International Journal of Innovative Research in Computer Science & Technology (IJIRCST)
ISSN: 2347-5552, Volume-10, Special Issue-2, February-2022
Young Researchers' Conference on Indian Literatures, 2022
Organized by Presidency University, Bangalore, India

A Brief Introduction on New Societies and Cultures

Dr. Krishnappa Venkatesharaju
Assistant Professor, Department of Environmental Science And Engineering, Presidency University, Bangalore, India,
Email Id-venkateshraju.k@presidencyuniversity.in

ABSTRACT:
The complex interrelationships between human civilizations and the natural environment are better understood via the study of contemporary communities and cultures in ecology. Their interactions with ecosystems and biodiversity can have significant effects on social well-being and ecological sustainability as civilizations and cultures develop. The discovery of new societies and cultures in ecology serves as a reminder that human societies are an essential component of ecosystems and that it is essential to comprehend and address the intricate interplay between social, cultural, and ecological dynamics in order to create sustainable and resilient societies.

KEYWORDS:

Applied Ecology, Cultural Ecology, Natural Environment, Political Economy, Social Ecology.

I. INTRODUCTION

The history of the world's economy is the history of the entire planet, but as seen from the perspective of the economy. The globe's history as observed from an ecological perspective is known as the ecological history of the world. This environmental perspective increasingly replaces Homo sapiens as the central species in the cosmos. Choosing one viewpoint and none others is, of course, favoring a one-sided kind of explanation from the beginning. However, economists and historians no longer regard economics as a distinct academic field and economic history as a clearly defined body of knowledge that can be studied independently of other disciplines. Without looking outside of the economy, economists cannot fully understand economic phenomena. Political economy, which in the 19th century seemed to solely be about material possessions, has evolved to encompass the entire social system because it is interconnected with everything in society.

The same may be said about biologists who study ecology and its history of evolution, which is now seen more as a philosophy of interconnectedness than as a primary branch of science. The political culture of a group of people such as their common ethnic and religious affinities reveals underlying beliefs, values, and perspectives, making it a significant variable in the research of the links between culture and ecology. For instance, the person is treated as social and transcendent in Catholicism. At their shared language root, oak's, which in both contexts denotes a place where a complex of activities involving the consumption of natural resources and their transformation for production and distribution are undertaken, economics and ecology come together.

Management

The institutions set up to oversee the use of natural resources are the foundation of solidarity in human society. The term management first appears in the archaic definition of the word economy, which was used to describe the arrangement of home affairs (through Latin from Greek okonomiyaki, domestic management, from oak's house anomia, from nemesis to manage. Setting goals and gathering the resources needed to overcome constraining external variables are both aspects of managerial behaviour. The conversion of environmental resources into food, goods, and services depends on it. The word ecology shares the same etymological origin. It has inspired the creation of new organizations and groups in society that may drive ecological thought towards managing ecosystems as human goods. In this way, applied ecology is a potent scientific feedback tool for influencing cultural shifts in how habitats and species are used. Both the management uses of science for the commercialization and industrialization of nature and the ecological applications for the preservation of the intrinsic value of the living world cause tension in society [1], [2].

The field of cultural ecology is defined by these two opposing perspectives on how humans and nature interact. Through managerialism as global and local strategies and site operations, applied ecology is having an impact on

the creation of new social organizations and their cultural expressions from all of these angles. Direct applications of science have contributed to some of these societal and cultural transformations. Other movements, such as deep ecology, which champions the fundamental worth of ecological order, are suggested, inspired, and strengthened by ecological ideas rather than emerging directly from the science of ecology. Native American societies' ideological components included mythology, rituals, magical practices, art, ethics, and religion. They were a part of regional systems for resource conservation and specified the appropriate and authorized interactions with nature. The cultural nature conservation package, which consists of societal beliefs and legislative frameworks promoting order in ecosystems and in species, has assumed this function in industrialized cultures.

