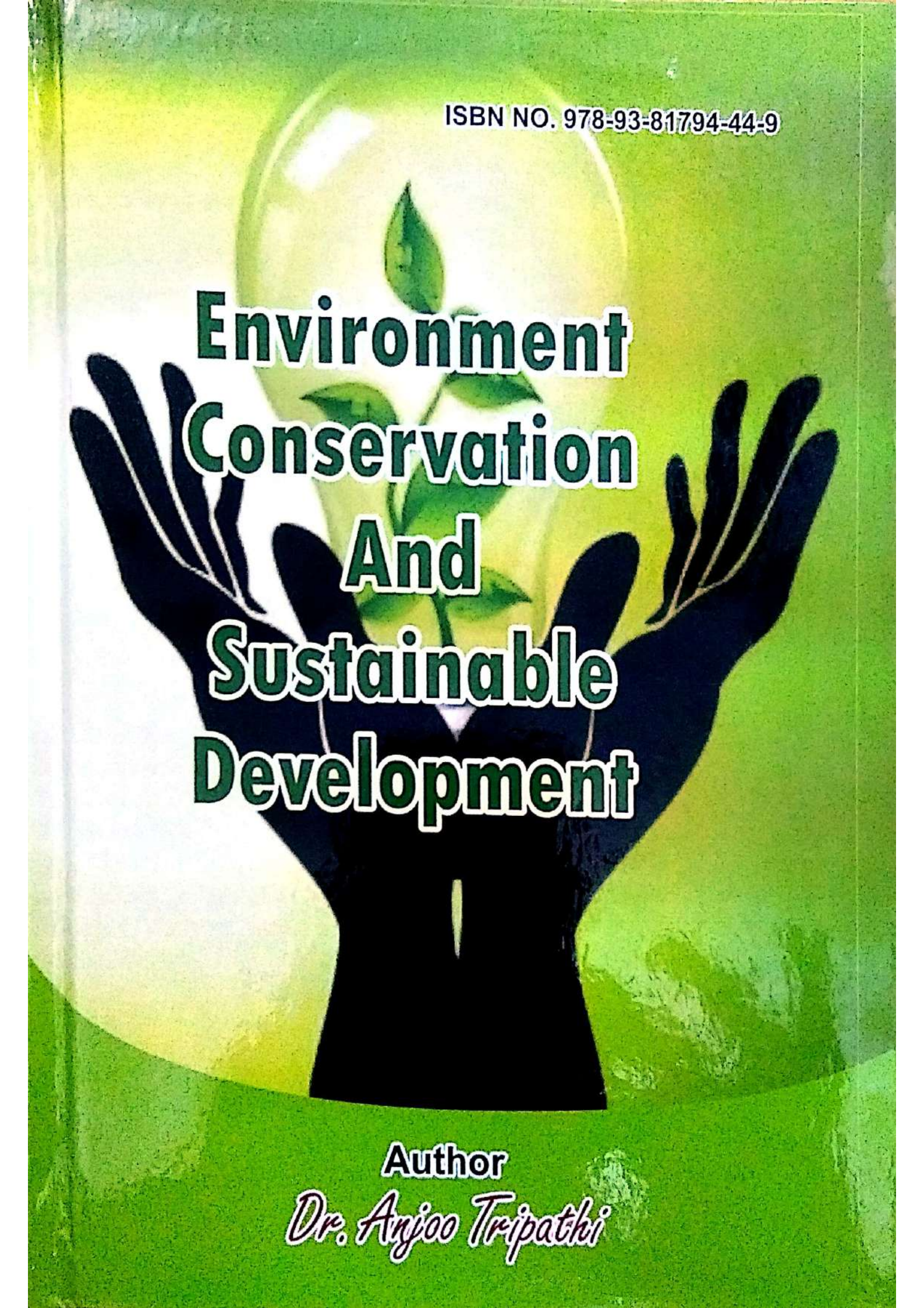


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**Environment
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Changing Pattern of Food Habits In Tribal Population of Betul-Chhindwara Plateau of M.P.

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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 aspect 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: 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 relation ship of people with food produced by the individual and society determines the extent of malnutrition.

Keywords : Nourishment, Kodo, Kutki, Maize, Per Capita, Nutrition.

INTRODUCTION

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 harm less, 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 individuals. Fruit are directly controlled by the purchasing power of the people. Food habit varies from season to sea son 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 baficiency in the diet, but infect do not eat sufficient amounts of seasonal food to make more than a marginal differ ence. 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 vari ous groups of population are to determine the average dietary intake, so that the suitable public health mea sure could be taken up to rectify the effect of defi riency 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 col lected data on diet of rural population from 8 states but in Madhya Pradesh the survey could not be under taken because of the certain administrative reasons. The NIN, Hyderabad (1987) carried out diet and nu trition survey during drought condition in several parts of the country which have helped in understanding the dietary and nutriti.al

consequences 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 BETUL - CHHINDWARA PLATEAU

S No.	Food stuff (gm)	Betul District	Chhindware District	Average
1.	Cereals	389.76	177.46	283.11
2.	Pulses	53.92	65.92	59.92
3.	Oil Seeds	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 are 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, Louder shoots, Radish leaf, Pulmpkin leaves are also collected. Among many type of fruit - Jambu fruit, Mahua. Achar, Mango, Balwa etc. Bharias of

Patalkot Panand 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 season. 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 Hama, 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, lowar 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.

SOCIAL ASPECT 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 vari-eties 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 of-ten 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 high-light among them. The people give due to respect and show love and affection to their for quests. They ar-ranged 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 sig-nificance 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 cat. 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 condi "on. At a time of festival wince is main thing of Bhoj" (food). Beside tiris 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 devel oping 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 pro curement of the food article daily. Preservation help in making the seasonal food availability 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 are unicellular and much smaller in size. Enzymes 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, pickling, 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 far enough and the means of communication are not developed, the people in these villages depend 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 for future. Due to the progress in agriculture, social and political life, the choice of the people is 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, sitacongri.. chapra, Chardongri. Dhoushabani are near to town, thus they have only to get palatable things. Kashmi, khamalpur and Jamthi are situated near the railway across. But some village like powerbhandra, surshna, Chandu, Jomukhera, Chichgaon and borna are depend on their weekly market for food-stuffs. Because these villages are far from the town, the people usually purchase food items 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, fea, 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 Lananas, 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 linned 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 depend mostly upon the production of the related areas. Food habits are also influenced by seasonal 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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