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One Dimensional 'Social Values' in the Globalized World: Empirical Evidence from Netherland, Singapore, Zimbabwe and Rwanda

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Abstract. *The 'global shift' of trade, worldwide integration of investment policies, and proliferation of information technology immensely contribute to connecting people in a way where a common shared culture has become indispensable. Hense, diversity of culture is, as often argued in recent times, about to face an extinction and a uni-dimensional 'social values' worldwide is about to surface. The study seeks to develop a theoretical framework to explain the reasons of the global culture and analyze the latest World Value Survey (WVS) data of the array of the pronounced social values prevalent in both high-income nations (i.e. Netherland, Singapore) and low-income countries (i.e. Zimbabwe, Rwanda) to obtain some evidences in regard to this argument. Analyzing certain prevailing ideologies, the research indicates that societies globally are making scientific and technical progress and moving towards a unidimensional social value. Evidence suggests that the 'Global culture' is less likely to preserve the traditional values and more likely to favor the unconventional and the revolutionary forces that work as the instruments of change. The invocation of progressive transition and the faith in technological progress are bringing an extensive level of value shifts.*

Keywords: *World Value Survey (WVS), cultural diversity, unidimensional cultural traits, social values.*

Introduction

Two hundred and six listed countries (as the United Nations indicates) worldwide and two hundred and seventy distinct religious sects (as World Christian Encyclopedia indicates) around the globe suppose to confer a massive number cultural standpoint that is different from one another. However, these distinctions are about to be dispelled (if not faced extinction) due to the 'global shift' of trade, investment, and information technology. Because of this global communication, and worldwide integration of trade policies people are now being connected in various ways and a wide range of social relations are formed (Masoom, 2015). This "the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa" (Giddens, 1990, p.64). The development of such social relations is not simply perceived on a factual level, but also on a cultural level that involves the development of the common rules and knowledge with which individuals connect their personal and collective cultural identities. As a consequence, different populations and cultures are increasingly interconnected and the diffusion of certain socio-cultural traits is observed. "The starting point for understanding the world today is not the size of its GDP or the destructive power of its weapons systems, but the fact that it is so much more joined together than before. It may look like it is made up of separate and sovereign individuals, firms, nations or cities, but the deeper reality is one of the multiple connections" (Mulgan, 1998, p.3).

The diffusion of unidimensional cultural traits frequently rely on the broadening and deepening interconnected of economic policies among the nations worldwide. A historical example would be the Silk Road, over which caravans would exchange goods between Europe and Asia while traveling, facilitating cultural and social exchanges. Nowadays, a piece of clothing can be made in one country from cotton grown in another country. The products of Coca-Cola or McDonald's restaurants are found all over the globe. People wearing blue jeans can be found even in Himalayan villages. From the examples above we may get a comprehensible direction how people are converted to a global citizen, whether living in a local community. Another way to say, "the pivotal social institutions are creating the conditions for effective international governance" (Hirst & Thompson, 1996, p.170). Further, this diffusion process is comprised of some ideologies, by which a linkage is created between industrialization and globalization. There is a possibility of getting a standpoint that specifies culture as an antithesis of nature. To build a technologically advanced, man-made world, to establish a civilization, where metropolis is the acme we

subjugate the nature. The ideology labeled as the subjugation of nature has reached its climax having a conquest of knowledge which led them to outer space, but it has also provided the moral justification for the unscrupulous exploitation of natural resources as well as the overseas aid plans that are made for today. The competitive, mass-producing society has an ideal to achieve efficiency in every arena. It strives to reach the uttermost production, organizational expertise, and productivity, furthermore human potentiality particularly in science, art, and sport.

Global culture acknowledges internationalism rather than a higher moral goal. Having purpose of plugging the economy, doing trade in an international manner, to determine the response regarding ecosystem to international standards, the modification in modern societies has taken an exceedingly new form. The techno-structures are the foremost stiffly standardized method for all and a professional mass culture that operates as stereotype values, help to reach decisions that are regarded as standardized scientific decisions. It is a culture in which orthodox personal and individual solutions are rare. The outcome carried out in a contemporary research in any standardized modern context, has been taken place by social planning that comes up to the professional international mark. The life is played out with the identical cultural props and the same basic services. Modern Society, based on its function classifies the nature into a cognitive system that solely acknowledges mechanical, factorial and technical causal connections and solutions. When counter-technologies, counter-organizations, and counter-cultures have been instituted, it rectified technological blunders; therefore advancement became synonymous with modernization, and the fragmentation of society into ever smaller and weirder compartments become eminent. Hence, "productivity and competitiveness are, by and large, a function of knowledge generation and information processing; firms and territories are organized in networks of production, management, and distribution; the core economic activities are global – that is, they have the capacity to work as a unit in real time, or chosen time, on a planetary scale" (Castells, 2001, p.52). Where societies have evolved as such, there is a probability of developing and manifesting uni-dimensional social values in nations all around the world. This paper seeks to organize common cultural traits of four distinct countries (virtually different in all aspects) that bear the evidence that unification of social values is on the verge of completion.

Theoretical framework

The world is approaching towards a global culture, void of the cultural diversity, and the spreading of the standards across the cultures of various nations through trade, travel, and communication are shaping the way people think and act. Hence, a significant number of the Earth's inhabitants are expected to hold similar (if not identical) set of values, norms, and expectations that guide their lives. David Jacobson (2012) indicates that "global culture is the next frontier. We are witnessing the beginnings of what will be a lengthy struggle to shape global values. The violent protests and debates over free speech that recently convulsed many countries will turn out to be but one episode..... as globalization has knitted the world into a singular space, including media, the Internet and the flow of markets, so we are shifting to a global context in the debate over cultural values. Increasingly, different parties will be seeking to determine the foundations of global norms". It is, foremost, an imperative task to specify the very definition of 'global culture' and delineate what the term 'social values' indicates. Ken Browne (2005, p.36) defines Global culture as "the way cultures in different countries of the world have become more alike, sharing increasingly similar consumer products and ways of life". He indicates that globalization has impaired the national and local cultures and contributed to rising of a culture on a global scale. The term 'Social values' is far more complex to define as it integrates a lot of social facets into it. These are the values that are considered important to the society as it affects the decision-making process (Whitty & Littlejohns, 2015). Simply, 'social values' are the goals or ends that any society sets for its mem-bers to aim for. These are the stable preferences for certain patterns of outcome distributions to oneself and others in situations of social interdependence (Beggan & Allison, 1994).

