Conceptual Re-imagining of Global "Mindset": Knowledge as Prime in the Development of Global Leaders

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This article provides a critical review of global mindset literature. After establishing the significance of global mindset, the borderline frenetic pace in which models for global mindset development are being produced, and the significance of scholarly conceptualizations of mindset within global "mindset," we examine the convergences and divergences among scholarly assertions and conclude that knowledge represents the common thread interwoven throughout the many conceptualizations of global mindset. We identify knowledge as the foundation for and a significant key to the development of global mindset and suggest several areas that warrant attention in future research. Further, a case is made for interdisciplinary study as numerous concepts and terms appear analogous to various fields of study within the humanities.

Introduction

In the midst of the ever-growing awareness of a global marketplace, virtually all organizations recognize—in varying degrees—the challenges and opportunities they face within a global village. Within the last twenty years, the study of global mindset has increasingly received attention among scholars and practitioners and is often heralded as an effective means by which leaders, organizations, and their members can flourish in the midst of the ubiquitous forces of globalization (Tung, 2014). While widespread agreement can be found in the importance of having or developing an individual or collective global mindset, little consensus exists concerning what actually constitutes a global mindset, how best to measure it, and if and how a global mindset can be developed. Nevertheless, the onus placed upon global mindset is substantial despite the widespread theoretical and empirical divergences within the academic study of the construct. With this in mind, the current paper provides a critical review of global mindset literature. We begin by delineating the forces propelling the study of global mindset. Discussion then shifts to the varied definitions and conceptualizations of global mindset and demarcates this literature via a novel categorization using the construct of mindset to differentiate scholarly conceptualizations. From this discussion, we argue that adequate attention to the concept of mindset has been largely insufficient within global "mindset" research, which should warrant increased scholarly attention and awareness to the centrality of knowledge within this field of study.

Globalization and Global Mindset

Organizations of all types are facing similar challenges and realities due to the ever-increasing complexity and diversity inherent to emerging local, regional, national, and international interconnectedness. Simply, the interconnectedness of a global world has and will continue

to witness increased complexity and diversity, challenging leaders, followers, and their organizations. Attention to culture, context, and technology appear throughout organizational leadership literature with a host of studies having attempted and continuing to engage these concerns, as well as many others, as a result of the relatively nascent focus upon global themes (House, Hanges, Javidan, Dorfman, and Gupta, 2004; Uhl-Bien, Maslyn, and Ospina, 2012).

It is quite evident and well documented that leaders, followers, and their organizations are facing substantial changes and challenges as a consequence of globalization (Baruch, 2002; Cesh, Davis, and Khilji, 2013; Jokinen, 2005). These changes and challenges have led many to identify global proficiencies and concerns related to the complexities of culture and diversity as essential for future organizational success (Beechler and Baltzley, 2008; Cohen, 2010; Suriyamurthi, 2013). Although the majority of study has attended to corporations and for-profit organizations (Felício, Caldeirinha, and Rodrigues, 2012), many argue that nonprofit organizations require a similar engagement and reorientation to global realities (Pless, Maak, and Stahl, 2011). Hence, this emphasis upon global realities has instigated the frenetic study of global leadership over the last twenty to thirty years.

This new field of study, spurred in part by the exponential growth of multinational companies (Javidan and Walker, 2012), has increasingly emphasized the development of global organizations and leaders. This influence has been justified, in part, by the recognition that global organizational strategy is outpacing the current development and preparation of leaders and organizations warranted by global realities (Mikhaylov, 2014). Global organizations report a significant need for more globally prepared leaders, which leads some to claim "the gap between global leadership needs and the typical skills leaders have in these areas has trumpeted the global leadership development gap" (Story and Barbuto Jr, 2011, p. 377). Such a gap explicates, at least in part, the fervent efforts to develop global leaders, and it is these efforts that have led to the ever-increasing emphasis placed upon global leadership development; viz., but not limited to, global mindset(s).