This network of perception and behaviour binds people in a certain location as societies. It focuses on striking a balance between resource exploitation for production and resource conservation to maintain community sustainability. Systems of technological, sociological, and ideological management are involved in this balancing act. The tools, materials, and machines under the technological wing of management. Relationships that people enter, particularly at work and in the family, are a part of sociology. These two facets include issues related to the exploitation of resources through supply and demand, respectively. The ideas and beliefs that link people to regional and global resources and define humans in the larger cosmos may alter as a result of changes in technology and social organization, but these concepts will always feedback on the social organization, which advances. The philosophical underpinnings of resource conservation are expressed through the historical development of notions of nature and place, which have served as sources of intellectual, aesthetic, and spiritual qualities for modern environmentalism Using science, such as practical ecology and by 'living in nature' and using conventional ecological knowledge to realize local and global resource management strategies.

These factors collectively outline the two main Western schools of naturalistic thought. On the one hand, there has been a ready acceptance of the scientific quest for the dominance of nature since the 18th century. On the other side, this kind of activity's environmental effects have sparked an ecological search for inherent worth and its preservation. These two opposing theories on how humans and nature interact offer a flexible road map for guiding a global society towards sustainability. The conflict results from the division of civil society due to the pursuit of money and prestige. We cannot unlock the ecological potential of our species for a sustainable future unless we actively participate in a cultural revolution that encourages a harmonious synthesis of the exploitative and conserving sectors of society. The way that humans view the environment underwent a transformation in the beginning of the twentieth century. It emerged impulsively from all facets of culture and from all of Europe's nations. Einstein's findings about the universe lined up with Carl Jung's research into the psyche. The current understanding of our place in nature was beginning to be shaped by biology. The arts themselves proliferated into a brand-new sphere of the environment. The curious intellect was no longer content with appearances [3], [4].

II. DISCUSSION

Broader definitions of the human-environment relationship than those based solely on the extraction of natural resources were being developed by scientists and artists. As a result, painters like Paul Klee and Jean Mire sought to blend the abstract with the realistic and the unseen with the visible. They let the live world to penetrate them before processing it in a very individualized way.

The Cosmic Journey

Stars, atoms, and life are profoundly connected in ways that situate human civilization in the broad scheme of the universe's evolution. This viewpoint has been referred to as the cosmic adventure. In a blazing cauldron of radiation, the expedition got under way. Eventually, the extraordinary complexity of life, intelligence, and civilization emerged on our tiny planet in a remote region of a tiny galaxy. It is now clear to us that the universe has evolved towards ever-intensifying forms of organized novelty. We can conclude that it does have a direction in this regard, especially here on Earth, where there is a lot more organized variation than there was three minutes after the big bang. As a result of a process that maintained a balance between two pairs of primordial traits over the course of the fifteen billion years of cosmic evolution, we have arrived. These traits include:

1. Symmetry and opposition.
2. Both stability and irrationality.
3. Both complexity and unity.
4. Nuance and pattern.
5. Diversity and uniformity.
6. Both constancy and novelty.

Everything in the universe, including its existence, depends on the internal tuning or ordering of its constituent parts. According to what we can tell, the big bang left six numbers behind that have preserved the trajectory of cosmic ecology as a balance of attributes. Two of the numbers are related to the fundamental forces; two fix the universe's size and general structure as well as whether it will last forever; and two more set the characteristics of space itself. There wouldn't be any stars or life if even just one of these numbers had been slightly off at the beginning. Our cosmos is unique because it has the appropriate mix of crucial numbers that have allowed it to endure and grow into a complexly organized totality. One such molecular conclusion is the story of terrestrial evolution, and the political and technological achievements of earthly nations are the social outcomes.

Before the evolution of humans, physics and chemistry defined the non-human function of the cosmos as a physic-chemical process. Therefore, we must set aside the modern mindset that views nature as a value-neutral canvas in order to think about cosmic purpose. Only after we have painted it with our cultural and political imaginations does it stay blank. The ability to think about the internal organization of the universe and our planetary systems in order to comprehend how these attributes are expressed is at the core of what makes humans unique. We can also help them by adding value. This mindset has a significant impact on how we see the cosmic, ecological, and social components of our social and biological history. Regarding the course of cosmic growth and our place within it, there are now two points of view. Energy, particles, stars, planets, minerals, and life forms were ordered in that order once the universe was electrified from the nothingness. According to process theology, the direction was determined by a plan of growth that followed divine intent. According to the process humanist perspective, our universe is but one of an infinite number of universes that are randomly rising up from the nothingness. Many would be out of tune. According to process theology, all of the elements of the cosmos that God willed deserve our attention because they are particularly intense actualizations of the creativity and beauty that God inspired.

