

Maria A. Abramowa*

SOCIO-CULTURAL TYPES OF YOUTH AND LEADERSHIP¹

In this article we analyze the ethno-cultural and gender specifics of leadership qualities formed among young people. In this study the author used such techniques as the analysis of value orientations by Shalom Schwartz and individual-typological characteristics research by Ludmiła N. Sobchik. The socio-psychological research on the youth was conducted in the Republic of Sakha (Yakutia) in the years 2006-2010. The typology developed by the author allows us to estimate the attitude of different socio-cultural types of the youth towards the following value orientations: hedonism, teamwork, achievement and stimulation. The author concludes that the development of leadership skills among young people of Sakha has ethnic and cultural character, while among the Russian youth it is associated with a gender.

Keywords: leadership, leader, socio-cultural types, ethnicity, gender, hedonists, inclusiveness (collectivism), achievement, stimulation, proactivity, reactivity.

There is a contradiction between the demand for professionals to implement various innovative development programs in Russia and the reduction in the number of young people who have such qualities as responsibility, high level of organizational skills, initiative and the need for ongoing professional development. This contradiction has led to the actualization of development and implementation of mainstream programs which are designed to build leadership skills and identify leaders.

There are different ways of defining the term 'leadership'. Often the concept of 'leadership' and 'governance' become synonymous with the only distinction, that leadership emphasizes the specific form of the relationship in a group or organization (Farnicka, Liberska, 2014). Michaił Yu. Kondratiev and Vladimir A. Ilyin (2007) note that leadership means the relations of domination and subordination, relations of influence and present in the system of interpersonal relations in the group. In neuro-linguistic programming (NLP) leadership is defined as the ability to influence others towards

***Maria A. Abramowa** – Professor, Institute of Philosophy and Law, Siberian Branch of Russian Academy of Sciences, Russia, Novosibirsk.

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achieving a certain goal (Dilts, 2003, Liberska, 2007). Leadership is often opposed to management. Management is usually defined as 'the ability to perform a task by directing other people', but leadership is defined as 'the ability to make other people want to perform the task, motivate other people to perform the task'. As a result, leadership is closely linked with creating motivation and influencing other people. Thus, referring to the contradiction indicated above, we can conclude that the demand for leaders in Russia has increased due to acute shortage of strong people whom the classics called 'the salt of the earth', and during the Soviet period, they were imaged as 'the cement of society'. These inspiring people are fighters, and they are not driven by selfish reasons but by the concerns about the welfare of their society.

So which conditions and factors actually form the leaders? At the moment all theories about the factors that lead to the formation of leadership skills can be grouped into four main categories: leadership as a reflection of individual typological features (charisma) (developed by E. Bogardus, etc.); leadership as a function of the group (by R. Crutchfield, D. Krech, 1974; G. Hommans, etc.); leadership as a situational response (by R. Bales, T. Newcomb, A. Hare, etc.); and 'synthetic theories of leadership' (by F. Fiedler, etc. (Hjelle L., Ziegler D, 1992)). Unlike the supporters of the first three speculations, the followers of the 'synthetic theory of leadership' focus on the complex, holistic nature of the study of leadership and on the research of the relationship among the basic components of the process of interpersonal relations in an organization: leaders, followers and situations which condition implementation of leadership. However, we did not come across any empirical studies on the relationship of ethno-cultural conditions of leadership building carried out within the above theories.

While conducting the study on socio-cultural types of modern Russian youth we had an opportunity to consider the ethno-cultural and socio-cultural conditioning of leadership qualities formation among young people. In empirical studies conducted in the Republic of Sakha (Yakutia) while interviewing the same respondents at the same time we applied the complex sociological (surveys, interviews), socio-psychological (Shalom Schwartz method for the study on value orientations) and psychological (Ludmiła N. Sobchik technique for the study on individual typological characteristics of an individual) techniques. The study employed a method of distributed sample with random selection of respondents in the last stage. In the Republic of Sakha (Yakutia) 3223 people out of 16-30 year olds were interviewed: 1775 Sakhas, 1156 Russians and 292 indigenous peoples.

While conducting this study on leadership we attached great importance to the values which are the keynotes of performance and the appropriate behaviour choice, as well as the hidden source of decision motivation. One of the important signs to identify leadership qualities, judging by the results of modern research, is the level of emotional intelligence. According to D. Goleman (2005), it is determined by the level of development: self-awareness, self-management, social awareness and leadership skills. The basis for manifestation of these characteristics is the ability of an individual for self-reflection and adequate self-esteem. Social sensitivity is referred to the ability for empathy combined with the ability to '.. express their thoughts in a way that touches people's hearts .. In fact empathy is the ability to care and consideration for the feelings of employees and ability to make intelligent decisions, causing a reaction'.

