

HEROES OF OUR TIME IN THE MIND OF CONTEMPORARY YOUNG PEOPLE: A PHENOMENOLOGICAL ANALYSIS

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Abstract: Relevance of the research is associated with the growing interest in specific features of the national self-awareness and the role of the heroic in it. In conditions of changing value meanings, culture heroes serving as examples to follow act as one of the principal markers in studying the young people's spiritual and moral references. The objective of the paper is to find out role models of the contemporary young people. The research was conducted using quantitative and qualitative methods which enabled the authors to analyze objective data on understanding of the heroic. The data were obtained as a result of the 2021 survey of Nizhny Novgorod university students concerning their understanding of the heroic. The materials of the paper will be of use in studying young people's interaction with parents and in exploring the heroic.

Keywords: young people, family, hero, role model, identity, sociological survey, phenomenological analysis.

1 Introduction

In the Russian society, the attitude to basic value references associated with heroism and patriotism has changed (Initiative nationwide survey by WCIOM, 2014; Sociological survey "The attitude of the contemporary Russian young to the Soviet people's heroic deeds in the Great Patriotic War", 2014). Young people play a special role in the society; realization of the potential and vital forces of youth in the significant social sphere promote development of the mature personality and formation of the vital environment (Mardakhaev et al., 2018). It stands to reason that the state program "Patriotic upbringing of citizens of the Russian Federation for 2016-2020" (2015) adopted by the Government of the Russian Federation draws attention to Russian young people's value references and to the necessity of modeling them.

When analyzing the heroic figures, S. Yu. Smirnov and A. I. Solovyev (2020) come to the conclusion that "In social and moral reference points of a significant part of the society, particularly in young people, the focus has shifted markedly toward pragmatism and market conditions with clearly pronounced manifestations of a selfish, anti-social, and anti-human nature" (p. 34). In their studies of Russian family, E. A. Burina and A. E. Kudinova (2020) emphasize shift of the psychological center of family noting that "currently, priorities of the contemporary family are shifted toward ensuring equal opportunities for self-fulfillment of all its members, with parenthood ceasing to be the only pivotal element to the family system" (p. 6). Meanwhile, "such fluidity of family boundaries and scenarios, irregular contact with parents due to their high busyness, and instability of the contemporary marriage hinder the process of moving into adulthood for children growing up in the present-day families; they also stimulate establishment of early independence, orienting to oneself in behavior and preferences, which is associated with children's not being completely sure they can rely on their parents in a difficult situation and be protected by them" (Burina & Kudinova, 2020).

When identifying specific features of the contemporary literature, G. V. Yakusheva (2019) gives the following assessment of a literary character that represents not only the agenda of artistic reality but also the image of a contemporary young man: "He knows too much to decide at once what profession, country or belief he should choose – and he is too disappointed to rely on correctness of his choice. Throughout his life, far too often have vectors, judgments, and heroes changed,

and so irony and skepticism become his main shield, and provocation – his main weapon. He is one of the generation we will term "those at a loss": there are too many temptations but too few clear reference points" (Yakusheva, 2019, p. 191).

In such a situation, it is heroic figures that gain special importance: they help the rising generation in their socialization and enculturation. For achieving one's objective more quickly, one needs good motivation in the form of an example to follow. This can be both a culture hero and a real person who has made solid achievement in his or her area. In a situation of deficiency of values, it is fictitious characters whose actions go beyond cultural and ethical standards that become role models for young people, which urges for close attention and scrutiny.

The existing situation makes relevant studies involving research of changes in basic values of Russian young people and the necessity of identifying their specific features. Consideration of changes in interpersonal relations brought about by self-isolation and rethinking of the concepts of social and cultural distance become relevant, too.

2 Literature Review

Figures of heroes are the most essential marker of one's value references. According to conventional ideas, a hero of the modern times is seen by young people as a person who is intelligent, independent, focused, yet keeping humanist values, sense of humor, and optimism in conditions of the ever-changing world. Anyway, in practice, young people also call heroes some diametrically opposed figures (anti-heroes).