The societal cultures are ingrained in values, in the sense of general tendencies of preferring certain actions and not the others (Hofstede, 2011). However, to understand how the social values of various nations are shifting to a similar manifestation of ideas and preferences, and why a global culture tends to arise, a plethora of concepts need to be analyzed. These notions or ideas either may imply 'the dominance of western culture' or may indicate 'the openness of the non-westerners toward the rationality', nonetheless seek to trace the impact of ever increasing interconnected on the cultural and social aspects and its effect on the growing interdependence that contributes to the rise of a global culture.

One of the most eminent thinkers and perhaps the first to delineate the social forces behind the 'global culture' is the Italian activist and theorist Antonio Gramsci. He articulates the concept, 'Cultural Hegemony' to refer to

the power possessed by a group of people, who, because of having that power, can dominate the social institutions and can manipulate the everyday thoughts, expectation, and behavior of the larger segment of the society. Hence, 'Cultural hegemony', or simply put 'Ideological Domination' dictates the normative ideas, values, and beliefs and establishes the dominant ideology. "Dominant groups in society, including fundamentally but not exclusively the ruling class, maintain their dominance by securing the 'spontaneous consent' of subordinate groups, including the working class, through the negotiated construction of a political and ideological consensus, which incorporates both dominant and dominated groups" (Strinati, 1995, p.165). Gramsci used the term to express the unification of culture and the diminution of cultural diversity due to the diffusion of a wide array of cultural norms and values as well as dissemination of ideas and perceptions. However, achieving consent or establishing 'hegemony' is not a simple act. "The subordinated groups accept the ideas, values, and leadership of the dominant group not because they are physically or mentally induced to do so, nor because they are ideologically indoctrinated, but because they have a reason of their own" (Strinati, 1995, p.166). At the point when any culture gets to be hegemonic, it becomes "common sense" for the larger segment of the population.

The dominant hegemony can converge the diversity of social aspects into a unified form of social life, hence possesses the strength to establish a homogenous form of culture. This cultural homogenization is perhaps the most frequently discussed concept to express the idea of the development of a single global culture that can eliminate all other regional indigenous cultures (Jennings, 2010). The term is typically used to regard the devastating effect of western culture, and can be defined as "the process by which local cultures are transformed or absorbed by a dominant outside culture" (O'Connor, 2006, p.391). Perhaps, a similar but more cohesive form of homogenization that has emerged in recent decades that "threatens, as never before, the delicate balance of adaptive cultural relations" termed as 'cultural synchronization' (Hamelink, 1983, p.22). Cees Hamelink (1983, p.22) articulates this term to imply that "the decisions regarding the cultural development in a given country are made in accordance with the interest and needs of a powerful central nation and imposed with subtle but devastating effectiveness without regard for the adaptive necessities of the dependent nation". It appears that due to this process of 'cultural synchronization', the diversity of the cultural system of the different corner of the world is about to be disappeared without any notable point of reference (Hamelink, 1983, p.3). Hamelink (1983, p.3) considers 'the international flow of communication' as the chief carrier of this global cultural synchronization. According to him, "all the evidence indicates that

centrally controlled technology has become the instrument through which diversity is being destroyed and replaced by a single global culture" (Hamelink, 1983, pp.4-5). The impact of the global cultural industries and multinational media can go such an extent that it can erode the national identity as well as the regional culture (Berger, 2013, p.271). Further, it is argued, "a nation-state may now be able to go from the Stone Age to Information Age without having passed through the intervening steps of industrialization" (McPhail, 1987, p.18).

Thinkers like Tom McPhail (1987) and Sui-Nam Lee (1988) point out that the present digital format of mass media enhances the unification process and the mediated culture eventually subjugates norms and values of the indigenous culture. Where Tom McPhail (1987) uses the term, "Electronic colonialism" to infer the alteration process of domestic culture, Sui-Nam Lee (1988) articulates "communication imperialism" to express his concern about how mass media can have the deleterious effects on the indigenous culture. Tom McPhail (1987, p.18) defines 'Electronic colonialism' as "the dependency relationship established by the importation of communication hardware, foreign-produced software, along with engineers, technicians, and related information protocols, that vicariously establish a set of foreign norms, values, and expectations which, in varying degrees, may alter the domestic cultures and socialization processes". Sui-Nam Lee (1988, p.74) defines 'communication imperialism' as "the process in which the ownership and control of the hardware and software of mass media, as well as other major forms of communication in one country, are singly or together subjugated to the domination of another country with deleterious effects on the indigenous values, norms and culture".

Fred Fejes (1981) uses the term, 'media imperialism' to express the similar notion of the domination of modern communication media on a global scale. Fejes (1981, p.281) refers 'media imperialism' as "the process by which modem communication media has operated to create, maintain and expand systems of domination and dependence on a world scale". This approach considers the global structure through which the international socio-political system that shapes the path of development for every nation (Schiller & Nordenstreng, 1979, p.7). Christine Ogan (1988) goes further and relates the process of the United States and Western European domination over global media. She uses the term 'Media Imperialism' to indicate the process, "whereby the United States and Western Europe produce most of the media products, make the first profits from domestic sales, and then market the products in Third World countries at costs considerably lower than those the countries would have to bear to produce similar products at home" (Ogan, 1988, p.94).

The modern form of cultural imperialism depicts "the sum of the processes by which a society is brought into the modern world system and how its dominating stratum is attracted, pressured, forced, and sometimes bribed into shaping social institutions to correspond to, or even promote, the values and structures of the dominating centre of the system" (Schiller, 1976, pp.9-10). The world media are the principal example of operating endeavors that are used in the acute process and need to be appropriated by the dominating powers for a significant incursion through the commercialization of broadcasting. It stands for the dimensions of the procedure that extend beyond economic exploitation or armed forces. In the account of colonialism, that is itself a form of imperialism, where the political activities of the colonial states are executed directly by the outsiders, the educational and media systems of many developing nations have been set up as if these are the replications of those in Britain, France, or the United States to convey their values (Downing, Mohammadi & Sreberny, 1995, p.482).

