

# Ideal types of personality and leading communicative value strategies

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**Abstract** Currently, the world culture is characterized by clustering of the communicative practices and global cultural diffusion. Implementing the personal life strategies, a modern person usually does not associate oneself with ancestral traditions and often demonstrates outstanding results attaining recognition and leadership positions in extraneous and imported spheres. Studying the biographies of famous personalities shows that a significant component participating in the formation of leaders should be recognized as the existence of the value orientation system formed by the notion of “ideal personalities”. According to Max Weber, the concept of the ideal type is ancestral; it provides the conditions forming various generic directions. The term “ideal type” finds its use in the theoretical constructs of psychologists (types of characters, personality types), sociologists and cultural studies researchers (concepts of a bourgeois, proletarian, intellectual, or “raznochinets”). In the realities of modern diffused culture, researchers observe the Western types of ideal personality spreading in the East, and vice versa, such heroes as bodhisattva, sannyasin, and junzi becoming more and more popular along with introducing certain foreign for Europeans rules, codes, regulations, and vows. Deeper analysis of the “ideal personality type” allows, along with the notion of “sociocultural type”, to introduce the notion of a “biographical type”. In this paper, we find “sociocultural type” in sociology and cultural studies while describing the language of social action (types of a nihilist, cultivated person, intellectual). Respectively, the concept of “biographical type” is a representation of a certain life-behavior strategy of literary heroes or real idols of the era. The followers of Nietzsche, Voltaire, Werthers, Lenin, Sai Baba, Ole Nidahl represent the biographical types that reveal the mechanisms of typology within the culture in accordance with the ratio of individual and collective fundamentals and determine the nature of the influence of an image on the dialogue of generations. Identifying the important role of the “ideal type of personality” in the formation of modern leaders, it is necessary to recognize this theoretical semantic structure as being applicable for solving both theoretical and applied problem. It contains significant potential for explaining, systematizing, understanding, predicting and evaluating communicative value strategies of leadership of the past and present.

## 1 Introduction

The world culture is currently characterized by overwhelming networks expansion, organizational and communicative clustering practices, and global socio-cultural diffusions. The information-oriented society driven by the economic expediency and attractiveness of technologies that improve the quality of life is heading towards the fourth industrial revolution which brings life closer to the Japanese futuristic model of “Society 5.0” or “Super Smart Society” (Arimoto 2016). The challenges behind the implementation of these plans remain without Answers. The perspectives for the “Smart Culture” corresponding to such a society that may produce sound feedback to the future changes of life, including the solution of identity and leadership problems, remain uncertain.

Strictly speaking, we do not have unequivocal answers about cultural transformations of the post-industrial present. It is comprehended by contemporary science and philosophy as a trans-modern form of the global culture in the works of Featherstone et al. (1995), Welsh (1987), Beck and Grande (2010), and Sigismondi (2011). Observation of the occurrence of identity transformations allows us to state the fact of a massive release of people from cultural predetermination (Shutenko et al. 2018). On the one hand, sharing the optimism of Epstein, we can interpret this fact as the achievement of a new level of freedom acquired through the enlightened strength of

cultural studies which have “cut off” and dissociated sophisticated in historical and cultural knowledge people from their own ethnic and traditional affiliation thus enriching them with the opportunity to “overcome the isolation of cultural traditions, automatism, linguistic and value identities by expanding the field for ‘super-cultural’ creativity” (Epstein 2017).

On the other hand, the observation of systems implementing the mass release from tradition causes pessimism associated with the virtualization of cultural practices of a contemporary erudite. The education an individual receives directs one to the self-re-creation through the consumption of a variety of information about the world. It gives the opportunity to operate freely with various symbolic patterns. However, in the process of this fascinating intellectual movement, one is deprived of immersion in the cultural reality rolling like tumbleweed along the information and communicative surface unified by visual images just accustoming to various forms of meaning, self-realization, and self-actualization.

The described problem of identification (with extreme instances being cut off) can be defined as multicultural and polyphonic since the emancipation from the primordial cultural orientations places the individual into a discordant, multi-faceted, and multilingual sociocultural reality which makes the self-reflection difficult due to the continuously expanding field of meanings. Communication space is indifferent to a person. Implementation of auto-poetic acts does not need anything other than itself. (Luhmann 1987). Here, everything is conditional, everything is relative. Any strategies and tactics are justified and plausible. Such total relativity where the permanent destruction of frontiers is a constant establishment of new limits turns the individual to the search for sustainable life positions that promote orientation in the world. The way out of the situation described usually is found either on the paths of returning to the roots of one’s own culture or in frames of other values through involvement in the economic, professional, religious, aesthetic, patriotic, ecological social form of solidarity. It might be a creation of one’s own multicultural assemblage called the personalist model of self-identity (Surova 2010).

