

Impact Factor:

ISRA (India) = 1.344
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.356
JIF = 1.500

SIS (USA) = 0.912
PIHHI (Russia) = 0.179
ESJI (KZ) = 1.042
SJIF (Morocco) = 2.031

ICV (Poland) = 6.630

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2015 Issue: 10 Volume: 30

Published: 30.10.2015 <http://T-Science.org>

Rimma Ramilyevna Zamilova
Senior Teacher
Namangan State University,
Namangan, Uzbekistan
rimma_zamilova@mail.ru

SECTION 30. Philosophy.

THE ETHICAL-PHILOSOPHICAL ANALYSIS OF THE PHENOMENON OF THE HERO AND HEROIC

Abstract: In the article the basic criteria of ethical-philosophical analysis of the phenomenon of the hero and the concept of heroic are considered. The analysis of attitudes towards heroic in separate eras is provided. The article also identifies the overtasks of the personality of hero in our time.

Key words: hero, heroic, philanthropy, patriotism, ideal, morality, moral consciousness, Motherland, feat, heroic act.

Language: English

Citation: Zamilova RR (2015) THE ETHICAL-PHILOSOPHICAL ANALYSIS OF THE PHENOMENON OF THE HERO AND HEROIC. ISJ Theoretical & Applied Science 10 (30): 7-10.

Soi: <http://s-o-i.org/1.1/TAS-10-30-3> **Doi:**  <http://dx.doi.org/10.15863/TAS.2015.10.30.3>

Although the genesis of the study of the activities of heroes and heroic dates back to Herodotus, but they became the subject of a specific, ethical-philosophical analysis due to the famous philosopher T. Carlyle. He is considering hero and heroic as a multidimensional social phenomenon that accompanied the history of humanity. His classification of heroes and heroic still admired. He classifies heroes: the hero as divinity, the hero as prophet, the hero as poet, the hero as a shepherd, the hero as a writer, the hero as the leader. "The power of the world, says T. Carlyle, - is in its original men; by their act, it is the world, not the desert... the Original man is the true Creator of morality" [1, 860]. "History of the world, as I said, - is the biography of great men" [1, 19].

Modern science, socio-philosophical thinkers think differently. Even G.V. Plekhanov wrote: "After the stunning events at the end of the XVII century it was absolutely impossible to think that history is a matter of more or less noble and enlightened individuals..." [2, 315.]. When analyzed theoretically open modern socio-philosophical science of the laws to the activities, people's behavior, then immediately the question arises: what kind of work behavior of the individual or the masses. According to Russian scientists to such conclusion came, English historian and philosopher A. Toynbee [3, 254.]. V.J. Kelle and M.J. Kovalzon supposed, "of course, the law always manifests itself in the individual and through the individual, but it is manifested in different ways. So

statistical laws, as we know, there are only in mass processes, the movement of the mass of particles, and if these processes are social, in the actions of masses of people" [4, 122.]. The individual can not ignore public interests and laws, he is expressing these patterns, can do something heroic, original, creative. "In principle the individual is too weak to implement the requirements of the law. The individual may participate in the realization of objective regularities, as a member of any social group, class, society, but not by himself. So when they say that the laws of social development implemented in the activity of the people, always referring to the activity of the masses of people. Social laws are shown and carried out only in the activity of the masses and the individual involved in this process, since he belongs to the mass" [4, 124].

A truly heroic deed of the individual was committed not on a desert island, in free space, but among people in social activity. Whatever the man was brilliant, original and brave, his social action, heroism connected with reality, life and destiny of people around him. Ignoring the influence of social environment on heroic acts of individuals leads to a denial of social determinism of his activity, to the establishment of the cult of personality, over-praising, absolute heroes. G.V. Plekhanov called it "an optical illusion". He wrote: "Acting as a "good sword" that save public order, Napoleon thus eliminated from this role all the other generals, others of which can be played the same or almost the same



Impact Factor:

ISRA (India) = 1.344	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIHHI (Russia) = 0.179	
GIF (Australia) = 0.356	ESJI (KZ) = 1.042	
JIF = 1.500	SJIF (Morocco) = 2.031	

as he. The public need for an energetic military ruler was granted, the public organization had blocked out all other military talents, great military ruler. Its strength was a force adverse to the existence of other talents of this kind. This happens due to an optical illusion. Personal power of Napoleon is to us in a much exaggerated form, as we refer to it through the public force, which pushed and supported it" [3, 327.]. It is a social need nominated by Napoleon, "reclusive hermit", "surlly Corsican", "not differing growth and physical strength" (feature A.Z.Manfred) on the stage of history and made him the hero of the "captive Corsican people" [5, 21.]. Here's what Napoleon wrote himself, not known to anyone else, but thinking about the meaning of life, about the destiny of his people: "If to free my compatriot would I have to slay a single person, except I immediately would have went to stab the chest of a tyrant the sword of vengeance for the Motherland and the violated laws?" [5, 21-22]. A.Z.Manfred correctly notes: "This shied peers, taciturn, vicious Lieutenant was a true son of his time, inspired all his ideas and hopes". It is not just "Corsism", as Masson thought earlier, a dream about the liberation of the Corsican people. It is wider and deeper, it is a live, constantly updating connection with the whole spiritual life of the era, with its disputes and strife, with its thunders and storms" [5, 22-23]. So only through a social, an individual can realize his dream, his creativity and influence on the course of history.

However, we cannot deny the role of individuals in transforming society and social relations. The person responsible for the content and results of their activity. Heroism is responsible for own actions, for actions which he commits to something or to someone. For this purpose, as pointed out by G.V.Plekhanov, need two conditions, "firstly, the talent must make person more human to other appropriate public needs of this era. Secondly, the existing social order must not obstruct the road with this feature, necessary and useful at this time" [3, 327.]. Therefore, "a great man is great not because his personal characteristics give individual physiology to great historical events, but the fact that he has features that make him highly capable to serve the great social needs of his time, which arose under the influence of common and special causes" [3, 333].

This view has scientific and methodological significance; it provides an opportunity to look heroic in the dialectical unity of individual and social, conscious and unconscious, intended and proper. Today the subject of historical events are not only genius people, race or nation, but also every person who is willing to serve his epoch, his people and humankind. Not extraordinary, exceptional man's actions make him the subject of socio-historical process, but his conscious actions, the discharge of his duty, compliance with social norms

and laws of society and state. Today "not only for "planters", for some "great people open a wide field of action, it is open for everyone with eyes to see, ears to hear, and hearts to love our neighbors. The concept of great (including the heroic, hero – R.Z.) is a relative term. In moral sense, everyone is great whom, according to the gospel expression, "believes the soul of his own for his friend" [3, 334.].

The heroic, as a form of social action, moral attitude of people and society, to concrete phenomena, events attracted the attention of philosophers, psychologists, historians. An individual or group of people can sacrifice themselves or something that very valuable for him. However, what motivates the person, people to exploit, why they sacrifice themselves or something expensive, what internal mechanisms determine his actions, behavior? What is the role of consciousness in heroic?

The moral conscience requires that people will make certain things as their duty and social responsibility. Not moral consciousness in itself, but exactly human duty and social responsibility show how a person understands the meaning of life, what ideals he holds, for what or for whom he is willing to sacrifice himself. In moral views, social necessity, and historical needs of humankind, people, nation are expressed in a special form, in the form of ideas about proper. It is a moral form of awareness of people of social necessity and receives a specifically moral justification. Acts have to be made insofar as they are good, preferred over all other possible actions. Thus, the moral consciousness considers the phenomena of human behavior not from the point of view of their causation, but from the point of view of their dignity, value, usefulness to people and society [6, 314.].

Heroic acts are always a meeting with the risk. People, risking their health and life, does something difficult, extraordinary and heroic. The dedication, which is inherent to the heroic or the hero is always a test, act through the risk. As I.S.Kon truly marks "not every risk is moral. The joy of overcoming experienced athlete or an artist, may be purely selfish, and gambling, losing public money, or the builder who neglects necessary security measures for their own ideas acts to the detriment of others. The peculiarity of moral choice in that the risk here is not a goal in itself, not a way of experiencing thrill, but the condition of the solution of a certain socially relevant objectives" [6, 48.].

If the heroism was a conscious moral act, the activity, so the conscious risk is socially significant task. People, in order to address this overarching goal, as said F.Nietzsche, "grow himself" [7, 18.]. Whom outgrown himself, he can no longer remain at the same level of morality. He, only if he is not a Superman, feels his moral and creative capacity and his moral consciousness is ready to make even more significant steps to solve the more significant social

Impact Factor:

ISRA (India)	= 1.344	SIS (USA)	= 0.912	ICV (Poland)	= 6.630
ISI (Dubai, UAE)	= 0.829	PIHHI (Russia)	= 0.179		
GIF (Australia)	= 0.356	ESJI (KZ)	= 1.042		
JIF	= 1.500	SJIF (Morocco)	= 2.031		

problems. From the moral point of view, these tasks should be related to the life of man, his problems, and only then act, behavior acquire a humanistic orientation.