Western advertising has made further inroads, as they bear architectural and fashion styles, and subtly but powerfully, insinuated the message that Western cultures are superior to the others. Further, globalization comprises either merely the latest condition for, or the latest arrangement in, a procedure with a farseeing history that roughly coterminous with the account of Western imperialism, and can be depicted as a worldwide act of supremacy through which the West delineates all cultures into its reach (Tomlinson, 2001). The nations that are influenced by media, either embrace this influence as an intentional commercial or political scheme or merely assimilate this influence unreflectively as the consequence of the contract (Boyd-Barrett, 1997, p.119). The Global Cultural sphere is "dominated by the visual and graphic arts, ... dominated by television and by film, and by the image, imagery, and styles of mass advertising" (Hall, 1991, p.27). Edward Said acclaims that the dominance and geographic centrality of the European are braced by a cultural discourse classifying and restraining the non-European to a lower racial, ethnic, ontological position (Said, 1993, p.53).

Shalom Schwartz (1992) and Ronald Inglehart (1977) are the two most prominent thinkers who not only propose a theoretical understanding of the shift of the traditions but also empirically examine the transformation of global culture. Shalom Schwartz (1992) developed a model for cultural values and designated that the values or attitudes themselves may be distinctive to the culture in which they were born. That may lead to one set of values in one culture and a consummately different set in another. Values that withhold their conceptual meaning across all examined cultures are not

included in Schwartz's model. When Schwartz analyzed the data from each country, he found that they fell into seven different groups: (1) Embeddedness (status quo; avoid inclinations of individuals that might disturb the traditional order), (2) Harmony (protection of environment, world at peace), (3) Egalitarian Commitment (transcendence of selfish interests; helpfulness, social justice, and world at peace; equality), (4) Intellectual Autonomy (creativity, curiosity), (5) Affective Autonomy (stimulation, excitement), (6) Mastery (active efforts to modify one's surroundings and get ahead of other people, (7) Hierarchy (legitimacy of hierarchical role and resource allocation) (Schwartz, 1992). The values clusters could be expressed in a circle where opposing values would not be vigorous concurrently. For example, in countries where curiosity was profoundly valued there was not vigorous support for maintaining the status quo. In the pattern, there are three clear juxtapositions: (1) Hierarchy vs. Egalitarianism; (2) Mastery vs. Harmony; (3) Embeddedness vs. Autonomy (Sagiv & Schwartz, 2007). The circle structure does not just delineate these three "axes". Cultures mundanely do not "cross-over", therefore, there will be no culture that is simultaneously high on Harmony, Hierarchy, and Autonomy. Neither are Embeddedness, Mastery, and Egalitarianism likely coalescences. In most cases, countries on the same continent would emerge proximate to each other on the map. As much as the model gives some pointers to areas where cultures may clash, it is consequential to recollect that cultures change over time. When optically canvassing the values of the younger generation versus the older generation there are more acquit inter-generational distinctions than that of the contrast between neighboring countries. Therefore, averages can cover broad spans.

Ronald Inglehart (1977) delineates a fundamental intergenerational shift in the values of the populations of Advanced Industrial societies. Using a large body of time-series survey statistics, he implies that the culture is changing worldwide and the new generations are steadily replacing the world values. Those modifications not only have far-reaching political implications, but also seem to be remodeling the Economic, technological, and sociopolitical formation as well. Inglehart (1977) examines the transformations in religious beliefs, work motivation, political conflict, attitudes toward children and family formation, and mindset in the direction of divorce, abortion, and homosexuality. He argues that economic development, cultural shift, and political change go together in coherent and, to some extent, prognosticable patterns. Industrialization leads to cognate changes such as mass mobilization and diminishing differences in gender roles (Inglehart, 1997). Transmutations in worldviews seem to reflect vicissitudes in the economic and political context but occur with a

generational time interval. Following industrialization, advanced industrial society leads to a fundamental shift in values and de-accentuating instrumental rationality. Postmodern values are bringing incipient social transformations, incorporating democratic political institutions and the decline of state socialist regimes. Modernization has transmuted cultural postures toward gender equipollence that has a profound political effect (Inglehart & Norris, 2003). Further, analyzing religiosity from a broader approach, Inglehart (1977) argues that religiosity persists most strongly among vulnerable populations, especially the ones in poorer nations and in failed states that face personal survival-threatening risks. Exposure to physical, societal and personal dangers drives toward religiosity. Conversely, a systematic erosion of conventional non-secular practices, values and beliefs may have transpired among the affluent strata in rich nations. However, a growing percentage of the populace, both in the rich and the poor nation, are spending their times thinking about the meaning of existence at the same time as well. The churches are losing their authority to set up the meaning of life and directing the way of living, at the same time spiritual concerns have increased (Inglehart & Norris, 2004). Conventional interpretations have generally exaggerated the potential threats emerging from the aforementioned process. Although a set of firewalls preserve national cultures, however, cosmopolitan communications are most likely to jeopardize cultural diversity (Norris & Inglehart, 2009).

Method

Unification of social values, to prove empirically requires survey data on a global scale. The World Value Survey (WVS) offers the most comprehensive and updated data appropriate to apply in cross-cultural studies for extracting various cultural dimensions of distinct nations. The WVS is a research venture with a global reach that explores human social values and religious beliefs, how they transform over the years and what social and political effect they have. It is performed by way of an international network of social scientists who have conducted surveys in nearly 100 nations since 1981. The WVS observes, measures and examine: support for democracy, tolerance of foreigners and ethnic minorities, aid for gender equality, the function of faith and converting tiers of religiosity, the effect of globalization, attitudes towards the environment, own family, politics, countrywide identity, tradition, range, insecurity, and subjective well-being. The study uses World Value Survey (WVS) 'Wave Six' data to analyze the aspects of unified culture worldwide due to certain reasons. First, Wave Six date represents the up-to-date information (collected from 2010 to 2014). Second, the method of sampling for surveys is the probability sample, and

the minimum sample size is 1,000, (given the fact that in most sampling designs, this size implies an effective one). Third, the respondents are at least eighteen years old. Finally, the data covers a wide range of economic, political, Social and cultural variation. There are 205 countries around the world, and each of these countries is distinct in terms of their forms of government, history, heritage, economy, ethnic formations and religious practices. The research considers four nations to make the comparisons, namely (1) Netherland, (2) Singapore, (3) Zimbabwe and (4) Rwanda. These four nations are completely different from one another in terms of socio-political formation, cultural heritages, and economic structure. If it is found that, the manifested values of the people of these apparently distinct countries are alike, it can be presumed that indeed countries of the world are approaching towards uni-dimensional social values.

