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## Leadership as a control method in the period of changes

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### Abstract

The article provides an overview of the conceptual understanding of leadership in social management development. Authors differentiate between leadership comprehensions. Particular attention has been paid to value-based theories and modern 21<sup>st</sup> century leadership models, where the world is understood as dynamic, constantly changing and risky. Leadership is considered as a process of effective modern organization management.

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### 1. Introduction

Society and its nature are tightly connected with the group organization process, its structuring and power institution formation. Historically, organized society groups were categorized as the dominant minority and the subordinate majority. These categories pattern might have been the framework for power institution development in society.

During its development path, human civilization has been obtaining diverse social power distribution configurations. Authority had become the essential starting point of human reality that stratificated society structured it and constituted many hierarchical patterns.

Moreover, various aspects of human existence contributed to the development of the authority patterns diversity - economic, political, cultural and religious authority - as well as to the development of different command types and styles. In society power was exercised through personification, particularly because of the leadership institution formation.

In the context of authority relations leadership implied enduring and non-spardical power exercise, commonly linked to personal characteristics of a leader. According to Oxford Dictionary the term "leader" emerged in XVIII century and was employed to "an authoritative member of a social organization, whose personal ascendancy allows him to play a significant role in social processes and situations, in collective, group and society

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relationship adjustment; a person capable of influencing others in order to integrate a group's joint-cooperation geared to serving the interests of this group" (Semigin, 1999). In different historical periods, image of leader had been the most captivating and appreciable role model, matter of critics, matter of conceptualization and later matter of scientific research. As in the former times, today the majority of the researchers consider leadership to have emerged at the earliest stage of the human civilization. This eternal, universal and inevitable wonder of the human reality is also a universal historical phenomenon. Over a period of several centuries, leadership has been a subject of philosophical discussion and disquisitions. Today it still engages researchers.

Philosophers had a discourse on the topic of leadership in society; they have suggested parameters of leaders' actions and created models of perfect leadership patterns. The nature of leadership has been conceptualized in multiple ways. Originally, leaders were described as outstanding historical figures. Herodotus and Plutarch, in their biographical works of sovereigns and noble strategists, put their characters in the narrative center of historical event. According to Plato, Confucius and Laozi governors served as the examples of the philosophic models of leadership. However, the first philosophical concept of leadership is said to be provided by the Italian philosopher of the XVI century, Niccolò Machiavelli.

In his treatise "The Prince", first distributed in 1513, Machiavelli considers diverse authority patterns; the leader's personality is presented as the matter of his research. N. Machiavelli provided the image of the leader whose personal authority is a mean toward particular political objective. According to Machiavelli, sovereigns should consider the stimuli of human actions, for instance, *desire for property* and govern "using the ability to predict concealed desires of the human soul" (Machiavelli N., 1982).

The philosopher discourse on his ideal governor's specific traits: "Every prince ought to desire to be considered rather austere than clement. A prince, therefore, must not mind incurring the charge of austerity for the purpose of keeping his subjects united and confident; He must, however, take care not to misuse this mercifulness in order to not be despised. Nevertheless, a prince ought to inspire fear in such a way that, if he does not win love, he avoids hatred; because he can endure very well being feared whilst he is not hated" (Machiavelli N., 1982).

The author of "The Prince" described his vision of the ideal leader's traits an autocratic-spirited governor ("the prince" who is "the first to seize political authority" (Machiavelli N., 1982) as, and he also suggested social leadership obtainment methodology. In the XIX century, rising concern on leadership issues triggered numerous philosophical, psychological and social concepts. These concepts not only explore the nature of authority, but also the anthropological aspect of it, in particular theories of *headman* and leader. Moreover, superhuman concept became prevalent in the XIX century. It might have become particular measure of humans and things. (Volobueva M.M., 2003) Friedrich Nietzsche, representative of the philosophic schools of irrationalism and voluntarism, considered leadership in respect to the "creative power" of an individual. In works of Nietzsche morality is presented as an obstacle to developing into a leadership, and the progress of history is dependent on great personalities striving for power. Along the same lines, the nature of leadership is analyzed by the English historian Thomas Carlyle, whose works later on featured prominently in the philosophy of leadership. According to Carlyle, leadership is connected with worship of an exceptional individual – a hero. The English researcher says: "A hero worship, cringing admiration coming from the heart of hearts, strong, unbounded conformity to the more generous, divine hypostasis of a human – this is the *source* of Christianity, isn't it?" (Moscovici S., 2004) To Carlyle, only exceptional individual endowed with sincerity and intuition could be a part of the leadership institution.

One should determine several methodological approaches to leadership issues: social, political and psychological approaches. The social approach considers the nature of power in its supreme hierarchical quintessence and transformation in the society. The greatest contribution to the leadership study from the social perspective was made by Max Weber, Gustav Le Bon, Gabriel Tarde and et al. The French philosopher and sociologist Gustav Le Bon define a leader as "a leader of a crowd". There are leaders in every aspect of life, they can be subdivided into two categories – the leaders of strong and short-term will and the leaders of consistent

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