HEROISM IN THE STRUCTURE OF SOCIAL ACTIVITY

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Мақолада қаҳрамонлик муҳитининг ижтимоий кўриниши, унинг фалсафий муаммолари ҳамда тарихий ва афсонавий қаҳрамонлик феноменининг эволюцион тараққиёт босқичидаги синхрон ва диахирон ривожланиши тўғрисидаги илмий қарашлар ўз ифодасини топган.

Калит сўзлар: *қаҳрамонлик, қаҳрамонларча, жамият, ҳаётий мавқе, ҳодиса, афсона, қаҳрамоннинг шахсий сифатлари.*

В статье рассматривается социальное представление о героизме, который включает широкую сферу философских проблем, таких, как мифологическая и историческая информация о героях: от обоснования эмпирического явления к проблеме правды, и от понимания функции феномена до ее синхронного и диахронного развития.

Ключевые слова: *героизм, отвага, общество, жизненная позиция, феномен, миф, качества героя.*

This article considers social view on heroism which assumes a wide stratum of philosophical problems such as mythological and historical information about heroes: from the substantiation of empirical treatment to the problem of truth and understanding of phenomenon function till the evolution of its synchronic and diachronic development.

Key words*: heroic, heroism, society, life position, phenomenon, myth, qualities of heroic person.*

From time to time in the ordinary life there should be something heroic that passes all possible and not possible bounds and is done by somebody for the common good, as any society needs in the good examples of debt of honor, hero's display of courage and wisdom that superior common diligence [1]. The mass consciousness has permanent necessity of heroism in the structure of social activity. «The need of mass soul creates its heroes admiringly, when it points at the ability to risk somebody's life and political representation; in a flash it puts the individual into the focus of attention, however soon it forgets him when there is the other individual»[2].

According to lexicographical sources a hero is a) a person who did a deed, showed bravery and selflessness, willingness to self-sacrifice (national hero); b) an exhibitionist who attracts interest and admiration, and is a role model (street hero); c) an individuality who is the incarnation of his epoch and subculture features (a hero of our time); d) a main personage of art work (a hero of novel, play, film, computer game etc.). The results of a numerous social researches show a weak dependence and short-term subjective experienced conditions of satisfaction and happiness on the level of the good things of this world. In the final analysis the new generations worship to the heroes who are moral and cultural authority. At the same time an euhominid understands heroism as inward obstacles (irony, cynicism, lack of faith in a noble impulse etc.), which tint the perception of social activity. In this sense, contextual identification and relationship to heroism and patriotism are similar, that's why heroism as a phenomenon of social activity is an urgent research.

Heroism and heroic might be both «orientation to self-affirmation» and «orientation to historical creativity». For instance, selfless labour of artists, philosophers, scientists, is oriented to self-affirmation, disclosure their creative abilities and skills, and an army commanders' deeds and reformers' social activity are oriented to historical creativity. Although, there is not «Chinese Wall» between the first and the second, they may move from one to another, that's why it's not always seen the condition bordering on orientation to self-affirmation and orientation to historical creativity.

Social-philosophical view on heroism assumes a wide stratum of philosophical problem – the substantiation of empirical treatment to the problem of truth and understanding of phenomena functioning, confrontation of objective and subjective, and also the synchronous and diachronous evolution. Mythological and historical information about heroes, retained in society memory and circulating in mass communication media, enhances social self-appraisal and serves as a tonic, on the one hand, and as a crisis situation indicator, from the other. «Hero» perception assessments are reflected in bereavement or meaning modernization of conceptual metaphors (national hero, hero of labour etc.), and also in appearance and wide dissemination of «superman» concept. Depending on concrete conditions of wide characteristics (from social system character till individual momentary mood), diametrically opposite attitude to

such and such heroism is frequently met, the reason for that is social peculiarities of contextual identification and position to the phenomenon.

Thereby, any change, oriented to historical creativity, is something new and innovative, and that's why comes out as social-historical event. In contrast to that, the interest as aspiration for self-affirmation is directed to subject reproduction and development of social activity and sphere widening of his social creativity. The result of such social activity is subject's development and his moral-spiritual perfection [3].

Heroism might be kept within the limits of hermeneutical approach, springing from interpretation as exposure of implication in obvious sense [4]. When the sense of heroism is self-understanding means, when the short way of self intuition is rejected and the long way of interpretation is accepted. In this sense philosophical hermeneutics shows that interpretation itself springing from objective reality: there is heroism, we understand it and then interpret and speak about it. Such understanding is no longer «cognition mode, but objective reality mode, such objective reality which exists understandingly» (P. Ricker).

Secondly, the large amount of information about different aspects of heroism is stored and comprehended, as well as synchronous and diachronoius development of understanding, and conceptual interactions of «hero» and «superman» in the modern culture (F.Nietzsche, K.Jung, S.Kerkegor, Y.Huizinga, P.Ricker, K.Jaspers, E.Durkheim, Ya.Burkhardt, H.R.Olker, V.J.Lehnert, D.Schneider, B.Betelgeym, A.Toynbee, A.F.Losev, I.V.Mostovaya, V.I.Karasik, O.G.Prohvacheva, Ya.V.Zubkova, E.V.Grabarova etc.).