Thus, many years later, we are back to the realization of the importance of collectivism values or inclusion. Previously in our study, we detected attitudes towards collectivism as a strategy for conservation ethos (Kondratiec, Ilyn, 2007). When considering the dyad 'collectivism - individualism', respondents were asked to choose the answer to the question: 'What is more important now for the people of your ethnos group? Mutual help, teamwork or individualism and personal freedom?'. As a result, the obtained data fully confirmed the existing ethno-cultural stereotypes about saving collectivist systems among the Turkic peoples and about gradual but noticeable erosion of similar installations in Slavic (the collectivism was chosen by 89% of the northern nations, 75% of Sakhas and 72% of Russians). But the appeal to the leadership theme led us to correlate the results of the survey respondents about the importance of teamwork as a value for the inclusion of people with the rank used by Schwartz to identify internal needs of the individual as a member of a social group to carry out their activities on the basis of this principle. The result was a completely different picture. Thus, among the Sakha, who strongly appreciate the inclusion in a social group and, therefore, are ready to support collectivism as a personal installation proved 15%, among indigenous peoples - 17%, and among Russian - 20%.

Hence, we can conclude that, even though at the principles level for an overall strategy of unity among the youth of the Sakha people retained traditional ideas about the importance of teamwork, but at the level of individual behavioural strategies they are not supported as significantly as in the Russian youth.

Analyzing the literature on the formation of leadership qualities, we found that the ability to manage themselves, to work with their states, to set and achieve goals, motivate themselves to work and to achieve the highest

aims is only the first step in the process. The second stage involves the manifestation of leadership qualities in some specific situations. And for this stage the important qualities are initiative and communication skills. At the third stage it is important for an individual to have organizational abilities, the ability to form a team, to attract people. Higher levels of development are associated with the management of large systems and structures, for which it is important to be able to make predictions and think strategically. Of course, we must realize that the development of leadership qualities of this level is available to only a limited circle of people. And that is first of all because most people are not willing to do another ninety eight attempts after an unsuccessful second attempt. The desire to conform - is often what prevents people from making even the first attempt to change something in their lives, not to mention the welfare of the people as a whole. Therefore, the second feature we analyzed was hedonism. Based on the results of Schwartz testing procedure we distributed all the respondents into four groups: hedonists (who appreciate receiving pleasure and implement this principle in their behaviour); ascetics (those who reject hedonism as a vital value and do not seek it in their behavioural patterns); provocateurs (verbally they seek hedonism, but their behaviour does not follow it); conformists (verbally reject receiving pleasure as the highest value, but in their activities they tend to lead a hedonistic lifestyle). The results exceeded all our expectations (see Table 1).

Tabela 1

Distribution of the youth in relation to the value of 'hedonism', in %

Socio-cultural type	Ethnic group					
	Sakha		Russians		Indigenous peoples	
	men	women	men	women	men	women
Hedonists	43	33	73	57	50	44
Ascetics	39	46	19	29	38	36
Provocateurs	13	9	5	8	13	12
Conformists	5	12	3	6	0	8

Firstly, the attitude towards hedonism has a clear ethno cultural conditionality. Thus, 37% of Sakhas turned out to be hedonists and 43% - ascetics. At the same time, among the Russian youth, they were 64% and 25% respectively. Among indigenous peoples 45% were hedonists and 36% - ascetics. Based on the data we can conclude that the Russian youth are more inclined

to seek pleasure.

Secondly, the results of analysis of gender differences in preferences were quite surprising. Regardless of ethnicity, men showed greater desire to receive pleasure from life than women. However, the gender ratio among the Russian youth appreciating hedonistic preferences, immediately suggests the association with Russian folk tales about 'Ivan who was lying on the stove and dreaming of the kingdom and the princess to boot'.

Of course, one of the theses of the programs for building leadership systems is the idea that people are not born leaders, people become leaders. According to current research everyone has leadership potential. And according to the developers of programs for building leadership skills, the question is how it can be developed and to what extent. They further explain that there are leaders of completely different formats, and the procedure of leadership development can take several stages, depending on the competence and scope of leadership. But we still believe that regardless of the development programs, the implementation of existing potential in each individual initially involves the existence of some ideological systems, which would become a catalyst for their actions in order to unite the people and organize their work to achieve a common goal.

