

## Worldview Assessment Analysis

### Written by Worldview Resource Group

*A **worldview** is a present tense story-grid through which one “sees” and interprets all aspects of life.*

How to use these analytical descriptions of your answers to the assessment questions:

1. At the end of the Survey Monkey assessment, you printed two documents: (a) Questions and answers for 1-49 (minus 7, 11, 30, and 40) and (b) Questions and answers for 50-60.
2. The questions from both the assessment and the analysis are numbered.
3. Using the question number, match your answers from the Survey Monkey assessment to the corresponding analytical descriptions below.
4. Please contact Worldview Resource Group with comments or questions at [info@wrg3.org](mailto:info@wrg3.org)

	Classification	Question	Answers	Analytical Description
1	SELF is the entire essential entity of a sentient human being that is distinct from and able to dynamically relate to Other.	I feel the physical world is an illusion.	Never	A person who feels the physical world is not an illusion sees the physical world as tangible and concrete. Similar to a materialist, one sees self as an actual physical entity able to accurately know and dynamically relate to a tangible environment. This person would understand self as a real entity with obtainable purpose and meaning in the physical environment.
			Rarely	A person who feels the physical world is an illusion understands the physical world as a construction of perception. Similar to a non-materialist, one understands tangible reality as existing in a realm separate from the material. This implies that what a person perceives through the senses is not accurate and that tangible reality is present in a realm that requires something other than the human senses to know. This person would tend to seek identity as well as obtainable purpose and meaning for life in some realm other than the physical environment.
			Sometimes	
			Usually	
			Always	
2	Self	I practice the development of the spiritual part of myself.	Never	The person who never develops the spiritual part of one’s self likely assumes that self is comprised strictly of physical components. This answer reflects an understanding that all nonmaterial aspects, capacities, and activities in self are the result of chemical and/or biological interaction. This person may tend to fulfill their sense of identity, purpose, and meaning for life through physical interactions between self and the environment.
			Rarely	The person who practices the development of the spiritual part of one’s self may be called a dichotomist. A dichotomist is a person who reflects a pluralist view of self and assumes that the makeup of human beings involves both material and immaterial components. This person would tend to fulfill the sense of identity, purpose, and meaning for life in the interaction between the physical and spiritual components of
			Sometimes	
			Usually	
			Always	

				one's self. This would often be done within a formal or informal system of accepted behavior and ritual.
3	Self	I think I may exist at times as something other than a human being.	Never	Someone who never thinks one exists as anything other than a human being assumes a constancy of essence. This person assumes that the essential entity of human beings is unchangeable and distinct from all other surrounding environment regardless of one's state of existence.
			Rarely	A person who thinks one can exist as something other than a human being would believe that human essence is changeable. This person would understand humans and the environment as being together and part of a whole rather than essentially distinct. This person would tend to obtain a sense of identity, purpose, and meaning for life in fulfilling changeable roles as an integrated part of and sharing a common essence with the material and nonmaterial elements of the environment.
			Sometimes	
			Usually	
			Always	
4	Self	I became a human being at...	Some point before conception	The person who indicates becoming human at some point before conception would consider the beginning of human life to be the result of supernatural activity completely separate from the physical realm. This view understands conception, pregnancy, and physical birth as the means by which the pre-existing human being is brought into the physical realm. Examples of this understanding would include reincarnation and the belief in the existence of spirit babies in another realm waiting for physical parents.
			Conception	The person who indicates becoming human at conception would consider the beginning of their human life to be the result of sperm and egg uniting. Supernatural or divine involvement may or may not play a role in conception. This person likely would consider the embryo and fetus as human with the ability to sense self as distinct from the environment (related to but separate from one's mother). As such the embryo/fetus would likely be considered and treated like a complete human being with corresponding identity, purpose, and rights.
			Forty days after conception	The person who indicates becoming human forty days after conception understands the beginning of their human life to be the result of changes taking place within the womb after conception. Supernatural involvement may or may not be a part of this change. During the first forty days the embryo is assumed to be and treated as biological tissue. This answer implies that complete humanness with corresponding identity, purpose, and rights in life is achieved during the period before physical birth.
			Birth	The person who indicates becoming human at birth would consider the beginning of one's human life to be the result of a fetus entering the physical environment outside of his or her mother's womb. This view may assume the embryo/fetus is a biochemical part

				of the woman's body without personal identity, rights, or purpose in life. As such the embryo/fetus would likely be considered and treated as mere biological tissue. This answer implies that the development toward humanness is a biological phenomenon without supernatural or divine involvement.
			Some point after birth	The person who indicates becoming human at some point after birth would consider the beginning of one's human life to be the result of a maturing process during the time after physical birth. This understanding may or may not include supernatural involvement and would consider the embryo, fetus, and new born to exist in varying degrees of incomplete humanness. Any corresponding identity, purpose, and rights in life would require a postpartum experience to complete.
5	Self	I will cease to be human at...	Death	The person who indicates "death" would assume that the existence of self as a human being ceases at physical death. This view may indicate a belief that at death the person ceases to exist altogether. However, one may also assume that a person ceases to exist as human but continues in another type or form of existence. This answer would imply that the determining factor for conscious human existence is the physical function of the body.
			Some point before death	The person who indicates "some point before death" would likely understand that being human is vitally dependent on the person's ability to function in a way that is beneficial to their community and to their own quality of life. This belief may permit the practice of administering physical death to people who are considered useless toward the betterment of society, not as punishment for wrongdoing but as a matter of utility. This answer also implies that the purpose for humanness is based on utilitarian values without supernatural involvement.
			Some point after death	The person who indicates that humanness ceases at "some point after death" would understand that there is a conscious existence for a period of time after physical death. This answer assumes that there is time and space related to the post death existence. It also would imply some type of purpose for existing until the person ceased to exist or began to exist in another form other than human.
			Never	The person who indicates that one's humanness will "never" cease to exist would understand that physical death does not eliminate conscious human existence. This view implies an unending existence with awareness of time and space as well as the ability to relate to others.
6	Self	Status (things like,	Never	The person who develops friendships without any consideration of status markers such as wealth or race would tend to be egalitarian. An egalitarian person assumes the