God suffers when nature suffers. According to process humanism, in order to develop a proper sense of our value as individuals, we must recognize our creative potential and how it may be used to advance world peace. By arranging novelty and bringing complexity together, intervention to maintain a balance of attributes that define our biological and social history is actually a modest component of the larger cosmic goal. Both perspectives give us a framework for understanding how to apply ecological thought to cultures with strong cosmological roots. They also fully conform to modern science while recapturing the old spiritual feeling that we inhabit a meaningful and fundamentally valued universe. In order to maintain the cosmic process as a balance of traits that characterize our place in nature as well as our attitudes towards the use of nature represented in technology, art, architecture, and literature, humanity must contribute. This is required by its origins and practical capacities. This viewpoint emphasizes the fact that protecting biodiversity is not simply for humans or worthless without them [5], [6].

Ecological Applications in Society

Ecology examines the relationships between species and the circumstances that allow them to coexist in the environments to which they have adapted. Webs of perception and action that have evolved as a result of these adaptations make sure that resources are accessible to support growth and reproduction. The core of interactions, where they work to bring people together into more or less stable social structures, is behaviour. Particularly, behaviour governs and dictates how people relate to one another. To enable a structured social existence, it offers such exterior adaptations to the physical environment and such interior adaptations amongst the constituent individuals or groups. In order to keep the sum of its parts in biochemical balance with its environment, each species has a developed behaviour structure that is a harmonic totality. Because it successfully sustains internal organ and cell chemical integrity as well as exterior social solidarity among its members, this system endures and thrives.

The term ecology is used to describe a specific kind or branch of the interaction between living things and their surroundings, such as aquatic ecology or bird ecology. The relationship is known as cultural ecology when the species is a group of Homo sapiens who share a common heritage of concepts, beliefs, values, and knowledge. It consists of a variety of profit-driven human activities that have an impact on the environment. The tasks include managing the finances, income, and expenditure of a community, corporate firm, etc. as well as the production, distribution, and consumption of goods and services as well as the management of natural resources (land, forest, and water). This emphasizes how ecological and economics, which are tied to one another and to other social, ideological, and political issues, cannot be separated from one another. The terms political ecology and social ecology, which came from the social sciences to highlight the connections between political and social organizations and environmental challenges, provide as evidence for this.

The relationship between humans and nature needs to be stabilized, and applied ecology, as a useful way of systems thinking, can help. It is a key component of a sustainability education Programme that views exploitative management and conservation management as the two halves of the same economic development coin. The operational tools for environmental organizations and institutions that interact with and form a society are provided by applied ecology. By offering workable solutions to the problems presented by the industrialized environment, it consequently supports collective solidarity for the survival of the world. The arrangement of natural resources and people for production within the context of systems thinking is necessary for a complete knowledge of applied ecology. It involves giving individuals who are organizing for natural conservation the tools they need to change human production. National and international tactics that these groups use to respond to the moral values found in nature are driven by ecology [5], [6].

Ecological Culture

Primate habitats are where culture first appears. There, it manifests itself in the learned group activities of food-gathering and display that are particular to a species in a particular location. The integrated set of ingrained behavioral patterns that distinguish members of a society first emerged in humans called culture. Any given social group's behavioral pattern can be thought of as its way of life. Additionally, it is a social legacy that people and organizations pass down from one generation to the next. Young people are exposed to this legacy not only through initiation and education, but also through years of long-term, unconscious conditioning that shape who they finally become. Thus, it develops into a type of social heredity. It makes sure that all the institutions operating inside a society and making it up contribute to group solidarity as an evolved harmonic whole.

