

# Ecological Beauty Is the Realization of Human Freedom

Lili Lin

Suqian Vocational & Technical College, Suqian, 223800, China.

## Abstract

At present, the ecological crisis in society does not give people a beautiful experience; this is actually the reason why human's practical activities do not grasp the overall ecological harmony. Human practice does not give full play to human subjective initiative or does not have ethical and moral constraints; the human environment reflects human un-freedom, beauty is the objectification of human essence, and the objective world created by people in non-free state is also not beautiful. The beauty of the ecology depends on the freedom and un-freedom of people's practice of transforming nature. The more beautiful the ecology, the more it can promote human subjective initiative, namely the more free human are. The freer human, they have more beautiful aesthetic experience when facing nature.

## Keywords

Financial Agglomeration, Industrial Structural Upgrade, Space Measurement, Space spillover effect.

## 1. ECOLOGICAL BEAUTY IS THE PREREQUISITE FOR REALIZING HUMAN FREEDOM

Beauty is the pursuit of mankind from earliest times to the present day, which is an integral part of the human world. The human history is the history of mankind's liberation from various constraints and the history of productivity development of human science and technology, namely the process of mankind's pursuit of liberation, progress and freedom. Beauty is the essential objectification of all human activities, through conscious activities, human not only transform the world, but also create them, human create beauty in the process of transforming the world and self-creation. If human activities are based on understanding and grasping the inevitability of objective world, namely human activities follow the development laws of objective world, and then this objective world is beautiful, the objective world after human transformation is sustainable and self-contained, and that is ecological beauty.

## 2. THE HUMAN ENVIRONMENTAL PROBLEM IS DUE TO HUMAN UN-FREEDOM-DO NOT GRASP NECESSITY OF OBJECTIVE WORLD

### 2.1. Grasping the Necessity Must Pay Attention to the Unity of the Individual and the Whole

Throughout history, there have been many problems in the human world environment; the ecological balance of the human environment has been severely disrupted, which leads to a serious imbalance in the structure and function of the ecosystem, thus threatening human survival and development. For example, air pollution problems, water environment pollution problems, garbage disposal problems, land desertification, sand disaster problems, water losses and soil erosion problems, drought and flood problems, biodiversity destruction problems, persistent organic matter pollution problems and so on. These problems reflect the alienation

of human activities, due to the division of labor in private ownership; each individual is confined to his own specialized activity scope and cannot be arbitrarily exceeded, he must abide by the rules and follow the laws. The ambitious people ignore the rules and laws, who are unwilling to stop their own activity scope here, they believe that the scope they have is too narrow and almost helpless, and so they act capriciously. Many human activities sacrifice the environment, persecute ecosystems and cause serious environmental problems. The bad ecological environment is monotonous and harsh; such living conditions eliminate the need of human beings as "human" and alienate them into animals, except the most basic needs, no other people are needed. It can be seen that as the science and technology increasingly develop, human are more and more trapped in huge machines and small spaces, they can't do anything, namely the unfriendly human environment, which does not conform to the ecologically beautiful human environment, reflects the human without freedom.

Human must readjust their progress ways, not on the basis of blindness to necessity, but based on the basis of their own essence created by themselves, namely on the basis of freedom, or recast unity of the individual and the whole. Only the unity of each individual and the whole is the unity of human existence and essence, and only the unity of the individual and the whole can produce ecological beauty. The beautiful things are not single, static, but changeable, different, and diverse, but the changing, different, and diverse world formed by mankind's transformation for nature must move toward unity. "The melody of life is also constantly leaving a single disordered equilibrium state (so-called one) to evolve into various ordered equilibrium states (so-called multiple), and finally has to return to the original disordered equilibrium state. "The different subjects have different responses to different external stimuli, and it is the inevitability where human are dominated, this inevitability belongs to the category of regularity. When subjects can conversely recognize and control the inevitability, when they consciously and purposefully transform the world, according to their own needs, freedom comes with it. Human freedom is to understand and grasp the inevitability of the objective world; the so-called inevitability is the laws and rules of the objective world. Freedom is the purposeful and conscious mental state of mankind. Human feels the harmony of ecological environment, experience the ecological beauty, unconsciously with self-care factors, the resonance between the external environment and life is not accidental, which includes the unity of regularity and individual purpose, this unity does not involve conscious activities of human, there is contingency, and it is not freedom in the real sense. Freedom is also a means by which humans recognize and grasp the necessity of the objective world through practice. So inevitability is the basis of human freedom, and freedom is the unity of regularity and human purpose, and this unity needs to be completed by humans through practice. As human means, freedom is not static but always in a state of movement and development, the direction of movement and development is not blind, random, accidental, but determined by the purpose of the person. Ecological beauty is that human recognize and grasp the ecological laws of the external objective environment and make it become the link of their own movement and development, this is the purpose that human want to achieve through free means. "The purpose of the activity is not to accept an existing provision and integrate it, rather set one's own provision and obtain the reality with external expressions by discarding various provisions of the external world. Human purposeful activities, Eco-beauty activities that transform the world in accordance with ecological laws, the realization of man's free will are true freedom.