		wealth or race) determines the nature of my friendships.		dynamic of relationship between self and others is on an equal footing.
			Rarely	The person who develops friendships according to status makers such as wealth and race would tend to be hierarchical. This person would see a status distinction between self and others as important and dynamically involved in developing and organizing relationships.
			Sometimes	
			Usually	
			Always	
7	Self	Which of the following status markers are major factors that determine my friendships?	Race Wealth Gender Age Occupation Religion Social class Family Nationality	YES: The person who answers “yes” to any of the status markers that determine friendships understands that the relationship of self to others is regulated by degrees of importance and power distance. Certain protocols exist to govern the appropriate behavior in these relationships. The specific markers indicated by the person will tend to show the values involved in determining what makes the difference in those relationships. NO: The person who answers “no” or does not indicate any status markers as major factors in forming friendships would understand the relationship of self to others as highly egalitarian. This person might tend to see protocols and social levels governing relationships as less meaningful and/or perhaps even contrived for self-serving purposes.
8	OTHER is the total environment that is distinct from but related to self.	My life reflects an awareness that unseen supernatural beings exist (these could include a supreme being, angels, demons, and/or different spirits).	Never	The one who lives as though supernatural beings do not exist may tend to see the world more as a naturalist. This answer indicates an understanding that the essence of the universe is strictly material and self-contained. Accordingly, meaningful human existence with corresponding moral obligations would tend to be fulfilled in the development of one’s natural capacities adapting to and impacting the environment.
			Rarely	The one who lives as though unseen supernatural beings exist may tend to see the world as a supernaturalist. This answer indicates an understanding that the essence of the universe involves the existence of supernatural beings that dwell and interact to some degree in relation to the affairs of daily life in the physical realm. Accordingly, meaningful human existence would tend to be fulfilled in an appropriate recognition of and relationship to supernatural beings.
			Sometimes	
			Usually	
			Always	
9	Other	I live knowing that supernatural beings can and do involve themselves in the daily affairs of the	Never	This answer indicates a person who may understand that supernatural beings exist but are not involved in one’s daily affairs. Their lack of involvement may be seen as being too busy, not needful because of the function of natural laws, or simply distant, detached, and unapproachable.
			Rarely	This person understands that supernatural beings do exist and are involved in one’s daily

		physical realm (these could include a supreme being, angels, demons, and/or different spirits).	Sometimes	affairs. The technical term for this would be “immanence”. This understanding tends to view daily happenings as a result of supernatural involvement. This view may include a supreme being who can be personally approached and who sustains the environment.
			Usually	
			Always	
10	Other	I believe impersonal spiritual forces like fate, karma, magic, charms and/or astrological forces impact daily human existence.	Never	The person who indicates “never” assumes there are no impersonal spiritual forces that impact daily human existence, including one’s daily life and ultimate destiny.
			Rarely	The person who answers rarely, sometimes, usually, or always assumes that impersonal spiritual forces such as fate, karma, magic, charms and/or astrology are able to and do impact and influence one’s daily life. The power of these forces is often used to explain why things do or do not happen. The explanation serves to give a sense of meaning to life. Often forces can be manipulated to avoid imminent evil and assure success. For such a person, the relationship between self and the environment will tend to be stronger than the distinction between the two. This is common in animistic and folk religion societies.
			Sometimes	
			Usually	
			Always	
11	Other	I believe the following supernatural beings impact daily human existence.	None	The person who indicates “none” understands that there are no spiritual beings which impact daily human existence. This person would tend to understand that one’s daily experience and ultimate destiny are determined by the course of natural law and not by a creator god or other spirit beings.
			Ancestors	This person understands that ancestor spirits impact and influence one’s daily life. There are often attempts to communicate and/or placate ancestors via rituals, formulas, objects, and symbols in order to avoid ill effects and assure protection for good. A strong relation between self and the environment will tend to be stronger than a distinction between the two. This understanding will bring a significant amount of fear into daily existence. This is common in animistic and folk religion societies.
			Ghosts	This person understands that ghosts impact and influence one’s daily life. There are often attempts to communicate and/or placate ghosts via rituals, formulas, objects, and symbols in order to avoid ill effects and assure protection for good. A strong relation between self and the environment will tend to be stronger than a distinction between the two. This understanding will bring a significant amount of fear into daily existence. This is common in animistic and folk religion societies.
			Creator God	This person understands that a Creator God impacts and influences one’s daily life. The nature of the Creator God will determine whether or not, as well as the manner in which one will relate. This person understands that the known world came into being by the Creator God and may also understand that one’s daily experience and ultimate destiny is