In response to societal issues caused by the current status of the earth home, new connections between culture and ecology are being created. The idea of sustainability, which is not a scientific phrase but rather focuses on social issues brought on by the extensive use of natural resources, is one of these answers. Only new social organizations, local and international, designed to control industrial output within the constraints of Earth's ecological infrastructure, can resolve these problems.

In order to connect the social sciences with fields like law, history, geography, education, and biology, a new comprehensive cross-disciplinary social model that organizes information about human social evolution is also necessary. Ramachandran Gotha (1994) provided a first step in this approach when he argued that the old pyramidal model of society should be replaced with an environmentally oriented sociology that places ecological infrastructure at the bottom.

The two functional pillars of social organization in such a pyramid of nature, society, and culture are the organization of people for production political economy, and the arrangement of natural resources for production natural economy. These two economies depend on what may be referred to as the planetary economy. This cultural ecology model is tentatively presented. In general, cultural ecology investigates the interaction between a particular society and its natural environment.

Geographers and anthropologists have differing but complementary understandings of what is meant by cultural ecology. However, anthropologists typically refer to the study of how the natural environment affects socially organized behaviour, whereas geographers typically refer to the study of how socially organized human activities affect the natural environment although, at its extreme, environmental determinism has lost favor among most anthropologists.

Social Structure

We discover a social pattern, a coherent body of customs and ideas, an integrated unity or system in which each element has a clear function in relation to the entire environment, physical, biological, and social, wherever we find a community, regardless of how primitive or complex it may be. The necessary conditions of the social organism's existence are the anthropological justification. The social institutions must follow suit. At any stage of social development, the required circumstances of existence also depend on the environment's geography and level of technology.

From the Stone Age through the current industrial era, this has been true. The way people get the things they need to survive is fundamental to all social structures. These 'essential conditions of existence' influence how humans interact with one another and how they manage the environment. In common groupings and civilizations with similar, or divergent, cultural norms, people use nature to produce the essentials of existence, either directly or indirectly. This occurs neither in isolation from one another nor as distinct individuals.

Ecological Politics

The term political ecology refers to a broad range of initiatives that combine politics with the natural world. These initiatives typically fit into one of three categories:

1. The idea that, like to species of plants and animals, societies and states can only be understood in terms of their location in a wider system comprising other societies or states; attempts to analyses politics using the vocabulary and methodology of ecology.
2. The study of political conflicts that are fought over control of natural resources or whose outcome is influenced by access to those resources.
3. Public policy-relevant research on biodiversity and natural resource use.
4. In general, when geographers and anthropologists use the term political economy, they refer to the study of how various polities around the world are actually a part of a global framework through which one polity exploits another polity. This method of studying political economy derives from the writings of Immanuel Wallenstein and Andre Gondar Frank, who contend that non-European civilizations' underdevelopment or poverty made it possible for Europe to grow.

Political ecologists with a focus on geography and anthropology contend that political economics will:

1. Observe cultures not just in their natural surroundings but also in their political environment.
2. Examine how the environment is impacted by social inequality.
3. Examine how the environment is impacted by unequal relationships particularly class ties inside a culture.

The Social Ecology

The first five paragraphs of John Clark's open article, A Social Ecology, which is available in M, are included in this part. Environmental Philosophy, Second Edition, Zimmerman et al. Elise Reclus once said, Humanity is Nature becoming self-conscious. A social ecology is the awakening earth community reflecting on itself, learning about its past, examining its current situation, and thinking about its future in the truest and most honest manner. A philosophical thought process is one component of this awakening.

A social ecology is a philosophical approach that explores the ontological, epistemological, ethical, and political facets of the interaction between the social and the ecological, and it looks for the useful insight that emerges from such study. It aims to provide us with advice on how to deal with particular challenges and possibilities as creatures located in the course of genuine human and natural history. In doing so, it creates a social practice that is best characterized as eco-communitarianism and an analysis that is both holistic and dialectical.

