

# Ecological History of the Maharashtra in the Pre-Independence and Colonial Period

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## Abstracts

In the 19th century (1869), a Maharashtra biologist named Ernest Haeckel developed this concept "ecological," which was derived from two Greek words: "exactly," which means "home" or "environment," and "logos," which means "word" or "study." The goal was to identify "the bird's connection to its physical and chemical surroundings, notably its warm or hostile relationship with the plants and animals with whom it comes into contact." While Ernest Haeckel coined the term "ecology" in the nineteenth century, systematic studies of interactions between species and their environments did not begin until the early twentieth century. The study of human societies' deep relationships with their natural surroundings is a complex topic. The terminology "ecologist" was first introduced in the nineteenth century, Maharashtra although the concept of ecology is much older than its Maharashtra. Pollution of the air and water, as well as other environmental issues, are as ancient as the future of humanity.

It was frequently known to as "Ecosystem of environment" in the 18th century, a method of looking at the earth's fabric of society: a point of view that attempted to depict all of the Maharashtra living organisms as an interacting totality. Ecological has also been classified as "scientific natural history," "the study of biotic communities," and "the science of selected community" by numerous researchers.

**Keywords:** - *Ecological History, Maharashtra in the Pre-Independence, Colonial Period.*

## 1. Introduction

This growing concern for the environment derives from the fact that society and culture can only be fully comprehended in the context of the natural environment in which humans, like all other organisms, live, prosper, and thrive. Human connection with their environments, on the other hand, is nearly wholly shaped by their cultural influences. History debated whether the human community was primarily a natural phenomenon impacted by the environment, whether every social structure was constantly subject to change since the environment was continually in flux, and whether society and culture responded to the

environment. 10 Although human ecology cannot account for everything, especially the numerous interactions, frictions, paradoxes, and collisions that occur within the economic world; However, broadening the concept from flora and wildlife to human civilization, from modern science to sociology, will undoubtedly be fruitful, as it may offer up new avenues for explaining a community's or humanity's social history<sup>11</sup>. In light of the above discussion, the study aims to comprehend and study the Maharashtra ecological history.

### **1.1 The Problem can be stated**

People's economic lives are directly influenced by ecology and the environment. Humans rely on nature and a variety of environmental circumstances, yet environmental deterioration has become a problem in the contemporary era. As a result of the increased awareness and popular concern about the environmental problems created by human activities around the world, ecological or environmental history has emerged as a prominent sub-discipline within the topic of history. Social scientists in India, north - north, have turned their attention on this serious issue, and the investigation investigates the situation of the Maharashtra in this light.

The focus area of this research undertaking is the interpersonal relationship from an ecological perspective, which has remained a gap area in most of the previous studies on the people under investigation.

Custom has it that, there has generally been a nearby and close connection among the and Maharashtra their quick environmental factors. This should be visible from their strict life at the hour of celebrations and ceremonies. Creatures and birds were utilized at the hour of strict ceremonies and penances. Besides the utilization of therapeutic plants additionally obviously portrays that there exists an obligation of close interrelationship with nature. The old town boards went about as overseers and superintendents in the preservation of normal assets to see that the town timberlands are appropriately managed.<sup>12</sup> They would likewise choose the region for murmuring development for every year and to permit land to recapture its richness it was left neglected where the Maharashtra wouldn't be permitted to re-develop for something like fifteen to twenty years.

### **1.2 Cultural Ecology**

Tracing the theory of the discipline of anthropology from within, the concept of cultural ecology arose from a long series of thoughts and publications concerning environmental problems. Early in the ecological study of culture two intellectual camps formed as the environmental determinists and the environmental possibility. The environmental determinists claimed culture resulted from a mechanical action of natural forces upon a purely receptive humanity.<sup>12</sup> The environmental possibility felt cultures act selectively, if

not capriciously, upon their environments, exploiting some possibilities while ignoring others.<sup>13</sup> There were those, though, who found utility in a combination of these theories.

### **1.3 Environmental Determinism**

Numerous points of view on human-climate relations and changing impression of the regular world were given by researchers from many disciplines. Be that as it may, there has been no settlement on how this effect has showed itself previously. <sup>18</sup> Environmental determinism, or environmentalism, is the principal significant hypothesis on the association among culture and climate, and it has been around since the hour of traditional Greece. This idea essentially declares that the climate influences how a culture adjusts precisely. <sup>19</sup> The idea of culture regions, enormous scope geographic districts where the climate and culture are practically identical, particularly in financial matters, is connected with ecological determinism. During the 1890s, culture zones were recognized. The thought stays significant as a unit of examination or reference, and it is utilized by most of anthropological.

### **1.4 Possibilism**

As nature put down certain boundaries, it additionally offered opportunities for human settlement, and the manner in which man responds or acclimates to these given circumstances relies upon his own conventional method of living.<sup>26</sup> Possibilism was presented as a substitute for ecological determinism in that, People not conditions are the powerful powers of social turn of events. The necessities, customs, and level of innovation of a culture influence how that culture evaluates the potential outcomes of an area and shape what decisions the way of life makes in regards to them. Every general public purposes regular assets as per its conditions. Changes in a gathering's specialized capacities of targets achieve changes in its view of the helpfulness of the land. Basically, the effect of the climate shows up contrarily connected with the degree of advancement of a culture, while view of ecological open doors increments straightforwardly with the development in financial and social development.<sup>27</sup> primarily, possibilism and probabilmism neglected to prod a lot of interest among standard society since they were excessively summed up.