There are more than hundreds of variables, sprung from survey questions in the WVS database; however, since the international research consortium addresses the weight of the variables differently, not all variables will be equally applicable to all the nations. Despite the fact that the WVS statistics deliver a comparative perception into the global population, the study is confined to only a few unique variables. These are (1) Identity preferences, (2) Support for democracy, (3) the most serious problem felt, (4) Environmentalism vs. Economic growth, (5) Materialistic and Postmaterialistic values, (6) Basic Human Values, (7) Consumerist values and (8) respect for authority. For the purpose of comparative analysis, four distinct questions of the WVS are used for the prominent identity preference. Four distinct indicators are also used to measure the level of support for democracy. Among the major problems facing globally, five serious challenges were listed to indicate the most serious one for the world as a whole. Concern for environmental protection or ensuring economic growth is the priority, is outlined. To determine the Materialistic and Postmaterialistic values, Inglehart's scale (1977) is used. Ronald Inglehart (1977: silent revolution) formulated a scale of twelve indicators to measure and analyze the changing pattern of values in the modern society. This scale comprises three separate batteries (each of the battery is indicted of four items, two concerning to postmaterialistic values and the other two adverting to materialistic values) of items that correspond to the preferable political, economic, and societal goals. People's state of the mind or attitude towards traits like Creativity & Entrepreneurship, Wealth, Leisure, Success, Adventurous, Security, Philanthropy, Well-mannered, Environmentalist and Respect for tradition often indicate the structure of their social values. Shalom H. Schwartz (1992) has offered a list of statements to understand the existing social values of people of different cultures. Among those statements, the study considered most pertinent ten statements to identify

the similarities and dissimilarities of the values of these four nations. Additionally, three statements are considered to outline the attitudes towards work, technology, and authority.

Findings and discussions

Mapping social values and categorizing them into a cluster of interdependent contents, bounded by the certain similarity is the fundamental step to the realization and dimensionalization of Global culture. The dimensions present in the culture of any nation, are basically a human construct that often relies on the form of government, the economic growth and socio-economic formation, the composition of the ethnic groups, people's religious disposition, urbanization and level of poverty of that particular nation. These dimensions are more often that not clearly distinguishable, and can be expressed through the key socio-economic indicators, such as GDP, categories of the ethnic group, urban population, Population below the poverty line and so forth. First, one can look at the political institutions that societies have created to observe and compare cultural disposition (Maleki, 2010). Second, history appears to be a critical determinant of current economic performance and the evidence suggests that early historical institutions shape the present culture. Hence, cultural traits that are shaped by history have a close association with current economic performance (Tabellini, 2010). Therefore, fiscal situation (i.e. GDP or the number of people living below the poverty line) need to be considered as a source of diversity. Third, religion contains a set of beliefs, rituals, and concepts that influence the daily lives of the people and how they should feel, think and act (Dawson, 2013). Fourth, living in a city changes the ways people take action and interact, and shape the personality of its dwellers (Wirth, 1938). Thus, the varying level of the urban population simply implies the diversity of cultural composition. Fifth, a larger division in terms of ethnicity may simply indicate a major distinction in cultural multifariousness (Fearon, 2003).

Table 1. Distinctiveness of the four selected nations (CIA, 2016)

Factors	High Income Countries		Low Income countries	
	Netherlands	**Singapore**	**Zimbabwe**	**Rwanda**
Government	constitutional monarchy	parliamentary republic	parliamentary democracy	republic; presidential, multiparty system
GDP*	agriculture : 1.6 industry : 18.8 services : 79.6	agriculture : 0 industry : 23.8 services : 76.2	agriculture : 20 industry : 26 services : 53.3	agriculture : 32.6 industry : 14.1 services : 53.3

Ethnic Group*	Dutch 95, EU 2.5, Turkish 0.5, Moroccan 0.3, Chinese 0.2, other 1.5	Chinese 74.2, Malay 13.3, Indian 9.2, Other 3.3	African 99.4, other 0.4, unspecified 0.2	Hutu (Bantu) 84, Tutsi (Hamitic) 15, Twa (Pygmy) 1
Religion*	Roman Catholic 28, Protestant 19, other 11	Buddhist 33.9, Muslim 14.3, Taoist 11.3, Catholic 7.1, Hindu 5.2, Other Christian 11, Other 0.7, none 16.4	Protestant 75.9, Roman Catholic 8.4 other Christian 8.4 other 1.2, none 6.1	Roman Catholic 49.5 Protestant 39.4 Other Christian 4.5 Muslim 1.8, animist 0.1, other 0.6, none 3.6 unspecified 0.5
Urban population*	90.50	100	26	28.8
Population below poverty line*	9.10	N/A	72.30	39.10

*Corresponding values are given in percentage

The contrast of these dimensions of various nations, generally speaking, may suggest that these nations suppose to have distinguishable social values. Hence, if it is observed that despite a sharp contrast of these dimensions in different nations, the expressions of preferences tend to be similar, it can be argued that a one-dimensional 'social values' in the globalized world are about to be formed. Four nations (Netherlands, Singapore, Zimbabwe, and Rwanda) of the four corners of the world are completely different from one-another. Like the one-fourth of the Western European nations, Netherland is also ruled by the system of constitutional Monarchy. The majority of the people are Christians, predominantly the Roman Catholics, and two-fifth of the population belongs to 25 to 54 age bracket. About ninety percent of the population lives in urban areas. It has the 17th-largest economy in the world, with a very low unemployment rate. They have highly mechanized agriculture and innovative transportation system. Singapore is a parliamentary republic with a Westminster system, and three-fourth of the people of this country has the Chinese origin. One-third of the people are Buddhists and half of the populations belong to 25 to 54 age bracket. Singapore has a highly developed the market economy that often regarded as one of the freest, most innovative, most competitive, most dynamic and most business-friendly (Li, 2010). Zimbabwe is a democratic country, where two-third of the people are protestant, but ethnically very diverse. The country depends heavily on its mining and agriculture sectors.