Social and Ecological Factors

An ecology is the foundation of a social ecology. The very word ecology has significant communitarian connotations. Literally, it implies the oaks, or family, the logos, or the study of. Thus, ecology urges us to start considering the entire planet as a form of community that we are a part of. It teaches us that every one of our policies and issues are, in a sense, domestic issues. A social ecology can get off track as it concentrates on particular social issues, but when it is consistent, it always places those issues in the framework of the earth family, regardless of what else it may research inside that community. Social ecologists must take into account the ecological aspects of all social occurrences according to the dialectical approach of a social ecology. Other than the ecological phenomena, there are no non-ecological social phenomena to take into account.

The word social in the phrase social ecology poses the biggest challenge. The usage of the word social for what is essentially a very communitarian tradition presents an apparent inconsistency. The social and communal spheres have traditionally been opposed to one another, as in Tennis' famous contrast between Gesellschaft and Gemeinschaft, or society and community. However, this seeming paradox could lead to a more profound reality. It is natural that a social ecology seeks to regain the community language legacy of the term itself because it is a quest to reclaim the communal aspects of the social. A society is a relationship between companions because the word social is derived from socials, or companion. In this way, it is like a household within the household of the earth [7], [8].

Changing Theories

A broad social and ecological philosophy known as social ecology has developed over the past 25 years; while most recently most closely associated with the work of social theorist Murray Book chin, it continues a long

tradition of ecological communitarian thought that dates back well into the nineteenth century. The anarchist geographer Kropotkin (1842-1921), whose beliefs were mutualistic and communitarian, is frequently cited as the father of social ecology. Despite his problematic vision of nature and positivistic tendencies, Kropotkin has an important contribution to social ecology that cannot be disputed. He made significant contributions to the tradition with his theories on democratic history, human-scaled production, political and economic decentralization, and mutual aid. Elise Reclus, a French geographer who lived from 1830 to 1905, is another prominent anarchist theorist whose ideas are considerably more firmly ingrained in it. As it investigated the history of the interaction between human society and the natural world, beginning with the emergence of Homo sapiens and extending to Reclus' own era of urbanization, technological development, political and economic globalization, and embryonic international cooperation, Reclus developed a broad social geography that laid the groundwork for a social ecology.

Reclus believed that one day, in accordance with the natural environment, humanity would establish a free, communitarian society. His in-depth historical studies chart the long history of cooperative, direct democracy, and human freedom experiments, from the ancient Greek polis to modern movements for social change and human emancipation. These experiments range from mediaeval free cities in Switzerland to Icelandic democracy. He also illustrates the emergence and growth of authoritarian ideologies, concentrated capital, and the modern centralized state. In addition to a thorough critique of capitalism and authoritarian socialism from an egalitarian and anti-authoritarian standpoint, his expansive historical account also examines the damaging environmental effects of contemporary industry and technology when combined with the authority of the market and the state. It is noteworthy that Reclus' social theory attempted to resolve a philosophical conundrum that has only recently resurfaced in Eco philosophy and environmental ethics: how to balance the desire for justice in human society with kindness towards other species and respect for all life on Earth.

Examples of Communitarianism in History

Every morning, people drive out of small country communities to get to their workplace, passing others whose workplace is where they just came from. Everyone in this dynamic transportation shuttle is involved with and contributing to a transportation system based on individual automobiles in some way. The biosphere has been displaced from one of its stable states, which has supported human evolution for the previous two million years, according to science, as a result of this vast carbon economy. Climate change has already begun, and there is no one world government with the authority to develop a technological solution that would apply to everyone. Many people are starting to think that, given this situation, sustainable development is going in the wrong path because it adheres to annual improvements in purchasing power. Instead, a sustainable economic retreat is required. Global strategies will be needed to change how production systems and natural resources interact in order to produce trash emission rates that the biosphere can handle.

A market town, by comparison, was a modest, well-balanced community in the 1850s. It constituted the earliest type of human institution and was prevalent in every single society around the globe. More than 100 billion people have lived on the planet since the late Paleolithic, and the majority of them have lived their entire lives as members of relatively small communities as, rarely numbering more than a few hundred. Each of their production systems consisted of a small number of workers. This image serves as the jumping off point for theories that small groups are fundamental to human nature and are perhaps hard-wired into our genes. We still have a tendency to gravitate towards smaller groups like the tribe and the village because it is ingrained in our behavioral make-up. Even if market towns and the nearby villages are still small, they no longer have any sense of a shared purpose or level of productivity. This is according to the British 2001 Population Census. Their dispersed residential, commercial, and cultural areas priorities driving, depriving the locals of any sense of pedestrian scale.