The humanism is the essence of the heroism, the heroic; the heroic not exists without humanity. Each character is a hero in his own way. It is difficult to find the general rule, the general criteria and standards for heroic acts. However, there is the general measure, the general principle for all of man's actions without which it is impossible to determine the essence of social behavior or activity is the humanism and humanity. There is a heroism not flashy, quiet, pained, casual; there is a heroism brave, incredibly brave, even adventurous. The heroism is different; it is manifested by people in different ways. One man is courageous, selfless, a hero by nature, he likes adventures, courage, risk, another hero is hero on belief, education, another became a hero by accident. What would have been heroic, its essence, remains humanity, only humanity through the heroic act becomes a moral phenomenon, spiritual value.

The heroism is the call of the heart, conscience, morality. Neither the moral code nor the instructions of the higher authority or the orders of commanders cannot force a man to perform heroic acts. Unfortunately, an incorrect understanding of the nature of heroism, the ideological slogan "at any cost" leads people to folly. Let us consider one instructive example from the life of the "Soviet patriots" which tells the well-known publicist Valery Vyzhutovich. It was in 1972. The Ryazan komsomolets Anatoly Merzlov on the old tractor picked up the straw. From accidental spark straw broke out, followed by the tractor. Saving machine, Anatoly was killed. And here the newspaper "Komsomolskaya Pravda" appealed to the well-known writer Konstantin Simonov, with wise dignity, strictly and courageously, as only he could, replied the youth: was it worth to take the risk, as it turned out, fatal to save from the fire "a piece of iron". "The answer, understand in advance, – writes V.Vyzhutovich, and social order was filled perfectly. In the essay was all that befits the genre of a newspaper ode to the glory of the fallen hero. About courage and about resilience, about moral sources of heroism, and, of course, about the sense of duty". Simonov was built "tractor" into a patriotic symbol, the sign of the Motherland and found live sympathetic response in the souls of contemporary readers.

After a few years, thinking about this fact and the article by K.Simonov, the journalist asks questions: "Did Konstantin Mikhailovich know (he could not didn't know), that tens of thousands of "Belorus" and "Kirovets" tractors in the rain and snow, heat and night cold, get wet, rust, maimed in the open air? Did he know that tractor goes in the

scrap metal in three years, not having put us (and by world standards is laughable) a seven-year period? Did he know that agricultural engineering only makes up the retiring machines, and new are such that in the symbol of power and prosperity of our Motherland, definitely not suitable? The feat of Anatoly Merzlov, sanctified by the authority of the writer, resulted in a chain reaction of heroic self-sacrifice" [8, 20.]. Thus, the Soviet ideological slogan "at any cost" worked effectively, and there were people, especially the young, sacrificing themselves, saved the straw or "a piece of iron", which was not a symbol of the state, people. V.Vyzhutovich concludes: "The pathetic gibberish about the prowess of this self-sacrifice was not selfless. it almost always covers someone's shit, official incompetence, slackness, sloppiness, and even crime. Hero on fire is necessary just because his thunderous praise drowned out a screaming question: why burns?! It is needed to educate patriots, but not otherwise, as returning to the feat of its original high meaning" [8, 21-22]. This "high meaning" is in humanity.

The social human activity is determined by public interests, the laws of development of society, the existing of social relationships. The heroic is also evaluated on the basis of societal factors. What was considered as heroism in the Soviet times, now is understood differently. For example, the heroism of Pavlik Morozov today is considered an ungrateful act of son against parents, the heroism of Chapaev and his entourage, consisting of illiterate people, is assessed as reckless, careless and selfish behavior. Something like this E.Fromm and R.Hirau see. They write: "Spurs ever-increasing by technical capabilities, person has concentrated all his efforts on the production and consumption of things. In this process, he experiences himself as a thing, manipulating machines, and they in turn manipulate him. If he does not exploit by others, he exploits himself; he uses his human nature as a feature to service his own existence; his human ability – as a feature to satisfy the ever increasing and largely artificial material needs. There is a danger that person may forget that he is a person" [9, 154.]. The forgotten of social nature starts with ignoring the human in person, turning him into a cog of society and political system. "Everyday utilitarianism – political or other – tends to neutralize the person, to transform him into a being alienated, a thing among other things, be a mistake to the provisions of the instrument" [9, 159].