The phenomenon of hero and heroism, lives and activities of great people, geniuses and patriots are researched by Uzbek scientists and philosophers too. In the works of M.Abdullaev, V.Alimasov, A.Begmatov, F.Zagirtdinova, A.Ochildiev, I.Saifnazarova, E.Umarov, N.Eshnaev, R.Kurbanov, M.Nurmatov and others [5] the phenomenon of hero and heroic is considered in the light of social-moral categories such as debt of honor, unselfishness and patriotism.

The society often is not able to understand and accept special qualities of heroic person, though «it's possible to judge about a person only according as he acted at the critical moments, when in the destiny scales there was his life, honor and happiness. And the more full-fledged a person, the more grandiose his history and the more terrible his critical moments, but a way out of them becomes more solemn and more staggering» (V.G.Belinskiy). Firstly, to be ready to free the others and to renounce himself in physical and spiritual sphere. Secondly, to be able to accept the view of «the others» and not to confine himself to his own points of view (that means to join positions in complete agreement with the others). Thirdly, to be able to assume the responsibility for the others, «to resist ideas and systems, and to create his own views and opinions» (N.A.Dobrolyubov). Fourthly, to desire to give his life-giving force and dedication without indemnity: «Hero is a person, who at critical point does all the necessary in the interests of human society» (U.Fuchik). Fifthly, personal correctness, devotion to love and friendship.

Heroism is a responsibility for the acts and deeds which a hero does for something or for somebody. For that, as G.V.Plehanov mentioned, there should be two conditions: «firstly, human's talent should change a person to satisfy the social requirements of the epoch. Secondly, the ruling social order shouldn't block the way to the individual, who has all needed peculiarities of social utility just in time» [6].

In the ordinary understanding, heroism is the great social activity accomplishments which require from a person to display courage and determination, to be ready for self-sacrifice. It is important the presence of such key moments as: a) the social meaningfulness of heroic deed and b) personal hero's qualities.

Looking attentively at people's actions, we can notice: firstly, though they are different, they have the common interests; secondly, the sense of actions is understandable when they are considered as a part of total activity but not separately. In reality there are mechanisms which unite the people's activities and interests, owing to it there is a possibility to divide them into different groups by objective criteria. Hence it appears the method sense in bringing individual and social together: singling out the group of people in the society with the common interests, influences on the march of history, society and future [7].

Hero's archetype, projected onto society self-organizational sphere, constantly causes the heroic myth – an ideological narration about heroic deeds which pretends to the status of true representation about the events of past, present and predicted future and is interpreted positively by definite social group. The myth about a hero is the necessary thing and the constructive component of public conscience, that's why the emotionally meaningful mythological interpretation of events and long-term projections are always claimed. Such kind of myth, inverted to different stratums of reality reflection in the human's psychic setup (including unconscious), occurs as the reality explanation means making it much more understandable. The comparison of the different heroic myths structure and content arrives at the notion that «there is the same drama coming out of the descriptions and underlying in all group of heroic stories».

In mass consciousness there is the irrational myth-symbolical component which is explained not only by the necessity to resist the narrow positive interpretation of the world but also by the need in its image-meaning perception and understanding.

Political movements, parties, leaders often endue in clothes of patriots and heroes. Such a "pedalling" of collectivist sense is of great importance and found at all times and all nations (in the range from heroic myths, ceremonies, rallies, marches, and hymns to the heroic deeds and self-sacrifice). As applied to both individual and collective subject, this virtually means: a) an impairment in ability to think logically, to understand and motivate own behaviour; b) a return to the primitive methods of unification of souls and hearts on the basis of predominantly myth symbolic world-view.

The real socially induced form of manifestation needs appears to be aspirations and expectations. Understated aspirations and expectations lead a person to humility and submissiveness, while overstated - to the extreme, heroic forms of behaviours.

Image of a hero, on the socio-psychological perspective, embodies the strongest aspirations of an individual and the way of perfect realization of them. That entails an archetypal image of the full disclosure of human potential and realization of the individual as a whole. An important hypostasis of a hero, charisma, is the credibility, based on the exceptional qualities of the person (wisdom, heroism, holiness). This attribute of a person may attract or repel, but it is undeniable that it serves as a carrier of "heroic energy." Human being is highly susceptible to the magnetism of charismatic personalities. The influence of an image of the hero, real or projected, provides a sense of the propriety of the life choice and belonging to something very important and necessary.

