A Critical Examination of Dominant Worldviews and Value Systems: Exploring How Culture and Identity Shape Perspectives

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Abstract

This conceptual paper examines how culture and identity shape worldviews and values. Worldviews include beliefs about life, reality, right, and wrong, while value systems reflect cultural norms and priorities. Global leaders must navigate diverse worldviews. Complex cross-cultural interactions can challenge organizational identity and reveal implicit leadership biases. To examine dominant paradigms and their effects. Cultural theory and social identity inform analysis. This literature-based study examines worldview, culture, and identity definitions and dimensions. Worldviews influence behavior, decisions, and sacrifice, research shows. However, globalization changes worldviews. Values differentiate public and private norms. Generational culture instills fairness and freedom values. Individualism-collectivism, power distance, and indulgence-restraint vary culturally. Self-concepts and social positions shape identity. Intense global experiences can challenge deeply held assumptions and change identity. Culture can inspire creativity. Christian worldview is biblical, not worldly. When personal and corporate values align, organizational culture aligns. Global leaders must understand diverse worldviews, values, and identities to promote cross-cultural communication. In conclusion, complex reciprocal dynamics shape values, identity, and worldviews.

Keywords: *Dominant, Worldviews, Value Systems, Culture, Perspectives*

1.0 Introduction

Organizations are increasingly conducting business in an international environment. Global conditions encourage cross-cultural organizational interaction and render barriers obsolete (Stohl, 2005; as cited by Lawrence, 2015). According to Lawrence (2015), important problems for global firms include retaining organizational identity, supervising multicultural remote teams, and understanding implicit leadership inclinations across cultures. Globalization has resulted in a more varied workforce and a growing complexity of the social settings in which firms' function. With a large number of countries participating in the international space, each bringing their own set of rational patterns, transaction styles, mediation styles, and industry practices, leaders should possess a highly developed understanding of global viewpoints, the ability to recognize cultural interactions, and the opportunity to participate in constant learning (Senge, 1990; Adler, 1991; Friedman, 2005; As cited by Chin & Gaynier, 2006). According to Gaitho (2022), one of the unique problems that exist in today's business world is global leadership, which is linked to worldviews and value systems. Global leaders, according to Bennett (2014), have the skill to persuade people, teams, institutions, and communities which are distinct from themselves by being effective in both international and multicultural (domestic) situations. Bennett (2014), however, notes that such cultures impact global leaders in a reciprocal way, calling into question the fundamental cultural norms on which their work is built. A profound impact on identity is a predictable outcome of intense global experience.

1.1 Understanding of Worldview

The word 'worldview' comes from the German term "weltanschauung," which plainly means 'see into the world' and refers to a broad worldview. It is the structure from which an individual interprets and interrelates with the environment (Worldview, 2006, p. 1; as cited in Wallace, 2007 & Gaitho, 2022). The word "worldview" is used differently in a variety of disciplines, usually to underscore a particular aspect. For example, in the management discipline, according to Rousseau and Billingham (2018), "worldview" is usually thought to relate to an individual or team's value system, whereas in divinity, "worldview" is frequently thought to relate to an individual's view of God's reality and natural surroundings. According to Runco (2014), a worldview is a wide viewpoint on life and the cosmos that encompasses many different perspectives. It reveals something about a person's philosophy. Despite the fact that the boundary between philosophy and worldview is somewhat blurred, it may be simpler to tie the latter to one's own personal experience. Rousseau and Billingham (2018), on the other hand, highlight that the importance of worldviews rests on this: that it is a set of interpretations that drives their decisions and actions in all realms of activity, and everyone has one. Individual worldviews vary and grow on a continuous basis, and different people have various worldviews. It is common to hear the term "worldview" used to refer to a personal philosophy.

Worldview, according to Ibrahim and Heuer (2013), is at the heart of a person's cultural identity; it is inclusive of "beliefs, values, and assumptions formed through the socialization process in a given cultural environment." (Ibrahim & Kahn, 1987, p. 164). Koltko-Rivera (2004) describes worldview as a means of explaining the world and life contained by it, both as it is and as it should be. A worldview is a set of views which contains restrictive assertions and expectations about what is real and what is not existent (whether in reality or in belief), what items or events are positive or negative, and the goals, conducts, and associations are appropriate or inappropriate.

