The Relation between Ideology and Decision-making

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ABSTRACT

This article focuses on discussing existences of ideology and decision-making as well as the influence of ideology on decision-making. The contents of ideology include intrinsic, constructive, and bestowed and inventive existences. A psychological cognition model is presented to state the formation of ideologies. To express the existence of decision-making is easier than that of ideology because simple or complex decision-making is made everywhere and at any moment. Analytical, behavioral, directive, and intuitive decision-making styles are proposed in the paper. Six steps for decision-making form a cyclic process to obtain effective decisions. Finally, the correlation between ideology and decision-making is addressed and the role of ideology in decision-making is suggested to express the impact of ideology on decision-making.

INTRODUCTION

Many literatures and books have expressed the concepts and theories of ideology and decision-making. A declarative definition of ideology may be used to develop a paper or a certain theory of ideology. Whereas a sentence or several lines may not sufficiently express the whole meaning of ideology, it should be analyzed by and elaborated on its forming process, attributions, and connotations. Thus, this paper will present a hierarchy and connotation of universal existence concerning ideology and a figure of fundamental system for forming ideology to state the existence of ideologies. Likewise, the definition of decision-making can be developed into different schools of decision-making styles and process. In author’s reviewed literatures, only few papers concern the correlation between ideology and decision-making and the impact of ideology on decision-making. Thus, the purpose of this paper is to articulate the generation and origin of ideology, the decision-making styles and process, and the influence of ideology on decision-making. Because individuals and groups use ideologies as windows to view their circumstances and as tools to manipulate situations and because competing factions may use the same ideology interpreting them differently to make opposing decision and generate different result, ideology should be introduced first.

IDEOLOGY

In general, if we want to write a research paper concerning a certain subject, to define that subject is necessary because no definition no start point of a research. During late 18th century, French philosopher Deautt de Tracy defined ideology as the “science of ideas” (Weiss and Miller, 1987, pp. 104-116). He suggested that only through a rigorous ideological application, i.e. one that was derived through empirical observation, that the true could be ascertained and false knowledge debunked (Cranston, 2003; Yew, 2002). Since then, many authors rewrote Deautt de Tracy’s conception of ideology in different statements. The followings are definitions of the ideology and its function.

Ideologies are relatively coherent sets of beliefs that bind some people together and that explain their worlds in terms of cause-and-effect relations (Beyer, 1981, P. 166). Ideologies are shared beliefs that reflect the social experiences in a particular context at a particular time (Dunbar, Dutton, and Torbert, 1982). Ideologies are sets of ideas that evolve out of specific social contexts (Beyer, Dunbar, and Meyer, 1988). Ideologies are reasonably integrated sets of ideas addressed to facilitate an understanding and navigation of human social life (Machan, 1992). Ideology defines peoples’ apprehensions of reality, structures their desires, and shapes their aspirations (Prasad and Prasad, 1994). Ideologies are logically integrated sets of beliefs that integrated and bind individuals to the organization and that provide a shared meaning for organizational participants (Chung and Gibbons, 1997). Ideology is as element of a shared worldview that providing order and meaning for societal members (Prasad and Caproni, 1997). An ideology came to refer not only to
consciously constructed and adopted programmatic notions, but also to systems of thought, judgment, or inclination that tended to support a particular social order (Charny, 1999). An ideology is a relative closed system of idea, beliefs, and norms (Venard, 2001). An ideology is an action-oriented model of people and society; it affects policy formulation (Grafton and Permaloff, 2001). Ideology or world-view is a species of the genus, which is constituted by beliefs where most ordinary individual action or collective action, implies support for normative propositions (Peck, 2001). Ideologies are cognitive phenomena that are socially generated and transmitted (Goll, Samharya, and Tucci, 2001). Ideologies influence how people define problems and make decisions. They provide standardized interpretations of the environment, and thereby reduce uncertainty and information-processing requirements (Keiser, 2001). A human group often develops an ideology or system ideologies. It can be a pivotal factor in giving sentiments of commonality within the group (Wellington, 2002). An ideology can be thought of as a comprehensive vision, as a way of looking at things, as in common sense and several philosophical tendencies, or as a set of ideas proposed by dominant class of a society to all members of this society (GNU, 2003). Ideology refers to everyday common sense, mainstream assumptions and background expectations that can conveniently be described in terms of an inventory of taken-for-granted (Schiff, 2004). Ideology implies a selective interpretation and understanding of the data that come to our sense in terms of a general emotional picture of how thing should be rather than an objective and rational evaluation of the evidence (Walsh & Ellis, 2004). All of these definitions indicating system of philosophy, beliefs, ideas, world-view, norms, and visions represent multiphase-concept ideologies. These definitions announce the existence of ideology.

