

# *Choices We Make*

## the booklet

**PROJECT WORLDVIEW  
CHOICES WE MAKE**



It's just a humble card deck—  
but it can burst bubbles,  
change minds, and just perhaps...

**CAN CHANGE THE WORLD**

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*Project Worldview* appreciates  
“We are thinking, feeling,  
joining, and doing—  
typically imperfect—  
creatures.”

## *a framework for global education*

104 worldview themes paired to make 52 choices

For characterizing worldviews, discussing differences in  
beliefs, values, and the tough choices  
that positions on controversial issues are based

presented by ***Project Worldview***

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with version 5.0 worldview themes copyright 2021

### **About *Project Worldview***

The origins of *Project Worldview* can be traced to a late 1980s collaboration between Stephen P. Cook and Donella H. Meadows (systems thinker, co-author of *The Limits to Growth*, and MacArthur “Genius” Grant recipient) that resulted in the 400 page book *Coming of Age in the Global Village* (Parthenon Books ISBN 0-9627349-0-X). This 1990 book contained the version 1.0 structure for characterizing worldviews, employing twenty-six worldview themes. After using it at Arkansas Tech University where he taught, Cook decided to expand and refine it, and *Project Worldview* was born. Since its 2006 website launch, the worldview theme structure has evolved into today’s version 5.0 with 104 worldview themes paired to define fifty-two choices. Besides appearing in this booklet, they are also offered in the form of a deck of cards you can make.

### ***Project Worldview* Mission Statement**

We’re devoted to promoting global education and encouraging people to examine—and better understand— what’s behind their beliefs, values and behavior. We provide framework, methodology, tools, books and educational media to aid this effort. In doing this, we strive, where possible, to show respect for a wide range of beliefs, values and behaviors, and abide by a "Neutrality Pledge"— constrained by a commitment to call out lies and misinformation.

### **Resources Supporting Use of this Booklet**

They’re free. Go to [www.projectworldview.org/choices.htm](http://www.projectworldview.org/choices.htm) to find:

- 1) *The Global Education* individual independent study course: a free inquiry implementation of a systematic approach to individual worldview development.  
(For *Nurturing Global Citizens* course see inside back cover)
- 2) a “Getting Started” sheet with instructions for making a deck of cards
- 3) glossary of background terms, more to explore links for all 104 themes
- 4) scorecard to track your preferred themes in each of the 52 choices
- 5) twelve generic worldviews defined by preferred theme choices
- 6) computer analysis program to compare your worldview w/ generic ones
- 7) a second such program to compare your worldview w/ another person’s
- 8) educational and entertaining activities and games
- 9) a link to downloading this booklet in digital /.pdf file form

inside title page *Choices We Make* copyright 2021 Stephen P. Cook projectworldview.org

this booklet is dedicated to people trying to make sense of  
“the confusion of existence”

***Choices We Make—  
A Framework for Global Education***

presented by *Project Worldview*

www.projectworldview.org

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201A	A♦ Choice #1 A♦	#201B
<p style="text-align: center;"><b>EVIDENCE-BASED</b></p> <p>I trust in a rational belief system, built on facts and concepts, ultimately linked to observation and experience, which fit together in a coherent way as part of a useful (for making good predictions) logical framework. Whether it be my own worldview—or a collective product of a multitude of minds (scientific consensus)—I see this framework as steadily evolving (improving!) based on feedback. If they pass certain tests, I'm generally able to accept psychologically disturbing features of Reality (example: the finality of death) rather than deny them. I strive to separate fantasy from reality and not deceive myself.</p>	<p style="text-align: center;"><b>WISHFUL THINKING</b></p> <p>I'm a bit of an intuitive thinker. I can firmly believe, with complete confidence and trust, in something for which there's little or no evidence, and certainly no proof. I can deny Reality and believe in something if doing so provides hope or useful psychological advantage (example: belief in an afterlife.) I sometimes interpret events / actions of others, and make decisions, based on what I'd like to be true, rather than what is true. I can delude myself. I see it as adopting healthy beliefs which promote my and perhaps my family's or loved ones continued psychological well-being. I am a hopeful optimist!</p>	
#101A	K♦ Choice #2 K♦	#101B
<p style="text-align: center;"><b>MIND OPEN, VISION GLOBAL</b></p> <p>I'm capable of long-term foresight, am open-minded and curious. Since my mind ranges freely over the intellectual terrain, my worldview extends in space and time. I respect evolutionary change, natural cycles and the web of all existence of which I'm part. I appreciate cosmic distances, geologic time and statements like "Our bodies contain atoms once inside ancient stars." I know the past provides insights into dealing with today's problems; that future consequences of what we do must be considered. I realize the world is complex and sometimes understanding it requires simultaneously holding conflicting beliefs.</p>	<p style="text-align: center;"><b>MIND NARROWLY FOCUSED</b></p> <p>I can live in the moment and let stimuli and experiences pass by without judgment. Other times, in "pre-meditated ignorance" fashion, I avoid exposing myself to beliefs / values that would necessitate some revising of my worldview. If I nonetheless encounter them, I've been known to ignore facts that produce psychological discomfort. I don't like facts, beliefs, and values that are inconsistent with each other. And I like to "keep it simple, stupid," and often refuse to deal with issues requiring my mind range widely in space and time, or the complexity of simultaneously holding conflicting beliefs.</p>	

