

Analysis on How Worldviews and Value Systems are Shaped by Culture and Identity

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Abstract: Purpose of the paper: One of the social challenges in the modern business environment that is connected to value systems and worldviews is global leadership. The phrase "worldview" refers to a collection of moral principles, values, and beliefs that shape a variety of social facets, such as how to resolve conflicts in society and how people see their place in it. This paper begins with an introduction, describing worldviews and values, and then goes on to discuss a theoretical relationship between the two. We end with the claim that understanding coalitional and oppositional efforts carried out by social groups in daily life can be facilitated by studying worldviews.

Keywords: social challenges, modern business environment, systems and worldviews, global leadership.

1. INTRODUCTION

An increasing number of organizations are working in global markets. Because of the conditions of multiplicity, interconnection, and ambiguity that result in a higher level of complexity, the globalized business environment of today confronts organizations with never-before-seen opportunities as well as tremendous problems (Nohria & Khurana, 2010). Global factors make barriers obsolete and promote cross-cultural organizational contact. Lawrence (2015) lists maintaining company identity, managing multicultural remote teams, and comprehending implicit leadership inclinations across cultures as major issues for global businesses.

The workforce is becoming increasingly diverse as a result of globalization, and the social environments in which businesses operate are becoming more complex. Given the multitude of nations engaged in global affairs, each bringing with them unique rational patterns, transaction styles, mediation styles, and industry practices, leaders ought to have a sophisticated awareness of global perspectives, the capacity to identify cultural nuances, and the chance to engage in lifelong learning. According to Gaitho (2022), global leadership—which is associated with worldviews and value systems—is one of the particular issues facing today's business community. Global leaders are adept at persuading individuals, groups, organizations, and communities that are different from themselves because they can work well in both domestic and international multicultural contexts. According to Shiundu (2024), these cultures have a reciprocal effect on world leaders, challenging the core cultural norms that underpin their work. A consistent result of extensive international experience is a significant influence on identity.

Understanding of Worldview

The word "worldview" is derived from the German phrase "weltanschauung," which literally translates to "see into the world" and denotes a wide perspective. It is the framework through which a person interacts and analyzes their surroundings (Gaitho, 2022). Different fields use the word "worldview" in different ways, usually emphasizing a certain component. For instance, "worldview" is typically understood to refer to a person's or a team's value system in the management discipline, according to Rousseau and Billingham (2018), whereas in divinity, "worldview" is commonly thought to refer to a person's

perspective of God's reality and the natural world. A worldview, according to Shiundu (2024), is an expansive perspective that takes into account a wide range of viewpoints on life and the universe. It provides insight into an individual's philosophy.

Though there is some overlap between philosophy and worldview, it could be easier to connect the latter to individual experiences. On the other hand, Rousseau and Billingham (2018) emphasize that everyone has a worldview, which is a set of interpretations that guides their decisions and behaviors in all spheres of activity. This highlights the significance of worldviews. distinct people have distinct worldviews, and each one is unique and always evolving. The phrase "worldview" is frequently used to describe an individual's philosophy. A person's worldview, which encompasses "beliefs, values, and assumptions formed through the socialization process in a given cultural environment," is fundamental to their cultural identity. According to Shiundu (2024), worldview is a way of describing the universe and the living within it, both as they are and as they ought to be.

A worldview is a collection of beliefs that make constrictive claims and expectations about what exists and what does not (in reality or belief), what things or events are good or bad, and what behaviors, relationships, and goals are proper or wrong. Whether they are conscious of it or not, everyone has a worldview, which is the culmination of all the things that they feel are true. A person's beliefs serve as the foundation for all of their emotions, choices, and behaviors. As such, it affects every aspect of life, including law, economics, art, policy, science, spirituality, ethnography, ideology, and societal orientation. Conversely, a biblical worldview is based on the indisputable Word of God, meaning that if one accepts the Bible as absolute fact, then they allow it to dictate all they say and do. Though there are undoubtedly various interpretations of what a worldview is, at its core, it is simply how individuals view their environment or their life, and it varies from person to person. Furthermore, people reared in two different cultures may have conflicting value systems and switch between them depending on the circumstance because worldviews are complex. (Shiundu, 2024).