The foundation of ideologies is theories of existences. As Deatutt de Tracy suggested, we conceptualize all the universe existences to form ideologies. Existence has connotations of real substances, continuous in life, and events. To think and judge these existences has to go through perception or external sensation and internal consciousness, i.e. our mind transfer existences into ideologies. Personal ideology is self-subjective awareness or perception and public ideology is public-objective recognized cognition. A personal ideology and a public ideology can link and construct to form a new ideology. A recognized specific ideology can be stated and built up a public ideology. Everyone can define and suggest his ideology, but to form a public acceptable ideology has to concern about elements of environment, information, and contexture. Because the universal existences are foundation of ideologies, to explore ideology, we have to articulate the existences first.

**Categories and Hierarchy of Existences**

The starting point of ideology is “<I> = existence.” The statement has the meaning of that I myself is an existence of realistic body, living creature, and concept. Because we only know limited existences, the universe that we know may not be the only universe. One of the natural laws is that it is impossible to maintain the status quo for all existences. Thus, <I> = existence is a regular singular point, i.e. it is not a static point, but a continuous and dynamic point. “<I> = existence” suggests that a living man is one of the ingredients in the existence (Chen 2003). The bounded man lives in unbounded existences. To announce his existence, man has a body or a name at least. The more a person has appendages and attributes the more he has abundant existence. We are living creatures. In waking conscious states, we cannot deny ourselves’ existences and the fundamental existences, e.g. matter, space, time, energy, life, psychological states, etc. Thus, matter, space, time, energy, life, and psychological states are all existing things and are some of categories in the hierarchy of existence. These existences consciously or unconsciously become part of our ideologies.

Classification is one of the methods and the partial processes for understanding, studying, and solving problems and decision-making. Uncountable existences include obviously identifiable objects, events, characteristics of objects or events, and correlations among or between objects and objects as well as objects and events. To expound what we know mass-energy, space-time, events, and psychological states, categories and hierarchy of existence are listed in Table 1. In our ideologies, three major categories of existences are intrinsic, constructive, and bestowal and inventive ideologies; they will be state in the followings.

**Intrinsic existences**

The condition of intrinsic existence is the existence of matter, energy, space, time, life, and events (Mason, 1962, p. 158). In Table 1, intrinsic existence includes essentialities and indications. Essentialities are universal objects and their
inherent characters. Below the hierarchy of essentialities, the noumena are naturally or artificially existed real particles, objects, and celestial bodies; attributes are characters of the noumena or the space. Indications are phenomena shown by noumenon or phenomena and internal causes shown by interactive noumena. Below the hierarchy of indications are phenomenal existences and interactive existences. Phenomenal existences are displayed phenomena or events that are not necessary detected or described by man. Interactive existences are two or more than two mass-energy bodies display their internal causes of phenomena.