In scientific literature, there are various approaches to interpretation of the contemporary hero and heroism. Following Joseph Campbell (1997), it can be argued that the contemporary hero is a pattern (template) hero, having no individual and profound moral values; this is a new culture archetype. Alongside such wording, scientific literature describes the "hero of the day" — first of all, this is a person with an extremely diffused, non-structured, and non-hierarchic system of values where the eternal dichotomies of the good and the evil, the beautiful and the ugly, etc. are pronounced poorly (Fotieva, 2012, p 32).

As a counterbalance to the "hero of the day", the folk and culture heroes can be discussed. According to O. V. Romakh and F. O. Aksenov (2014), the difference between them consists in the fact that "in the traditional type of society, a culture hero acts as a spokesman of social relations" (p. 67). Meanwhile, "if characters having specific functions of a culture hero, his functions coinciding with those of a charismatic hero, just like the social roles associated with them, prevail in mythological and folklore systems, this is indicative of stabilization of social relations in any type of society" (Romakh & Aksenov, 2014, p. 69).

Analyzing the modern typologies of masculinity, K. V. Igaeva and N. V. Shmeleva (2019) identify new types of male images serving as prototypes of heroes. According to their concept, "Under the influence of consumerist society, ideas about masculinity undergo changes. There occurs the process of destruction of old values with a strong commitment to class belonging, and the importance of external individuality implying a diffused type of identity grows" (Igaeva & Shmeleva, 2019, p. 15).

In the current realia of life, a hero gains a negative connotation from the standpoint of conventional cultural values, which is noted by A. A. Alebastrova (2016) when analyzing values of the contemporary Russian society. She concludes that "In the contemporary society, a hero disappears from social life and becomes a "celebrity", which is essentially a polar opposite of the hero" (Alebastrova, 2016, p. 262). A similar conclusion is made by researchers of the heroic national traditions, which is

represented in the transcript of the International forum "Public debate: The search for heroes in national traditions" (2012): "In the 20th century, as new information and communication means were developed, the image of a hero transformed. As a result, the distance of perceiving him as an unattainable ideal has shrunk; he has turned into a "constructed phenomenon, artificially created for ideological purposes... however, such idols and heroes are no longer a personification of the supreme human ideals" (Public debate: The search for heroes in national traditions, 2012).

According to I. Fotieva (2012), in the contemporary hero, the image of a "person with an extremely diffused, non-structured, and non-hierarchical system of values where the eternal dichotomies of the good and the evil, the beautiful and the ugly, etc. are pronounced poorly" can be traced down (Fotieva, 2012, p. 32). A. A. Lisenkova (2019) sees the reason behind such fuzziness of heroes in media reality which reassembles the images of a hero to fit into ordinary people's demands. She notes that "The contemporary "heroes" of the new media reality are not a focus of the best qualities; these are crowded out and their place is occupied by the "hero of glamour", the "hero of hype and mass culture" who is fun to be with and who sparks the surge of adrenaline and emotions. Meanwhile, his actions are not to be judged from the point of view of the good and the evil; he is guided by being out of the box and able to stand out from the crowd of similar ones" (Lisenkova, 2019, p. 121).

With regard to this, specific features of heroes of the new media can be noted. They are expressed in the following characteristics which are inherent in them:

- Absence of value orientations;
- All-out exaggerated performativity of personal experience; blurring the boundaries between the public and the private;
- Marked emotional intensity and TV drama spirit of images;
- Low social responsibility in the wish of being recognized and popular "by all means";
- Network-based virtual segregation according to various attributes;
- Fast popularity and brief life cycles of "heroes" in the media environment;
- Creation of personal projects and marketing strategies for promoting them;
- Capitalization of all publicity spheres (Lisenkova, 2019, p. 123).

A typology of heroes is given in findings of the empirical research of the contemporary adolescents' subjective ideas about heroes described by E. V. Ryaguzova (2011): a hero as a personification of life mission, a hero as a defender, a hero as a helping hand, and a hero as a well-known public figure (p. 41-42). E. V. Ryaguzova (2011) notes that "in the contemporary adolescents, the subjective image of a Hero is multifold: he personifies passionarity and fulfillment of his life mission, acts as a defender in difficult and extreme situations and as a helping hand in daily life circumstances. A hero is a synonym for a successful, well-known, and popular person" (Ryaguzova, 2011, p. 45).