Deforestation, woodland degradation, rapid urbanization and fuel deficiency are the primary concerns for this country (Chipika & Kowero, 2000). Rwanda is the highest densely populated country among these four nations and ruled by the multiparty presidential system. About ninety percent of the population live in rural areas and engage in subsistence agriculture and some mineral and agro-processing. The majority of the people are Christian, predominantly Roman Catholic and two-fifth of the population is under fourteen years of age. Hence, people of the high-income countries are predominantly living in urban areas, whereas less urbanization is the common trait of the low-income nations. A number of people living under poverty line are, as expected, high in the low-income nations. Nominal GDP estimates of these countries show that agricultural contribution is pronounced in the low-income countries. Besides, the formation of the ethnicity of the four countries varies in a wide margin (for detail, see table 1).

Table 2. Preferred level of Citizenship (WVS, 2015)

Preferred level of Citizenship	Responses	High Income Countries		Low Income countries	
		Netherlands	Singapore	Zimbabwe	Rwanda
I see myself as a world citizen	Strongly agree	9.8	15.3	30.8	57.1
	Agree	57.5	60.7	47	33.7
	Disagree	26.4	21.2	18	7.5
	Strongly disagree	5.6	2.6	4.2	1.6
	No answer	0.7	0	0	0
	Total	100.0	99.8	100.0	99.9
I see myself as part of the (country) nation	Strongly agree	17.7	30.7	63.5	65.5
	Agree	75.2	62.6	34.5	24.2
	Disagree	4.8	6	1.9	9.2
	Strongly disagree	1.5	0.6	0.1	1
	No answer	0.7	0	0	0
	Total	99.9	99.9	100	99.9
I see myself as part of my local community	Strongly agree	9.9	21.6	51.5	58.8
	Agree	68.5	65.9	42.1	30.1
	Disagree	17	11.7	4.4	9.3
	Strongly disagree	3.9	0.7	2	1.8
	No answer	0.7	0	0	0
	Total	100	99.9	100	100

I see myself as an autonomous individual	Strongly agree	23.6	17.6	22.6	37.4
	Agree	59.3	52.8	28.7	32.4
	Disagree	13.2	27.6	27	21.5
	Strongly disagree	3.2	1.8	21.7	8.7
	No answer	0.7	0	0	0
	Total	100	99.8	100	100

Cultural characteristics are embedded in a behavior, however, can be manifested through the expression of the preferences of the people who are sharing that culture. Findings show that when people are asked to choose regarding their feeling of the state of citizenship, the majority of the all four countries, at least, agreed that they would like to consider themselves world citizens (for detail see Table 2). They were quite content to feel that they are part of their nations as well. They would like to see themselves as part of their local communities and feeling autonomous individuals. However, near about one-fourth of the Singaporean and Zimbabwean are not considering themselves as autonomous individuals. The majority of the people of low-income countries like Rwanda and Zimbabwe expressed that a ruler should be a strong leader who does not have to bother with parliament and elections as very bad. One-fourth of the people of the high-income country like Netherland has a similar state of mind. However, more than two-fifth of the Singaporeans believe that it is 'fairly good' to have rulers with such qualities.

Table 3. Preferred factor in choosing the Rulers (WVS, 2015)

Political system	Preferences	High Income Countries		Low Income countries	
		Netherlands	Singapore	Zimbabwe	Rwanda
Having a strong leader who does not have to bother with parliament and elections	Very good	3.6	9.7	8.9	6.9
	Fairly good	23.3	40.8	7.8	22
	Bad	28	35.2	21.8	23.1
	Very bad	26.1	14.2	61.5	47.9
	No answer	0.5	0	0	0
	Don´t know	18.3	0	0	0
	Total	99.8	99.9	100	99.9
Having experts, not government,	Very good	6	11.4	23.2	13
	Fairly good	43.8	44.2	38.1	27.2
	Fairly bad	25.6	37	19.9	46.3

make	Very bad	7	7.3	18.8	13.5
decisions according to	No answer	0.5	0	0	0
what they think is best for the country	Don´t know	17	0	0	0
	Total	99.9	99.9	100	100
Having the army rule	Very good	0.2	4.7	4.3	17.2
	Fairly good	2.2	21	13.8	29.5
	Fairly bad	23.2	36.1	34.2	40.3
	Very bad	63.6	38.1	47.7	12.9
	No answer	0.5	0	0	0
	Don´t know	10.3	0	0	0
	Total	100	99.9	100.0	99.9
Having a democratic political system	Very good	34.3	34.1	75.7	69.2
	Fairly good	46.3	56.4	21.1	13.2
	Fairly bad	4.5	7.9	2.1	15.5
	Very bad	1	1.4	1.1	2.1
	No answer	0.5	0	0	0
	Don´t know	13.4	0.1	0	0
	Total	100.0	99.9	100	100

A significant proportion of the people of Netherland, Singapore, and Zimbabwe feel that it would be a 'fairly good' situation, if not the government but having experts who make decisions according to what they think is best for the country are in ruling position. Conversely, near about half of the Rwandan respondents consider this as 'fairly bad' situation. An overwhelming number of respondents of the low-income countries feel that 'having a democratic political system' is 'very good.' The majority of the people of the high-income nations consider democracy as 'fairly good', but not very good (see Table 3).

Table 4. The Most Serious Problem felt (WVS, 2015)

Most serious problem of the world	High Income Countries		Low Income countries	
	Netherlands	Singapore	Zimbabwe	Rwanda
People living in poverty and need	64.2	53.5	57.4	60.4

Discrimination against girls and women	11.6	11.1	8.1	14.2
Poor sanitation and infectious diseases	7.8	15.3	20.6	19.3
Inadequate education	5.6	7.9	11.1	3.3
Environmental pollution	10.3	12.1	2.8	2.8
No answer	0.4	0	0	0
Total	99.9	99.9	100	100

All four nations feel that 'people living in poverty and need' as the serious problem of the world. Near about one-fifth of the respondents of the low-income countries (here Zimbabwe and Rwanda) also indicates that poor sanitation and infectious diseases are, indeed, most serious problems. These countries avoid considering environmental pollution as something of a global predicament. Some Singaporean (12.1%) and the Dutch (10.3%) consider environmental pollution as a serious problem of the world (for detail, see Table 4). The majority of the all four countries prioritize the economic growth and creating job over environmental protection (for detail, see Table 5). However, other than the Rwandan, a significant proportion of the respondents of all these countries consider that protecting the environment should be given some priority, even if it causes slower economic growth and some loss of jobs.

