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**Social Change
And Sustainable
Development**

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CONTENTS

CHAPTERS	PAGES
1. Changing Scenario of Sex Ratio in South Central Part of Satpura Plateau - Dr. Mahesh Chandra Dubey	1-12
2. A Review on the Study of Compressive Strength of Concrete Due to Partial Replacement of Ordinary Portland CE-MENT With Ground Granulated Blast Fur-Nace Slag and Fly Ash - Dr. D.S. Bisen	13-17
3. Fertility Behaviour of Urban Areas of Seoni Plateau - Dr. Rashi Gautam	18-26
4. Level and Trends of Sex Ratio of Seoni District of M.P. - Dr. R.K. Gontiya	27-38
5. Human Rights Laws and Institutions in India - Dr. Anita Meshram	39-51
6. Sanguinity and Self Discovery in the Novel the Better Man - Dr. Sunita Bajaj	52-61
7. Education : Curriculum and Role of Teachers: Problems and Challenges - Dr. Shailja Dubey	62-71
8. Problems of Lanel Acquisition in India : An Analysis - Anil Kumar Parte	72-83
9. Food Intake Pattern and Social Environment in Chhindwara-Bettul District - Dr. S.R. Mehra	84-91
10. Nutritional Intake Pattern of Tribals in Seoni-Chhindwara - Dr. Anjna Nema	94-102

- | | |
|---|---------|
| 11. Changing Pattern of Age Structure in Seoni-Chhindwara Plateau of (M.P.)
- Harshlata Uikay | 103-111 |
| 12. Rural Diet Survey of Mandla Dindori Distt. of M.P.
- Aamrapali Meshram | 112-121 |
| 13. Level and Trends of Economic Crisis
- Dr. Neha Manoj Rai | 122-128 |
| 14. Child Labour : A Great Social Problem
- Dr. J.K. Gujral | 129-137 |
| 15. Human Right: An Analysis
- Dr. Ranjana Mishra | 138-148 |
| 16. जनसंख्या संसाधन एवं आर्थिक विकास
- Dr. Ashok Kumar Rakesia | 149-160 |
| 17. महिला हिंदी कथा साहित्य एवं परिवर्तनशील परिवेश
- डॉ. सविता मसीह | 161-164 |
| 18. जनांकीय परिवर्तन तथा आर्थिक संभावनाएँ
- Dr. R.C. Dehariya | 165-169 |
| 19. पर्यटन विकास निगम एवं पर्यटक अधोसंरचनाएँ
- Dr. Sanjeev Kumar Choubey | 170-179 |
| 20. महिलाओं के विरुद्ध घरेलू हिंसा : समस्या एवं समाधान
- Dr. Kavita Sharma | 180-190 |
| 21. जनजातियों का स्वतंत्रता आंदोलन में योगदान (छिंदवाड़ा एवं
वालाघाट के संदर्भ में)
- Dr. C.S. Parastey | 191-195 |
| 22. जनजातीय निर्मितियाँ और उनका महत्व (मंडला-डिन्डौरी जिले
के विशेष संदर्भ में)
- डॉ. एस.आर. वेलवंशी | 196-198 |
| 23. राष्ट्रवाद और सावरकर की विचारधारा : एक समीक्षात्मक
अध्ययन
- Dr. Pushplata Kushwaha | 199-202 |
| 24. The Reciprocal Lattice In Hierarchic Quasicrystals
Dr. Tikaram Sanodiya | 203-216 |

-
- 25 Political Thoughts In Indian Polity: Contribution Of 217-228
Gandhi And Ambedkar
Dr. Anjoo Tripathi
- 26 Stage Craft In The Plays Of Vijay Tendulkar 229-234
Mrs. Anubha Tiwari
- 27 ग्रामीण परिवेश के सामाजिक एवं आर्थिक विकास में 235-246
महात्मा गांधी राष्ट्रीय ग्रामीण रोजगार गारंटी योजना की
भूमिका— एक अध्ययन
Dr. R.S. Thakur
- 28 ट्रक परिवहन व्यवसाय का आर्थिक पक्ष एक विश्लेषण 247-262
डॉ. मालती रजक
- 29 Social Environment And Food Intake Pattern Of 263-271
Tribal People: A Case Study Of Mandla-Dindori
District Of (M.P.)
Santosh Kumar Ahirwar
- 30 Level And Trends Of Human Resource 272-276
Development In India
Dr. Neha Manoj Rai
- 31 Changing Demographic Pattern And Population 277-300
Policy In India
Vinay Raikwar
- 32 Medicinal Plants Used In Treatment Of 301-306
Indigestion In Narsinghpur District Of Madhya
Pradesh
Prof. S.K. Beohar
- 33 अश्विनौ का कल्याणकारी रथ 307-313
डॉ. श्रीमती माला प्यासी
- 34 Religious Tourism development in India: 314-325
Opportunities and Challenges
Raj Kumar Singh
- 35 विस्थापितों की मूलभूत सुविधाएँ एवं पुनर्वास में स्थिति: एक 326-351
विश्लेषण
डॉ. विनीता रामा
- 36 मानवाधिकार एवं मृत्युदण्ड 352-363
संध्या हनोतिया
-