Thus, studies of hero figures represent the contemporary people's perplexity in front of social reality and demand exploring the heroic and its influence on shaping of values in the contemporary young people in more detail.

With regard to the above, the authors believe not so much the abstract image of a hero or their classifications to be the most important rather than those individuals and characters who act as role models for the young generation in the present-day realia.

It was Robert K. Merton (Holton G., 2004) who was one of the first to introduce the concept of a "role model" into scientific use. The most complete theory of behavior role models is presented in works of Sigmund Freud (2010) who considered the process of "identification" as a psychodynamic one. He noted that "A path leads from identification by way of imitation to empathy, that is, to the comprehension of the mechanism by

means of which we are enabled to take up any attitude at all towards another mental life" (Freud, 2010, p. 105). So, since early childhood, following their parents' example first, children learn how to perceive this world, build relations with parents, peers, close and distant relatives. According to S. Freud (2010), the process of imitation mainly relies on inborn instincts. For example, the instinct of self-preservation makes children keep closer to parents (to mothers especially), as it is parents who ensure children satisfaction of all needs (of safety, food, warmth, emotional closeness, and the feeling of existential happiness) in their early years.

In the period of puberty, growing self-awareness makes children to critically re-appraise their parents' role in their life. The instinctive perception of the world gradually fades into the background, giving way to rational comprehension. At the primary school age, the authority of parents is gradually crowded out by that of teachers, and significant peers become the authority during adolescence. It is approximately by the age of 18 that people's self-awareness and worldview finally come into their own. It is at this age that one already has one's own idea about what is good, what is bad, what is beautiful, and what is ugly – i.e., the "scale of values" has been drawn, and all its marks are signed.

Research Methodological Framework

The objective of the research is to find out (using the phenomenological sociology) role models of the contemporary young people, i.e., whose behavior models they are guided by and whose example they follow.

Tasks of the research are as follows:

- 1) Finding out typical figures of the heroic in the consciousness of the contemporary young people;
- 2) Identifying the role of family in shaping young people's ideas about heroism and the heroic;
- 3) Analyzing results of the survey of students (the 2nd and 3rd year students of the leading universities in Nizhny Novgorod) as for their understanding of the heroic.

Methodological framework consists of quantitative and qualitative methods of studying the social reality. The use of qualitative methodology is associated with the need of understanding the essence of human actions, an attempt of studying the social individual with all his specific features and manifestations in an integrated way. In analyses of the heroic, researchers frequently use association experiment as their methodological framework, as it enables them to not only study semantic images but also "judge about particularities of functioning of human linguistic consciousness" (Dzhambaeva, 2013, p. 17). Association experiment is indicative in terms of analyzing young people's creative texts on their ideas about heroes and the heroic.

The essence of qualitative sociological survey consisted in finding out who exactly were role models for the students based on their non-formalized answers. The survey sheet was compiled in Google Forms and published on the Internet in 2021 (Questionnaire form, 2021). The survey involved the total of 195 students (of years 2 and 3) of the 4 leading universities of Nizhny Novgorod. 10,3% of the survey participants were male, and 89,7% – female. The procedure of analyzing the respondents' answers was conducted in two stages: context quantitative analysis was performed at the first stage, and the second stage involved phenomenological analysis within the qualitative methodology of the research.

Results and Discussion

Relying on E. V. Ryaguzova's (2011) typology of heroes (a hero as a personification of life mission, a hero as a defender, a hero as a helping hand, a hero as a well-known public figure), the authors have worded the questionnaire so as to incorporate the principal lines of analyzing cultural preferences of the contemporary young people.