Table 5. Preferences between Protecting and Economic Growth (WVS, 2015)

Protecting environment vs. Economic growth	High Income Countries		Low Income countries	
	Netherlands	**Singapore**	**Zimbabwe**	**Rwanda**
Protecting the environment should be given priority, even if it causes slower economic growth and some loss of jobs	40.9	41.1	37.3	22.1
Economic growth and creating jobs should be the top priority, even if the environment suffers	49.6	55.9	62.3	41.7

to some extent				
Other answer	0	2.9	0.4	36.2
No answer	0.4	0	0	0
Don´t know	9.1	0	0	0
Total	100	99.9	100.0	100

Regarding what would be the aim of the country in the next ten years, when the people are asked to indicate their first and second choice of preferences among the factors like the economic growth, strong defense forces, freedom of speech and making the city look nice, and all four countries choose the economic growth as their top priority. Not surprisingly, all four countries indicate that their second preference is people should have freedom to say about how things are going at their job and in their communities. It is found that 57.5% of the Dutch and 65% of the Singaporean prefers a high level of economic growth as their first choice, and 42.2% of the people of the Netherland and 37. 6% of the people of Singapore, as to be their second choice, want to see that people have more say about how are done at their jobs and in their communities. From the low-income countries, 72.4% of Zimbabwean and 69.1% Rwandans prefers a high level of economic growth as their first choice. Further, 47.5% of Zimbabwean and 39.5% Rwandans indicates their second choice as to see that people are empowered to say things related to the jobs and communities that they belong.

Table 6. Preference of the factors for the country as 'First Choice' (WVS, 2015)

Factors	Preferences	High Income Countries		Low Income countries	
		Netherlands	Singapore	Zimbabwe	Rwanda
The most important aim of the country should be for the next ten years	A high level of economic growth	57.5	65	72.4	69.1
	Making sure this country has strong defense forces	2.5	15.8	8.5	15.2
	Seeing that people have more say about how are done at their jobs and in their communities	24.6	16.7	14.8	12

	Trying to make our cities and countryside more beautiful	7.7	2.4	4.4	3.7
	No answer	0.3	0	0	0
	Don´t know	7.5	0	0	0
	Total (N)	1.902	1.972	1.499	1.527
The Subsequent aim of the country should be for the next ten years	Maintaining order in the nation	36.3	44	45.2	73.9
	Giving people more say in important government decisions	12.3	20.1	23.2	14.4
	Fighting rising prices	21.8	30.2	26.3	10.5
	Protecting freedom of speech	26.2	5.6	5.4	1.2
	No answer	0.3	0	0	0
	Don´t know	3.2	0	0	0
	(N)	1.902	1.972	1.499	1.527
The most important factor for a country	A stable economy	56.7	60.3	67.7	66.9
	Progress toward a less impersonal and more humane society	23.2	19.7	16.7	20.8
	Progress toward a society in which Ideas count more than money	5.6	12.3	8.3	5.8
	The fight against crime	11.4	7.6	7.4	6.5

No answer	0.3	0	0	0
Don´t know	2.9	0	0	0
(N)	1.902	1.972	1.499	1.527

Similarly, when people of these four countries are asked to indicate their preferences among the factors like (a) the Maintaining order in the nation, (b) Giving people more say in important government decisions, (c) fighting the rising prices and (d) protecting freedom of speech, all four countries choose to Maintain order as their top priority. People of Singapore, Zimbabwe and Rwanda indicate their second preference as Fighting easing prices, whereas people of Netherlands indicates protecting freedom of speech as their second priority. People of all four countries indicate that their first choice of preferences is a stable economy. Netherlands and Rwanda indicate that their second preference is 'the fight against crime'. Singapore has chosen 'progress toward a less impersonal and more humane society' and Zimbabwe has chosen 'progress toward a society in which Ideas count more than money' as their second preference. (Please see table 6 and table 7 for detail).

Table 7. Preference of the factors for the country as 'Second Choice' (WVS, 2015)

Factors	Preferences	High Income Countries		Low Income countries	
		Netherlands	**Singapore**	**Zimbabwe**	**Rwanda**
The most important aim of the country should be for the next ten years	A high level of economic growth	18.5	16.5	16.7	6.3
	Making sure this country has strong defense forces	8.6	33.3	14.9	24.4
	Seeing that people have more say about how are done at their jobs and in their communities	42.2	37.6	47.5	39.5
	Trying to make our cities and countryside more beautiful	22.1	11.6	20.8	29.4

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	No answer	7.7	0.9	0.2	0.5
	Don´t know	0.9	0	0	0
	Total (N)	1.902	1.972	1.499	1.527
The Subsequent aim of the country should be for the next ten years	Maintaining order in the nation	28.2	24.7	24.8	12.5
	Giving people more say in important government decisions	19.3	26.8	24.3	20.2
	Fighting rising prices	19.6	32.7	35.4	54.1
	Protecting freedom of speech	28.9	15.1	14.8	12.8
	Not applicable (Not first choice)	3.4	0	0	0
	No answer	0	0.6	0.6	0.4
	Don´t know	0.6	0	0	0
	(N)	1.902	1.972	1.499	1.527
The most important factor for a country	A stable economy	22.7	19.1	16.1	16.5
	Progress toward a less impersonal and more humane society	24.9	30.7	21.6	9.4
	Progress toward a society in which Ideas count more than money	13.4	26.2	34.7	32.2
	The fight against crime	35.1	23.3	27.3	41.5
	Not applicable (Not first choice)	3.2	0	0	0