<table>
<thead>
<tr>
<th>Table 1. The Hierarchy and Connotation of Existence Concerning Human Ideology</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Intrinsic existences (matter, energy, life, and event; or the combination of them)</td>
</tr>
<tr>
<td>1.1. Essentialities (universal objects and the nature of objects)</td>
</tr>
<tr>
<td>1.1.1. Noumenon (particle, object, celestial body)</td>
</tr>
<tr>
<td>1.1.2. Attribute (magnetism, gravitational field, electric potential)</td>
</tr>
<tr>
<td>1.2. Indications (phenomena shown by noumenon, phenomena, internal causes)</td>
</tr>
<tr>
<td>1.2.1. Phenomenon (rotation of celestial body, radioactive decay, life)</td>
</tr>
<tr>
<td>1.2.2. Interaction (gravitational force, interactive energy, chromosomes mate)</td>
</tr>
<tr>
<td>2. Constructive existences (build in living body or artificial intelligent implements)</td>
</tr>
<tr>
<td>2.1. Knowledge and ability (sensation, perception, knowledge, ability, software)</td>
</tr>
<tr>
<td>2.1.1. Sensation (ability of sensors to detect information quanta)</td>
</tr>
<tr>
<td>2.1.2. Perception (knowing information source, time, position, doing, thinking)</td>
</tr>
<tr>
<td>2.1.3. Knowledge (semantics, reality, tactics, procedure, judgment, decision)</td>
</tr>
<tr>
<td>2.1.4. Technical ability (technology, behavior potential)</td>
</tr>
<tr>
<td>2.1.5. Rationality (abilities of rational faculty, judgment, and making decision)</td>
</tr>
<tr>
<td>2.2. Motivation and emotion (similar to willing and feeling)</td>
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<tr>
<td>2.2.1. Motivation (motive power of existence)</td>
</tr>
<tr>
<td>2.2.2. Emotion (happy, anger, grief, joyous, fear)</td>
</tr>
<tr>
<td>2.3. Traits and values (stable and lasting special fashion for behavioral decision)</td>
</tr>
<tr>
<td>2.3.1. Traits (openness, conscientious, extraversion, agreeable, neuroticism)</td>
</tr>
<tr>
<td>2.3.2. Value system (convention, belief, attitude, concepts of beauty and ugly)</td>
</tr>
<tr>
<td>3. Bestowal and inventive existences (name or power was endowed, creating new ideas)</td>
</tr>
<tr>
<td>3.1. Titular existence (definition, statement of property, relationship)</td>
</tr>
<tr>
<td>3.1.1. Definition statement (define every things’ and objects’ properties)</td>
</tr>
<tr>
<td>3.1.2. Relation description (describe relationships among objects and variables)</td>
</tr>
<tr>
<td>3.1.3. Situation description (describe future situations and intention)</td>
</tr>
<tr>
<td>3.2. Construct thinking (through assumption or reasoning)</td>
</tr>
<tr>
<td>3.2.1. Abstract definition (five-dimension space, hexadecimal number)</td>
</tr>
<tr>
<td>3.2.2. Abstract theory (mathematical theory, Boolean theorems)</td>
</tr>
<tr>
<td>3.2.3. Meanings (implication works of art, products, and scientific models)</td>
</tr>
<tr>
<td>3.2.4. Estimated values (evaluate work of art and scientific discoveries)</td>
</tr>
</tbody>
</table>

**Note.** A revised table (after Chen, 2003)

Combining the concepts of essentialities and indications, we have the ideology of men are intrinsic existences, because we are already existed humane bodies and life, because our behaviors are phenomenal existences, and because the interaction between our behaviors and other existences are interactive existences. Before our births, during our living, and after our deaths, the existed matter, energy, space, time, and life, as well as all of these categories’ noumena, attributes, phenomena, and interactions, whether we discover and describe or not, according physics, chemistry, and biology definitions, intrinsic existences can be either recognized by the living creature sensory organ or detected by instruments or both and form ideologies.
Constructive existences

Neural system has multifarious constructive existences that exist within the brain and spinal cord in the structures of functional zone and stratification. The categories and hierarchy of the constructive existence are in Table 1. Constructive existences are knowledge, ability, motivation, emotion, and social or personal traits, beliefs, and values that construct in the living creature and artificial intelligent devices. When we are living, constructive existences append to and depend on the life to exist and to change. When supplying carrier energy or information quanta, i.e. the quanta that carry identical information, to artificial intelligent devices, the devices can recognize the quanta, depend on the program to response, and save or delete the memory. If turning off the energy, most of the artificial intelligent devices keep the memory. Likewise, man in sleeping has new and old memories, but the super-connection, i.e. internal jumping thinking, is still processing, and so the dream is the random internal super-connection and is the state of unconscious in which the constructive existence is processing. In the background of variety culture, man and tribes gradually construct self-ideology and common ideologies. The constructive existences are the concealed ideologies and the quality of the constructed social ideology can be civilization or barbarian. Based on psychology viewpoint, ideologies are constructive existences because the neural systems have multifarious constructed ideologies that exist within the brain and spinal cord in the structures of functional zone and stratification (see Table 1).