Global Mindset

A global mindset is frequently conceptualized as incorporating all of the typically identified skills and proficiencies required by leaders, followers, and organizations with the addition of and attention to diversity and complexity in both global and local contexts. Although multiple definitions exist, it is often assumed that the capabilities inherent to global mindset differ from the capabilities required of local contexts (Javidan and Walker, 2012; Jokinen, 2005). Such an assumption thereby defines global mindset via its dissimilarity to domestic leadership. For example, Javidan and Walker (2012) define global mindset "as the set of attributes that help a manager influence individuals, groups, and organizations from diverse cultural, political, and institutional backgrounds" (p. 38). Such a definition is, for all intents and purposes, relatively indistinguishable, despite slight variations, from many other scholarly attempts to define the concept (Bowen and Inkpen, 2009; Felício et al., 2012). And yet, one must question if a global mindset is solely concerned with the position of the leader and simply a matter of influence in contexts and amongst individuals, groups, and organizations dissimilar from oneself.

Leaders are often the focus of identification and development concerning global mindsets, but the development of global mindsets is also identified as imperative for organizations and followers (Begley and Boyd, 2003; Chatterjee, 2005; Cohen, 2010). Global mindsets are considered vital for most types of organizations and leaders, because all are conceived of as encountering increased diversity and complexity in local, regional, national, and international contexts (Javidan and Walker, 2012; M.C. Smith and Victorson, 2012). So much so, that it is often assumed, both by global mindset scholars and scholars studying global organizational leadership, that local, domestically based leaders, followers, and organizations should be recognized as encountering similar challenges and changes that face multinational organizations (Felício et al., 2012). Further, influence is but one outcome and fails to encapsulate

the dynamic essence of an individual or organization's mindset. For these reasons, the current study utilizes the following definition of global mindset by Lane, Maznevski, Dietz, and DiStefano (2009) as "the capacity to develop and interpret criteria for personal and business performance that are independent from the assumptions of a single context; and to implement those criteria appropriately in different contexts" (Kindle Location 495–98). Such a definition accounts for diversity and complexity largely through the language of contextualization and provides a broad enough definition to include followers, leaders, and organizations within its purview. Despite disagreements concerning a general definition for global mindset, the theories that undergird such definitions vary greatly.

It appears evident that one reason for the number of variations in the theories explicating global mindset is due to a scarcity of empirical research (Cesh et al., 2013; Pless et al., 2011; Story and Barbuto Jr, 2011), which likely accounts for the host of characteristics, competencies, traits, theories, and preponderance of literature reviews and theoretical papers. These realities coupled with the enthusiastic calls for training programs to develop organizational global mindsets and the relatively incipient study of the topic has likely fueled both the scholarly attention as well as contributed to the divergent frameworks in which global mindsets are conceptualized. There is little doubt that organizations perceive a pressing need to better understand and operate in light of the challenges and changes that global and local diversity and complexities warrant.

Descriptions of and approaches to global mindset take a variety of forms. A number of studies have attempted to identify competencies or groups of competencies (Cesh et al., 2013; Jokinen, 2005); others have sought to examine how competencies are valued in different cultural contexts (Cohen, 2010; Kowske and Anthony, 2007); and still others have sought to identify the attributes and characteristics of a global mindset (Beechler and Baltzley, 2008; Javidan and Walker, 2012). Further still, some studies have sought to examine facets of global mindset from a Human Resources perspective (Javidan and Bowen, 2013; Story, Barbuto Jr, Luthans, and Bovaird, 2014), as it effects performance for offshore service providers (Raman, Chadee, Roxas, and Michailova, 2013), in multicultural learning environments (Mikhaylov, 2014), for its relationship with psychological capital (Vogelgesang, Clapp-Smith, and Osland, 2014), for its relationship with various forms of intelligence (VanderPal, 2014), for its benefits to cross-cultural coaching (Wilson, 2013), as it pertains to development within emerging markets (Gaffney, Cooper, Kedia, and Clampit, 2014), and some attention, albeit significantly less, to smaller firms (Felício et al., 2012). Still others have sought to explicate global mindset for nongovernmental organizations and nonprofit agencies (Evers, Kaiser, and Muller, 2009; Pless et al., 2011). And finally, while almost all theories assume that global mindset can be developed, significantly less have emphasized global mindset through gradients, in which an individual, group, or organization's global mindset ranges from novice to expert (Bird and Osland, 2004). Clearly, scholars conceptualize global mindsets through a variety of approaches, and such approaches demonstrate a need to broadly organize scholarly conceptualizations of this phenomenon.