NUTRITIONAL INTAKE PATTERN OF TRIBALS IN SEONI-CHHINDWARA

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Abstract

Food habits of the people vary from place to place according to culture of the inhabitants. Local products of the region are one of the determining aspects for the people what they eat. The people of the region are vegetarian and non-vegetarian. They get food mainly from agriculture and forest products, cereals like Kodo, Kutki, Jowar, maize, Wheat, Rice etc. Various types of Pulses, Vegetables and fruits are consumed to an extent depending upon their local availability.

Keywords: food, culture, products, availability.

INTRODUCTION

Food is the main source of nourishment for the body. Food habit does not mean selecting, combining, cooking and consuming food, it is rather the physiological, emotional, and social value of food. Food availability, production and distribution influence the food preferences. Religion, custom, tradition discutate its utilization of an individual as a culture. Being so the relationship of people with food produced by the individual and society determines the extent of malnutrition.

Food habit are adopted early in childhood and are handed down from elder in the family to younger ones and this become firmly imbedded they become taboos. These food taboos are mostly harmless, and many a time they are good and useful. But when they are positively harmful and undesirable, they exercise adverse affect on the health of individu-als. Fruit are directly controlled by the purchasing power of the people,. Food habit varies from

season to season and also depends upon the availability of the food-stuffs. Traditional food habits and poverty are the main cause responsible for an unbalanced diet. Their diets includes seasonal foods which to some effects a balance in the diet, but infsect do not eat sufficient amounts of seasonal food to make more than a marginal difference. They eat meat in the festive season not from the nutritional point of view but because it is their custom (Rizvi, 1986).

PREVIOUS DIET SURVEY:

The initial step for various type of nutritional investigation is the assessment of dietary intake. The diet survey carried on from time to time among various groups of population are to determine the average dietary intake, so that the suitable public health measure could be taken up to rectify the effect of deficiency resulting from balanced diet (Tiwari, 1974). What do the tribals eat. They have already defined or determined habits in the matter of food and diet (Rajya Laxmi, 1991). The dietary intake is assessed on local regional and national level through food consumption survey, diet survey and food balance sheets (Agrawal, 1986). At national level, the most important study was conduct by ICMR in 1960 (Gopalan, 1971). During the year 1962 the NNMB collected data on diet and nutritional status of different population group from 8 states. Similarly during the period 1975 to 1979 the NNMB had been conducting diet survey in 15 cities of the country. During the year 1982, the NNMB collected data on diet of rural population from 8 states but in Madhya Pradesh the survey could not be undertaken because of the certain ad-ministrative reasons. The NIN, Hyderabad (1987) carried out diet and nutrition survey during drought condition in several parts of the country which have helped in understanding the dietary and nutritional conse-quences of drought. It is not that only India has a lower per capital per day food stuff intake than the standard requirement. There is a wide regional variation in the country, and the position of Madhya Pradesh is most often below the national average. The

largest state indicates diversity in physical as well as in cultural and economic conditions. The present survey of the actual food intake of the Sagar-Damoh plateau of the Madhya Pradesh reveals the fact. Diet survey are carried out so as to assess what people eat qualitatively and quantitatively, whether the existing dietary pattern are satisfactory or not, how far these grows the inadequacies in the existing dietary pattern and to evaluate the association between diet and disease (Patel, 1985)

FOOD AVAILABILITY:

The term 'food availability' infers refer to the per capital amount of food available from human consumption during a given period. Availability of food, either resulting from internal production or from imports, is an important determinant of the nutritional level of the people it is true at the national as well as regional and local levels. The level of availability gives an indication of the health condition of the people of a particular region. Determining food availability is one of the simplest methods for the measurement of the food supply situation occurring in the region.