Formation of Cosmologies

Gaitho (2022), pointed out that socialization within one's society during childhood shapes an individual's viewpoint of daily life. People in chaotic disorder do not have worldviews; rather, they arise from a latent structure. However, views about the world are the result of processes created by cultural, social, historical, and individual settings and perspectives rather than a well-organized network of static collection or cognitive models. Notably, a child's worldview is shaped by their personal and social growth. For example, schools instruct young people about worldviews through a variety of scientific disciplines. Worldview formation is also influenced by religious practices at home, school policies pertaining to religion, and spiritual experiences that take place in churches.

Different Worldviews Explained

According to Shiundu (2024), there are three worldviews that are important to understanding creativity. The most prominent is the mechanical worldview, sometimes referred to as the materialist worldview, which is comparable to the Newtonian understanding of reality in those facts, not relativism, govern how things function. According to Shiundu, the worldview of matter traveling through space-time contains only one dimension of reality. The universe is therefore like a machine. This has significant ramifications since it suggests that things—including creative behavior—can be foreseen and that truth is disclosed as opposed to understood or created. The second kind of viewpoint is the organismic one. This emphasizes change, development, or, to use a metaphor that fits very nicely with humanistic ideas about the creative path, becoming (Maslow 1968; Rogers 1954/1959). Maslow (1968) and Rogers (1954–1959). When describing the organismic perspective, Shiundu pointed to a creative evolution of the purposefulness of the universe and of the self in his writing. The third viewpoint is idealistic in character, emphasizing transcendence—that is, realization—as the ultimate aim. The material world and all matter are relegated to the background if someone can actually transcend and live only in their perception.

Global Leadership and Worldviews

According to Ahimsa-Putra and Sartini (2017), worldviews are important elements and variables in communal life. The concept of worldview is present throughout the development of a leader, and it is well recognized that a person's circumstances in life have an impact on their advancement; therefore, changing one's environment can change the course of one's growth. Leaders have to deal with issues of capabilities in addition to qualities and group dynamics when guiding groups toward the accomplishment of goals, and an important component of character is an individual's implicit worldview. People view the world through a lens that is shaped by their principles, values, or beliefs. Next, they search for examples

and proof to support their position. Like individual aspirations or future forecasts, every firm, team, and individual have its own set of guidelines, beliefs, or values. Whether these are positive or negative, hopeful or hopeless, they "magnetize" and draw those same people and situations. Globalization has led to a rise in ethnic and national diversity, which should be considered in leadership studies. In addition, fresh perspectives on the world and the need for innovative leadership strategies like intercultural communication and global or cross-cultural leadership have been made possible by technological breakthroughs (Shiundu, 2024).

Value Systems

A global organization must modify its structure of orientation in order to thrive in the diverse and dynamic global business climate, which comprises a range of value systems, cultural traditions, and patriotic sentiments, according to Fatehi and Choi (2019). Gaitho (2022) asserts that value systems are essential to global leadership because they can significantly influence or prescribe how employees behave inside an organization. Values are defined as "evaluative beliefs that synthesis emotive and cognitive factors to steer people to the world in which they live." For individuals, values act as an internal ethical compass. Values normally form a value system, which serves as a generally consistent foundation for orientation. Ideas are relatively stable systems of perspectives that explain the world, usually by establishing causal relationships (Anheier, 2020). According to McAndrew et al. (2020), it is also thought that values vary depending on a person's employment, with values held by public sector personnel contrasting from those of commercial services professionals.