				to a significant degree determined by the purposes and power of the Creator God.
			Angels	This person understands that angels impact and influence one's daily life. The understanding of the nature of angels will determine how one sees their influence in daily life. There may be attempts to communicate and/or placate angels via rituals, formulas, objects, and symbols in order to avoid ill effects and assure protection for good. This is common in formal and folk religion societies.
			Spirits of the departed	This person understands that spirits of departed people impact and influence one's daily life. There are often attempts to communicate and/or placate via rituals, formulas, objects, and symbols in order to avoid ill effects and assure protection for good. A strong relation between self and the environment will tend to be stronger than a distinction between the two. This understanding will bring a significant amount of fear into daily existence. This is common in animistic and folk religion societies.
			Animal spirits	This person understands that animal spirits impact and influence one's daily life. There are often attempts to communicate and/or placate via rituals, formulas, objects, and symbols in order to avoid ill effects and assure protection for good. A strong relation between self and the environment will tend to be stronger than a distinction between the two. This person may identify with a particular animal spirit for strength and wisdom. This understanding will bring a significant amount of fear into daily existence. This is common in animistic and folk religion societies.
12	Other	I see animals as human beings.	Never	The person who never sees animals as human beings is one who perceives a strong distinction between the human and animal kingdoms. This is one who believes that although there may be certain types of awareness between humans and animals, there is no crossover between the two kingdoms. This understanding would assume that the nature and purpose for animals and human beings are distinct. This person may tend to relate to and interact with animals differently than with fellow human beings.
			Rarely	A person who sees animals as humans would perceive the human and animal kingdoms as blended together. This understanding implies that although animals and humans have different forms, their essence is the same. Accordingly, this person may tend to relate and interact with animals recognizing that both share a common nature, purpose, and destiny.
			Sometimes	
			Usually	
			Always	
13	Other	I believe animals can become human	Never	A person who has the understanding that animals can never become human beings for certain purposes would understand that changeableness is do not occur across human/animal kingdom boundaries. This understanding would imply that animals and humans have distinct lines of origin and that they exist for distinct purposes.

		beings for certain purposes.	Rarely	This is someone who believes that animals can become human for certain purposes. This person would understand that changeableness might occur across human/animal kingdom boundaries. This perception of reality would support physical transformations allowed for spirit guides and shape shifting. These beliefs are common among animists around the world. It also allows for a human evolutionary process from lower animal species.
			Sometimes	
			Usually	
			Always	
14	Other	I see plants as human beings.	Never	The person who never sees plants as human beings is one who perceives a strong distinction between the human and plant kingdoms. This is one who believes that although there may be certain types of awareness between humans and plants, there is no crossover between the two kingdoms. This understanding would assume the nature and purpose for plants and humans as being distinct. This person would tend to relate to and utilize plants differently than with fellow human beings.
			Rarely	A person who sees plants as humans would perceive the human and plant kingdoms as blended together. This understanding implies that although plants and humans have different forms their essence is the same. Accordingly, this person would tend to relate and interact with plants recognizing that both share a common nature, purpose, and destiny.
			Sometimes	
			Usually	
			Always	
15	Other	I believe there are spiritual forces in non-living objects that influence the affairs of life.	Never	The person who answers “never” is one who acknowledges that non-living objects are part of inanimate natural surroundings, but assumes that non-living objects do not have power to influence the affairs of daily life. This person would not look to these objects to guide one’s destiny.
			Rarely	The person who answers rarely, sometimes, usually, or always assumes there are spiritual forces in non-living objects. A person with this understanding tends to seek wellbeing by manipulating these forces through the use or consultation of certain inanimate objects. This understanding is related to a belief of a Life Force inhabiting all of nature, which is common in animistic thinking.
			Sometimes	
			Usually	
			Always	
16	RELATIONSHIP is the dynamic value-based interaction between self and Other that	I live as though family were one of my most important	Never	A person who generally lives as though family were not one of the most important relationships would be considered non-family oriented. Although not discounting some value of family, this person may likely have stronger relationships with people outside one’s extended family. In this context family is not usually the primary basis for long-term social and economic activities.
			Rarely	
			Sometimes	A person who generally lives as though family were one of the most important
			Usually	

	occurs within socio-cultural institutions.	relationships.	Always	relationships would be considered family oriented. Although not discounting the value of people outside the family context, this person would most likely have the strongest relationships within the extended family. In this context family is generally the primary basis for long-term social and economic activities.
17	Relationship	I call my mother's brother "father".	Yes	Cultural anthropologists believe kinship system is one of the most important institutions in forming and providing a setting for a person's life. A person who calls his/her mother's brother "father" is in the Hawaiian kinship system. This particular system is the simplest kinship classification and is found among one third of the world's societies.
18	Relationship	I have a special kinship term for each one of my relatives (for example, there is a special term for every possible category of cousins on each side of the family).	Yes	Cultural anthropologists believe kinship system is one of the most important institutions in forming and providing a setting for a person's life. A person who has a special kinship term for each relative is in the Sudanese kinship system. This particular system is the most complex among the world's six recognized kinship classifications and is usually found among Arab, Turkish and some Chinese societies.
19	Relationship	I call all the children of my uncles and aunts "cousins".	Yes	Cultural anthropologists believe kinship system is one of the most important institutions in forming and providing a setting for a person's life. A person who calls all the children of his/her uncles and aunts "cousins" is in the Eskimo kinship system. This particular system emphasizes the nuclear family by identifying directly only the father, mother, brother, and sister. It is found primarily among western societies of North America and modern Europe.
20	Relationship	I call my father's sister's son my "father".	Yes	Cultural anthropologists believe kinship system is one of the most important institutions in forming and providing a setting for a person's life. A person who calls his/her father's sister's son "father" is in the Crow kinship system. This particular system has more descriptive terms for relatives on the mother's side and tends to be matriarchal. It is found among the Crow, Hopi, and Navajo tribes of North America.
21	Relationship	I call my mother's brother's daughter my "mother".	Yes	Cultural anthropologists believe kinship system is one of the most important institutions in forming and providing a setting for a person's life. A person who calls his/her mother's brother daughter "mother" is in the Omaha kinship system. This particular system has more descriptive terms for relatives on the father's side and tends to be patriarchal. It is found among societies such as the Dani of Papua New Guinea and the Igbo of Nigeria.