According to Tackett (2006), every person has some form of worldview, no matter if they are aware or unaware; an individual worldview is a combination of everything one believes is true, and that which one believes, becomes the driving force behind all of one's feelings, decisions, and actions. Consequently, it impacts all facets of life, from ideology to science, spirituality, and anthropology, to law, economics, art, policy, and societal direction, everything. On the other hand, Tackett (2006), defines a biblical worldview as one founded on the irrefutable Word of God, noting that once one believes the Bible is totally factual, they permit it to be the basis of all they do and what they say. Clearly, there are many different explanations for what a worldview is, but in the end, it is just how people perceive their surroundings or their lives, and it differs from one person to the next. According to Gray (2011), worldviews are complicated, and people raised in two different cultures might have two opposing value systems and code-shift between the two depending on the situation (Hong et al, 2000).

1.2 Different Worldviews Explained

Goswami (1996; cited in Runco, 2014) identified three worldviews that are relevant to grasping creativeness. The foremost is the mechanistic worldview, often known as the materialism worldview, because it is similar to the Newtonian interpretation of the world, with facts (instead of relativism) regulating how things operate. According to Goswami, there is "just one realm of reality in the worldview... matter moving through space-time" (Runco, 2014). As a result, the cosmos is analogous to a machine. This has crucial implications since it implies that things (even creative behavior) can be predicted and that truth is revealed rather than understood or produced from scratch. The organismic worldview is the second type of worldview. This focuses on transformation, growth, or to use a metaphor that aligns well with humanistic conceptions of the innovative course, becoming (Maslow 1968; Rogers 1954/1959Maslow, 1968Rogers, 1954/1959). Goswami (1996; as cited by Runco, 2014) is extremely detailed in his description of the organismic worldview, pointing to "a creative development of the purposefulness of the world and of the individual" when explaining the organismic perspective. The third worldview is idealist in nature, placing a strong focus on realization and, to be precise, on transcendence as an ultimate goal. At the very minimum, if an individual can truly surpass and dwell just in their perception, the physical world, as well as all matter, is consigned to the background. According to Goswami (as cited in Runco, 2014), "creativity is transcendent because consciousness is transcendent."

1.3 Worldviews and Global Leadership

Ahimsa-Putra and Sartini (2017) assert that worldviews are critical components and factors of community life. According to Valk et al. (2011), the idea of worldview does appear throughout leadership growth, and is known that an individual's life circumstance impacts how they progress thus modifying one's life setting alters their growth trajectory (Luthans & Avolio, 2003; as cited in Valk et al., 2011). When directing groups toward the achievement of objectives, leaders must deal with matters of capability as well as traits and group dynamics, and a significant element of character is an individual's implied worldview, according to Koltko-Rivera (2004). Clemmer (n.d.) observes that people's principles, values, or beliefs serve as the lens through which they perceive the world. Then they look for evidence and instances to back up their point of view. Every company, team, and person, just like individual dreams or projections of the future, has a set of guidelines, beliefs, or values, and whether they're optimistic or pessimistic, full of hope or helplessness, they "magnetize" and attract those same individuals and circumstances. Valk et al. (2011) opine that leadership study should take into account the increased ethnic and national

diversity that has resulted from globalization. Furthermore, technological advancements have paved the way for new ways of perceiving the world, as well as the demand for new leadership approaches such as global or cross-cultural leadership and intercultural communication (Chhokar et al., 2009; Rondinelli & Heffron, 2009; as cited in Valk et al. 2011).

1.4 Value Systems

According to Fatehi and Choi (2019), the worldwide business climate of a company consists of a variety of value systems, cultural traditions, and patriotic attitudes, and in order to succeed in this varied and vibrant environment, a global corporation must adapt its structure of orientation (p.105). Value systems, according to Gaitho (20220, are crucial in global leadership because they can have a significant impact on or dictate the conduct of members within a company. Values serve as an inner ethical compass for individuals that are defined as "evaluative beliefs that synthesis emotive and cognitive factors to steer people to the world in which they live." As a generally consistent basis for orientation, values typically form a value system. Thoughts are fairly stable systems of views that clarify the world, typically through causation linkages (Anheier, 2020). It is also believed that values differ according to profession, with values held by public sector employees differing from those of commercial services employees, according to McAndrew et al. (2020).