Bestowal and inventive existences

Suggested and invented objects, phenomena, events, qualities, and relative reasoning are bestowal and inventive existences, e.g., language, symbols or scripts, science equations, and mathematics functions. The book of Changes (Yih bible) and its scripts are this kind of existence because its symbols have identical meaning, and it has abstract theory. In mathematics, our brain may recognize the relationship of dependent variable and independent variables. For example, the mathematics equation \( y = x^2 - 5 \) represents a parabola with the coordinate of its vertex is \((0, 5)\), and so mathematics is an abstract existence. Likewise, law is one of important invented existences. Considering surface symbol and definition of a word, some ideologies are bestowed and inventive existences because they are endowed and creative thoughts (see Table 1).

Environment and Structure for Forming Ideology

Ideology arises from the ordinary mechanisms of cognition or thought (Balkin, 2003). The formation of ideology can be explained by cognitive psychology. When a person forms cognition systems, he forms his private ideology systems. The followings state the formation of conception and ideology.

Cognition based on the gene of congenital heredity, cells, and constructed memories. When man suddenly encounters the existence, and then inspecting and distinguishing existences are methods of cognition. To recognize, we need internal and external super-connections. The super-connection is the techniques that we produce computer web pages. The web super-connection is quoted here for the connection of recognizing. To perform the super-connection, the source and target should be addressed. One end of the super-connection from external to internal is external information sources or intrinsic existences that were stated in the previous paragraphs and Table 1. The other end of the super-connection from external to internal is the sensory organ or instrument. The media for the connection is information quanta. Two ends of internal and internal super-connection are in the nervous system, through neurons, the neurotransmitter transmitting information (Chen, 2003). After the ovum is fertilized, the nervous system gradually develops a changing intrinsic existence. Figure 1 shows different memory systems of sense organs and recognition system; the whole structure forms the fundamental of ideological cognition systems.

Information sources and information quanta

The intrinsic existence with or without shape and form can be information sources. A person is information sources because he releases his visional shape and clothes information quantum or he releases his sonic information quanta from his talking. A cup of coffee is information sources because it releases smell and taste information quanta. The hyper-distance information sources release information quanta that pass through the visional organ, the sonic organ, and the organ of smell and that are transmitted by neurotransmitters, thus man recognizes these sources (Coon, 1998, pp.
The organs of taste and touch receive the quanta of contact information, thus man recognizes these information sources. Photons are visional information quanta that emit from the information source; we can open or close the eyes in order to receive or cut off the photon. Sound waves are sonic information quanta that sent out from acoustic sources, and are recognized by sensation and perception. The brain is a special information source because numerous inspirational information and data appeared and multiplied in the brain. In the states of consciousness, we recognize internal inspirational information and we proceed to analyze, induct or deduct, and innovate. The informational sources in the brain are different from external intrinsic existences. Many ideologies in the brain can be information sources and quanta; they may have modularized structure, management process, and accumulative systems.

**Systems of Control Center**

<table>
<thead>
<tr>
<th>Visonal Sys.</th>
<th>Sonic Sys</th>
<th>Smell Sys.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Info. Quanta</td>
<td>Taste Sys.</td>
<td>CDIP</td>
</tr>
<tr>
<td></td>
<td>Other Sys.</td>
<td>A&amp;L System</td>
</tr>
<tr>
<td></td>
<td>IPI System</td>
<td>Beh. Sys.</td>
</tr>
</tbody>
</table>

**Short term and Long term Memory System**


*Figure 1. Sensation, perception, memory, control, algorithm and logic, and behavior systems form the fundamental system for forming ideology. (After Chen, 2001).*