Organizing Conceptualizations of Global Mindset

Levy et al. (2007) provide an insightful review of global mindset in which it is suggested "that the majority of studies conceptualize global mindset in relation to two salient dimensions of the global environment, most notably in relation to (1) cultural and national diversity and/or (2) strategic complexity associated with globalization" (p. 223). "The cultural perspective suggests that the answer to managing these challenges is to move away from an ethnocentric mindset and develop an understanding of other cultures, and selective incorporation of foreign values and practices" (p. 233). This stream conceptualizes global mindset "in terms of cross-cultural skills and abilities" (p. 238), while the strategic stream conceptualizes global mindset

in terms of high cognitive abilities that help managers conceptualize complex global dynamics, balance between competing concerns and demands, mediate the tension between the global and local, distinguish between and integrate across cultures and markets, and scan and pay attention to global issues. (p. 240)

Therefore, while the cultural stream selects increased global diversity as its starting point, strategic approaches select global complexity. Finally, a third stream, the multidimensional stream, incorporates both cultural and strategic approaches.

Certainly, recognition of cultural diversity as a result of globalization is a fitting starting point in the discussion of developing a global mindset. This recognition is necessary not only for multinational companies but also for non-profit organizations, small businesses, and educators in large universities with substantial populations of international students and in small liberal arts colleges that influence students predominately within local and regional contexts. Local, regional, national, and international contexts continue to witness increased diversity from a plethora of influences. Influences such as migration and technology have introduced previously foreign contexts to individuals and cultures that have previously been insulated via geographic boundaries (Adogame, Gerloff, and Hock, 2008; Healy and Oikelome, 2011; Hicks, 2010; Kim and Anderson, 2011). All organizations, whether business, nonprofit, religious, or educational face similar challenges in effectively interacting with increased cultural diversity (Ranker, Huang, and McLeod, 2015). Without question, the increased complexity generated by globalization requires recognition and engagement for individual and organizational success. Discussions of global mindset are often predicated upon increases in economic, communicative, and strategic complexities that face organizations and their members (Aggarwal, 2011). It is therefore assumed that all organizations must effectively understand and engage such complexities as they seek success.

After reviewing the literature, it is the contention of the present work that the undergirding concepts and foci of all three streams represent facets within a global mindset. An awareness, recognition, and interaction of both increased diversity and increased complexity warrant consideration within any conception of global mindset and, for these reasons, affirm Levy et al.'s (2007) assertion that three complementary aspects characterize global mindsets: "an openness to and awareness of multiple spheres of meaning and action; complex representation and articulation of cultural and strategic dynamics; and mediation and integration of ideals and actions oriented both to the global and the local" (p. 244). Further, what is evidenced in more recent literature is that publications on global mindset tend to incorporate both cultural diversity and global complexity. Further still, while Levy et al.'s (2007) framework is particularly helpful for the majority of global mindset research, more recent research may be better categorized and delineated via the divergences in which scholars conceptualize the mindset construct within their conceptualizations of global "mindset" and by the ways in which global mindset is conceptualized within models of global competencies.

Neglecting the Concept of Mindset within Global "Mindset"

With rare exception do global mindset scholars recognize and trace the origin and development of mindset research in their attempts to explicate global mindset research. The earliest conceptual and theoretical development of mindset occurred in the beginning years of the twentieth century via psychology experiments focused on what Oskar Külpe called "abstraction" (Gollwitzer, 1990; Hamilton, Vohs, Sellier, and Meyvis, 2011). Fundamental to the original development of mindset research was a theoretical assumption that grouped the ability to effectively engage a particular task with a specific cluster of cognitive processes, and, since the beginnings of the twentieth century to the present day, this theoretical association continues unabated in the cognitive psychology variety of mindset research (Gollwitzer and Kinney, 1989; Henderson, de Liver, and Gollwitzer, 2008; Xu and Wyer Jr, 2012). And yet, even though Gupta and Govindarajan (2002) identify these early beginnings, the conceptual and

theoretical assumptions of mindset research in the field of cognitive psychology appears to be substantially neglected and—at the very least—homogenized without adequate scholarly care into the study of global mindset within the social sciences.