In our study, while researching the factors which affect the expression of individual leadership qualities, we turned to a model that takes into account the socio-psychological evidence selected on the basis of existential analysis by W. Frankl (Frankl V., 2006), personality typology proposed L.N. Sobchik (Sobchik L.N., 2006), and the concept of proactive personality by St. Covey (Covey St, 1989). As a result, we identified four types of personalities:

1. *Proactive* (individuals with a dominant proactive pattern of behaviour and formed self-preservation skills, a high level of self-reflection, internal locus of control);
2. *Transitional type* (people with a dominant model of proactive behaviour, but with underdeveloped skills for self-preservation, showing different types of dependence: emotional, performance, high level of self-reflection and internal locus of control);
3. *Reactive personalities* with leadership potential (the dominant model of behaviour is reactive, with a demonstration of well-developed skills of self-preservation, external locus of control);
4. The so-called *reactive mass* (the dominant model is reactive and skills for self-preservation are underdeveloped) (Abramova, Kostyuk, Gon-

charova, 2013). Let us compare the distribution of data types with their attitude towards hedonism (see Table 2).

In general, as we expected, the reaction mass of Sakhas and the Russian youth were mostly prone to hedonism. However, the fact that among the other types of Russians hedonists dominated is thought provoking. These results may have several explanations. In today's society in socio-cultural environment of the Russian ethnos we can assume one of two reasons for that: either the conditions for the formation of a positive attitude towards hedonism are created or the specificity of Sakha culture does not allow them to verbalize existing commitment to hedonism, which could result in the respondents' answers. The second explanation seems less likely, since the Sch. Schwartz method takes into account the results of direct and indirect self-assessment data when respondents compare their behaviour with that of another person and, in fact, give an estimate by comparing themselves with others.

We have tried to explain the aspiration of the Russian youth towards hedonism by higher level of development of sensitivity. But this assumption was refuted by the results of evaluation of the sensitivity of the L. N. Sobchik procedure, i.e., both young Sakhas and the Russian youth showed almost identical results. This gives us reason to believe that from the point of view of the theory of emotional intelligence, sensitivity to the surrounding society as a factor in identifying leadership qualities has no ethnic and cultural specificity. However, the assumption of different models of demonstrating the sensitivity still remains. Perhaps Turkic model of secretive demonstration of emotions can be an explanation of the low level of hedonism among the youth of Sakha. But we suppose that this issue must be considered in more detail in a new study.

On the basis of ethnic differences in the pursuit of hedonism, regardless of the dominant socio-cultural types by a proactivity - reactivity vector, we can assume that both the value of a base and the models of leadership strategies for the Sakha and Russian youth would be different.

Finally, we considered other important leadership instincts to identify the characteristics - the desire for achievements (focus on success, ambition) (see Table 3).

As a result of the analysis of the value orientation of the 'achievement' procedure in Sch. Shvarts method we revealed that mostly focused on the achievement (the 'achievement' value takes the top position in the system of value orientations) are Sakha men with the proactive behaviour model - 68%. The second place is taken by women with the behaviour model of a reactive leader: Sakha - 64% and Russian - 63%. Sakha women with

Tabela 2

Distribution of socio-cultural types of the youth in relation to hedonism, in %.

Socio-cultural types	Sakha				Russians			
	Hedonists	Ascetics	Provocateurs	Conformists	Hedonists	Ascetics	Provocateurs	Conformists
Proactive personality	1	6	1	0	6	3	1	0
Transitional personality type (dependent)	7	10	1	2	12	8	1	0
Reactive leader	3	5	1	1	6	2	0	0
Reactive mass	26	22	8	6	39	12	5	4

Tabela 3

Distribution of socio-cultural types of the youth by their ambition for achievements, in %.

Socio-cultural types	The rating of 'achievement' value											
	Sakha						Russian					
	Men			Women			Men			Women		
	High	Average	Low	High	Average	Low	High	Average	Low	High	Average	Low
Proactive personality	68	30	2	61	36	3	52	45	3	45	48	6
Transitional personality type (dependent)	51	45	4	53	42	6	48	48	3	43	46	11
Reactive leader	54	35	12	64	33	4	61	36	4	63	30	7
Reactive mass	45	41	14	47	40	13	46	47	7	44	48	8

Tabela 4
The percentage of different socio-cultural types selected by ethnicity, in %.

Socio-cultural types	Rating of 'achievement' value											
	Sakha						Russian					
	Men			Women			Men			Women		
	High	Average	Low	High	Average	Low	High	Average	Low	High	Average	Low
Proactive personality	7	3	0	5	3	0	7	6	0	4	5	1
Transitional personality type (dependent)	10	8	1	12	9	1	7	7	0	12	13	3
Reactive leader	8	5	2	4	2	0	8	4	0	5	3	1
Reactive mass	26	24	8	29	25	8	28	28	4	24	25	4

proactive settings and Russian men with a reactive leader behaviour model are both only in the third place - 61%. We believe that the latter result is due to Russians gravitating towards hedonistic lifestyle.

As predicted by the model itself, the transition type that has a high level of humanistic systems does not always strive towards achievements: either because of underdeveloped skills in self-preservation (by the principle 'one would rather keep a titmouse bird in his hands than watch a crane fly away'), or because of a less pronounced ambition. The lowest rates of the desire of achievement are among the reaction mass. But if we consider the share of young people represented by this group, it would be the largest (Table 4).