**Fundamental structure for forming ideology**

Figure 1 showed the nervous system has different memory systems of sensation and perception, e.g. visional, sonic, smell, taste, and tactile systems. Internal perception and inspiration system stores brain’s auto-generated data and information. The system of control center includes life-maintenance, the will, reasoning, and irrational subsystems. The center of data and information processor, a very important portion of the brain, is like the computer central processing unit. The algorithm and logic system stores the code of procedures as the computer programs. The behavior system has restrict and non-restrict action memories. Neuroscientists proposed that the former stated memory system could be separated as: immediate, short and midterm, and long-term memory hierarchy. Each system has temporarily register-memory. The short and midterm memories stored in the hippocampus, and the long-term memories stored in brain’s cortex (Plotnik, 1996, pp. 50-1). We may say when a person’s brain memorized more visual, sonic, smell, and taste informational symbols and their meanings, as well as these symbols’ mutual relationships and procedures, then this person has more plentiful conceptions or thought, i.e. certain types of ideology. Human system of control center has the memories of decision and wisdom arousing. The just learning and reasoning experiences of man let human reasoning system surpass reasonless system, and so man is a reasoning creature. In short, the biological constructive existences are intricate and hierarchical nervous memory systems, e.g. ideology systems, and the actions of neurotransmitter super-connection make the systems well functioning.

**Process of Forming Ideology**

The super-connection between external and internal or between internal and internal is the beginning of forming
ideology. Difference between two kinds of super-connection is the information quanta, i.e. signal and information sources. The external and internal super-connection will be discussed first, then the internal and internal connection.

**External and internal super-connection**

External information quanta enter the sense organs and nervous system; the system of control center can enforce, weaken, and interrupt whole process of forming ideology. If the strength of information quantum is over threshold quantity, sense and process systems may send necessary signal and information to the system of control center, then the memory system. On Figure 1, two-way arrows represent signals and information mutually exchanging, i.e. internal and internal super-connection. The system of control center can interfere in or interrupt the retrieving memory and transmission of partial signal and information. When information quanta enter nervous system, if the brain stored the memories of ex-sensation and ex-perception systems, external existing information quanta enter their identifiable system of sensation and compare with the restored memory to recognize. External information quanta may associate internal inspiration signals and transport to the center of data and information processor (CDIP) for integrating or synthesizing. In case of necessary, the process may coordinate with algorithm and logic (A&L) system to construct and produce meaningful information. The proposed information transfer through two-way arrows and feedback to sense organs and internal perception system, or the information may output to the memory system, the system of control center, and behavior system that correlates decision-making.

**Internal and internal super-connection**

Internal perception and inspiration system can initiates internal and internal super-connection, e.g. Zen, composing, mental calculation, thinking, and making internal decision. The procession is analogous to external and internal super-connection, but the difference is the signal and information sources. External existed information sources release information quanta, through visional sense, sonic sense, and feelings of body or skin, via nervous system enter our brain. Internal stored data and signal, i.e. internal constructed information sources, via internal perception and inspiration system (mental sense) enter the processing portions of the brain. The experimental neuroscientists found that the certain area of brain’s cortex may sense five senses except the mental sense. The way of man accepting external data and signal may be the same as the computer; the nervous system transmits biological 1 and 0 signals. Comparing to the computer, man is special in the self-initiating mental sense. The computer can generate random number. We can unconditionally initiate meaningful data, signal, and idea by ourselves; through calculating and processing, we generate already constructed or new visional symbols, sonic symbols and ideologies.

**Memory and Ideology**

Self-initiation system and information quanta receiving system are mental, visual, sonic, and smelling sense as well as body or skin sensation. Neuroscientists proposed the memory of six kinds of sensation has three levels: immediate memory, short or midterm memory, and long-term memory (Chen, 2001). To form memory and ideology, man needs learning, practicing, and recognizing.

**Memories**

It is the memory by which we draw on our past experiences in order to use this information in the present (Sternberg, 1996, p. 222). The immediate memory of sense organ may last zero point seconds to several decade seconds; if the immediate memory transfers into the brain hippocampus, the engrams, i.e. the memory traces, may form and last several hours to a week. If the immediate memory and the engrams go through organizing or repeating processes, the long-term memory may form and store in the brain cortex. Sometimes, if the stimulus is very strong, the information quanta and signals are through immediate processing and enter short- and long-term memories. An infant through the sound of “mama” and the image of mother creates a vision symbol and sonic signal of mother in his memory of temporary sense organ. If the infant goes through repeating memory processes, she or he can create short- to long-term identification memory and ideology (Chen, 2003). To create long-term memory and ideology needs a complex series of memorization process.
Learning and ideology

The process of human cognition is from the concrete to the figure and symbol, and then to the abstract. When we are learning something or forming ideology, if we understand the content, the temporary memory may transfer to the brain’s hippocampus. After the practice or experiment, the processing memory may store into the cortex and form long-term memory and ideology. If we are learning new symbolic signal or symbol, e.g. vocabulary, we have to know it’s meaning, and repeated the practice of pronunciation and spelling. We also have to practice the conversation and to make the sentence, then the long-term memory may form (Chen, 2001; Chen, 2003). This situation is like to store the character, figure, and sound into general memory or a certain ideology system.