Demonstrative of this, Gupta and Govindarajan (2002) suggest "the mindset concept has had a long history in the field of cognitive psychology and, more recently, organization theory, where scholars have focused on the question of how people and organizations make sense of the world in which they interact" (p. 116). This represents a substantial departure from the definition typical of the cognitive psychology concept of a mindset as "the sum total of activated cognitive procedures" (Gollwitzer and Bayer, 1999, p. 405) in response to a given task. Gupta and Govindarajan's (2002) definition, unlike the vast majority of global mindset researchers, tethers a specific cluster of cognitive processes to the specific tasks of differentiating and integrating the complexities and diversity reflective of globalization. Conversely, most global mindset scholars conceptualize mindset in terms of the sense-making presuppositions inherent to an individual or organization's worldview(s) or, in other words, as a general framework of epistemology. Demonstrative of this, Rhinesmith's (1992) work has been particularly influential to the study of global mindset, viz.—but not limited to—a conceptualization of mindset as

> a predisposition to see the world in a particular way . . . a filter through which we look at the world . . . a predisposition to perceive and reason in certain ways . . . a means of simplifying the environment and bringing to each new experience or event a pre-established frame of reference for understanding it. (p. 63)

This sort of conceptualization represents well the reflections by many scholars in generalizing, but not nuancing nor attending to, mindset as cognitive filters that attend to and influence the totality of cognitive processes with or without an identifiable task. Although, it should be noted, this generalization is an estimation, as the majority of articles published in the study of global mindset either attend minimally or completely neglect the definition, concept, and research record of mindset (Javidan, Steers, and Hitt, 2007; Perlmutter, 1969; Rhinesmith, 1992; Vogelgesang et al., 2014).

The minimal and, in some cases, absence of attention to the definition, concept, and research record of mindset represents a significant weakness within the academic study of global mindset. There is little ambiguity in the priority global realities have in the conceptual framework of global mindset, which perhaps explains Kennedy, Carroll, and Francoeur's (2013) observation that "the language of mindset seems to have entered the field of leadership and organizational development as a way of characterizing changing assumptions and patterns of thinking" (p. 13). However, the characterization of changing assumptions and patterns of thinking as influenced by global complexity and cultural diversity does not, in and of itself, account for nor convincingly attend to the ways in which mindset might effectively enable individuals and/or organizations success. Further, this neglect concerning the ways in which mindset is conceptualized will continue to hinder both the theoretical and practical development of global mindset. Therefore, within the study of global mindset, future studies must allot far greater attention to defining and framing the functioning of global mindset as it pertains to the varied assumptions of mindset.

Global Mindset as a Component of Global Competence

Generally, when scholars' incorporate global mindset as a facet of the competencies needed by leaders to be successful in the midst of a global environment, global mindset is conceptualized as a cognitive filter or knowledge structure.[1] Although a host of global competency models exist that feature varying conceptualizations of global mindset, we limit ourselves to two mod-

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1. Throughout this paper, cognitive filters and knowledge structures are employed as similar depictions of the same phenomena. The distinctiveness of terms appears to be more reflective of the fragmentation of the academy than as conceptual divergences. Scholars of global mindset (i.e., cognitive filters) and scholars within the humanities (i.e., knowledge structures) identify and conceive of cognitive filters and knowledge structures via largely indistinguishable concepts and theories. Therefore, this paper uses the terms interchangeably, and the terms should not be considered dissimilar.

els for the purposes of this work. The first is by far the most influential conceptualization of global mindset, boasts a significant body of empirical data, and is not, at least according to the scholars articulating its use, presented as a model of global competence. The second is far less influential compared with the first but demonstrates a clear link between the concept of mindset and the centrality of knowledge. However, both conceptualizations assume knowledge to be a central component of a mindset.

The first, by Javidan and colleagues (Javidan and Bowen, 2013; Javidan and Walker, 2012; Javidan, Walker, and Bullough, 2013), is—arguably—the most significant measure within the study of global mindset. The Global Mindset Inventory (GMI) is a validated instrument that has been trademarked and is highly protected resource by the Najafi Global Mindset Institute. This quantitative instrument has been used to collect data from tens of thousands of participants. While not identifying its instrument or conceptualization as a model of global leadership or as a model of global competencies, the GMI's conceptualization of mindset both significantly diverges from and mirrors the majority of global mindset literature. While a mindset is conceptualized as a "highly complex cognitive structure characterized by an openness to and an articulation of multiple cultural and strategic realities on both global and local levels, and the cognitive ability to mediate and integrate across this multiplicity" (Javidan et al., 2007, p. 5), the model of global mindset that accompanies the GMI includes not only this conceptualization of a mindset but also identifies facets that include psychological, social, and intellectual "capitals" or what we would suggest are latent variables that comprise a model of global leadership. While this certainly represents a divergence from the wider study of global mindset, the many scholars associated with this model find little consensus concerning what or how to best conceptualize a global mindset. Nevertheless, the conceptualization of global mindset within the GMI is more akin to a theory of global leadership than an understanding of a mindset as a cognitive structure.