The first question concerned the closest relatives and was put as follows: "What do your parents mean for you? Could you explain your answer?". For the majority of the surveyed (85,6%), parents are important role models, while for 1/3 of them (11,9%), they are not; 2,5% of the respondents said it was difficult for them to answer this question. Thus, for the vast majority of the respondents, parents are an authority, allowing to study from them and to follow their example. The quantitative analysis was supplemented with the qualitative one for obtaining a better founded understanding of the rationale behind the respondents' answers (see Table 1).

Table 1 Role Models of the Respondents: Findings of the Authors' Sociological Survey, %

No.	Question	Yes	No	It is difficult for me to answer
1	Are your parents an example to follow for you? Could you explain your answer?	85,6	11,9	2,5
2	Are your teachers a role model for you? Do they inspire feelings of respect and pride in you? Could you explain your answer?	42,0	6,1	51,9
3	Do the contemporary political figures inspire feelings of respect and pride in you? Who exactly is it? (Please specify name(s) and surname(s).) Could you explain your answer?	39,9	32,2	27,9
4	Do the contemporary Russian artistic and political figures inspire feelings of respect and pride in you? Who exactly is it? (Please specify name(s) and surname(s).) Could you explain your answer?	56,4	28,2	15,4
5	Do the contemporary artists and performers inspire feelings of respect and pride in you? Who exactly is it? (Please specify name(s) and surname(s).) Could you explain your answer?	13,3	33,3	53,4
6	Do representatives of business structures inspire feelings of respect and pride in you? Who exactly is it? (Please specify name(s) and surname(s).) Could you explain your answer?	37,9	26,1	36,0
7	Do sportsmen inspire feelings of respect and pride in you? Who exactly is it? (Please specify name(s) and surname(s).) Could you explain your answer?	52,8	4,1	43,1
8	Do the contemporary scientists and workers of science inspire feelings of respect and pride in you? Who exactly is it? (Please specify name(s) and surname(s).) Could you explain your answer?	61,0	12,8	26,2
9	Do leaders of youth movements inspire feelings of respect and pride in you? Who exactly is it? (Please specify name(s) and surname(s).) Could you explain your answer?	35,8	52,3	11,9
10	Do characters of literary works and movies inspire feelings of respect and pride in you? Are they a role model for you? Who exactly is it? Could you explain your answer?	42,1	9,7	48,2
11	Could you give surnames of the well-known figures of history who inspire feelings of respect and pride in you? Please explain your choice.	85,2	5,6	9,2

Source: the authors

The survey participants who have answered this question in the positive emphasize that their parents love and accept them for what they are with their "advantages" and "drawbacks". The parents' readiness to step in at any point, render moral and material support is rated by the questioned ones positively. In their parents, the respondents appreciate the ability to counter difficult life circumstances, hard work, and perseverance especially highly. Victoria L., aged 19, says: "My parents have achieved much in their life, so they are a role model for me".

One of the indicators of the family and marriage sphere being in a crisis situation is serial monogamy and, as a consequence, the young people's being brought up by single mothers only. This fact has not escaped the students' opinions, too. Antonina R., aged 19, explains: "Yes. My mother brought me up alone, she had to act both as a mother and a father. Raising a child without

others' support is pretty hard, but she has managed it. She has several higher educations and a good job at that. She is my heroine". So, the daughter saw her mother put her efforts, energy, and health in providing her child with all the necessary, and she has celebrated it.

Mother's upbringing is appreciated more often than the father's one (13 versus 4 cases). Let an example of a respondent's answer dedicated to his father as a role model be cited. 20-year-old Andrey P. notes: "A role model for me is my father's hard work". Here is another opinion – Anton V., aged 19, says: "My father is for me an example to follow. Even though he has no higher education, he is striving to make good money for his family". The students' text is gender-sensitive: in mothers, they highlight feminine qualities (female beauty, absolute acceptance of their children, care), and masculine qualities are pointed out in fathers (strength, responsibility, the ability to provide for living).

When viewing the answers in which the respondents do not consider their own parents as role models, the following one is of special note. Elena S., aged 20, shares: "For all the years, I've had very strained relations with my parents, and it is my grandmother who has raised me who is my role model". The lack of daily contact between parents and children (resulting from various life circumstances) leads to the lack of a system of mutual understanding between the family members. It is via communication and joint activity that the intersubjective field is formed in family, ensuring a system of mutual understanding (relevance). It can be clearly seen in this case that it is the person bringing the child up day after day who is a role model, regardless of the degree of kindred.

