

UOT 008:316.42

**Namig Abbasov**  
*PhD (Culturology), Associate professor*  
*Institute of Architecture and Art of ANAS*  
*(Azerbaijan)*

*namiq\_abbasov\_70@mail.ru*

---

## HUMAN ECOLOGY

**Abstract.** Human is a child of the Earth, a product of nature, the result of the development of the biosphere, an element of the noosphere. However, when a human moves from the biosphere, conditioned by natural factors, to the noosphere, conditioned by social factors, he can not only improve but also worsen his conditions of existence. The second tendency is more often observed in the life of modern human and finds its expression in the continuous degradation of human by the living environment.

Today, we are already talking about other types of ecology – the ecology of culture, everyday life, spirit and language. Now it is to talk about the ecology of human himself. At present, the problem of ecology and human health occupies one of the most important places among the areas studying the interaction of human and nature. Human ecology approaches ecological relations from the point of view of studying the human body and its possibilities of adaptation to the environment. Human ecology, which is a part of the general ecology, is defined by the negative influence of the living environment that people change with their work.

**Key words:** ecological education, ecological awareness, ecological law, ecological ethics, environment.

**Introduction.** Feeling and seeing the future ahead is the result of people's purposeful activity, it is the ability to accept the necessary direction of the course of events. Social foresight is the correct determination of the necessary relations of the development of social events, their reflection in thinking by anticipating the future. The correctness and authenticity of the conclusions on social foresight depend on their full reflection of

the development regularities of the objective social entity. “By acquiring culture, human separates himself from nature, i.e. culture is nature changed by human” [3, p. 307].

There was always harmony between society and nature from the depths of history, including the 18<sup>th</sup> century, and this harmony was broken only at the end of the 19<sup>th</sup> century, creating an imbalance between human and the environment. It is estimated that human impact on the biosphere has increased 8-10 times today. Human destroys biological and ecological systems by wasting millions of tons of harmful substances into the environment that were not previously observed. This points the coming disaster that awaits human.

The practice of the formation of the noosphere shows that the physical and mental health of human is affected by the strong negative impact of an increasingly polluted environment. Although the ecological problem, the essence of which relates to the need to protect the environment from the harmful effects on human beings, is primarily global in nature, it manifests in different ways in different countries. Therefore, you should not be satisfied with only general considerations in considering the ecological problem, the realities of separate countries should also be taken into account in such cases.

The forest cover has an irreplaceable importance in protecting the ecological balance of our republic. Unfortunately, our situation is not good in this matter either. So, the forest cover in the republic is three times less than the world norm. Mass destruction of forest and greenery in the territory of our republic has made this problem more serious.

Armenian Kostandov, who was the Minister of Chemical Industry of the USSR for a long time, organized the construction of 13 toxic plants in Sumgait. It is no coincidence that the growth of diseases in Sumgait, the increase in child mortality and the transformation of the city into a “dead zone” are associated with his name.

The Constitution of Azerbaijan, adopted in 1995, considered caring for the cleanliness and harmony of its soil, water and air, paying important attention to the global problems of the modern era, first of all, to universal values, as the first duty of a young, sovereign state. “The state ensures the maintenance of ecological balance, the protection of legally defined species of wild plants and wild animals” [1, p. 49].

**The interpretation of the main material.** Technical progress has created completely new conditions in nature, new interactions between

human and the biosphere. It is becoming more obvious that ignoring all the components of nature means destroying it. It is necessary to remember this truth: there is nothing useless in nature. Ecological thinking requires abandoning old ideas about the inexhaustibility of nature's resources. Having a moral-ethical attitude to the problem of resources comes from realizing our duty to future generations. Ecological culture must now be part of universal culture.

When talking about ecology, the issues of protecting the health of the population and improving its physical and mental capabilities should also be taken into account. Nature knows no official boundaries. A change or a disaster in one corner of it has tragic consequences not only in that region, but also far away from it. It takes a long time and a lot of money to eliminate its damages. The scattering of toxic substances during the explosions of nuclear tests conducted in many regions of the world caused serious damage to the living world, plants and cultural monuments. The increase of military threat and armament deepens inevitably the problems of raw materials, ecology, health and other problems, harming the social progress of mankind seriously.

It is possible to achieve progress, first of all, the health of the society with the enthusiasm of young people who have started working.

Speaking about the impact of the environment on human health, it should be stated that the ecological problem never exists in a pure form. This problem is directly or indirectly related to politics, economy, new technology, the general culture of people and society, and the degree of maturity of ecological consciousness. If the responsible ecological thinking of the nation as a whole and each individual citizen is not formed, the solution of the ecological problem is out of the question.