We recognize the information source of external existence and mental sense by the procedure of input, retrieve, process, memory, feedback, and output. When we are recognizing, the brain forms immediate memory, short- or mid-term and long-term memories. This “exquisite memory system” is the constructive existence, i.e. the result of our recognitions or combination of the intrinsic existence and the constructive existence. Although the constructed ideologies are not the same for each person and moment, in ideology learning or forming, cognition or recognition is the process and conclusion of explaining the existence. The process and conclusion of data and information refine the constructive existence and ideology.

DECISION-MAKING

Decision-making and problem solving are important skills for life and business. Problem solving often involves decision-making, and decision-making especially important for leadership and management. Some definitions of decision-making are the followings.

Decision-making is a process; it is a set of eight steps that include formulating a problem, selecting an alternative, and evaluating the decision’s effectiveness (Robbins, 1991, p. 153) Cognitive decision theory considers a “decision” as a decision-making process very similar to a problem solving process, which is a special, time consuming, context dependent information processing process. The human decision maker is considered in analogy to a computer system (Arsham, 1994). Decision-making can be defined as the process by which members of an organization choose a specific course of action to respond to both the problems and the opportunities that confront them (George and Jones, 1996, p. 428). Decision-making is the process of developing a commitment to some course of action. Three things are noteworthy about this definition: choice, process, and resources (Johns, 1996, p.379). Decision-making is the process of developing and analyzing alternatives and making a choice (Dessler, 1998, p.108). Individual decision-making can be described in two ways: rational approach and bounded rational perspective. Organizational decision-making is formally defined as the process of identifying and solving problems (Daft, 1998, pp. 402-4). Perception is the process by which individuals select, organize, store, and retrieve information. Decision-making is the process whereby this perceived information is used to evaluate and choose among various courses of action (Wagner III and Hollenbeck, 1998, p. 50). Decision-making is the study of identifying and choosing alternatives based on the values and preferences of the decision maker (Harris, 1998). Decision-making is the process of sufficiently reducing uncertainty and doubt about alternatives to allow a reasonable choice to be made from among them (Harris, 1998). Decision-making, in the narrowest sense, is the process of choosing from among various alternatives (Rue and Byars, 2003, p. 68). Decision-making is the process of identifying and choosing alternative course of action (Kinicki and Williams, 2003, p.210). Decision-making consists of a number of steps or stages such as: recognition, formulation, information search, generating of alternatives, selection, and action. It is well recognized that routine cognitive processes such as memory, reasoning, and concept formation play a primary role in decision-making (TIP, 2005). Decision-making is the cognitive process of selecting a course of action from among multiple alternatives. The anterior cingulated cortex and orbit frontal cortex are brain regions involved in decision-making processes. Although we cannot see a decision, we can infer from observable behavior that a decision has been made; therefore we conclude that a psychological event that we call decision-making has occurred. Decision-making is an important part of many professions, where people apply their expertise in a given area to making informed decisions (GNU, 2005).

For all of these definitions, we know decision-making is a cognitive conception process and a psychological event.
From the management viewpoint, decision-making concerns data, information, and social relationships. In psychological consideration, it concerns cognition of information quantum, personal traits, and retrieving of inner information, memory, and structured ideology in human mind.

**Style of Decision-making**

A decision making style reflects the combination of how an individual perceives and responds to information (Kinicki & Williams, p.212). Rowe and Mason (1987) discussed decision-making styles based on two different dimensions: value orientation and tolerance for ambiguity or uncertainty (pp. 1-17). Later, Rowe and Boulgarides (1992) used way of thinking and tolerance for ambiguity as dimensions to suggest decision style model (p. 29). On Figure 2, the author refers their developed model of decision-making styles and suggests a revised model of decision-making style. The model based on dimensions of ideology orientation and tolerance for uncertainty. This figure using ideology to replace value is because of ideology has broaden content and context.

