

# The Main Functions of Eco esthetic Thinking

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**Annotation:** this article thoroughly analyzes the aesthetic attitude of the phenomenon of ecological consciousness and culture of an individual to nature, the main functions of eco esthetic thinking, as well as the functional role of the ecological consciousness of an individual, which consists in organizing, managing and controlling nature through the formation of an aesthetic attitude to nature.

**Keywords:** urbanization, anthropogenic, environmental values, economic determinism, aesthetic perception of environmental reality, "aesthetic being", aesthetic worldview, ecological attitude.

In the next period, the world scientific community, realizing the inevitability of the development of Science and technology in the world, the intensification of the urbanization process, the existing methods and means of anthropogenic attitude to nature in the conditions of an increase in the power of demographic pressure on nature, puts forward the theory of "return from computer to plow". In these alternative teachings, the views that the development of Oriental spiritual and moral environmental values plays a special role in the solution of global problems are becoming priority. Especially in Europe and America, there is a consistent support of this idea by supporters of the theory of invayromentalism, which arose in the middle of the 20th century. After all, it is not by chance that the "optimistic zinc" of various teachings based on a narrow range of economic determinism, utilitarianism and mercantilism psychology in their activities will become an object of worthy study by the general public.

The spiritual phenomenon, consisting of aesthetic perception and artistic expression of environmental reality, manifests the most general and objective laws of nature protection (as a subjective factor). This law, in turn, does not exclude either the status of a subjective factor in the influence of art on ecological existence, the objectivity of its occurrence, or the integrity of its function, with the determination of the Nature-Society-Man-art system relationship directions (ecological or anti ecological). In addition to these, the functional role of the ecological consciousness of the individual, consisting in organizing, managing and controlling the activities of nature protection, through the formation of an aesthetic attitude to nature: 1) aesthetic attitude to nature improving the methods and means of reflecting environmental practices in idealized artistic images; 2) generalizing historical heritage, socio-environmental experiences created in the history of; 3) it is necessary to take into account the "selection" of environmental aesthetic values, the creation of "infrastructure" of transformational communications, the perfection of "technology", keeping traditions and creative rivalries. For this, the main path is the search and realization of potential opportunities that harmonize objective conditions and subjective factors of the transfer of ecological consciousness and culture to an "aesthetic being".

The main problem in the implementation of these tasks is the transformation of the human factor, intellectual potential status, character in accordance with reality, which, in our opinion, ensures the development of methods and means of aesthetic thinking of environmental consciousness and culture. After all, it is not by chance that in the special literature on the philosophy and eco esthetics of the present period, a person is recognized by him in the form of an opportunity to "change" nature in artistic images and realize the process of mastering it as a self-person in a particular ecological space.

In addition, the regulatory function of the environmental consciousness of a person, consisting in organizing, managing and controlling nature through the formation of an aesthetic attitude to nature: 1) aesthetic attitude to nature improving the methods and means of reflecting environmental practices in idealized artistic images; 2) generalizing historical heritage, socio-environmental experiences created in the history of Ecology in artistic images; 3) For this, the main task is to search for opportunities that harmonize objective conditions and subjective factors of the transfer of ecological consciousness and culture to an "aesthetic being", as well as to realize them.

The main problem in the implementation of these tasks is, in our opinion, the transformation of the intellectual potential, status, character of the human factor corresponding to reality, which ensures the development of methods and means of aesthetic thinking of environmental consciousness and culture. After all, it is not by chance that in the special literature on the philosophy and eco esthetics of the present time, a person is recognized by him in the form of an opportunity to realize the process of transformation and assimilation of nature in artistic images as a self-person in a particular ecological space.

Aesthetic attitude to nature, as a component of the culture of society, is based on the need for the delivery of Environmental Information by its subjects to its objects. Of particular importance in this is the proportionality of the transmitted information content and form to the existing state and development trend of ecological existence.

In general, "in the process of influence of the ecological consciousness and culture of the individual on the character and directions of aesthetic attitude to nature, special functional directions and characteristics of artistic information, genres and types of art are formed"[1, p.128]. The universal criterion that determines their proportionality to environmental reality will depend on the effectiveness of the emotional-emotional expression of a person's aesthetic attitude to nature in artistic images, works of art and methods, means of its transmission. At the same time, the aesthetic attitude of the phenomenon of the ecological consciousness and culture of the individual to nature has an individual character on the one hand, expressing its socio-environmental essence in artistic images and transforming it into spheres of spiritual life through special methods, means. On the second hand, the individual, on the basis of his environmental consciousness, culture, aesthetic experience, with his "artistic transformation" of the ecological picture of the world, manifests its functional significance and determines its main tasks.

The regulatory function of aesthetic attitude to nature is an opportunity to "materialize" and realize spiritual and spiritual potential, intellectual potential, aimed at preserving the life and future of mankind through the protection of nature. In addition, " both environmental consciousness and culture, and their aesthetic "realization" activity, and the methods and means of this activity, are subject to the laws of dynamic development of Social Practice"[2,p.160]. That is, the socio-historical activity of the individual in the eco esthetic direction, due to its essence and functional significance, is an objective phenomenon, both due to the need to satisfy the need to ensure human life, the prospects for human civilisation.