The village and the town are no longer magnets for ideas and people. People today seem to like their solitude. Infill’s of new homes are socially sterile. Everything is brand-new, tidy, and clean. Typically, neighbors are only seen as they make their way to the car. Every home has an alarm system or a barking dog, making it a miniature fortress. The only action that can be seen is macho dude mowing his grass. Clearly, there are significant distinctions between the old and the new. We can justifiably question whether a pre-industrial community was really a haven of creativity and neighborly harmony that could serve as a planning model for today's social issues, putting aside the extreme poverty. Have we truly lost a special blend of harmony with diversity in social, visual, and ecological spheres? Is there a tiny town from the past that contemporary planners should consider as a model for social and ecological regeneration? Since the late 19th century, when their profession first started, planners have held this belief. The principles of reciprocity, political and economic decentralization, human-scaled production, and communitarianism formed the foundation of nineteenth-century civilization. These concepts of

social ecology as a formula for human life were first put forth by the Russian geographer Peter Kropotkin at the end of the 19th century for a better cooperative economy a small-town communitarian model.

They were created in Britain by the Scottish architect Patrick Geddes and his student Lewis Mumford. Since the 1990s, Americans have taken this course to rebuild the integrity of their fundamental institutions and halt worrying trends in crime, social chaos, and family disintegration. Important social reforms have been made over the last ten years in a variety of areas, including education, the criminal justice system, and family policy. Citizens have pushed for a stronger emphasis on character, personal responsibility, virtues, and values in the public sphere in states and towns across the United States. The country is demonstrating gradual but considerable improvements on a variety of leading social indicators, including rates of violent crime, rates of young criminality, levels of teenage pregnancy, and even student test results. Communitarian ideas and policy approaches have been playing a major role in this growing North American movement of cultural and institutional regeneration. Communitarian thinkers are in the forefront of the 'Character Education Movement', which is fostering a return to the teaching of good personal conduct and individual responsibility in thousands of schools around the country.

Likewise, communitarians have been playing a role in the new community-based approaches to criminal justice, which are showing solid success in restoring neighborhood order and achieving real reductions in violent crime. In the area of family policy, communitarians have worked for policies to strengthen families and discourage divorce. They have led in devising fresh, incentive-based policies designed to discourage a casual approach to marriage and to promote children-first thinking and family stability, while at the same time preserving the rights of women and men. The need for action has now reached the large politically influential community of the Evangelical Church, where a group of leaders, convinced of the science behind climate change, is trying to persuade its local membership to reduce their domestic carbon emissions. Communitarianism has become a part of one of the most innovative movements working to renew and revitalize American society. The history of communities is in the making; it is not a dead thing to be pulled out and praised or deplored; it is the inhabitants who are custodians of the past, by the recording of the present. Everyone who lived through the past twenty-four hours holds some of the public evidence that could be put towards learning about the past to better understand the present and shape the future [9], [10].

Systems Analysis

Parts are typically systems themselves and made up of other parts, just as systems are typically parts or components of other systems, according to systems thinkers, who define a system as any collection of interdependent or interacting parts.

1. A system is a dynamic and complex entity that functions as a formally organized unit.
2. Information is exchanged among the various system components.
3. A system is a group of people living together in a given setting.
4. Semi-permeable membranes or borders allow information to pass from and into the environment.
5. Systems are frequently made up of elements that are trying to reach equilibrium, but they can also display oscillatory, chaotic, growth, or decay characteristics.

