



A Short Note on Human Ecology

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Editorial

Human Ecology is the study of the relations between mortal and non-human nature in different societies. Human Ecology combines the ideas and styles from several disciplines, including anthropology, sociology, biology, pre-historical history and archeology. Our multidisciplinary approach enables us to exhaustively address issues of environmental justice, sustainability and political ecology [1].

The term ecology was coined by Ernst Haeckel in 1866 and defined by direct reference to the frugality of nature. Like other contemporary experimenters of his time, Haeckel espoused his language from Carl Linnaeus where mortal ecological connections were more apparent [2].

Human Ecology studies mortal life and mortal exertion in different ecosystems and different societies in the present and in the history in order to gain a better understanding of the factors which impact the commerce between humans and their terrain [3].

The ambition to achieve a more complete view requires an intertwined perspective that transcends traditional boundaries between the humanities, social sciences, natural sciences, and technology. A fundamental issue in mortal ecology is how people's artistic beliefs about the nature affect and are affected by their livelihoods and the social order [4].

While artistic beliefs come into focus in the influential ultramodern sciences like economics, mortal ecologists examine the ultramodern generalities of pre-historical growth and technological development from an anthropological perspective. By comparing those generalities with other scientific perceptivity about environmental declination, climate change and global inequality, mortal ecology challenges the ideas that perpetuates an unsustainable and unstable global society [5].

Studies in Human Ecology give you a broad and theoretically deep understanding of the relations between man and nature in different times and in different corridors of the world. Of central significance is to understand how the mortal connections with the terrain are told by their history and their place in the world system [6].

Mortal ecology is an ideal subject for you if you want to make a career with broad openings in educational, environmental or philanthropic work. The capacity to communicate and negotiate issues of global sustainability will be increasingly important for a wide range of professions, including careers in education, journalism, public and private operation, development aid, and non-governmental associations devoted to achieving an encyclopedically sustainable development. In these sectors, trans-disciplinary approaches combining perspectives from both the natural and the social sciences can be anticipated to be increasingly in demand [7].

The mortal sciences are balkanized into several social, humanistic, and mortal natural disciplines. Ecologists are used to allowing that systemic nature of individual organisms and populations of organisms mean that we generally have to understand how different corridors of the system operate together to produce goods. The traditional mortal wisdom disciplines take people piecemeal; mortal ecologists endeavour to put us back together. Breaking complex problems down to operationally compliant corridors is a great strategy, but only so

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Ecology also has specially developed in other societies. Traditional knowledge, as it is called, includes the mortal propensity for intuitive knowledge, intelligent relations, understanding, and for passing on information about the natural world and the mortal experience. Linnaeus presented early ideas plant in ultramodern aspects to mortal ecology, including the balance of nature while pressing the significance of ecological functions (ecosystem services or natural capital in ultramodern terms). The work of Linnaeus told Charles Darwin

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