Culture

Shiundu (2024), noted that culture is ingrained in and transmitted from generation to generation, incorporating the values and beliefs of the broader populace. Culture is defined as the shared characteristics that unite individuals within a community, while identity is the culmination of each person's unique sense of self, or how they perceive themselves as unique individuals who differ from one another. According to Nohria and Khurana (2010), culture has an impact on how many needs are established in humans, how important they are, and how hard they are pursued.

Cultural influences impart knowledge about various personal desires, such as love, security, and self-worth. In the process of pursuing need fulfillment, people socialize with others and pick up acceptable means of gratifying their desires. Nohria and Khurana (2010), stated that while there are a number of definitions of culture in the literature on social psychology and anthropology, the one that is most often accepted was put forth by Kroeber and Kluckhohn (1952) in the middle of the 20th century: The fundamental components of culture are traditional (historically derived and chosen) ideas and, in particular, the values that go along with them. Culture systems can be seen as the results of action or as conditioning elements for action that comes after. Culture is defined as explicit or implicit patterns of and for behavior that are acquired and transmitted through symbols, defining the distinctive achievements of human groups, including their embodiment in artifacts.

According to Muriithi (2020), a global leader communicates with managers who are dispersed across multiple nations, time zones, and possibly even geographical barriers to oral communication. Business executives and managers now need to comprehend cultural diversity and how it may impact their organizations because communities' cultural environments are changing so quickly (Muriithi, 2020). Common leadership models assume that followers and leaders have universal functions and share a great deal in the context of their respective value systems and cultures (Fatehi & Choi, 2019). Gerlach and Eriksson (2021), defined culture as the collective system of views that have a long-term effect on individual thoughts and behaviors. These ideas range from intellectual ideologies about how people should be structured to everyday interactions among peers. At the core of these ideas are moral norms, such as views on equity, fairness, and freedom, that are generally accepted among the population of a society.

There are several classification systems for culture, but Hofstede's cultural dimensions are the most often used, as Shiundu (2024). pointed out. The individualism–collectivism theory clarifies the interpersonal relationships that exist within every culture. Individuals in collectivistic cultures relate as members of groups that look out for one other in exchange for loyalty, whereas people in individualistic civilizations only think about themselves and their immediate family. This group will have a self-centered worldview, with members concentrating on basic needs and immediate objectives. The degree to which people try to avoid situations because they are uncomfortable with ambiguity and uncertainty is known as uncertainty avoidance (Hofstede, 1991: 113). This part deals with the need for specific standards targeted at particular behaviors. The notion of power distance illuminates the implications of power imbalance and power dynamics within a particular civilization. It has an effect on the hierarchy and dependent relationships in the home and workplace contexts. Femininity

and masculinity. In countries dominated by males, achievement and triumph are valued highly, while in countries dominated by women, the importance of life and caring for others are valued highly. The development of values oriented toward future advantages, especially patience and thrift, is referred to as long-term orientation. Satisfaction versus Self-control, or meeting basic requirements related to enjoying life to the fullest, is the dichotomy that needs to be considered (Shiundu, 2024).

Identity

Nohria and Khurana (2010), asserts that an individual's identity refers to the various meanings that they assign to themselves and others (Gecas, 1982; Gergen, 1971). In addition to the individual and personality traits that they display and that other people assign to them (personal identities), they originate from an individual's social positions and group affiliations (Nohria & Khurana, 2010). Identity is people's sense of who they are and what matters to them, according to Shiundu (2024). These impressions are formed in reference to particular components that are given priority over other kinds of interpretation. As a result, sex, sexual orientation, ethnicity, place of origin, and family and upbringing rank among the most significant determinants of identity. Sociologists emphasize two distinct forms of identification: self-identity, or individual identity (personal identity), and social identity. These forms of identification are closely related to each other even though they are theoretically separate from one another. An individual's social identity encompasses the characteristics that others ascribe to them, such as being a doctor, African American, married, impoverished, scholar, parent, Catholic, and so on. Many people identify with many social identities; for instance, an individual may simultaneously be a Christian, a mother, and a nurse. Individuals have multiple social identities, each of which reflects the diversity of aspects of their existence. According to Gaitho (2022), self-identification, or personal identity, is what sets each of us apart as unique individuals and is associated with the process of self-growth that allows us to develop a unique logic about our own awareness of our relationship to the world and ourselves.