Two possible explanations that account for this divergent approach are likely insufficient attention to the construct of mindset and the large financial opportunities that exist in creating and implementing a development program that bolster an organization's global effectiveness. Concerning the former, the attention provided to the construct of mindset is far from adequate. Within GMI studies, one to two sentences often represent the totality of attention given to the conceptualization of mindset and, while often articulated as a cognitive structure, how the GMI's three undergirding capitals conceptually connect to a mindset or to a cognitive structure are not adequately expounded. Concerning the latter, the widespread need articulated by organizations to develop global leaders makes the GMI a profitable tool in which to both diagnosis potential opportunities for individual and organizational development and offers a solution through training programs "designed" to develop a global mindset. Regardless of why the GMI diverges significantly from the wider field of global mindset research, this conceptualization of global mindset might better be identified as theory of global leadership or as a model of global competencies. Finally, it is likely that the poorly developed concept of mindset contributes to this foray away from a conceptualization of mindset as a cognitive filter, which likely supports our assertion that the GMI is better described as a model for global leadership despite self-identifying as a global mindset.

The second, by Bird and Osland (2004), includes global mindset as a facet within their model of global competencies (see *Figure 1*). Although various facets of this model warrant discussion, we limit ourselves to the conceptualization of global mindset and the centrality of knowledge. This model identifies knowledge as foundational for global mindset. Utilizing a process approach, knowledge is identified as the "leaven . . . in that it pervades and is essential to all other competencies" (pp. 65–66).

Figure 1. The building blocks of global competencies (Bird and Osland, 2004, p. 66).

This model appears particularly insightful in several respects. First, it assumes knowledge as prime in the development of global mindset. Second, it assumes that the concept of global mindset is dynamic and multidimensional, which allows for varying levels of global mindset proficiency (i.e., novice to expert). And finally, it emphasizes knowledge as the precipitating factor that infuses and informs processes within a global mindset. Still, regardless of the merits or deficiencies of this model for its articulation of the competencies required for effective global leadership, global mindset is featured as an integral component requiring the development of individual and/or collective cognitive filters that attend to both global complexity and cultural diversity. Although the construct of mindset is left similarly underdeveloped, the conceptualization of mindset within this model is consistent with the theoretical assumptions of a cognitive filter or knowledge structure.

Summary: Categorizing Conceptualizations of Global Mindset
Interwoven throughout all of the various categorizations of global mindset is the recognition that global change requires leaders, followers, and organizations to re-conceptualize the mindset needed for organizational and individual success. This identified need to develop and train individuals and organizations in this reconceptualization distinguishes an assumption that global mindsets hinge upon or, depending on one's conceptualization, are analogous to knowledge structures and cognitive filters. Be this as it may, a majority of studies and theories of global mindset fail to adequately nuance the assumptions inherent to mindsets as cognitive structures and the centrality of knowledge within the various conceptualizations of global mindset.

Knowledge as Prime within a Global Mindset
Because of influences, such as global complexity and cultural diversity, numerous scholars and practitioners have elevated knowledge, knowledge structures, and knowledge mechanisms/processes as vital for organizational and individual success in the twenty-first century (Evers et al., 2009; Swan and Scarbrough, 2005; Walsh, Meyer, and Schoonhoven, 2006). Musila (2011) provides an explanation for this rationale via a depiction of the twentieth century as "ushering in the knowledge economy, where ideas, information, and knowledge play an increasingly central role in the running of global socio-economic, political, and cultural

affairs" (p. 2). Kennedy et al. (2013) convincingly argue that the introduction and use of mind-sets in the field of organizational leadership is indicative of this sort of elevation of knowledge and should be conceptualized as a shift of epistemology caused, in part, by the multidi-rectional and polycentric influences of globalization. Altering or attempting to influence an individual or organization's knowledge structure with the aim of increasing the likelihood of success in light of global complexity and cultural diversity (i.e., developing a global mind-set) represents a plausible demonstration of an epistemological shift (Foucault, 1994; French and Ehrman, 2016). Further, empirical research identifies age as predictive of global mind-set, which lends support to the assertion that global mindsets are indicative of knowledge structures that successfully engage the varied complexities and diversity inherent to a shift of epistemology (Arora, Jaju, Kefalas, and Perenich, 2004; Javidan and Walker, 2012). Be that as it may, the study of global mindsets is inherently concerned with altering individual and collective cognitive filters or knowledge structures.