	Relationship	I answered “no” to questions 17 through 21.	Yes	Cultural anthropologists believe kinship system is one of the most important institutions in forming and providing a setting for a person’s life. If a person answered “no” to questions 17 through 21 then such a person is in the Iroquois kinship system. In this kinship system the parental siblings of the same gender are also considered parents. Also in this system there is the preference to marry cross cousins.
22	Relationship	I participate in various activities (such as prayer or rituals) in order to relate to the supernatural world.	Never	A person who does not generally participate in various forms of ritual that relate to the supernatural world would be considered a non-religious person. Such a person would not normally believe the supernatural realm and the religious institution to be essential and valuable in the everyday affairs of life. This person may also not believe that a supernatural world even exists.
			Rarely	
			Sometimes	
			Usually	A person who generally participates in various forms of ritual that relate to the supernatural world would be considered a religious person. Such a person would normally believe the supernatural realm and the religious institution to be essential and valuable in the everyday affairs of life. This person would also likely believe there is a supernatural being (or beings) with power that affects the physical world.
			Always	
23	Relationship	I feel that political occurrences have a significant impact on my daily life.	Never	Someone who does not feel that political occurrences have a significant impact on one’s daily life would have the perception that political decision-making and the power to enforce those decisions are of little to no importance or consequence. In this context the person’s economic, social, and religious needs would be met primarily outside an organized political system.
			Rarely	
			Sometimes	
			Usually	Someone who feels that political occurrences have a significant impact on one’s daily life would consider political decision-making and the power to enforce those decisions to be of significant importance. In this context the person’s political interests would likely be integrated with economic, social, and religious interests.
			Always	
24	Relationship	I strive to regularly participate in a network of social relationships (whether this be in a work,	Never	A person who does not strive to regularly participate in a network of social relationships (in any context) would not consider the social aspect of life to be a highly essential part of life. This person’s identity, statuses, and roles in life are likely tied to something other than belonging to a particular social group. It is also possible this person has experienced some trauma in life that causes one to pull back from social relationships.
			Rarely	
			Sometimes	
			Usually	A person who strives to regularly participate in a network of social relationships would consider the social aspect of life to be an essential part of life. The social participation could be at work, within a neighborhood, in a religious setting, or in some other context.
			Always	

		religious, or some other context).		This person's identity, statuses, and roles in life are likely tied to belonging to a particular social group. It is likely this person has various felt needs that are met in the context of social relationships.
25	Relationship	I feel that economic affairs have a significant impact on my daily life.	Never	The person who does not feel that economic affairs have a significant impact on one's daily life is either not aware of or does not believe that the production, distribution, and maintaining of material goods and property as well as the labor accompanying them are of much significance in life. This person would also likely see economic matters as having little connection with other activities of life such as social, religious, and political affairs.
			Rarely	
			Sometimes	
			Usually	The person who feels that economic affairs have a significant impact on one's daily life would believe that the production, distribution, and maintaining of material goods and property as well as the labor accompanying them are significant aspects of life. This person would also likely see economic matters as having some connection with other activities of life such as social, religious, and political affairs.
			Always	
26	Relationship	I believe the distribution of goods and services should primarily be a government function.	Never	Someone who does not believe the distribution of goods and services should primarily be a government function would typically hold to the idea of personal responsibility for one's economic condition rather than governmental responsibility for the redistribution of wealth. If a community sensed the need to help those in need, this person would hold that the sharing of goods and services would best be carried out through the private or non-profit sectors rather than the public/government sector.
			Rarely	
			Sometimes	
			Usually	Someone who believes the distribution of goods and services should primarily be a government function would typically hold to the concept of redistribution, that is, the idea that wealth should be equally distributed among a society's citizens by some central authority.
			Always	
27	Relationship	I feel the son of a company's president should succeed him.	Never	A person who generally feels the son of a company's president should not succeed him would believe people should achieve positions in life through personal effort as opposed to being given position based upon things like family status and personal connections.
			Rarely	
			Sometimes	
			Usually	A person who generally feels the son of a company's president should succeed him would believe people should be given position in life based upon things like ascribed family status and personal connections as opposed to being given position based upon personal achievement.
			Always	
28	Relationship	I feel	Never	A person who does not generally feel everyone should have equal access to positions of

		everyone should have equal access to positions of power.	Rarely	power would likely have a hierarchal approach to life. This approach categorizes groups of people according to their status (one's position in life) or role (one's responsibility in that position). In such a context the various statuses and roles of an individual in the society may tend to be seen as static (non-changeable).
			Sometimes	
			Usually	
			Always	
29	Relationship	I seek to manipulate supernatural beings and/or forces that reside within various elements of the physical environment.	Never	Someone who never seeks to influence supernatural beings and/or forces that reside within various elements of the physical environment would be considered non-animistic. This person would most likely not believe in the existence of individual spirits and/or forces that reside within natural objects, animals, plants, and phenomena such as wind, lightning, and thunder.
			Rarely	Someone who, to one degree or another, seeks to influence supernatural beings and/or forces that reside within various elements of the physical environment would be considered animistic or as having animistic tendencies. This means the person believes that individual spirits and/or forces reside within natural objects, animals, plants, and phenomena such as wind, lightning, and thunder. This person also believes one can manipulate these spirits and/or forces in some manner.
			Sometimes	
			Usually	
			Always	
30	Relationship	Which of the following occupy a significant amount of time in my life?	Television programs, video games, sports, hunting or fishing, music, movies, hobbies, reading, fine arts, social media, socializing over food and drink, computers & mobile phones	Art and play are fundamental parts of every society. By providing input and experiences in one's life, art and play powerfully impact the relationship between self and everything outside of self. The results of this instrument demonstrate that for this person the following forms of art and play are particularly important and influential in one's everyday life.
31	Relationship	I like clarity about what is right and wrong.	Never	The person who is not so concerned with clarifying what is right and wrong (in both the natural and supernatural world) would not predominately have a guilt/righteousness approach to life. This person's approach to life would likely be more concerned with harmony in human relationships or living in peace with spirits/gods than with truth.
			Rarely	
			Sometimes	The person who usually likes clarity about what is right and wrong (in both the natural and supernatural world) would predominately have a guilt/righteousness approach to
			Usually	
			Always	