## **2 “Ideal personality types” in the transcultural space**

The emergence of a transcultural reality entailing a transformation of the world’s perception does not eliminate the need of an individual to build cognitive oppositions such as “I am different from you”, “one’s own - alien,” “internal - external”, “obvious - unbelievable”. The intentions arising from these primordial phenomenological procedures allow both the individual and the culture as a whole to develop. The specificity of our time consists in the fact that in a continuously changing life the process of defining one’s very self becomes a key characteristic of the existence of an individual which implies the necessity to stay in a constant process of self-identification, a kind of dual encoding from the position of “I” and from the position of “we”. Self-introspection and creative transformation of oneself and the surrounding reality in the situation of elusive boundaries of certainty attract many individuals to search for stable positions that promote elementary orientation in the world. In the context of the expanding space of the sign model and figurativeness which are also realized in the virtual Internet environment, the self-identification of the individual acquires a diverse and highly dynamic character.

By shaping adaptive programs in tune with the observed changes, a person tries to adopt different roles and is forced to continuously adjust one’s life strategies. In this situation, “ideal personality types” often act as benchmarks and identification standards being as conditional as they are salutary and in demand, because they allow through the usage of archetype, typology, or stereotyping to make the world intelligible and proportionate to internal aspirations. As it noted above, in the implementation of personal life strategies, a modern person, as a rule, does not associate oneself with tribal traditions and often demonstrates outstanding results obtaining recognition and leadership positions at the foreign, borrowed fields of activity.

In the realities of modern diffusive culture, researchers observe how Western types of ideal personality spread in the East, and Eastern ones in the West - for example, such figures as a bodhisattva, sannyasin, junzi – carrying along certain rules, codes, regulations, vows and whole systems of value reference points. Thus, the fashion for Hinduism has spread around the world two exemplary types of personality: the layman-householder and sannyasin who renounces the material world. The first type is aimed for kama (sensual pleasures) and artha (material prosperity) carried out in harmony with dharma (righteousness) and are focused on moksha (liberation from samsara). The second type of personality is focused only on moksha and is characterized by asceticism and the constant dedication to the development of self-awareness and spiritual practices. Along with the adoption of the Far Eastern style of management, at St.- Petersburg also arrived the ideal of junzi (noble man), a human-driven person who curbed the beast within oneself and who follows the rules of li, norms of cultural and moral behavior. (Abaev 1989). There is also a Taoist ideal of wu wei (action without intention) when a person combines spontaneous naturalness with active participation in social activities. Some our contemporaries also accept the Warrior’s Way, for example, Bushido, the Japanese code of behavior and the samurai way of life, defined as a contemplative lifestyle when martial and spiritual arts are used to preserve the peace. In one form or another, a specific code of conduct is practiced by all people involved in martial arts.

With the spread of Buddhism in the West, thousands of Petersburgers take the bodhisattva vow which implies the development of the bodhichitta, i.e. striving towards Awakening for the good of all beings. Bodhisattvas are supposed to uphold certain behavior, such as to be tolerant of foreign views and actions; develop selfless attitude while serving others; avoid attachment to extreme views about absolute existence or non-existence of phenomena; engage oneself into indispensable practices of the six paramitas, “perfections,” understood by many Buddhists as six “liberating actions.” These practices start with generosity, are protected by ethics, strengthened by patience, enhanced by endurance, pervaded by the awareness of primordial awakening through meditation, and become transcendental and transpersonal thanks to accumulated wisdom. The way of six paramitas is the practical realization of the bodhisattva ideal the overwhelming majority of modern Mahayana and Vajrayana Buddhists follow in practice and daily life. These and many other types of “ideal personality” inspire many people in the West while Western types are spreading in the East: corporate business functionaries, romantics, Catholics, athletes and others, each of them is accompanied by corresponding values scale and aspirations.

### **3 Sociocultural and biographical parameters of the “ideal type” notion**

The study of ideal personality types cannot be qualified as a new perspective. Yet, scientific studies of the “ideal type” concept influencing the formation of personality, including leaders, are far from their completion. We encounter this concept in the works of Weber (1990) who applied this theoretical semantic construction for solving research problematic objectives: explanations, systematization, understanding, forecasting, evaluating, building hypotheses. Weber creates an ideal type based on the life analytics reference. While studying European capitalism, Weber drew attention to the increase in economic activity of the mass of people, primarily in Protestant countries, producing a new type of personality, “producer-hoarder”. According to Weber, ideal personality types, obviously, do not exist in reality. These are only mental constructions. He also argued that the concept of an ideal type is generic and determined by various species directions.