The famous American scientist R. Person assessed the actions of his compatriots sharply in the abovementioned period in his book "Nature takes account", and wrote that "The nature of the country was completely inexhaustible until the Europeans set foot in North America. Forest animals and fish were obtained in large quantities and were widely used inside and outside the country. As the demand was high, only the best of natural resources was obtained with no regard for anything else. Trees, birds and animals that became an obstacle for the colonists to expand their property were destroyed by all possible means" [4, p. 21].

Factors affecting the ecological problem interact with each other and can increase or decrease its severity depending on the conditions. For example, the promotion of market interests in the uncivilized market economy leads to the production and sale of low-quality food products containing harmful substances. Undoubtedly, consumption of ecologically impure food products leads to the spread of diseases and other unpleasant conditions among consumers. In some cases, political interests do not allow to reveal the truth in the field of ecology. Of course, in turn, this will have a negative impact on people's health.

In order to overcome the abovementioned problems and to preserve human health and nature, responsible environmental policy, practices of state and public bodies, enterprise and organization managers are required above all.

In this regard, society faces another important task: formation of ecological awareness of the population. The realization of this task requires comprehensive measures of ecological education and upbringing, including the creation of ecological scientific awareness, ecological ethics, psychology and legal awareness in public consciousness.

Ecological ethics has an exceptional importance in the formation of ecological consciousness. The main principle of ecological ethics can be expressed as following: it is necessary to treat with responsibility and be kind towards not only human and animals, but also inanimate nature.

One of the important components of ecological consciousness is ecological psychology. We can express the essence of this science briefly as following: love for nature should be a characteristic of human.

Ecological legal consciousness can also be attributed to the structure of ecological consciousness. The requirement of ecological legal consciousness is that the citizens of the country should bear legal responsibility for the damage caused to nature.

There are various options for dividing the interaction process of nature and society into specific periods in the scientific literature. Some authors (prof. Y.P. Trusov) divide the history of the interaction of society and nature into 4 stages, setting the character and level of social development as the basis of such periodization: ancient era, pre-industrial era, industrial era, modern era characterized by aspects of the noosphere, others (M.F. Green) take the level of development of society at the root of the interaction between society and nature and divide it into periods of passive adaptation, active use of natural resources, change and global reconstruction [5].

The first stage is characterized by human's assimilation of finished products of nature through the simplest labor tools and forms of production. The characteristics of natural conditions, geographical environment became the decisive factor for the existence and development of people and society as a whole at this stage.

The second stage of the interaction of society and nature is related to the further development of productive forces. The development of agriculture in some nations and cattle breeding in other nations led to the first great division of labor – the separation of cattle breeding from agriculture. This was followed by the second great division of labor, which facilitated the exchange of goods among people and led to inequality of labor, private property, exploitation and exploited classes: the separation of handicraft from agriculture. As a whole, this period was characterized by important changes created by human labor in the natural environment.

The third stage goes through the successive ages of steam, electricity and nuclear power. Many minerals, organic and other resources were involved in the economic cycle at this stage. The development of steam engine technology created radical qualitative changes in the way of production and society's impact on nature. Finally, the interaction of nature and society has entered a new and highest fourth stage of its development, adopting fundamentally new aspects in the modern era.

This new phase of nature and society, named "Noosphere", the strong influence of human on nature and the large-scale consequences of his activity are summarized in the teaching about noosphere. Several scientists recommend replacing the concept of "noosphere" with other synonymous concepts – technosphere, anthroposphere, psychosphere, sociosphere.

For the first time, the Russian scientist V. I. Vernadsky wanted to achieve the synthesis of natural science and social sciences in the study of the global activity of human who changes the environment actively. According to him, the noosphere is a new qualitative stage of nature that can fundamentally change not only the biosphere, but also the human. The noosphere is not just an area where human knowledge is used at a high level of technology. For this purpose, the concept of "technosphere" would be completely sufficient. Here we are talking about such a stage of human life that its transformative activity corresponds fully to the interests of "nature" based on a strictly scientific and truly intellectual

way of thinking of all the processes taking place. The noosphere is a stage of interaction between society and nature, in which society has real opportunities to regulate consciously and control the exchange of substances between itself and nature. Human takes control over nature without separating from nature, understands and applies its laws correctly for the sake of social progress. In this sense, the noosphere can be understood as a sphere with a special organization that directs, controls and regulates natural processes in accordance with the increasing demands of human himself.