No answer	0	0.7	0.3	0.4
Don´t know	0.8	0	0	0
(N)	1.902	1.972	1.499	1.527

World Value Survey findings show that majority of the Rwandan and Zimbabwean feel that they are very much like the person who thinks up new ideas and be creative and wants to do things in his or her own way. This implies that people of the low-income countries prefer to be social entrepreneurs. Only the Dutch feel that they are not like someone who is rich, have lots of money and expensive things. On the other hand, at least, one-fourth of the people of all other three nations feel that they like to be the person as such. Other than the Rwandan, the majority of the people indicate that they are more or less like the persons who have enough time to spoil themselves. Most of the people of Netherlands do not feel that they are like someone to who success, recognition or achievement have high value. Conversely, near about one-third of the Singaporean, Zimbabwean and Rwandan feel that they are more or less like to be that person as such. Similarly, more than one-third of the Dutch responses that they do not like much of adventures and do not feel that taking risks as something important to have an exciting life, whereas rest of these three countries believe to be otherwise. The majority of the people of Singapore, Zimbabwe and Rwanda strongly contend that living in secure surroundings avoid anything that might be dangerous is essential. People of Netherland are a bit lax about this issue. Although the majority of the people of all these countries would like to do something good for the society, but the Zimbabweans are the highest bidders for that. Near about 90% of them would like to feel that they would like to be a person who does something for the good of society. In like manner, the Zimbabweans believe that they would always like to behave properly and avoid doing anything the people consider wrong.

Table 8. People's state of the mind or attitude towards traits like Creativity &
Entrepreneurship, Wealth, Leisure, Success & Adventurous (WVS, 2015)

Normative perception	Responses	High Income Countries		Low Income countries	
		Netherlands	Singapore	Zimbabwe	Rwanda
It is important to this person to think up new ideas and be creative; to do things one's own	Very much like me	5.7	14	30	28.1
	Like me	21.4	26.7	32	25.8
	Somewhat like me	21.4	28.4	21.2	18.3
	A little like me	23.8	16.5	10.5	17.2
	Not like me	17.1	11.4	3.5	7.9

way	Not at all like me	4.2	3	2.9	2.8
	No answer	0.4	0	0	0
	Don´t know	6	0	0	0
	(N)	1.902	1.972	1.499	1.527
It is important to this person to be rich; to have a lot of money and expensive things	Very much like me	0.6	6	20.9	13.9
	Like me	1.5	25.5	23.3	28.2
	Somewhat like me	6.7	23.3	20.2	26.4
	A little like me	15.4	19.4	14.8	22.7
	Not like me	46.8	18.7	12.4	7.3
	Not at all like me	24.7	7	8.4	1.4
	No answer	0.4	0	0	0
	Don´t know	3.8	0	0	0
	(N)	1.902	1.972	1.499	1.527
It is important to this person to have a good time to "spoil" oneself	Very much like me	3.4	7.3	20	2.4
	Like me	17.4	26.1	21.1	7.9
	Somewhat like me	26.2	29.4	23.7	9.3
	A little like me	30.3	19.8	18.4	18.8
	Not like me	15.7	12.4	10.2	21.9
	Not at all like me	2.2	4.9	6.5	39.7
	No answer	0.4	0	0	0
	Don´t know	4.4	0	0	0
	(N)	1.902	1.972	1.499	1.527
Being very successful is important to this person; to have people recognize one's achievements	Very much like me	1.3	9.4	31.2	14
	Like me	6.3	29.8	26.7	32.7
	Somewhat like me	13	32.2	23.7	25.4
	A little like me	19.6	15.9	11.4	17.4
	Not like me	39.1	9.4	5.1	9.1
	Not at all	16.4	3.1	1.9	1.4

	like me				
	No answer	0.4	0	0	0
	Don´t know	3.9	0	0	0
	(N)	1.902	1.972	1.499	1.527
Adventure and taking risks are important to this person; to have an exciting life	Very much like me	1.5	6.4	16.3	10.3
	Like me	5.8	20	17.9	26.6
	Somewhat like me	12.1	28.4	19.2	19.4
	A little like me	19	22.1	15	19.6
	Not like me	38	17.5	16.1	15.6
	Not at all like me	18.9	5.5	15.6	8.4
	No answer	0.4	0	0	0
	Don´t know	4.3	0	0	0
	(N)	1.902	1.972	1.499	1.527

Table 9. People's state of the mind or attitude towards traits like Security, Philanthropy, Well-mannered, Environmentalist and Respect For tradition (WVS, 2015)

Normative perception	Responses	High Income Countries		Low Income countries	
		Netherlands	**Singapore**	**Zimbabwe**	**Rwanda**
Living in secure surroundings is important to this person; to avoid anything that might be dangerous	Very much like me	6.6	17.4	43.4	20.8
	Like me	24.6	37.7	30.9	28.1
	Somewhat like me	23.6	25.6	16.9	24.6
	A little like me	24.9	12.6	5.6	20.4
	Not like me	13.8	5.3	2.5	5.4
	Not at all like me	2.5	1.2	0.7	0.7
	No answer	0.4	0	0	0
	Don´t know	3.7	0	0	0
	(N)	1.902	1.972	1.499	1.527
It is important to this person to do something for the good	Very much like me	5.4	14.6	34.7	12.6
	Like me	24.2	32.9	32.9	29.1
	Somewhat like me	30.3	31.3	20.4	29.3
	A little like	26.6	15.1	8.3	18

of society	me				
	Not like me	8.1	4.8	2.7	8.8
	Not at all like me	0.8	1.2	1	2.2
	No answer	0.4	0	0	0
	Don't know	4.2	0	0	0
	(N)	1.902	1.972	1.499	1.527
It is important to this person to always behave properly; to avoid doing anything people would say is wrong	Very much like me	6.7	10.1	43.3	16.5
	Like me	21.5	29.9	31.8	29.6
	Somewhat like me	22.7	34.4	15	21.9
	A little like me	25.4	17.3	7.8	14.7
	Not like me	15.6	6.2	1.7	14.9
	Not at all like me	3.3	2	0.4	2.4
	No answer	0.4	0	0	0
	Don't know	4.4	0	0	0
	(N)	1.902	1.972	1.499	1.527
Looking after the environment is important to this person; to care for nature and save life resources	Very much like me	8.1	8.4	23.9	14.1
	Like me	23.9	25.6	28.4	26.1
	Somewhat like me	26.7	39.4	26.3	21.7
	A little like me	25.3	18.2	13.6	21.6
	Not like me	9.1	6.8	5.9	14.4
	Not at all like me	2.1	1.5	2	2
	No answer	0.4	0	0	0
	Don't know	4.3	0	0	0
	(N)	1.902	1.972	1.499	1.527
Tradition is important to this person; to follow the customs handed down by one's religion or family	Very much like me	3.5	12.1	26.1	17.1
	Like me	13	26	20.1	22.9
	Somewhat like me	18.5	36.5	21.3	16.4
	A little like me	22.7	15.7	17.6	19.5
	Not like me	25.1	7.4	8.2	17.8
	Not at all like me	11.8	2.3	6.8	6.3
	No answer	0.4	0	0	0