A person's thoughts, values, views, and philosophy about themselves, encompassing things like gender roles, sexual orientation, ethnic background, and scholastic accomplishments, are collectively referred to as their self-identification. Furthermore, the development of the self is aided by self-identities, social self, self-knowledge, and self-esteem. Assimilation dynamics often alter the person's identity under intense international exposure. The sojourner's views, values, and deeds are put to the test by unexpectedly strong strains, stimulations, and confrontations; this leads to confusion and, finally, the resolution of significant identity difficulties. The experience of being stuck between two or more civilizations, being on the periphery of each but barely in the center, is known as cultural isolation. While culture is essential to the maintenance of society's values and customs, it also offers enormous creative and transformative potential. According to Anheier (2020), culture, values, and identity are all complex and varied, as are their interactions with one another.

2. PREVAILING WORLDVIEWS AND VALUE SYSTEMS HOW THEY ARE SHAPED BY CULTURE AND IDENTITY

Shiundu (2024), argued that a worldview is not so much a systematized set of values or a well-organized system of conceptual frameworks as it is the product of a process affected by historical, cultural, and social viewpoints and situations. For example, a young person's worldview is always being formed by their environment and their personal development. Every individual has a worldview, and since complete certainty is unachievable in the human condition, every worldview involves a "bold step" to some extent. A person's worldview affects every part of their life, shaping and directing what is deemed important and worthwhile to achieve, as well as the causes for which a person is willing to give their life.

In the modern world, many worldviews give rise to a variety of diverse moral reasoning techniques, which fall into two main categories: (1) Some people think morality is something that can only be created by humans, whereas (2) others think morality is something that exists outside of human nature. This perspective holds that revealed truth is the primary source of Christian moral thinking and knowledge. Put another way, a Christian's worldview is influenced by God's Word and their identity in Christ, not by their living circumstances. A person's worldview is a major factor in the development, practice, and study of leadership. It is important to consider not just the worldviews of those who want to be leaders but also those of others who want to follow and collaborate with them. Everyone acts based on some type of worldview or faith-based knowledge about the universe and people, whether studied or unexamined, implied or obvious, simple or complicated. Worldviews are faith-based responses to a number of ultimate and grounding challenges. It is inevitable for leaders in today's globalized society to interact with people who have different worldviews. Even if outstanding leaders are conscious of their own viewpoints, comprehending different points of view will facilitate productive dialogue and comprehension (Gaitho, 2022).

3. CONCLUSION

The aforementioned data make it abundantly clear that people's decisions and self-beliefs are frequently influenced by how they see themselves and their environment. Over time, personal identification is probably going to have a bigger influence on our worldview than social identity. Christian global leaders, according to Shiundu (2024), should view themselves through the prism of God's Word, developing their culture and values based on their identity in Christ, rather than being formed by worldly ideas or a secular lens. Through the junction of corporate and personal principles, a company's culture influences positive administrative behaviors and helps employees feel like they belong. Even though every employee has a different worldview, as the organizational structure gets stronger, various perspectives can coexist with it. Societies can also have particular worldviews; humans are not the only entities with worldviews. Consequently, individual worldviews can be influenced by communal ones, and vice versa. Moreover, Gaitho (2022) contended that values are shaped and influenced by worldviews. Because values represent our priorities and our perceptions of relationships, the outside world, and ourselves, they vary among cultures. As such, rather than being disregarded, they ought to be employed as tools for better comprehension and dialogue (Shiundu, 2024).

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