Following the Weberian search for principles of types, the concepts of Spranger (1921) appeared in his *Spranger and Lebensformen’s “Geisteswissenschaftliche Psychologie und Ethik der Persönlichkeit”* (1921) as well as Kretschmer’s *“Körperbau und Charakter . Untersuchungen zum Konstitutionsproblem und zur Lehre von den Temperamenten* (Spranger and Lebensformen 1921; Kretschmer 1921). Furthermore, the term “ideal type” finds its application in the theoretical constructs of psychologists (character types, personality types), sociologists and cultural scientists (bourgeois, proletarian, cultivated person, “raznochinets”, intellectual, nihilist, etc.). In connection with the development of sociology and methods of sociological research in the twentieth century, the concept of a sociocultural type became particularly widespread. Socio-cultural type is a theoretical construct used for analytics and generalization of various behavioral models, taking into account the socio-cultural context.

The concept of sociocultural type is used in the literary sociology, in the studies considering the influence of literary heroes on the behavior patterns of people of a certain epoch, in the formation of the social action language. In the Russian realities, this is expressed in spreading, for example, personality types such as a cultivated person, nihilist, “raznochinets”, intellectual. However, Spranger and Lebensformen (1921) has repeatedly stressed the problem arising within such typologies: how is it possible to express adequately the nature and principles of the relationship of individual and collective fundamentals within the boundaries of this typology? There is an obvious tendency of subordinating the individual to the collective function, and the very initial premise is to trace how the epoch / history / culture / society form certain personality traits.

Deepening the analysis of the “ideal personality type” allows, along with the notion of a sociocultural type, to introduce the notion of a “biographical type”. If we find “sociocultural type” in sociology and cultural studies when describing the language of social action, then the concept of “biographical type” represents a particular strategy of a certain life mode, be it the strategy of literary heroes or real leaders of the era. Nietzscheans, Voltairians, Wertherians, Leninists, Beatles-fans, Sai-Babists constitute some biographical types that reveal the mechanisms of typification in culture with respect to the ratio of individual and collective fundamentals and determine the nature of an image influence on the dialogue of generations. That is why we are confident to introduce the concept of “biographical type” (Artamoshkina 2012). This concept is intended to substantially complement the analysis of the relationship between individual and collective principles, determining the nature of the influence of an individual on society and, more broadly, on culture. In fact, this type is a representation of a certain strategy of life expressed in the scope of the biography features in the unity of all its elements.

As an independent concept, the “biographical type” allows to determine the influence of an image that has evolved on the basis of the perception of a hero with certain behavioral strategies and his or her biography, on a cultural generation. A biography is formed as a way of life in its wholeness and its perception as such integrity. It can be interpreted as a kind of “integral” corresponding to the meaning of the era, generation, individual fate. The concept of biographical type refers to the study of typization processes in culture. In this respect, the phenomenological strategy seems to be the most productive, in particular, through the reference to the concept of intersubjectivity of Husserl (1982) This concept is elucidated through analysis of the “Self” and the “Other” problems.

#### **4 "Biographical type" in the context of intersubjectivity**

The problem of the Other in Husserl's train of thought is related to the comprehension of the nature of the Other within "Me" through the image (Husserl 1982). The phenomenology restores the unity of the individual and common, private and universal and thus is productive for our research which develops the principles of considering the individual, that is, the life and biography of an individual in unity with the transpersonal categories of culture and history (epoch, generation). The very principle of intentionality can be fully deployed in the biographical dimension: the "I" constructs oneself in the unity / uniqueness of "my" life. The process of such collecting is always directed at oneself or is given to oneself as a detaching - reflective observation in comparison with the world of others / the Other. Extremely important is the paradigm of the "flow", the fluidity of our consciousness in its intentional acts in terms of the internal time of a subject, developed within the frames of phenomenology. The concept of the inner time of the transcendental subject opens the way to description of the inner life of a subject with one's specific characteristics, with one's own biography. The concept of intersubjectivity was introduced by E. Husserl in his Cartesian Meditations in 1931; later it was expanded into the concept of the lifeworld in his Crisis of European Sciences.