Thus, the share of the potential proactive leaders among men regardless of their ethnic group is 7% and a reactive type - 8%. But among women a transitional type dominates - 12%. Among women, there are many moderately ambitious ones submitted by a socio-cultural transition type, which allows them to hold leadership positions in areas such as education, art or social communication.

Consideration of socio-cultural types based on their share among the other types allows us to notice that a large number of Sakha women constituting a reaction mass are very ambitious (29%). There are less Russian women of such a type - 24%. We can make an assumption that leadership among Sakhas has a more pronounced ethnic and cultural shade, and among Russians - a gender shade. To confirm this conclusion, we correlated a verbalizing attitude towards the value of 'achievement' with a realizable model of behaviour, and considered only the group of those whose values coincide with their activities (Table 5).

Tabela 5

Distribution of socio-cultural types of the youth, in %.

Socio-cultural types	Leaders by desire of achievement			
	Sakha		Russian	
	Men	Women	Men	Women
Proactive personality	8	8	9	14
Transitional personality type (dependent)	16	21	12	19
Reactive leader	17	9	21	17
Reactive mass	60	61	59	50

As a result, Russian women, who, as noted above (see Table 3), showed a positive attitude towards their achievements, but did not put them in the

first place, were more motivated to achieve their goals than Sakha women (14% and 8% of proactive, 17% and 9% - of reactive leaders).

We believe that ethnic and cultural conditions do not create a favourable climate for ambitious installations of Sakha women who, in their behavioural patterns are not ready to implement their desire of achievement (this is evidenced by the largest number of them among the reactive mass - 61%) or the ethno-cultural specificity of ambitious attitudes of women suggests their implementation through the revitalization of men.

The analysis of attitudes towards the need for stimulation and desire to have power also confirmed our assumption. Thus, 78% of Sakha women expressed a desire to have power as an important value for them and seeking for it in their behaviour, in fact, also needs constant external stimulation. Among men, this type was represented by Sakha men - 62%, and Russian men - 47%, which lets us conclude that Russian men are focused on power, are less dependent on external factors in the implementation of their goals and they do not need an outside stimulation.

The situation for Russian women is different. It turned out that 52% of them required external support least and did not seek power at all.

By summarizing the above, we can conclude that models of leadership instincts display, formed by ethnic culture and modern society, have more pronounced ethnic and cultural conditioning among Sakhas, and a clearer gender specific in Russians. Analysis of the number of those who failed to demonstrate either the desire for power, or its complete denial during the survey, helped to reveal a high ambition in women of Sakha. This ambition is often unrealized as the consequence of specific actions possibly due to the preservation of traditionally dominant role of an active male. Conservation and the implementation of this model in the behaviour of Sakha men are also recorded in the results of our study.

Manifestation of leadership qualities in Russian women are more likely caused by social and cultural conditions. Prone to hedonism Russian men provoke the development of greater independence and activity in achievements among Russian women who initially were not seeking power.

Thus, if the present socio-cultural situation continues to evolve according to the current trends in the formation of masculinity in Russian women and the preservation of traditional dominant role of Sakha men, as implementing ideas (and possibly women), then the number of male leaders in Yakutia of the total number of title ethnicity will persist. However, in the case of female leadership, it is likely to be represented by Russian ethnos, under favourable Republican policy on placement.

We believe that the phenomena marked in this article can occur in other multi-ethnic regions of Russia.

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Maria A. Abramova

**SPOŁECZNO-KULTUROWE TYPY PRZYWÓDZTWA
WŚRÓD MŁODZIEŻY**

Słowa kluczowe: przywództwo, liderzy, gender, kulturowe typy funkcjonowania, style współpracy.

W artykule analizowano wskaźniki orientacji przywództwa wśród młodzieży w perspektywie etniczno-kulturowej i płci. Typologia stworzona przez autora pozwoliła oszacować stosunek różnych typów orientacji społeczno-kulturowych wartości młodzieży: hedonizm, praca zespołowa, osiągnięcie, stymulacja. Wyróżnione typy traktować można jako prognostyk przyszłej pro- lub antyspołecznej aktywności wśród młodzieży.

Społeczno-psychologiczne badania młodzieży prowadzono w Republice Sacha (Jakucja) w latach 2006-2010. W badaniu stosowano: kwestionariusz Sh. Schwatza oraz metody indywidualno-typologiczne L.N. Sobchik.

Podsumowując, autorka dochodzi do wniosku, że rozwój umiejętności przywódczych wśród młodych Saha ma charakter zgodny z etnicznym wzorcem, natomiast wśród Rosjan związany z płcią (gender).