Conceptualizations of Mindset Highlight Significance of Knowledge

French (2016) examines the use of the term mindset across multiple disciples via a compre-hensive review that incorporates roughly fifty types of mindsets and suggests that the fuzzi-ness surrounding mindset conceptualizations can be categorized by three overarching uses that highlight the centrality of knowledge in the construct of mindset (See *Figure 2*). This categorization is also applicable to global mindset and epitomizes the criticality of knowledge as it pertains to the mindset construct of global mindset. Mindsets are conceptualized as cogni-tive processes, cognitive filters (i.e., knowledge structures), and as beliefs (i.e., worldviews).
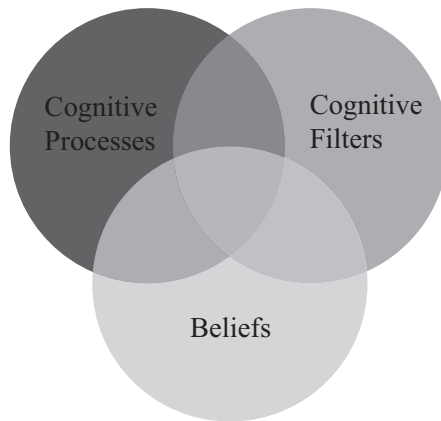

Figure 2. The fuzziness of mindset conceptualizations in scholarly research.

Mindsets as cognitive processes originate from the discipline of cognitive psychology and an impressive body of conceptual and empirical study has focused upon mindsets through this conceptualization since the turn of the twentieth century. This conceptualization holds that a mindset enables an individual to effectively process information to accomplish a specific task. Gupta and Govindarajan's (2002) study, even though the term cognitive filter is utilized, are quite unique in their conceptualization of global mindset as the ability to differentiate and integrate (i.e., cognitive processes) to effectively contextualize complexity and diversity (i.e., a specified task). The most substantial difference between this sort of conceptualization and mindsets as cognitive filters or knowledge structures is the specificity in which a mindset is described and suggested to function.

Mindsets as cognitive filters or knowledge structures originate in the social sciences and offer a large body of conceptual and theoretical study. This conceptualization holds that a

mindset enables an individual or organization to filter information via an overarching cognitive filter or knowledge structure that enables effectiveness. The majority of global mindset scholars' work could be depicted within this categorization, and it should be conceived of as more general and fluid than the pinpointing of specific cognitive processes (e.g., Levy, Schon, et al., 2007; Levy, Taylor, Boyacigiller, and Beechler, 2007; Vogelgesang et al., 2014). Cognitive filters or knowledge structures could likely be described as synonymous with an individual's or organization's epistemology; or, said another way, as the ways in which individuals or groups of individuals generally process knowledge (Greco and Sosa, 1999; Moser, 2002). Differences in epistemology represent significant divergences in how individuals and groups of individuals receive, justify, and communicate knowledge (Hiebert, 2008; Postman, 1987).

Mindsets as beliefs or worldviews are the broadest and least defined in terms of the ways in which a mindset is conceptualized within a global mindset (Clapp-Smith, Luthans, and Avolio, 2007; D. N. Smith, 2012; Stone, 2011). This categorization tends to view global mindset as an all-encompassing facet of identity and often implicitly assumes that a mindset includes cognitive processes, knowledge structures, and all forms of knowledge that contribute to sense making and interpretation. Although defining a mindset as beliefs or as a worldview is far from convincing, it should be noted that multiple scholars argue that worldview training would likely serve as an effective method in which to engage the ubiquitous influences of globalization (Finn III, 2012; Lane et al., 2009; Robinson and Harvey, 2008) and that worldview training has been argued to be an effective way in which to develop global mindset (M. C. Smith and Victorson, 2012).

The Centrality of Knowledge to Global Mindset Development
Smith and Victorson's (2012) qualitative analysis of multinational companies that have prioritized the development of global mindset throughout their organizations affirm such assertions. The organizations analyzed encourage members to identify their own and divergent worldviews and cultural assumptions while offering cultural education and resources as a method in which to engage and influence base knowledge concerning cultural influences that may or may not influence successful communication, interaction, and project completion. Generally, the substantial attention and resources these organizations expend are to help individuals engage, understand, and effectively respond to diverse realities locally and globally as well as the inherent complexities that multiple cultures and contexts necessitate. Studies that examine the practical application of global mindset development, support both the emphasis missing and needed in understanding the mindset construct inherent to global mindset, i.e., the construct's functioning to process and effectively respond to cultural diversity and global complexity as a cognitive filter, and an emphasis upon developing base knowledge concerning relevant global realties may serve as an inexpensive and effective method in which to develop global mindset.