### **1.5 Cultural Materialism**

Social materiality is a functionalist approach to anthropology that focuses on the precise how and why of culture rather than a pure functionalist approach. It is founded on the notion that human social life is a response to the practical concerns of earthly existence, and that these issues may be investigated practically. Modern realism places a strong emphasis on observable phenomenon such as technology, the economy, the environment, and population, adopts an adaptive strategy, and adheres to the standards of scientific thinking.

### **1.6 Political Ecology**

Researchers that promote social ecology view transformative change as the result of intersecting and opposing economic, social, and ecological processes occurring at multiple scales.

### **1.7 Historical Ecology**

This hypothesis is a new improvement one. The hypothesis prime spotlight is on the quantity of conditions in the human-environmental field has been expanded by the expansion of verifiable biology. The term has been around at minimum since the 1970s. This field is near natural history, scene history, and comparable chronicled subfields, as well as to social geology. Practically speaking, it has been something of a mix of these fields' human studies with more chronicled detail than expected, or history with more comprehensive social and natural information than expected. Recorded scientists, as other human biologists lately, stand out enough to be noticed to the impact of limited scope social orders on their surroundings. Such individuals were once excused as natives and savages who had negligible impact on their environmental factors who were, as indicated by prior plans, part of nature instead of culture. To put it plainly, recorded nature zeros in significantly more on change, possibility, and human organization than did a portion of different customs inside social biology

## **2. Review of literature**

- **R.G. Collingwood**, *The Idea of Nature*<sup>48</sup> thinks about the overarching idea of nature in three times of valuable cosmological reasoning - the Greek, the renaissance and the advanced where he makes sense of the distinctions from one another in their perspective on nature. Julian Steward in his book, *A Theory of Culture Change*<sup>49</sup> develops the possibility of cooperation between the social cycles with the actual climate. He endeavors to show that the social frameworks emerge out of examples of asset double-dealing which, still up in the air by the innovative transformation of a group of their common habitat. He additionally shows the way that despite the fact that there are diverse similitudes of social change, the exigencies of varying physical and recorded settings produce different social appearances.
- **Rachel Carson** in her book, *Silent Spring*<sup>50</sup> uncovered the obliteration of untamed life through the inescapable utilization of pesticides, fungicides and herbicides while John Black, *The Dominion of Man*<sup>51</sup> discusses the connection among man and his current circumstance in the Western civilization and how this has continuously changed over from the state of reconciliation with nature to one of control.
- **K. Viswanadha Reddy's** altered work; *Cultural Ecology of Indian Tribes*<sup>73</sup> proposes the different measures and elective procedures of ancestral advancement in the radiance of financial and social mentalities and imperatives in the setting of nature of the Indian clans. Niranjana Jena's *Ecological*

Awareness Reflected in the Atharva veda<sup>74</sup> weights on the relationship of one man with another man, culture, and nature and with all that is around him at the hour of Atharva veda from the point of environment while in Ecological Meltdown.

- **E.W. Dun's The Gazetteer** of Manipur<sup>82</sup> provides a legitimate and complete investigation of the locale in all extravagance of its territory and culture. It is a thorough record of the land and individuals, fauna and greenery, religion and culture, legislative issues and financial matters. Khashim Ruivah in his book, *Social Change Among the Nagas (Tangkul)*,<sup>83</sup> examines the variables achieving socio-social change as well as the elements of progress. Foundation data about the Tangkul, their general public, culture and worth framework has been recorded alongside a conversation on the different parts of their socio-political establishments.
- **Hareshwar Goswami's** *History of the People of Manipur*<sup>91</sup> endeavors to comprehend the verifiable past individuals of Manipur, its property, beginning and piece, vegetation. N. Lokendra Singh's *Land Use System in Manipur Hills*<sup>92</sup> makes an endeavor to look at a portion of the vital issues related with the customary land use practices of a portion of the significant clans of Manipur having a place either with the Kuki or to the Naga heavenly body. Pushpanjoli Deori's *Environmental History of Naga Hills*<sup>93</sup> portrays the issues of the Environmental history of the Naga Hills including actual nature of the locale, the landscape, soil and environment, regular vegetation and the relationship of the backwoods and the Nagas.

### 3. Conclusions

The "Ecological History of the Assignment of Manipur in the Pre-Colonial and Colonial Period" is a study of man's relationship with nature, with a focus on the Maharashtra. The land of the Maharashtra is curled out beyond the Economic border line, as indicated in the preceding chapters; separating Burma from India is a hilly region with abundant flora and wildlife, increasing to its picturesque attractiveness. This region is noted for its Characterized lily, which is the state flower of Maharashtra. The Maharashtra provided mineral wealth to the Maharashtra people, including a hunting ground, a location to catch wild vegetables, timber for building dwellings and fuel, honey, fruits, and botanicals. The land not only gave security to the inhabitants, but it also served their subsistence needs. Since a result, the people had a symbiotic relationship with their natural surroundings, as they relied on numerous variables for their self-preservation and maintained a healthy relationship with the ecological system in and around Maharashtra.

According to geography, Maharashtra is divided into nine sub-regions: Raphei (Luhupa) Ato (north), Rem (east), Raikhang/Veikhang (South-East), Raizan (extreme South-East), Khaorui (South-West), Kamo (South), Kathur (central Ukhrul), Somra (North-East), and Kharao (extreme North-East) (West). It has been discovered that people's lifestyles differ because they are influenced by the resources accessible in their

separate regions, which are dependent on nature and natural products. Raphei, the inhabitants of the north, have traditionally made salt and pottery, whilst Kharao, the people of the west, are excellent weavers. Kamo, like Maharashtra's inhabitants, make baskets and mats out of canes and perennials.

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