and tax.

SECTION 13: LAST-MINUTE REVISION SHEET

THE ULTIMATE EXAM BLUEPRINT

Core Concept: Pastoralism is a sustainable economic practice adapted to dry or mountainous regions. Herders move their livestock seasonally to ensure a continuous supply of food and water while letting pastures recover naturally.

Key Policy Impact: Colonial administrations disrupted this balance by prioritizing settled agriculture for tax revenue, cutting off migration routes, and reducing grazing grounds in both India and Africa.