Average food-stuff availability of cereal, pulses and sugar is less than the State average and oil-seed, vegetable and fruit is higher than State average. All food stuff availability (except oilseed) of Chhindwara district is higher than availability of Betul district. In both districts, cereal, pulse and sugar availability was seen below the fruit availability was seen above the State average. Excluding cereals all food stuffs availability is less than region average in Betul district. In Chhindwara district all food-stuff availability (except oilseed) was seen above the region average.

TABLE -1
PERCAPITA PER DAY FOOD STUFFS AVAILABILITY IN
THE SEONI-CHHINDWARA PLATEAU

S.No.	Food stuff (gm.)	Betul District	Chhindwara district	Average
1	Cereals	386.76	177.46	283.11
2	Pulses	53.92	65.92	59.92
3	Oil seed	34.54	27.11	31.12
4	Vegetable	26.53	99.44	62.98
5	Sugar	0.18	2.01	1.09
6	Fruit	19.56	24.74	22.15

SEASONAL ASPECT IN FOOD HABITS:

The seasonal variation in consumption of food is some of the important factors to determine the dietary habits of study region. During my study I found that their indigenous food habit is exclusively controlled by nature. Seasonal variation in food habit is extensively significant among tribals than among other inhabitants of study area. I found during my study that the seasonal variation of food habits in two different ways on the one hand according to the availability in the respective season and their consumption and on the other the same food stuff used in different recipes. Season-wise food habit is as follows:

SUMMER SEASON:

The people face a lot of trouble in raising crops due to ecological diversities in summer season. Hence most of tribal people depend on different roots, leaves and fruit available in forest. A number of green leafy vegetable like Bathua, Chach leaves, leaf of Red Gram, Bamboo, Londer shoots, Radish leaf, Pulmpkin leaves are also collected. Among many type of fruit - Jambu fruit, Mahua, Achar, Mango, Balwa etc. Bharias of Patalkot and Gonds of Tamia are eat much mango because here mango production is higher than

other area. These are available in the forest and the make up the scarcity of food.

RAINY SEASON:

In rainy season fruit and roots are available from forest. Different food-stuffs and mashrooms eaten by people. Tribals eat fishes also in this season. I also found during the study that different staple food of the common are found in forest in the respective states. That is why the people do not face much difficult to satisfy their hunger. In rainy season some green vegetables grown in the region i.e. Methi, Palak, Red leaves, kaval and Patato, Radish, Bean, Brinjal, Garlic Chilli, etc. Different food-stuffs like Jowar, maize, Kodo, Kutki, Wheat are contemporary feeding of the study area people. I also found during my study that other forest products like Harra, Gondi, Rosa grass, Shahad etc. are available in the region.

WINTER SEASON : In winter season and spring the people do not face much difficulty to get food-stuffs, Kodo, Kutki, Jowar are harvested from their won field or they get its as a fast of their way. Beside these, people get green Gram, Mater, Tamato, Ber, mahua and other forest products etc. preserved food-stuffs are used for eat in this season.

SOCIALASPECT IN THE FOOD HABITS

Social relation and their connection with food item markedly significant in the study region mainly tribal area the people of different tribal groups all the kith and kins gather at the house of one of the families and celebrate happily where both vegetarian and non-vegetarian food for served along with 'Mahua wine' or any other traditional drink but they amount and varieties of differ from family to family according to their economic condition and social status. On a number of occasion member of their own community are invited when non-vegetarian diets and mahua-wine attract special attention. The tribal also after to other ethnic

Hindu caste and they accept them from the hosts too. I found that tribals are different religious accept food from each other but a few families is quite strict about accepting hospitality, from other religious groups often and accept hospitality from each other and the people treat each other well only the 'Purohit' (pandit) keep food distance from others.

In study region the guest is generally highlight among them. The people give due to respect and show love and affection to their for quests. They arranged special food item for guests. A number of item like Puri, Sag (Made) from vegetable, Bhat (Rice) and which fruit are available there, have a traditional significance of the region. In my survey I found that during birth, sixth day mother takes bath, Rice, Jagri (cooked Rice), dry Ginger is given to eat in tribals. In some tribals, 'Harra', 'Bahera', 'Amla', 'Methi' etc. give to eat. This is called 'Dandwat' in karkus. The birth and marriage ceremony they prepare special food such as Roti, Puri, Sag (different type of vegetables), sweet, meat and wine according to of own economic condition. At a time of festival wince is main thing of 'Bhoj' (food). Beside this Puri, Sag are use in food.