				life. This approach to life is more concerned with truth than harmony in human relationships or living in peace with spirits/gods. At the core of guilt/righteousness based societies is compliance to a set of moral standards or a set of principles derived from either the natural or supernatural world.
32	Relationship	I feel respect is due based on family name and/or social status.	Never	The person who does not usually feel respect is due based on family name and/or social status would not predominately have a shame/honor approach to life. Rather, this person's approach to life is likely more concerned with truth or living in peace with spirits/gods than with harmony in human relationships.
			Rarely	
			Sometimes	The person who usually feels respect is due based on family name and/or social status would predominately have a shame/honor approach to life. This approach to life is more concerned with harmony in human relationships than truth or living in peace with spirits/gods. At the core of shame/honor-based societies is conformity with traditions and customs so as to maintain honor at all costs.
			Usually	
Always				
33	Relationship	Supernatural beings and/or forces determine the circumstances of my life.	Never	The person who does not usually believe the circumstances of life are determined by supernatural beings and/or forces would not predominately have a fear/power approach to life. Rather, this person's approach to life is likely more concerned with truth or harmony in human relationships than living in peace with spirits/gods.
			Rarely	
			Sometimes	The person who usually believes the circumstances of life are determined by supernatural beings and/or forces would predominately have a fear/power approach to life. This approach to life is more concerned with living in peace with spirits/gods than with truth or harmony in human relationships. People in fear/power based societies see themselves coexisting with and influenced by unseen beings that have power. In such cultures people establish accepted ways of relating with these unseen powers.
			Usually	
Always				
34	Relationship	I value my personal freedom more than group affiliation.	Never	The person who does not normally value personal freedom more than group affiliation would be considered collectivistic. Collectivism focuses primarily on the community, society, or nation and stresses the importance of group goals and communal cohesion as opposed to personal goals and a focus on the individual. In general collectivism places group interest ahead of individual rights.
			Rarely	
			Sometimes	The person who normally values personal freedom more than group affiliation with others would be considered individualistic. Individualism focuses primarily on the value, goals, and desires of the individual as opposed to collectivism, which stresses community and group cohesion. In general individualism places individual rights ahead of group interest.
			Usually	
Always				

35	Relationship	In my work environment relationships generally come before tasks.	Never	The person who does not generally allow relationships to come before tasks in one's work environment would be considered a task-oriented person. A task-oriented person is generally concerned with production and efficiency and usually has fairly specific and concrete goals.	
			Rarely		
			Sometimes		
			Usually		The person who generally allows relationships to come before tasks in one's work environment would be considered a people-oriented person. A people-oriented person tends to focus on building relationships and meeting the needs of others.
			Always		
36	Relationship	I feel a written agreement is stronger than a verbal one	Never	If a person does not normally feel a written agreement is stronger than a verbal one, this indicates that person values high context communication. High context communication refers to a style that puts greater value on the entire communication context in order to communicate meaning. Thus the unspoken aspect of context conveys as much, or more, meaning as the actual words spoken or written.	
			Rarely		
			Sometimes		
			Usually	If a person normally feels a written agreement is stronger than a verbal one, this indicates that person values low context communication. Low context communication refers to a communication style that primarily values and relies on the literal and precise meaning of words. It puts a lesser value on context and a greater value on the literal words, written communication, and following a set of written rules and guidelines.	
			Always		
37	Relationship	Activities or circumstances that are not necessarily legally wrong, but could be viewed by some people as being wrong, are uncomfortable for me because they seem to compromise	Never	If such activities or circumstances do not normally make a person feel uncomfortable and do not seem to compromise the truth, that person is likely to have a holistic view of life (everything is vitally connected). A holistic view of life is one in which thinking about details is not separated from the larger context of life.	
			Rarely		
			Sometimes		
			Usually	If these activities and circumstances normally make a person feel uncomfortable and seem to compromise the truth, that person would likely have a dichotomistic view of life. A dichotomistic view of life has a pattern of segmental thinking in which the person exhibits greater concern for the details of a situation or problem and tends to reduce life to right and wrong options.	
			Always		

		the truth.		
38	Relationship	I take personal responsibility to care for the natural resources in my environment.	Never	The person who never takes personal responsibility to care for the natural resources in one's environment could be described as a consumer/user. A consumer/user would be one who makes use of and derives personal benefit from earth's resources without feeling personally responsible for the care of those resources. The care of those resources would be seen to be the responsibility of someone else or some institution, such as the government.
			Rarely	The person who feels some personal responsibility to care for the natural resources in one's environment could be described as a caretaker. A caretaker is one who makes use of and derives personal benefit from earth's resources while feeling personal responsibility for the care of those resources.
			Sometimes	
			Usually	
			Always	
39	Relationship	I am comfortable in new situations.	Never	The person who is not normally comfortable in new situations would be described as one who prefers to avoid uncertainty. Such a person would naturally have a low tolerance for ambiguity and a predisposition toward following rules, laws, and regulations.
			Rarely	
			Sometimes	The person who is generally comfortable in new situations would be described as one who has tolerance for uncertainty. Such a person is not so concerned with ambiguity in life, tends to be less rule-oriented, usually accepts change without great internal conflict, and is generally willing to take risks.
			Usually	
			Always	
40	CAUSALITY is the orderly structured interplay between causes and effects.	Which of the following serve as a strong governing influence on my life?	Supreme divine being	The person who indicates that a supreme divine being has a strong governing influence on one's life is acknowledging this being's existence, validity, and authority. Because the nature of this being is supreme and divine, its inherent authority is usually greater than other authorities in one's life and therefore calls for greater allegiance.
			Sacred writings	The person who indicates that sacred writings have a strong governing influence on one's life is acknowledging their existence, validity, and authority. For this person, the authority of the sacred writing is generally fixed and not normally negotiable by the readers.
			Traditions	The person who indicates that traditions have a strong governing influence on one's life is acknowledging their existence, validity, and authority. For this person authority is generally dependent on communal history and customs rather than on any single person, deity, or text.