These philosophers focus on individual liberty. It is in freedom, in free activity manifested the social nature of man, his moral values, including humanism, "We, - write E.Fromm, R.Hirau, - can hardly say that freedom exists: we ought rather to say that we pursue the freedom. It is in this sense the freedom, according to the humanists of the

Impact Factor:

ISRA (India) = 1.344	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIHHI (Russia) = 0.179	
GIF (Australia) = 0.356	ESJI (KZ) = 1.042	
JIF = 1.500	SJIF (Morocco) = 2.031	

Renaissance, is a manifestation of human dignity, in other words, the very nature of man – what he is and what he is capable, overcoming obstacles, barriers and restrictions, rooted in his limbs" [9, 157]. Based on this interpretation of the freedom, it can be argued that the heroic always comes from the bowels of the freedom, free activity. However, as a humanistic phenomenon it becomes not when comes from the freedom, reflects free activity, but only when it poses a moral overtasks and is based on universal values.

First. The heroic act aimed at the multiplication of spiritual and moral values. The heroic is not only based on these values, it also contributes to their multiplication. The heroic does not go unnoticed; it will find its admirers. Therefore, it does not always need official recognition and official support; the people will find ways and forms of storage of memory of heroes.

Second. The heroic act contributes to the formation of people, especially young people, a moral ideal, a pattern of social behavior. The moral ideals effective.

Third. The heroic act promotes philanthropy, those moral relations that have evolved between people in the process of socio–historical process.

Fourth. The heroic act educates a person perseverance, patience, commitment, self-control. Without these qualities a person cannot perform the heroic, the great create, multiply of moral, socially useful.

Fifth. The hero is infectious in its energy, initiative, commitment and deep faith in his ideal. He cannot imagine a backslidden from his faith in the correctness of his action, its usefulness and the need for people and society. All his energy – both spiritual and physical – aimed at the achievement of this goal, he unites people, the masses, and he does not allow

any of his supporters rest until he succeed. Sometimes his dedication, energy scares some people, even loved ones, they try to stay away from him if the opportunity arises, go to an open clash with him. There occurs disappointment with friends; interpersonal conflict may develops into a political struggle.

Sixth. The heroic – something new, unique, creative. An artist who creates his paintings, working day and night without a rest, dedicated to seek his own aesthetic ideal. The heroic is not only an extraordinary act, the courageous act, it is also long selfless, and heartbreaking continuous creative search. A great artist no less impact on people than the hero who has committed a courageous act. The heroic act may be unnoticed, unappreciated, but the creation of a great artist cannot be unnoticed if it is for some reasons overlooked or not noticed by his contemporaries, the next generation will give him a proper place among the masterpieces of art. So, that great, eternal, which created by a great artist, will always remain a symbol of his selfless creative, moral work. Through his works he ennobles the human soul, teaches him sincerity, devotion, patriotism, humanity and love for life. Heroes of literature and art – the prototypes of our contemporaries, the great ancestors. Seeing them in the paintings of the artist or read about them in works of art, have formed the pride, the desire to assert themselves or express themselves, love to creative, moral work.

The heroic has a moral and creative character. The heroic act does not go unnoticed, unapproved, it will always find its followers. The heroic contributes to the multiplication of spiritual and moral values, the formation of the moral ideal, to strengthen philanthropy, education of the youth.

References:

1. Karleyl' T (2008) Geroi, pochitaniye geroyev i geroicheskoye v istorii. - M .: EKSMO, 2008.
2. Plekhanov GV (1956) Izbrannyye filosofskiye proizvedeniya. T. II. - M .: Politizdat, 1956.
3. Toynbi A (1991) Postizheniye istorii. Sbornik. - Moskva: Progress, 1991.
4. Kelle VZ, Kovalzon MY (1981) Teoriya i istoriya. Problemy teorii sotsial'nogo protsessa. - M .: Politizdat, 1981.
5. Manfred AZ (1980) Napoleon Bonapart. - M .: Mysl', 1980.
6. (1981) Slovar' po etike. - M .: Politizdat, 1981.
7. Nitshe F (1990) Sochineniya v dvukh tomakh. T. 2. - M .: Mysl', 1990.
8. Vyzhutovich V (1990) Popravka na smelost'. - M .: Politizdat, 1990.
9. Fromm E, Khirau R (1990) Predisloviye k antologii «Priroda cheloveka» // Global'nyye problemy i obshchechelovecheskiye tsennosti. - M .: Progress, 1990.
10. Zamilova R (2015) Patriot kak geroy i npravstvennyy ideal. Available: http://www.intelros.ru/readroom/credo_new/kre1-2015/26476-patriot-kak-geroy-i-npravstvennyy-ideal.html (Accessed: 20.10.2015).