As for rating their teachers, the students were asked to answer the question: "Are your teachers a role model for you?". 42,0% have answered in the positive, while 6,1% of the students do not see any role models in their teachers. 51,9% of the surveyed ones have given ambivalent answers to this question. They have provided both positive and negative examples of teachers at the same time (see Table 1).

In the sphere of politics, heroes worth admiration have been found for 39,9% of the respondents only (Table 1). When answering the question: "Do the contemporary political figures inspire feelings of respect and pride in you? Who exactly is it? (Please specify name(s) and surname(s).) Could you explain your answer?", the students would list both Russian politicians (V. Putin, H. Gref. S. Lavrov, S. Shoigu, G. Zyuganov, V. Zhirinovskiy, G. Nikitin, et al.) and leaders of other states; for example, the President of the Ukraine Vladimir Zelensky was included. Curiously enough, leaders of Russia's non-systemic opposition (A. Navalny, K. Sobchak, and so on) are rather popular with the students, and so are leaders of Belarusian opposition – S. Tikhonovskaya. 32,2% of the questioned ones have said quite honestly they are not interested in politics as they care little about it and the matters do not concern them at the point.

As for the question: "Do the contemporary Russian artistic and political figures inspire feelings of respect and pride in you?", 56,4% of the surveyed ones have noted Russian figures of culture and arts mainly (N. Mikhalkov, F. Dobronravov and S. Burunov, D. Vishneva, S. Bondarchuk, D. Matsuev, Yu. Bashmet, V. Shainsky, Zh. Alferov, N. Tsiskaridze, et al.). The others are little interested in this sphere, so they have opted for not giving any specific names (see Table 1).

Studies covering Russian young people's perception of the contemporary heroes are not rare. In 2004-2005, WCIOM (Russian Public Opinion Research Center) conducted some, in 2014, E. A. Kurenkova (2014) presented findings of such a study, too, drawing attention to changes in young people's ideas about idols: "While back in 2004 and 2005, the most popular answers were "businessmen / pop and rock stars" and "It is difficult for me to answer", respectively, in 2014 it is "nobody" (Kurenkova, 2014, p. 179). On the other hand, "in 2014, young people have begun to name their parents and historical figures as

role models, although the "It is difficult for me to answer" option has a fairly large percentage of choices" (Kurenkova, 2014, p. 179).

E. A. Kurenkova's (2014) research has shown that 57% of the survey participants could not name actual role models, 9% of the respondents chose their relatives and close ones as a specific example to follow, and 9% selected idols, pop or rock stars. Various historical figures (4%), sportsmen (3%), the contemporary Russian politicians (2%), and others were noted less frequently (Kurenkova, 2014, p. 179).

As compared to the 2004-2005 and 2014 studies, the 2021 survey of students (years 2-3) of the leading universities of Nizhny Novgorod conducted by the authors also gives evidence about the growing role of the close ones in the contemporary young people's system of value orientations. This is largely brought about by the events of 2020 – associated with rethinking of young people's position within their households in conditions of the pandemic and with heroification of the activity of doctors and ones engaged in holding back the Coronavirus infection proliferation (volunteers).

5 Conclusion

The conducted study of the contemporary young people's value references allows concluding that in their consciousness, the heroic is transitioning to the everyday. Culture heroes gain more realistic features. A hero as a personification of life mission, a hero as a defender, a hero as a helping hand, and a hero as a well-known public figure are increasingly represented in actual life aspects, and not in the artistic culture, media world, and foreign cultural environment.

On the other hand, the migration of value references to the everyday gives evidence about young people's attitude to understanding of the heroic changing: from the elevated, unattainable, sometimes acultural, the latter turns into an indicator of people's indifference to each other, their openness, and striving for mutual help. On the other hand, the system of family values gets structured in a new way, with the increasingly important part of each family member's individual achievements in it.

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