The phenomenological method leads to the positioning of a pure Ego that raises oneself above the world and directs own look at life, at the world that has significance within me and from myself. In "my" biography the world is a phenomenon of reality. By including our feelings within the concept of experience, the phenomenology takes the next important step by connecting the very nature of experience with the internal time of the subject since each experience has its own temporality. Husserl reveals the amazing ability of the consciousness to correlate with itself, its "regression", because in the intentionality of its experiences (in its internal time) the consciousness reflexively turns towards itself. This orientation towards oneself is one of the signs of the integrity of the "I", which, in turn, becomes a condition for the wholeness and integrity of life that becomes / has become a biography. Constituting oneself as an entity is simultaneously the constituting of the Other, existentially significant for the "I". Thus, one arrives at the concept of intersubjectivity according to Husserl; in the light of our research, it is the problem of the relationship between I and the Other in the biographical space.

Husserl directly related the problematic of the Other to the character of constitution of the Other within the I through an image. The image perceived and accepted by me, in the process of passing through all the layers of my ego, "gets accustomed" within me and participates in the intentional acts of my consciousness. The combination of such images is transformed in the space of intersubjectivity into a type. The image creates for me the existence of others. How the experience of the Other is possible for me? Here, Husserl refers to the concept of "empathy." The problem "I and the Other" in Husserl is revealed through the aspect of alter ego which corresponds to the "uninterested" / alienating view of I towards oneself and is realized in biographical forms. Here I "is taken solely as a phenomenon, as the meaning which presupposes and confirms itself purely in the form in which it has found or finds existential significance as a correlate of constituting systems that require disclosure» (E. Husserl 1982). The image of the Other assimilated by "me" is the constitution of the Other within the "I" by means of appreciation. This term is extremely important for fixing the meaning of co-presence, the awareness of something in its co-presence. This "co-presence" is a condition for the Other to become the alter ego. The appreciation of the Other is possible due to a productive association. Association is the principle of passive genesis for the constitution of things. Association points out the intentional essence of consciousness. The typology tendency in "cogito" is preceded by the stage of associations working. Typology is a particular manifestation of the universal synthesis of the Ego and is associated with the system of constitutionalized objectification and objective universe.

In connection with the investigation of the "biographical type" nature and principles of its formation we are interested in the mode of how associations operate in the framework of cultural formations, how an image is transformed into the type; the interest is focused on the "*private sphere as a sphere of actualities and potentiality of the stream of experiences*" Husserl 1982). Self-constitution acquires its full weight in connection with the simultaneous constitution of the Other within me. The "I" comprehends the Other through association that correlates our psychophysical coexistence. Feeling oneself the only monad in its central position referent to the world and others, a person as a single individual is a member of the community, and the reason for its existence lies in the mutual existence for each other. It is noteworthy that in the further reflections Husserl persistently continues to pave the way from the "I" to the Other, to the world of others, and in this effort he equalizes the "actual" and "possible": our very "desire for the Other" acquires the meaning of the meeting with it. This "meeting" happens also at the psychophysiological level. The first thing I "seize" onto the Other is its physical form. The "I" gains the scope and freedom for self-realization which simultaneously is the discovery of the world. The horizon of my experience is open: "*for each man, every other is implicit in this horizon physically, / psychophysically, in respect of what is internal to the other's psyche and is thus in principle a realm of endless accessibilities, though in fact most other men remain horizontal*" (Husserl 1982).

## 5 Conclusions

The results of our research show that the system of value orientations created by images of “ideal personalities” should be recognized as a significant component participating in the formation of leaders. The article shows that the previously known “social types” and the newly introduced by the authors “biographical types” transmit sustainable, fixed attitudes and orientations.

On this basis, contemporary leaders build their lifestyles and livelihoods. It was revealed that the mode of occupying by “ideal personalities” honorable places, both in secular culture and in religious life, have happened at different times in all known cultures and for this reason, they can be attributed to the cultural universals. In the process of understanding the role of “ideal personality” in the formation of modern leaders, it is necessary to recognize that this theoretical semantic structure is important for solving both theoretical and applied problems. For example, it is quite applicable in personal branding technologies based on personal mythical-designing which do not reduce the individual to the level of a product, as it is presented in marketing models in Trout and Reis (2001), Rein et al. (2006), or Rampersad (2009).

Moreover, it is assumed that the potential of “ideal personality” concept in the context of contemporary transcultural synthesis can enrich the description of reality by creating the diversity of cultural forms, both realized and potential. In turn, presented in the study as a theoretical construct “biographical type” allows, through specified analytic procedures, to reveal the nature of the typology processes in their movement from the individual to collective fundamentals of culture. In general, the concept of “ideal personality” contains a significant potential of explaining, systematizing, understanding, forecasting, and evaluating the communicative-axiological leadership strategies of the past and present. It clarifies changes in society’s attitude towards uniqueness and modern strategies for building individuality.

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