			Community	The person who indicates that community has a strong governing influence on one's life is acknowledging its existence, validity, and authority. Such acknowledgement assumes that wisdom and authority reside, to a greater degree, in a group than in any single individual or text.
			Fate	The person who indicates that fate has a strong governing influence on one's life is acknowledging its existence, validity, and authority. This person would tend to see the cosmos as having a fixed, impersonal, and natural order that predetermines a set course for all events.
			Human determination	The person who indicates that human determination has a strong governing influence on one's life is acknowledging its existence, validity, and authority. This person would normally believe the choices humans make are the primary determiners of desired outcomes.
			Physical laws of nature	The person who indicates that physical laws of nature have a strong governing influence on one's life is acknowledging their existence, validity, and authority. This person would normally believe that these physical laws are the ultimate cause of all that happens in the universe.
			Mother nature	The person who indicates that Mother Nature has a strong governing influence on one's life is acknowledging its existence, validity, and authority. For this person Mother Nature may be the personification of nature with special emphasis on nature's giving and nurturing of life. Or this person may believe that Mother Nature is an actual personal being with special connection to the earth and who is responsible for the physical (and in some cases spiritual) care of plants, animals, and humans.
			Institutions of civil government	The person who indicates that institutions of civil government have a strong governing influence on one's life is acknowledging their existence, validity, and authority. This person may see institutions of civil government as having ultimate, inherent authority. Or this person may see the institutions of government as having some degree of ascribed authority, which is derived from another source. Depending on the source of this ascribed authority, citizens may or may not be able to affect changes in how the institutions exercise their authority.
			Religious institutions	The person who indicates that religious institutions have a strong governing influence on one's life is acknowledging their existence, validity, and authority. This person may see religious institutions as having ultimate, inherent authority. Or this person may see religious institutions as having some degree of ascribed authority, which is derived from another source. Depending on the source of this ascribed authority, adherents may or may not be able to affect changes in how the religious institution exercises its authority.
			Folklore	The person who indicates that folklore has a strong governing influence on one's life is

				acknowledging its existence, validity, and authority. For this person the communal stories, legends, and myths (the stories that recount the origin of all things) are important authorities for life. These stories are generally passed on orally and they tacitly inform and form community.
			Tribal elders	The person who indicates that tribal elders have a strong governing influence on one's life is acknowledging their existence, validity, and authority. This person would generally believe that certain individuals become elders in a society based on either achieved or ascribed status and that the position of elder has authority over various aspects of life.
			Karma	The person who indicates that karma has a strong governing influence on one's life is acknowledging its existence, validity, and authority. Because karma basically deals with the concept of cause and effect, this person believes humans should act according to a predetermined duty and in so doing create their own destiny. This person may see karma as either under the authority of some deity or merely under the influence of natural laws and their causation.
			Mana	The person who indicates that mana has a strong governing influence on one's life is acknowledging its existence, validity, and authority. Although mana takes on different forms in different cultures, this person basically believes that an impersonal force or energy exists in places, objects, or people and this force has the authority and power to heal or perform extraordinary acts. Mana can be inherent in individuals at birth or obtained through certain prescribed customary processes.
			Spirit beings and/or spiritual forces	The person who indicates that spirit beings and/or spiritual forces have a strong governing influence on one's life is acknowledging their existence, validity, and authority. This person may see these spirit beings or spiritual forces as powerful entities that need to be appeased in some manner in order to have harmony in one's personal or communal life. However this person may see these beings or forces under the authority of a greater being that dictates their activities and therefore appeasement is not necessary.
			Media	The person who indicates that media has a strong governing influence on one's life is acknowledging its existence, validity, and authority. This person may be acknowledging either the ultimate authority or only the partial authority of the media. Usually a person is not fully aware of how much influence media has or doesn't have on one's life, since that influence and authority is more implicit (unspoken and embedded) than explicit (openly stated or felt).
41	Causality	I believe	Individual	The person who believes ultimate standards of morality should be determined by

		ultimate standards of morality should be determined by:	preference	individual preference would normally hold to moral relativism. In this system, morality is not based on something absolute but rather on the authority of the individual's various orientations (such as cultural, sexual, or ethnic orientation) or based on the particular situation of the individual. However, a truly relativistic lifestyle cannot be consistently lived out because of its inevitable clash with others.
			A supreme spiritual being and/or supernatural forces	The person who believes ultimate standards of morality should be determined by a supreme spiritual being and/or by supernatural forces would likely hold to the concept of absolute morality. In this system, because of the inherent authority of the spiritual being and/or supernatural force, humans are accountable to these standards of morality and do not have the option to alter them.
			Established natural laws	The person who believes ultimate standards of morality should be determined by established natural laws would hold that these laws are the ultimate authority for life and that morality is determined primarily by human reason with attention to man's natural characteristics as a social being. For example, humans should be concerned for other's welfare primarily because they are by nature social creatures that need each other.
			Community consensus	The person who believes ultimate standards of morality should be determined by community consensus would hold to the idea that the community is the ultimate authority in life and that societies exist and survive because of communal moral agreements that each person in that society is obliged to follow. Morality in this context is a social agreement, contextually defined by individual societies.
42	Causality	I understand that the following statements best explain the origin of all things:	The result of a dynamic combination of matter and energy	The person who believes the origin of all things was the result of a dynamic combination of matter and energy would be considered a humanist and a non-theist. Such a person would believe that all that exists is matter and energy and that there is no such thing as supernatural beings or forces.
			The purposeful action of a personal being	The person who believes the origin of all things was the result of the purposeful action of a personal being would be considered a theist; that is this person believes in the existence of one or more deities who created and rule the universe.
			The action of a life force	The person who believes the origin of all things was the result of the action of a life force would likely be considered an animist. Animists believe in the existence of personal spirit beings and impersonal spiritual forces. They believe these beings and forces have power over human affairs and that humans can manipulate these forces.
			The work of a spirit being who later	The person who believes the origin of all things was the result of a spirit being who later became uninvolved, leaving things to continue according to establish