FOOD PRESERVATION:

Food preservation is a science to prevent decay or spoilage of food, thus allowing it to stored in fit condition for future use. There is always a shortage of food in developing countries like India because of the demands of the increasing population. On the top of it, in machine age one is not having sufficient time to waste in procurement of the food article daily. Preservation help in making the seasonal food avail-ability throughout the year, adding variety to the food preparation, saving time in procurement and some time in stabilizing prices of such foods. For spoilage means that undesirable change due to action of micro-organism, insect and enzymes. micro enzymes include moulds, yeasts and bacteria. Bacteria is unicellular and much smaller in size. En-zymes are organic catalysts produced in living cells. Principals of

preservation are asepsis, filtration, blanching, prevention of oxidation, irradiation. Food preservation methods can be broadly divided in two categories:-

1. Bacteriostatic method in which micro-organisms are unable to grow in the food, e.g. in dehydration picking, salting, smoking, freezing etc.
2. Bactericidal method in which most of the micro-organisms present in the food are killed, e.g. in canning, cooking, irradiation etc.

The people of study area depend on their field or forests and weekly market for their food materials. The various food stuff procurement and preservation are correlated with each other. In some villages like Ganabari, Chicagoan, Jamukhera, Serenade, china, Ghaisghat the markets are for enough and the means of communication are not developed, the people in this villages depends mainly on their yearly products, some people are deprived of their daily needs from the shops or weekly markets. Mainly cereal and pulses are collected food-stuffs for future. Due to the progress in agriculture, social and political life, the choice of the people are changing gradually. During investigation of villages and found that very often the small shops in their village fulfill the basic necessities and the Hawker who go from village to village also serve the purpose temporarily. The total tribal families under my study of produce and purchase their food stuff and roam the forest for food collection and a small number of tribal families barter their food stuffs, cereal is the common article which is preserved by all but the settled agriculturists preserve it for future consumption and agriculture purpose. During survey I found that the preservation of all the extra food material specially for future consumption and for other purposes like agriculture, guest or sold at high price as in any other specific purpose. Most of the families preserve cereals absolutely necessary for agriculture purpose.

AGENCIES OF FOOD SUPPLY:

Some villages like sarandai, khapa pipariya, sitadongri, chapra, Chardongri, Dhoushabani are near to town, thus they have only to get patable things. Kashmiri, khamalpur and Jamthi are situated near the rail-way across. But some village like power-bhanda, surshna, Chandu, Jomukhera, Chichgaon and borna are depend on their weekly market for food-stuffs. Because these village are far from the town, the people usually purchases food item from hotel, restaurants, food stall barrows. Mainly the tribal enjoy prepared food in visit to the weekly market or regional towns, for these agencies like hotel, restaurants, food stall and barrows, prepared food items like Samosha, Bara, Jalebi, Laddu, Namkin, tea, pakori, cachoori, puri, tarkari (cooked vegetable) etc., various type of sweet and many other food stuffs. Wine also available in the market. Some seasonal fruit such as mango, Jamin and berry, black bananas, Bel, Achar etc. in the village markets roots and buter both are also available in the market.

CHANGES IN FOOD HABITS:

Due to ban on forest and various socio-economic factors changes have taken place in the food intake pattern. In study area traditional diet is changed according to its nutritional value. According to food stuff availability and choice, vegetarian and non-vegetarian diet have taken place of the people. A change in food items like readymade food available in the market lined as packed food etc. caused by some external factors.

In the above factors the change are seen in food habits. There are some problem as tradition which do not permit to use the food stuff which are available. The ban of hunting of forest animal, so thus the quantity of nutrients decrease in the absence of sufficient quantity of nutrients in their food the people have been suffering from malnutrition. In study region the people collect food stuffs for their life but they are not used properly which are collected.

CONCLUSION:

The food habits of the region depends mostly upon the production of the related areas. Food habits are also influenced by sea-sonal variations, social custom, religious belief etc. The consumption pattern of the study area are also seen of different nature. The chief food items of the people of the region are Jowar, maize, Kodo, Kutki, Gram, Local leafy vegetables and fruit such as Mango, Achar, Amla, Jambu, Mahua etc. It varies from season to season and also depend upon the availability of food stuffs. Social aspects are also affected of food habits.

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