Of course, on the issue of the role and possibility of eco esthetic values in solving global environmental problems, mutual compromises of various religions, socio-political systems, alternative scientific theories are of great importance. But if we look at the essence of the issue within the framework of the subject being analyzed, it turns out that in its solution there is no alternative path to spirituality, which is the basis of the humanization and socialization of the relationship "Nature-Society-man" by various means. In other words, the ecological consciousness and culture of an individual or society are formed in the process of their holistic-systemic attitude to nature, and are an integrative possibility of integrating all forms of social consciousness. If we recognize the fact that "beauty saves the world from destruction", and beauty does not exist outside nature, then there is no need to substantiate the role of artistic-eco-aesthetic values that represent the beauty of nature. In this regard, the issue of aesthetic attitude to nature is relevant to all spheres of public life (including the field of Ecology). After all, the connection of the spiritual-cultural, practical-creative activity of most researchers and artists, directly with finding solutions to environmental problems, arose from historical necessity, need.

The implementation of the purpose and strategic tasks of aesthetic attitude to nature – social, economic, political, spiritual and cultural and other areas of activity will depend on finding a method and means of integration of philosophy on the basis of the general principle of connection, connection and development, on the realization of its capabilities. The main problem in this is to find effective methods and means of organizing and managing the integration of the above, all areas, directions, to identify mechanisms to ensure the consistency of the process. The need to solve the integrity of global environmental problems that have now arisen on a planetary scale, the manifestation of various cultural spheres, all social relations in the form of culture, is presupposed has a common pose in the issue of forming an aesthetic attitude to nature. Because, as a result of the fact that the responsibility to preserve the results of human civilisation for the future generation, abandoning any national, religious, political, ideological claims and necessitating a general compromise, the world community is looking for its constructive-rational methods, effective

mechanisms. Discreteness, fragmentary, seasonality in the organization of cultural and educational events aimed at the formation and development of an eco-aesthetic worldview undermines the idea of ensuring their popularity, integrity-systematicity, continuity, and most importantly, creates in the people's psyche a mood of distrust and helplessness of the role of art in conservation. In fact, there are potential opportunities for the formation of an aesthetic attitude towards nature, both in the process of further improvement of methods and means of promoting and promoting the spiritual and spiritual foundations of the development of the ecological worldview of the individual. That is, they become the organizational basis for the formation of the perception of the younger generation about the material world, social life, their understanding of harmful and useful behavior in nature, environmental attitudes, worldview. After all, the solution to the problem of improving the methods and means of forming an aesthetic attitude of all forms of social consciousness (including ecological consciousness and culture) to nature in order to create a healthy natural environment is of great practical importance.

Historical experiences of environmental activity confirm that in societies whose ecological environment is not healthy, aesthetic attitude to nature is a consequence of its "poverty", being overshadowed by other needs. On top of this, there can be no question of an aesthetic attitude towards nature in general and the development of forms of its expression, when the methods that form it are powerless. Because in the process of transformation and assimilation of nature, in the content of the methods and means used, when a person cannot provide a theoretical and methodological basis for his inextricable connection with the methods and Means, technology that form an aesthetic attitude to nature, activity, in its full sense, will not be effective.

In the disciplines of social philosophy and aesthetics, subjects of aesthetic attitude to nature, its structure, functions were studied in relative detail. However, in our eyes, the integrity of the methods and mechanisms that ensure the effectiveness of the activities of these subjects is overlooked by researchers. Observations confirm that the "eco esthetic quality" of a person is determined not only by the natural environment surrounding him, the ecological harmony (beauty) of the landscape, but also by the perfection of knowledge of the attitude towards him and the methods and means of expressing it. This, in turn, will depend on the effectiveness of the mechanisms that improve them.

Most importantly, firstly, both the character of the aesthetic attitude of a person to nature and the purpose of their expression in artistic images, and these methods and Means will correspond to the level of development. Secondly, the spiritual and moral criteria that determine the nature of the ecological attitude towards nature as a whole, in particular the eco esthetic worldview, constitute the essence of beauty such sacred concepts as goodness and goodness, nobility and kindness, or-honor. Thirdly, the transformation of objective conditions and possibilities of aesthetic attitude to nature into reality shows the principle of adequacy of methods and means to the goal, their humanistic content. Fourth, the formation of an aesthetic attitude to nature is a condition for a differential approach to its methods and means, ensuring its effectiveness and intensity. Fifth, the popularity of eco esthetic values, its formation and

the subjects who use the methods and means of transformation will correspond to their intellectual potential, Democratic-humanitarian nature of their economic, political, ideological mechanisms.

Any society cannot provide its future without the formation of environmental Enlightenment, moral, legal, religious, values in the minds of people, creating its own spiritual and moral foundations of nature protection. After all, in any historical period, "spiritual and spiritual recovery should include a person's attitude to the Earth and its riches" [3, p.530-531].

Generalizing, on the one hand, the axiological function of aesthetic attitude to nature acquires praxiological significance with the Coordination of the processes of organization, management of human environmental activities.

#### Literature review:

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