			became uninvolved, leaving things to continue according to establish natural laws	natural laws would be considered a deist. Such a person normally believes in a supernatural being as creator and, at the same time, believes that science is the primary method of discovering and defining truth. This person normally does not believe in miracles or supernaturalism.
43	Causality	I live as though experiences in life have an ultimate purpose.	Never	The person who never lives as though experiences in life have an ultimate purpose would subsequently believe that life ultimately is meaningless and that there is no fundamental reason for human existence. This person could still live as though individual experiences of life were enjoyable and had some temporary meaning.
			Rarely	The person who lives as though experiences in life have at least some ultimate purpose would subsequently believe that life is ultimately meaningful and that there is some fundamental reason for human existence.
			Sometimes	
			Usually	
Always				
44	TIME is a past, present, and future sequence of existence and events.	I order my life according to important reoccurring events.	Never	A person who does not order life according to important reoccurring events may tend to see time as linear. A linear image of time is generally segmented with an emphasis on schedules and an orientation toward the future. Such a person is described as time-oriented, valuing well-timed promptness and task production. Occasionally, the completion of tasks may take precedence over relationships with people.
			Rarely	
			Sometimes	A person who orders life according to important reoccurring events may tend to see time as circular. A circular image of time is not necessarily segmented. It places an emphasis on big events like holidays or marriage. Its orientation is generally toward the past. Such a person often values tradition and may even feel hesitancy toward change. Relationships with people take precedence.
			Usually	
			Always	
45	Time	I order my life according to a time-based schedule.	Never	A person who does not order life according to a time-based schedule may tend to see time as circular. A circular image of time is not necessarily segmented. It places an emphasis on big events like holidays or marriage. Its orientation is generally toward the past. Such a person often values tradition and may even feel hesitancy toward change. Relationships with people take precedence.
			Rarely	
			Sometimes	A person who does order life according to a time-based schedule may tend to see time as linear. A linear image of time is generally segmented with an emphasis on schedules and an orientation toward the future. Such a person is described as time-oriented, valuing well-timed promptness and task production. Occasionally, the completion of tasks may take precedence over relationships with people.
			Usually	
			Always	

46	Time	The traditions of the past dictate how I live my life today	Never	See analytical description for Questions 46 and 47.	
			Rarely		
			Sometimes		Someone for whom the traditions of the past dictate how life is lived today is said to be past oriented. A past orientation values family and tradition highly. Anthropologists say that indigenous societies have this distinctive as well as people from the East. Usually people who are past oriented see time as circular.
			Usually		
			Always		
47	Time	I enjoy living for the moment.	Never	See analytical description for Questions 45 and 47.	
			Rarely		
			Sometimes	Someone who enjoys living for the moment is said to be present oriented. Such a person may not highly value tradition nor carefully regard the future. What is in front of them right now generally takes precedence. Time is not a valued commodity. It is simply an environment in which things happen. There may be a correlation between relativism and living for the moment. Social research says this is a distinctive of the Global South, but this trait is common everywhere today.	
			Usually		
			Always		
48	Time	In my life planning for the future generally motivates me.	Never	See analytical description for Questions 45 and 46.	
			Rarely		
			Sometimes	Someone who is motivated by planning for the future is said to be future oriented. Usually people who are future oriented see time as linear. They attempt to regulate time. Time is seen as a valued commodity used for purposeful accomplishments. This view accommodates a quest for progress. Some historians say this orientation may have its roots in Christian writings about the end times. It was popularized in the Industrial Age.	
			Usually		
			Always		
49	Time	I generally feel more comfortable when I can do one thing at a time.	Never	See analytical description for Question 49.	
			Rarely		
			Sometimes	When a person is more comfortable doing one thing at a time it can be said that one is monochronic. Monochronic people tend to carefully segment time into fixed components like seconds, minutes, hours, days, and so on. These temporal blocks are easily organized and scheduled. Such people often make lists, enjoy details, and may even keep a written record of their daily activities.	
			Usually		
			Always		

50	Time	I generally enjoy multitasking.	Never	See analytical description for Question 48.	
			Rarely		
			Sometimes		If a person enjoys multitasking, they are likely polychronic. A polychronic person is stimulated and at times even more productive if one switches from one activity to another. Such people do not think of time in precise segments and punctuality is less important than the events of the moment. Such a person is likely to value relationships with people rather than the completion of tasks.
			Usually		
			Always		
51	SPACE is a demarcated multi-dimensional realm in which all things exist and all events occur.	I understand that an individual has the right to own land privately.	Never	If a person understands that an individual does not have the right to own land privately, there may be an underlying assumption that land is only owned and managed publically. Immediate useful land may belong to a family, clan, tribe, or cooperative. Generally, only within the designated entity, such as those just mentioned, may members use the land commonly and freely. Also, the situation may be that land belongs to local, regional, state, or federal government. Government right to ownership may or may not have been granted by the people through a political process of public vote. Land boundaries will have been determined over time through historic events. For some people, land is not a commodity, but it has a persona with spiritual attributes.	
			Rarely		
			Sometimes	A person who does recognize that some land is privately owned assumes that an individual has a right to possess and manage parcels of land that may have been acquired by various means (grant, deed, or purchase). However, not all land will be privately held. Some land is publically owned by local, regional, state, or federal government. Access to government land is determined by government, but may be granted to everyone. The private ownership of land is one means of acquiring wealth.	
			Usually		
			Always		
52	Space	A virtual media platform is a real place providing most of my significant interaction with others.	Never	For many people today, their most significant interactions with others are face-to-face exchanges in social settings. You may be less comfortable or find it less enjoyable to be limited to a computer-mediated interaction through social media like Facebook, email, or texting.	
			Rarely		
			Sometimes	For many people today, their most significant interactions with others are provided through virtual media platforms. You may be comfortable and find it enjoyable to interact with friends and others through social media like Facebook, email, or texting. For some people these computer-mediated environments are as meaningful as face-to-face exchanges.	
			Usually		
			Always		