1.5 Culture

Culture, according to Bhugra and Becker (2005), is learned and passed from generation to generation and incorporates the general public beliefs and value system. Culture is referred to as a set of shared features that bind people together into a community, whereas identity is the sum of an individual idea of self, or the manner in which we see ourselves as individuals who are distinct from others. Nohria and Khurana (2010) postulate that culture influences the establishment of many human needs, their relative importance, and how people strive to meet them. Cultural influences teach several individual wants, for example, love, security, and self-esteem. People learn appropriate ways of satisfying their wants through socializing with others and adhering to these norms in pursuit of need fulfillment. According to Nohria and Khurana (2010), there are several definitions of culture in the social psychology and anthropological literature, but the most frequently recognized is that proposed in the mid–20th century by Kroeber and Kluckhohn (1952): Culture consists of explicit or implicit patterns of and for behavior acquired and transmitted through symbols, defining the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (historically derived and selected) ideas and, in particular, their associated values; culture systems may be viewed as products of action or as conditioning elements for subsequent action (p. 181). As Muriithi (2020) points out, a global leader connects with managers who are located in various countries, different time zones, and who may not even be able to converse orally with one another. Since the cultural surroundings of communities are changing at such a rapid pace, understanding cultural diversity and how it might affect organizations has become critical for business leaders and managers (Koki, 2003; as cited in Muriithi, 2020). In the context of their own value systems and cultures, common leadership models presume that leaders and followers hold a great deal in common and that the functions of followers and leaders are universal (Fatehi & Choi, 2019; p.149).

According to Gerlach and Eriksson (2021), culture is the collective system of views that has a long-term impact on individual thoughts and actions — beginning with daily connections among peers to intellectual ideologies of the way people ought to be structured — and at the heart of these

ideas are moral norms, such as attitudes on equity, fairness, and freedom, that are somewhat embraced among the members of a society's population. Culture has been categorized in a number of ways with the most common being Hofstede's cultural dimensions, as highlighted by Soares et al. (2007). Individualism–collectivism elucidates the relational ties that individuals have in each culture. People in individualistic civilizations just care about themselves and their close relatives, while people in collectivistic cultures connect as part of groupings that care for them in return for allegiance. This category's worldview will be limited to self,' with individuals focusing on fundamental wants and short-term goals. Uncertainty avoidance is defined as the degree to which individuals feel intimidated by ambiguity and uncertainty, and attempt to circumvent the circumstances (Hofstede, 1991: 113). This aspect addresses the requirement for precise norms aimed at specified conduct. Power distance, this element reveals the ramifications of power disparity and power relations in a given society. When it comes to the household and organizational contexts, it has an impact on the hierarchy and dependent connections. Masculinity–femininity - Accomplishment and victory are prevailing values in masculine countries, whereas concern for others and the significance of life are foremost values in feminine countries.Long-term orientation denotes the development of values geared toward future benefits, particularly patience and frugality (Hofstede, 2001: 359). Indulgence versus Restraint, or fulfillment versus control of basic human needs associated with living life to the fullest.

1.6 Identity

According to Nohria and Khurana (2010), one's identity speaks of the different connotations that are given to oneself by oneself as well as by other people (Gecas, 1982; Gergen, 1971). They derive from the social positions and group affiliations that an individual has (social identities), in addition to the individual and personality features that they exhibit and which others assign to them (personal identities) (Ashforth, 2001; Gecas, 1982; Gergen, 1971; as cited in Nohria & Khurana, 2010; p.631). Identity, according to Itulua-Abumere (2013), refers to people's perceptions of who they are and what is important to them. These perceptions are created in relation to specific elements that take precedence above other types of interpretation. As a result, some of the most important bases of identity are sex, sexual orientation, ethnic group or origin, and family or upbringing. There are two different kinds of identity that sociologists highlight: social identity and self-identity, also known as individual identity (personal identity). Despite the fact that they are logically distinct, these types of identification are quite tightly tied to one another (Itulua-Abumere, 2013). Social identity, according to Itulua-Abumere (2013) refers to the traits that people assign to a person and can include things like scholar, father, Catholic, poor, doctor, African, married, and so on. Many people have several social identities; for example, a person may be a mother, a nurse, and a Christian all at the same time. People's lives have many facets, which are reflected in their several social identities.