Clearly knowledge and, more specifically, cognitive filters or knowledge structures form the foundational influences within mindset; therefore, developing a global mindset must begin and be supported by the culmination of knowledge from various contexts as well as by the assessment and challenge of individual and collective knowledge structures. This assumption limits the need to first validate a comprehensive theory and enables organizations and individuals to develop global mindset immediately. Such an assumption suggests that knowledge acquisition and the engagement of knowledge structures provide the foundation for and method to potentially develop global mindset. Further, assessing individual or organizational knowledge may be a reliable indication of global mindset, which has not, as of yet, been sufficiently examined by scholars. Further still, both the contextualization of global knowledge and the presuppositions of knowledge structures (i.e., cognitive filters) have received significant attention within other disciplines, and these studies and theories should be mined, assessed, and incorporated into studies of global mindset.

Future Study of Global Mindset: Knowledge and Mindset

A significant gap in the study of global mindset is the dearth of interdisciplinary collaboration, especially, but not limited to, the humanities. First, knowledge structures have received significant attention in various disciplines within the humanities, viz. anthropology, religious studies, and philosophy, and are often identified as one of the foundational presuppositions that inform worldviews (Hiebert, 2008; Sire, 2004; Sunshine, 2009). Little discussion distinguishes mindset from worldview, and it may well be that the concept of worldview is more or less effective than mindset in accounting for and responding to growing complexities and diversity. Second, the presuppositions that inform worldview, such as epistemology, have been widely studied within philosophy and are generally identified as knowledge structures or cognitive filters that appear largely synonymous with conceptualizations of mindset. Third, globalization is widely studied throughout the humanities and social sciences and yet scant attention from these disciplines is given to globalization within global mindset literature, which may or may not clarify the construct of global mindset.

Future studies should extensively examine the role of knowledge as it influences and informs global mindset and scholars' must demonstrate far greater care and significantly more attention to articulating and locating their conceptualizations of mindset within scholarly literature. In addition, empirical research is a widely identified need in the study of global mindset. Empirical studies should examine this assertion of knowledge as the precursory building block in the development of global mindset, which may prove far more manageable than attempting to explicate and assess a laundry list of competencies, skills, and behaviors that reflect a global mindset. Further, studies concerning knowledge, contextual application of knowledge, and global knowledge should be incorporated and analyzed for convergences and divergences within global mindset research. Unsurprisingly, the study of global knowledge and implementation of management systems of global knowledge have received a fair share of attention via scholars and organizations (Cetina, 2007; Moitra and Kumar, 2007; Pawlowski and Bick, 2012; Plehwe, 2007), and yet, such studies and systems are rarely cited in global mindset literature. Finally, engaging the knowledge structures that are mindsets requires a far more nuanced and intentional effort by scholars in their explications of mindset for conceptual clarity.

Conclusion

Increasing diversity and complexity from continuing local, regional, national, and international interconnectedness are a reality and challenge for organizations and individuals in a variety of contexts. To address this reality, global mindset is widely assumed to enable individuals and organizations a framework of plasticity. Global mindset is best depicted as an attempt to alter individual and organizational knowledge structures to provide a framework that enables effective contextual application in the midst of global complexities and diversity. Clearly, the red thread running throughout the literature is knowledge, both in developing a broad collection of information from local, regional, national, and international contexts, as well as the knowledge structures and processes that influence the ways in which individuals and organizations act. It is plainly evident that the global-ness of global mindset has received the onus of scholarly attention. It is equally evident that the concept of mindset has not received similar attention nor has it been adequately nuanced in scholarly reflections of global mindset. Mindsets, whether conceptualized as knowledge, cognitive filters (knowledge structures), or cognitive processes identify the centrality of knowledge in developing and shaping a framework in which individuals and/or organizations can effectively interact with and engage ever-increasing global complexity and cultural diversity. Therefore, effective conceptualization requires a conceptual reimagining in which knowledge is viewed and operationalized as prime in the development of global mindset.

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