53	Space	I feel there are other worldly realms besides this physical universe.	Never	A person who does not feel there are other worldly realms assumes that this present world is all there is. Therefore, the values and structures of human exchange are necessarily human based. There are no other points of reference outside the physical universe.
			Rarely	A person who does feel there are other worldly realms may also assume that other worldly beings exist in those unseen realms. Such beings are supernatural and may include cosmic gods, angels, and demons. There may be interplay between values or structures within this present world and those in other worldly realms.
			Sometimes	
			Usually	
			Always	
54	Space	I think there is passage to and from other worldly realms.	Never	One who thinks there is no passage or migration to and from other worldly realms assumes that either there is a demarcated boundary between the two that is impassable or that other worldly realms do not even exist. Therefore, one may assume that values and structures of human exchange are necessarily and only human based.
			Rarely	One who thinks there is passage or migration to and from other worldly realms assumes that it is possible to cross over a demarcated boundary between these worlds. After death or while living, humans may pass to another world. Similarly, some feel that deceased ancestors are actually among the living. Likewise, spirit beings and cosmic forces from other worlds may impact human affairs.
			Sometimes	
			Usually	
			Always	
55	Space	I communicate with entities in other worldly realms.	Never	People who do not communicate or ever attempt to communicate with entities in other worldly realms assume that meaningful interaction with other worldly realms either is not necessary or not possible. It does not matter whether the entity in the otherworldly realm is a deceased ancestor or a supernatural being.
			Rarely	People who rarely, sometimes, usually, or always communicate or attempt to communicate with entities in other worldly realms assume that meaningful interaction with other worldly realms is possible. Such communication may be with a deceased ancestor and/or a supernatural being. Entities from other worldly realms may influence the daily affairs of life in this world.
			Sometimes	
			Usually	
			Always	
56	Space	At my physical death, I will go to another realm.	No	If a person does not believe one will go to another realm at physical death, one generally assumes that there is not life after death. Physical death is the end of existence.
			Yes	If a person does believe one will go to another realm at physical death, one generally assumes that there is life after death. Physical death is not the end of existence. One may assume that life continues in some form, either as the same person in an eternal abode or as another life form in this or another realm of existence.

57	Space	I feel spiritual powers join together in certain territorial locations.	Never	People who feel there is no convergence of spiritual power in certain territorial locations do not feel obligated to interact with personal spirit beings or impersonal spiritual forces regardless of the locale where they are.
			Rarely	People who do feel there is a convergence of spiritual power in certain territorial locations tend to interact with personal spirit beings or impersonal spiritual forces in or near such locales. For such people it is not uncommon for special rituals to be performed in nearby proximity to appease the confluence of spiritual power.
			Sometimes	
			Usually	
Always				
58	Space	Entities from an otherworldly realm do migrate to this present world and exercise power over it.	Never	A person who assumes that entities from otherworldly realms do not migrate to this present world and exercise power over it is generally only concerned with human affairs in this present world. Therefore, human values and structures are derived from and may be oriented to this present world only.
			Rarely	A person who assumes that entities from otherworldly realms do migrate to this present world and exercise power over it is aware that one must either: (a) attempt to control the time, place, and degree of such power, (b) submit to such entities to maintain harmony, or (c) suffer the consequences for not submitting to such entities.
			Sometimes	
			Usually	
Always				
59	Space	When I am in certain locations, I need to protect myself from the power of spiritual entities through careful adherence to certain practices.	Never	Someone who feels protection is not needed from the power of spiritual entities may tend to live either a self-oriented, self-governing lifestyle or recognize that a supreme being has ultimate authority over all spiritual entities. If the latter, one assumes it is best to be in a right relationship with that supreme being.
			Rarely	Someone who feels protection is needed from the power of spiritual entities when in certain locations learns what those spiritual entities are, when and where they are present, and what must be done to please or appease them. The needed practices may include prayer, an adornment of protective amulets, and/or the practice of a community prescribed ritual.
			Sometimes	
			Usually	
Always				
60	Space	I feel some geographic locations have sacred meaning.	Never	A person who feels some geographic locations do not have sacred meaning tends not to differentiate one locale from another. Normal and respectful human activity may be carried out regardless of time and place. However, one may understand that others regard a selected location as sacred and therefore will show respect to others by exhibiting a similar regard for the locale.

			Rarely	A person who feels some geographic locations do have sacred meaning tends to differentiate one locale from another. Certain human activities may be inappropriate in sacred places. Special rituals of honor or protection may be expected or required when passing or entering such locales.
			Sometimes	
			Usually	
			Always	

**ACKNOWLEDGEMENTS:**

Worldview Resource Group developed the core content of the assessment topics and questions as well as the analytical descriptions for each question and worldview classification. Others assisted with editing, content, flow of augmentation, and subject matter expertise. They include, but are not limited to:

1. Dr. Robert Strauss – President and CEO of Worldview Resource Group
2. Dr. Mike Matthews – First Nations Consultant for Worldview Resource Group
3. John Cosby – Latin America Consultant for Worldview Resource Group
4. Christopher Strauss – Editor and subject matter expert in Western and Eastern literature
5. Dr. David Naugle – Subject matter expert in worldview
6. George Walker – Co-Founder of Worldview Resource Group
7. Christina Huff – Editor and Human Resource Manager with an MA in Intercultural Studies
8. Dr. Kinoti Meme – Department Head of Global Nonprofit Management at Regis University’s College of Professional Studies with PhD in Intercultural Studies
9. Kathleen Matthews – Advisor
10. Dr. Tom Steffen – Author and Board Member of Worldview Resource Group