The biologist Ludwig von Baranoff, who developed the concepts of an open system and general systems theory, is credited with establishing systems thinking as a major scientific movement. He set out to replace the mechanistic foundations of science with the following holistic vision. General system theory is a general science of 'wholeness' which up to now was considered a vague, hazy, and semi-metaphysical concept. In elaborate form it would be a mathematical discipline in itself purely formal but applicable to the various empirical sciences. For sciences concerned with 'organized wholes', it would be of similar significance to that which probability theory has for sciences concerned with 'chance events'. The following are benefits of systems thinking:

1. It helps to understand why altering a system usually results in counterintuitive system responses, for instance, how feedback loops may function to either balance or unbalance an organization.
2. Instead of analyzing a problem in terms of an input and an output, for example, we look at the whole system of inputs, processes, outputs, feedback, and controls. This larger picture will typically provide more useful results than traditional methods. Traditional decision-making typically involves linear cause and effect relationships. By taking a systems approach, we can see the whole complex of bidirectional interrelationships.
3. A systems methodology will enable us to understand change as a continuous process rather than looking at discrete snapshots at points in time. Systems thinking also helps incorporate the temporal dimension of any choice.

4. Understanding the connections and interactions between the components of the entire system is the goal of systems thinking, which seeks to obtain insights into the whole.
5. Systems thinking can assist prevent the silo effect, in which a lack of organizational communication can have a negative impact on another aspect of a system when changes are made in one area.

III. CONCLUSION

Ecology's investigation of novel communities and cultures highlights the necessity of interdisciplinary techniques that combine social, cultural, and ecological viewpoints. It emphasizes how critical it is to comprehend both the ecological effects of human actions and behaviors as well as the social and cultural forces driving environmental change. Ecologists get a deeper comprehension of the various ways in which people perceive, use, and influence their environment through researching new societies and cultures. This information can help shape policies, conservation plans, and sustainable practices that support the coexistence of functioning societies and healthy ecosystems. The study of emerging civilizations and cultures in ecology also highlights the significance of acknowledging and honoring indigenous perspectives and traditional ecological knowledge. It emphasizes the need of using traditional knowledge and methods that have developed over many generations to support sustainable resource management and biodiversity preservation.

REFERENCES

[1] H. Lelloltery, S. Pudyatmoko, C. Fandelli, and M. Baiquni, “Study of coral reef for marine ecotourism development based on region suitability and carrying capacity in Marsegu Island Nature Tourism Park, Maluku, Indonesia,” Biodiversitas, 2018, doi: 10.13057/biodiv/d190342.

[2] L. Yan, “Origins of nature tourism in imperial China,” J. Tour. Futur., 2018, doi: 10.1108/JTF-04-2018-0016.

[3] M. Musadad, “Community Participation In Nature Tourism Development: Lessons From Pindul Cave In Yogyakarta, Indonesia,” J. Kawistara, 2018, doi: 10.22146/kawistara.27957.

[4] L. Margaryan, “Nature as a commercial setting: the case of nature-based tourism providers in Sweden,” Curr. Issues Tour., 2018, doi: 10.1080/13683500.2016.1232378.

[5] W. Mushawemhuka, J. M. Rogerson, and J. Saarinen, “Nature-based tourism operators’ perceptions and adaptation to climate change in Hwange National Park, Zimbabwe,” Bull. Geogr. Socio-economic Ser., 2018, doi: 10.2478/bog-2018-0034.

[6] J. Pueyo-Ros, “The role of tourism in the Ecosystem Services Framework,” Land, 2018, doi: 10.3390/land7030111.

[7] G. E. C. Gall and M. B. Manser, “Spatial structure of foraging meerkat groups is affected by both social and ecological factors,” Behav. Ecol. Sociobiol., 2018, doi: 10.1007/s00265-018-2490-x.

[8] B. T. Gashaw, B. Schei, and J. H. Magnus, “Social ecological factors and intimate partner violence in pregnancy,” PLoS One, 2018, doi: 10.1371/journal.pone.0194681.

[9] L. J. Haider, W. J. Boonstra, G. D. Peterson, and M. Schlüter, “Traps and Sustainable Development in Rural Areas: A Review,” World Dev., 2018, doi: 10.1016/j.worlddev.2017.05.038.

[10] K. A. Anderson, A. M. Roux, A. Kuo, and P. T. Shattuck, “Social-ecological correlates in adult autism outcome studies: A scoping review,” Pediatrics. 2018. doi: 10.1542/peds.2016-4300H.