Perception and recognition of heroism as a phenomenon of social reality require semantic and spatial-temporal reference to the context (historical background, previous events and so forth.). Attributive characteristic of the process is a conformal impact on the subject of perception (coordination of activities, the impact on the ratio of the emotional and the rational, the determination of the significance in the system of personal values and so forth.). Arranged cognitive material acts as an instrument of anticipation – foresight, forestalling of how events will unfold, and consequently the possibility to prepare for their advent. All that we know about the phenomenon of heroism acts as a cognitive structure that organizes incoming information and by that impacts our perception of the heroic.

There is no scope of activity where it would be impossible to display heroic, heroism. As T.Carlyle said: "Everywhere, the human soul is between the hemisphere of darkness, on the border of two warring kingdoms: the necessity and free will" [8]. At the junction of this border of the necessity and free will is born human behaviour, including his heroic deeds, heroism.

Hero is a well doer. He accomplishes a feat both from the motives of amiability to the people and of "coercion", i.e. perception of necessity. Perception of the social necessity makes him to defend his motherland, at the risk of his life, alone attack armed bandit, to take out of a burning house a helpless weak person, children, to speak out against injustice, the oppressors and the tyrant. Public duty makes him respect the rights of others. Duty is "the transformation of claim of morality, equally related to all people, into the personal aim of this particular person, formulated in relation to his position and the current situation. Whereas the moral postulates contains attitude of the society towards its individual members (it is formed by society and presented by it), then the debt is the attitude of the individual to society.

Elementary "cell" of the act of human behaviour is a deed, that is to say a single act of one's social activities. "The act contains the unity from the one hand, of the subjective, personal elements (needs, interests, goals that motivate actions); and from the other hand – external circumstances, action, irrespective to the will of the acting, as well as socially significant consequences of the action. These consequences, being "objectified" in the outside world, likewise no longer depend on personal will "[9] Entries about heroic deeds are often characterized by" the brightness and imagery of the story, high emotional tone, bursting from the inside tension and saturation, highly memorable, dramatic, even menacing and frightening images. «Orderliness of the cognitive material which reflects properties of the objective world (objects, phenomena, processes, existing in it, interrelated and interdependent) is a function of our actual understanding of them.

A hero, unlike Superman, have already accomplished the feat or achieved exceptional success in socially important activities, while Superman possesses, above all, the ability or opportunity to perform something alike (the hero is evaluated by objective characteristics and Superman by subjective). Superman is a permanent character and his purpose is to accomplish series of deeds. It is noteworthy that the concept of Superman relates solely to the context of the ordinary (of course, he can get into the circumstances of the fight, but it is rather an exception). The man, who embodies the qualities of superman, emphasizes that at the heart of success lays the desire to outrun the others, and that this requires a lot of work.

Social philosophical literature claims that "the qualitative features of the human mind that distinguish it from the mental activity of animals are seen primarily in the fact that conscious human activity is conditioned not only by biological reasons. A human being possesses spiritual needs, curiosity, a sense of social (self-sacrifice, patriotism, etc.) "[10].

Heroic, as a form of social activity, moral attitude of the people to the society, specific occurrences, events, had attracted the attention of philosophers, psychologists, and historians. As the results of special investigations, individual or group of people, people can sacrifice themselves or something that is very valuable to him. But what drives a person to exploit the people, as they sacrifice themselves or something expensive as internal mechanisms act on his actions, behavior? What is the role of consciousness in the heroic?

Heroes and heroic multifaceted phenomenon, a mystery of heroism or the heroic had always disquieted and disquiet people's imagination. There was no man, especially representatives of science, creativity, who sought to cognize the mysteries, special aspects and the internal mechanisms of the heroic and its component parts, components of dedication, philanthropy, genius, courage, heroism, great, selfless service to the nation and its moral ideal. Hence, the theme of heroes and heroic is vast, infinite, according to Carlyle, "world history itself."

Moral consciousness instructs people certain behavior as their duty and social responsibility. Not on its own the moral consciousness, but namely human duty and social responsibility show how one understands the meaning of his life, what ideals he abides, for what or for whom he is ready to sacrifice himself. The moral perceptions reflect the public necessity, historical needs of humanity, people and nation, which are expressed in a particular form - as an idea of what should be. This moral form of realization by the people of the social need also obtains specific moral justification. Actions must be carried out to the extent that they represent a blessing, good, preferred over all other possible actions. Thus, the moral conscience considers occurrences and human actions, behavior not in terms of causation, but in terms of their dignity, value, usefulness to people and society [11]

Heroic is not "per se" act or behavior, yet it is based on a conscious, socially important goal. From this objective, the person knowingly takes the risk, self-sacrifice. Therefore, the heroic is not a flash, not a brief moment, not an irresponsible act, but purposeful social activities. This chapter reveals the mechanism of action of moral consciousness of the deeds of heroes, heroic act.

Social determinacy of the heroic allows considering it in the light of moral principles and, above all, humanity and love for life.

The hero sets himself a moral Super task, extends beyond human capabilities, yet these actions must comply with objective needs. Non-compliance of these parameters and requirements for each other leads to disruption of the relationship between an individual and society.

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