	Don´t know	4.9	0	0	0
	(N)	1.902	1.972	1.499	1.527

In addition, more than half of the Zimbabweans at least like to be that person to who look after the environment, have cared for nature and save natural resources. Noticeably, a considerable number of Rwandans do not like to consider things as such. A significant contrast to preference is found amid the high-income and low-income nations when it is about the question of following the traditions, customs, and religion. Slightly over one-third of the Dutch and near about one-fourth of the Rwandans does not feel much of positive about the issue. Conversely, near about 90% of the Zimbabwean and exact 85% of the Singaporeans positively consider following their tradition, customs, and culture. (Please see table 8 and table 9 for detail).

Table 10. Preferred Possible Future Changes (WVS, 2015)

Possible future changes	Responses	High Income Countries		Low Income countries	
		Netherlands	Singapore	Zimbabwe	Rwanda
Less importance placed on work in our lives	Good thing	24.7	38.4	7.8	4.7
	Don´t mind	30.9	47.8	11.4	7.7
	Bad thing	26.6	13.6	80.9	87.6
	No answer	0.3	0	0	0
	Don´t know	17.5	0	0	0
	(N)	1.902	1.972	1.499	1.527
More emphasis on the development of technology	Good thing	52.9	42.8	73.4	61.1
	Don´t mind	29.8	55.1	23.7	35.8
	Bad thing	4.5	2	2.9	3.1
	No answer	0.3	0	0	0
	Don´t know	12.4	0	0	0
	(N)	1.902	1.972	1.499	1.527
Greater respect for authority	Good thing	72.6	38.3	71.2	69.4
	Don´t mind	15.4	56.7	23.5	24
	Bad thing	2.9	4.9	5.4	6.6
	No answer	0.3	0	0	0
	Don´t know	8.8	0	0	0
	(N)	1.902	1.972	1.499	1.527

Findings indicate that when the people of these countries are asked to indicate what they think if less importance placed on work in their lives in future, the high-Income countries indicate that they don't mind, whereas

low-income countries consider it as a bad thing (for detail, see Table 10). People of Netherlands, Zimbabwe and Rwanda feel that more emphasis on the development of technology would be a good thing and Singaporean indicates it, as they would not mind. Similarly, People of Netherlands, Zimbabwe, and Rwanda consider greater respect for authority would be a good thing whereas most of the Singaporeans feel they would not mind if future is as such.

Conclusion

Global culture is less likely to preserve the traditional values and more likely to favor the unconventional and the revolutionary forces that work as the instruments of change. The invocation of progressive transition and the faith in technological progress are bringing massive changes in the social values. In the scientific utopia, the non-democratic traditional institutions are tending to disappear. Instead, unremitting progress, liberation, and development are driving to an optimal ethical or ideological emancipation. Both on the collective and individual level, cultural preferences and decisions are executed primarily because of materialist economic planning, and of a systematic estimation of the relations between input and output. An industry geared planning of productivity that prefers statistical curves, index, and trend mechanism as such from which historical is, in fact, modifying modern culture and traditional components must be eliminated as these disruptive agents. Hence, modern societies are one-sidedly based on marching masses that are being socialized into one all-powerful cybernetic machine. The policy of growth demands that the individual become very subservient strengthen the preference for mass identity and solidarity. Hence, analyzing these ideologies we may get an indication that societies globally are making scientific and technical progress and moving towards a one-dimensional social value.

Despite, the four nations of the four corner of the world are consummately different from one-another, their feeling of the state of citizenship, is virtually homogeneous; they would relish to consider themselves as world denizens and quite content to feel that they are a part of their nations. They would relish to optically discerning themselves as a part of their local communities and feeling autonomous individuals. However, responses vary, as a number of people are not liable to consider them as independent. The majority of the people of low-income countries expressed that a ruler should be a vigorous bellwether who does not have to bother with parliament and elections as egregious, having a democratic political system is very good. An eminent proportion of the people of Netherland, Singapore,

and Zimbabwe feel that it would be a fairly good situation, if not the regime but the experts are making decisions according to what they prefer is best for the country. Conversely, near about a moiety of the Rwandan respondents consider this as the fairly bad situation. The majority of the people of the high-income nations consider democracy as fairly good, but not very good. All four nations feel that people living in penuriousness and need as the earnest quandary of the world. These countries eschew considering environmental pollution as something of an ecumenical predicament. The majority of the all four countries prioritize the economic magnification and engendering job over environmental aegis. However, other than the Rwandan, a large proportion of the respondents of all these countries consider that forefending the environment should be given some priority, even if it causes more gradual economic magnification and some loss of jobs.

All four countries operate a stable economic development as their top priority, and mostly the second predilection is people should have liberation to verbalize about how things are going at their job and in their communities. However, responses vary with regard to the second predilection and a consequential number of people consider progress toward a less impersonal and more humane society and societies where conceptions count more than the money as the secondary inclination. The majority of the poor nations feel to be the person who thinks up incipient conceptions, is ingenious, and wants to do things in his or her own way. An eminent number of people inclines toward the feeling that they are like someone to who prosperity, apperception or achievement have high value. People incline to relish much of adventures and do feel that taking risks as something great to have an exhilarating life. Living in secure circumventions and evade anything that might be hazardous is highly valued. A number of people would like to deport opportunely, do something for the good of society, and eschew doing anything they are considered erroneous. People are least liable to bother about the environment and care for preserving natural resources. A pre-eminent contrast of predilections is found about the question of following the traditions, customs, and religion. The high-Income countries designate that they do not mind if less importance is placed on work in their lives in future, whereas low-income countries consider it as a lamentable thing. People feel that more accentuation on the development of technology would be positive.

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