<table>
<thead>
<tr>
<th>Tolerance for uncertainty</th>
<th>Behavioral &amp; openness</th>
<th>Analytical &amp; rational</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>Intuitive &amp; conceptual</td>
<td>Directive &amp; autocratic</td>
</tr>
<tr>
<td>Low</td>
<td>Fact &amp; logical concern or intuitive</td>
<td></td>
</tr>
</tbody>
</table>

**Figure 2.** Four decision-making styles.

For the four styles, the behavioral style is the most people oriented. Managers with this style work well with others and enjoy social interactions in which opinions are openly exchanged (Kinicki and Williams, p. 213). This style of decision makers has a strong concern for the people in the organization and their development. They concern their subordinates’ well-being and are receptive to suggestions from others. They focus on the short term and to downplay the use of data in the decision-making. This type of leaders tries to avoid conflict and seeks acceptance (Robbins, 2003, p. 141).

People with the directive style are who prefer clear-cut, simple solutions to problems. They generally are efficient and rational and prefer to rely on existing rules or procedures for making decisions. Because manager do not like to deal with a lot of extra-information and may consider only one or two alternatives, they use this style often make decisions quickly (Daft and Marcic, 2004, p. 202). People with directive style are action oriented and decisive and they like to focus on facts. In managers’ pursuit of speed and results, these individuals tend to be autocratic, to exercise power and control, and focus on the short run. The directive style people have a low tolerance for uncertainty and are oriented toward events and technical concerns in making decision. They are practical, logical, efficient, and systematic in their approach to solve problem (Kinicki and Williams, p. 213).

People with an analytical style like to consider complex solutions based on as much data as they can gather. These people carefully consider alternatives and often base their decisions on objective and rational data from management control systems and other source. They search for the best possible solution based on the information available (Daft and Marcic, p. 202). They have a much higher tolerance for uncertainty and are characterized by the tendency to overanalyze a situation. They are careful decision makers who take longer to make decisions but who also respond well to new or ambiguity situations (Kinicki and Williams, p. 213).

People with an intuitive style tend to use data from multiple sources and consider many alternatives. They are good at finding creative solutions to problem, and their focus is long range (Robbins, 2003, p. 140). They have a low tolerance for uncertainty or ambiguity and tend to focus on the people and social aspects (Kinicki and Williams, p. 213). They are more socially oriented than those with an analytical style and they like to talk to others about the problem and possible alternatives for solving it (Daft and Marcic, p. 202). They are willing to take risks and are good at finding creative solutions to problem. But, the conceptual style people can foster an indecisive approach to decision making (Kinicki and Williams, p. 213).

For four different decision-making styles, most people actually use different or multiple decision-making styles in different situations. Sometimes people in special circumstances may change their initial usually used style and change to the contingency style to deal with the problem or make the decision to cope with the situations.
Steps of Decision-making

Whether a decision is non-programmed or programmed and regardless of decision makers’ choice of the classical administrative, or any model of decision making, the rational decision making process divided into four (Kinicki and Williams, p. 218), six (Daft and Marcic, p. 196; Dessler, p. 115; Robbins, 2003, p. 132; Rue and Byars, pp. 69-70), seven (Johns, p. 381), or eight (Daft, pp. 404-5; Robbins, 1991, p.153) steps. However, six steps are suggested typically.

These are summarized as following: 1) Identification of decision requirement, 2) Analysis and diagnosis situation and causes, 3) Development of alternatives, 4) Selection of an alternative, 5) Implementation of chosen alternative, 6) Evaluation of decision and feedback. Daft and Marcic suggested that whether decision makers use any style and regardless their choice of the classical, administrative, or political model of decision making, six steps should associate and become a continuous cycle in order to obtain better and better decisions.