**Conclusion.** The formation of the noosphere means the emergence of a new unity of nature and society, which has no analogues in the past. The distinctive aspect of this unity is not only that human cannot exist without nature, but also that nature cannot exist in its modernized form without the conscious and purposeful activity of human. Noosphere is such a natural social concept that natural and social moments acquire a new quality in its real content. This concept combines a single dynamic system of natural and social conditions into an organic whole.

When talking about the evolutionary development of the world and its gradual transition to the noosphere, the founders of this doctrine expressed different opinions on the understanding of the essence of the mentioned process. Teilhard de Chardin accepted the gradual transition of the biosphere to the noosphere, in other words, the gradual elimination of the contradictions between human and nature. V. I. Vernadsky approached the problem from a different point of view. So, living matter changes only the upper layer of the Earth. Human's intervention in nature is gradually intensifying, humanity is becoming the main planetary geo-changing force. Therefore, human, who is considered the bow of V. I. Vernadsky's teaching about the noosphere, should be directly responsible for the evolution of the planet. The understanding of this thesis by human is of great importance for his life. "Spontaneous development would make the biosphere unsuitable for human habitation. Therefore, human should build his needs on the basis of the possibilities of the biosphere. The biosphere turns into the noosphere gradually, where its development takes on a directional character" [2, p. 736].

## REFERENCES:

1. Azərbaycan Respublikasının Konstitusiyası. – Bakı, 2009.
2. Məmmədov Ə.B, Bəşirov R.İ. Müasir təbiətsünaslığa konseptual yanaşma. – Bakı, 2001.
3. Mehdiyev R.Ə. Fəlsəfə. Dərs vəsaiti. – Bakı, 2010.
4. Парсон Р. Природа предъявляет счет. – Москва, 1969.
5. Трусов Ю.П. Понятие о ноосфере. – Москва, 1968.

### **Namiq Abbasov (Azərbaycan)**

#### **İNSAN EKOLOGİYASI**

İnsan Yer övladı, təbiətin məhsulu, biosferin inkişafının nəticəsi, noosferin elementidir. Lakin insan təbii amillər ilə şərtlənən biosferdən əsasən sosial amillərlə şərtlənən noosferaya keçdikdə öz mövcudluq şərtlərini nəinki yaxşılaşdırır, həm də pisləşdirə bilər. Müasir insanın həyatında ikinci meyl daha tez-tez müşahidə olunur və öz ifadəsini ətraf yaşayış mühitin insanı durmadan tənəzzülə uğratmasında tapır.

Bu gün artıq ekologiyanın digər növlərindən – mədəniyyətin, məişətin, ruhun, dilin ekologiyasından da söhbət gedir. Artıq insanın özünün də ekologiya-sından danışmaq vaxtı gəlib çatmışdır. Hazırda ekologiya və insan sağlamlığı problemi insan və təbiətin qarşılıqlı təsirlərini öyrənən istiqamətlər içərisində önəmli yerlərdən birini tutur. İnsan ekologiyası ekoloji münasibətlərə insan orqanizminin və onun mühitə adaptasiya etmə imkanlarının öyrənilməsi baxımından yanaşır. Ümumi ekologiyanın tərkib hissəsi olan insan ekologiyası insanların öz əməyi ilə dəyişdirdiyi yaşayış mühitinin onlara neqativ təsiri ilə müəyyən olunur.

**Açar sözlər:** ekoloji təhsil, ekoloji şüur, ekoloji hüquq, ekoloji etika, ətraf mühit.

### **Намиг Аббасов (Азербайджан)**

#### **ЭКОЛОГИЯ ЧЕЛОВЕКА**

Человек – дитя Земли, продукт природы, результат развития биосферы, элемент ноосферы. Однако при переходе человека из биосферы, обусловленной природными факторами, в ноосферу, обусловленную социальными факторами, он может не только улучшить, но и ухудшить условия своего существования. Вторая тенденция чаще наблюдается в

жизни современного человека и находит свое выражение в постоянной деградации человека средой обитания.

Сегодня мы говорим уже о других видах экологии – экологии культуры, быта, духа и языка. Теперь стоит поговорить об экологии самого человека. В настоящее время проблема экологии и здоровья человека занимает одно из важнейших мест среди направлений, изучающих взаимодействие человека и природы. Экология человека подходит к экологическим отношениям с точки зрения изучения человеческого организма и его возможностей адаптации к окружающей среде. Экология человека, являющаяся частью общей экологии, определяется негативным влиянием среды обитания, которую человек изменяет своей деятельностью.

**Ключевые слова:** экологическое образование, экологическое сознание, экологическое право, экологическая этика, окружающая среда.