Self-identification (personal identity), according to Itulua-Abumere (2013), distinguishes us as separate individuals and relates to the procedure of self-growth by which we build a distinctive logic about self-awareness and awareness of one's relationship to the environment. Self-identification is defined as a set of ideas, values, beliefs, and philosophy about oneself (Leflot et al., 2010), which includes aspects such as academic achievement, gender roles, sexual orientation, ethnic background, and many more. Additionally, self-identities, together with self-esteem, self-knowledge, and social self, all contribute to the formation of the self, opines Itulua-Abumere (2013). According to Bennett (2014), the dynamics of assimilation frequently modify the

individual's identity in the midst of intense global exposure. Unexpectedly intense strains, stimulations, and confrontations challenge the sojourner's beliefs, values, and actions, causing perplexity and, eventually, resolution of significant identity concerns. Cultural isolation refers to the ensuing experience of being caught in the middle of two or more civilizations while staying on the outskirts of each but hardly in the center (Bennett, 2014). Itulua-Abumere (2013) argues that culture performs a crucial role in the perpetuation of society's beliefs and practices, but it also provides tremendous potential for creativity and transformation. Culture, value, and identity are all elements that are as intricate and multifaceted as their interactions to one another, according to Anheier (2020).

1.7 How Culture and Identity Shape Prevailing Worldviews and Value Systems

According to Helve (2016), a worldview should be considered as the result of a process shaped by historical, cultural, and social views and settings, rather than as a well-organized system of conceptual frameworks or a set collection of values. A young person's worldview, for example, is constantly shaped by both the environment and the individual's development. As Valk (2012) points out, every person has a worldview, and every worldview entails a "bold step" to some degree because full certainty is impossible to achieve in the human situation. Moreover, according to Valk (2012), worldviews have an impact on all aspects of the lifecycle, leading, defining, and influencing that which is thought of as significant, worthwhile accomplishing, as well as the causes which are worthy of sacrificing one's life for. Maloney (2014), opines that different worldviews give rise to a number of different forms of moral reasoning in our contemporary world, which can be divided into two distinct categories: (1) Some believe that morality is a construct of human beings, whereas (2) others believe that morality is something that surpasses human nature and cannot be constructed. Christian moral reasoning and understanding are primarily derived from revealed truth, according to this viewpoint. In other words, for a Christian, the worldview is shaped by God's Word and the identity in Christ rather than by the environment in which they live. According to Koltko-Rivera (2004), considerations of one's worldview play a significant part in the exercise, growth, and investigation of leadership. One needs to take into account not just the worldviews of individuals who aspire to practice leadership, but also that of others who strive to be collaborators and followers under their leadership. According to Sherwood (n.d.), worldviews are faith-based responses to a series of ultimate and grounding issues; everyone acts based on some form of worldview or faith-based knowledge of the cosmos and people, whether explored or unexamined, implied or obvious, modest or complex. Being leaders in a globalized world, it is unavoidable to come into contact with people who hold a variety of worldviews. While great leaders recognize their own perspectives, being aware of various worldviews will promote effective communication and understanding (Auxier, 2015).

1.8 Conclusion

People's perceptions of themselves and their surroundings often influence the decisions they make and their self-beliefs. In the long run, personal identification will likely have a greater impact on our worldview than social identity. In Romans 12:2, the Apostle Paul admonishes the church to "not be conformed to this world, but be transformed by the renewing of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect" (NKJV). Similarly, Christian global leaders should not be shaped by worldly perspectives or a secular lens, but rather see themselves through the light of God's Word, forming their culture and values based on their identity in Christ. A company culture fosters a sense of identity and belonging for

employees while also influencing favorable administrative actions through the intersection of corporate and personal values (Smircich, Administrative Science Quarterly, 28, 339-358, 1983; as cited by Ertosun & Adiguzel, 2018). While individual employees have unique worldviews, these can align with the organizational environment as the structure strengthens. Worldviews, according to Valk et al. (2011), are not solely attributed to individuals; societies can also hold specific worldviews (Webb, 2009; Aerts et al., 2007). Therefore, a collective worldview can influence individual ones, and vice versa. Furthermore, LeBaron (2003) argues that worldviews shape and contribute to values. Values differ across cultures because they reflect what we prioritize and how we perceive relationships, the world, and ourselves. Consequently, they should not be ignored but utilized as resources for understanding and improved communication.

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