THE ROLE OF IDEOLOGY IN DECISION-MAKING

Ideologies are explicit or implicit conceptions and thoughts concerning existences. Ideologies also define what an individual or a group regards as desirable system of beliefs, ideas, world-view, norms, or inclinations. Thus, ideologies play important role in the decision making process. People develop their ideologies through his or her life. Birth place, language, environment of growing up, special events, parents, education, and many other persons or things influence an individual’s or group’s ideology formation. As a result, people bring their different sets of ideology to their living environment and society. These ideologies influence not only individuals and groups decision-making styles but also their decision-making process.

Human ideology impacts on the explanation of the data and information, the selection of performance measures and alternatives, and choice criteria in the decision making process. Form the first decision-making step, if an individual or a group identifies decision requirements, ideologies have an impact on that process of primary step. Different ideologies often account for the use of different analysis of situation and causes. For example, manager concerns primarily with actual financial performances will probably analyze causes differently than manager concerns mainly with social values. Differences in ideology may also generate different alternatives. A viable alternative to a manager may be unacceptable to another because of differences in ideologies. Because the final choice alternatives depend on the criteria and paradigm used, the criteria and paradigm are also affected by ideologies. Recalling decision making styles (Figure 2), two ideology orientations, fact and logical concern and personal and social concern also influence the decision making steps of implementation of chosen alternative and evaluation of decision and feedback. In short, ideologies structure and decision-making style impact each step of decision-making process.

It is generally agreed that personal or organizational ideology (some people state it as biases) can involve our decision making processes, and calling into question the direction of a decision. A structured decision-making process ensures that important decisions are made on time and are based on facts, research, and analysis. Decisions based on feeling are difficult to defend and frequently encounter unexpected obstacles when implement. Ideally, successful decisions are based on reliable information and verifiable data. Adequate time should be spent to thoroughly research the options and their implications. Because to think and judge information and data has to go through perception or external sensation and internal consciousness, i.e. ideological retrieving, ideology play a key role in decision-making processes.

CONCLUSION

Man was endowed with the gene of congenital heredity, cells, and constructed memories; his ideologies are processes of recognizing, constructing, and asserting existences. Human nervous system comprises control center, peripheral system, and the endocrine glands. Based on the nervous system, the process of recognition is nervous system accepting information quanta that emits form information sources, through sensation, perception, control, internal information retrieving and processing, memory, and behavior systems (see Figure 1). The contents of ideology are the existences that use for explaining and reasoning data and information. The process and result of recognition and
confirmation make ideologies pluralism and delicate.

The basic assumption of ideology is I = existence. To recognize our world-view, we have to know definitions, because we live in a world of definitions. We investigate, discover, invent existences, and form ideology; all of these need definitions. To form ideology, we have to go through the way of explaining intrinsic or correlated qualities and quantities of objects and events, i.e., the way of intentional definition. Table 1 listed hierarchical and contents of all existences concerning human ideology, including intrinsic, constructive, as well as bestowal and inventive ideological existence.

By definitions, decision-making is a cognitive conception process and a psychological event. From a practical viewpoint, decision-making concerns data, information, and social relationships. In psychological consideration, decision-making concerns information quantum, personal traits, and retrieving of inner information, memory, and structured ideology. Decision-making styles reflect how people perceive and respond to environment and information. The four styles of decision-making are analytical, behavioral, directive, and intuitive. In general, six steps of decision-making associate and become a continuous cycle; six steps are identification of decision requirement, analysis and diagnosis situation and causes, development of alternatives, selection of an alternative, implementation of chosen alternative, and evaluation of decision and feedback.

Decision makers bring their different sets of ideology to living environment and society. These ideologies influence individuals or groups decision-making styles and their decision-making process. For the four decision-making styles, Figure 2 proposed correlations between tolerance for uncertainty of decision-making and ideology orientation. Although people tend to use theirs customized decision-making style, in different circumstances people may use multiple styles because of their complex ideologies. Human ideologies also impact on the steps or process of decision-making because different ideologies account for the choice of requirement and analysis, development and selection of alternatives, implementation of decision, and evaluation.

In our recognized changing universe, human constructed ideology concerning existence that assumed in this paper will be continuously changing and developing owing to the variability and uncertainty of existence and cognition. This paper focuses on discussing the correlation of ideology and decision-making. The other subject may correlate special ideologies. In the future, their correlations are worth to study.

REFERENCES