## **2.2. The Process When Human Create Beauty Must Be Free**

Marx pointed out that "beauty is the objectification of human essence," human is macroscopic and historical, and beauty is microscopic and emotional. Aesthetics is a psychological activity that is value-oriented and takes emotion as intermediary; aesthetic activities are carried out through sensations, and are creative activities of "processing" objects. As a subject of freedom,

human is not a subject without freedom, his free will enter into the aesthetic object through sensation, the subject recognizes the object, and evaluates it, this is a creative activity similar to processing. The subject's evaluation of the object will tend to the subject's purpose, and will also be affected by the subject's knowledge and practice. The subject's evaluation will reflect the real situation of the object, more importantly it will also reflect the situation it may and should develop, and make the object more meaningful. The laws of the objective world, including human society and the natural environment, can enter the category of value; it is because humans give them meaning. For example, is the tenderness and flexibility of water, and the exemplary conduct and nobility of character of bamboo is born by nature? Of course not, why do people endow the tenderness and flexibility of water, and why do they give the bamboo exemplary conduct and nobility of character? Because in the process of appreciation and aesthetics, human intuitively understand their own emotional will, as subject of freedom, human has been freed from the necessity of external objective laws, human have conquered nature and made the external objective world an objectification of human nature. Aesthetic activities are free and creative activities that process the objective world. Freedom discards everything that has no value in the history, and leaves everything that has value, namely human transform knowledge and experience into rationality and transforms rationality into sensibility, this transformation process is the creative process, in this process, the valuable things left after being discarded are digested and used, and are no longer the original things. Human use practice as an intermediary to influence, interconnect, infiltrate, and transform each other, moreover, it continue to form a complex, dynamic, constantly developing, internal value concept and external value structure. The evidence of human existence is the mark left by all human activities, the more human conquer nature, the richer the beauty of nature will be to him, the more human can manage history, and the richer the social beauty will be to him, in short, the more free human will be, the richer the beauty. How beautiful the objective world is, conversely, it shows how free humans are.

"Aesthetics as an over-biological, free sensation, which is a compound sensation corresponding to the full complexity of the value structure of an era." In order to be free, people's physical feelings must be free from the constraints of basic biological needs in order to truly become a "human" feeling. Aesthetic feeling is not a simple psychological feeling; it is a comprehensive integration of emotion as the intermediary of various psychological processes such as perception, understanding, will, and imagination. The broader, more diverse, and richer the natural world, the more human need have a multidimensional ability control the natural world. Therefore, human were liberated from the realm of primitive natural evolution and entered into the field of history, and the aesthetic feeling was produced. The meaning contained in anything is not a single feeling, a single psychological process can perceive. If a person can see an integral whole in the sum of everything, then he can appreciate the beauty and feel the beauty. The integral whole that everyone sees is different, even if the inherent form of the object itself is unchanged; the beauty that everyone sees is different, just like the same scenery, different people appreciate and have different feelings. Through the prism of aesthetics, the essence of human can be expressed in various forms on objective objects, either beautiful or ugly, or quiet, deep, and determined, etc., which are the same counterparts of the subject's psychological structure. In the aesthetic process, aesthetic feeling is stimulated through emotional intermediary, and it can instantly connect individuals and the whole. By grasping the value of objective things, an individual will inevitably enter into the "summary of all social relations", moreover, he lose his own personality and sense of independence, therefore, while affirming the whole, human affirms himself, and affirms him and the whole. This unity of the individual and the whole, namely the unity of existence and essence is the realization of freedom. This instant realization of freedom is also manifested as temporary aesthetic happiness.

Ecological beauty is the value of human existence. The power of beauty is the power to liberate people from all kinds of restraints, and the power of ecological beauty is the power to make human have a sustainable and beautiful existence state. The human pursuit of beauty is also the pursuit of liberation, and the pursuit of liberation is the pursuit of freedom. With the development of freedom, the soul is in the process of continuous enrichment and growth, so beauty will not stay at one point, and ecological beauty, as the commanding height of the beauty, is also constantly developing and changing. All definitions and descriptions of freedom apply equally to beauty. Freedom is the unity of purpose and means, and beauty is the unity of purpose and means. Freedom is the unity of regularity and purpose, beauty is also the unity of regularity and purpose. Freedom is the unity of the subject and the object, unity of the inner spirit and the outer material world, and beauty is also the unity of the subject and the object, the inner spirit and the external material world. Freedom is the unity of finite and infinite, the unity of the individual and the whole, and beauty is also the finite and infinite unity, the unity of the individual and the whole. So beauty is the symbol of freedom, and ecological beauty is the realization of human freedom.

### **3. CONCLUSION: ECOLOGICAL BEAUTY IS THE REALIZATION OF HUMAN FREEDOM**

The ecological crisis shows that human's current practice of transforming nature is threatening their own development; human must readjust their own development methods, fully grasp the regularity of the objective world and live in harmony with nature. Only by living in harmony with nature can human remove all restraints and obtain freedom. Ecological beauty is the beauty where people and nature live in harmony and human participate in practical activities, when judging whether the objective world is beautiful; humans are also observing whether their own practical activities are free, if there is a unity of subjective and objective, there is unity between the individual and the whole, then there will be an experience of beauty and the realization of freedom.

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