#1A	Q ♦ Choice #3 Q ♦	#2B
<p style="text-align: center;"><b>HUMBLY UNSURE</b></p> <p>When it comes to knowing what's right, what's best, what is the true nature of things, or having answers to life's important questions, I feel inadequate. While others most assuredly promote their beliefs with black and white certainty, I am silent and see shades of gray. I can't forget the complexity of the world or the smallness / ignorance of any one person. I'm not sure enough of anything to lay it on everyone else. I trust not in high principles, but in small experiences. (Note: This person enters arguments hesitantly, but after presenting facts and noting uncertainties may confidently seek the truth and express an opinion.)</p>	<p style="text-align: center;"><b>I KNOW WHAT'S BEST FOR YOU</b></p> <p>I feel I have found "the answer" (what to believe, buy, how to behave, the best way to do something, etc.) And I feel obligated to share what I've found with you, so you too can benefit! Please bear with me if it seems my evangelizing, persuading, lobbying, etc disrespects your beliefs, values, or feelings — I have your interests in mind! (Note: Some see these people as selfless leaders willing to helpfully step up and point the way forward, others see them as dispensers of propaganda who selectively use facts / emotionally charged language to promote a self-serving agenda.)</p>	
#1B	J ♦ Choice #4 J ♦	#2A
<p style="text-align: center;"><b>SKEPTIC</b></p> <p>I believe knowledge is generally accompanied by some degree of uncertainty and doubt. I like where doubting can lead: to questioning, debating, reconsidering, testing, new knowledge, and eventually to the truth. I am suspicious of faith-based beliefs. In deciding what to believe, I prefer reason and critical thinking, to emotion and wishful thinking. In putting down "true believers"— sometimes treating them with contempt— I lack humility and can be arrogant. (Note: critics charge that, in their efforts to “debunk,” skeptics can be closed-minded, and too eager to dismiss evidence not supportive of what they believe.)</p>	<p style="text-align: center;"><b>THE TRUE BELIEVER</b></p> <p>My faith in what I believe is free from doubt. If you'd had my experience, you'd also believe! I understand what it is to be a Believer. I like to think of myself as devoted to a noble cause in the fight for justice or search for Truth. I too can overcome obstacles through courage, persistence, and Shining Purity. I define who I am, magnify my identity, and recognize my enemies through my crusades. (Note: Faith is used here in a broadly defined spiritual context. Critics say true believers have an "excess of certitude" and / or cite their “irrational persistence” in holding “untenable beliefs.”)</p>	

#8A	<b>10♦</b> Choice #5 <b>10♦</b>	#8B
<p style="text-align: center;"><b>MONOTHEISTIC DEISM</b></p> <p>I rather tentatively believe in a God who might be called "The Creator of the Universe" or "The First Cause" and who may be the ultimate source of a creative dynamism ("vital spark"?) that seemingly energizes life. Beyond that initial moment (which some link to "The Big Bang") I believe God does not interfere with the workings of the universe—which proceed according to physical laws. I believe humans' conception of God can only be informed indirectly through observation and rational investigation of the natural world—not directly through divine revelation or mystical experience.</p>	<p style="text-align: center;"><b>BELIEF IN A PERSONAL GOD</b></p> <p>I believe, not only did He create me, but that God is concerned with human beings personally. I conceive of Him as a personal being (perhaps a father) with a personality. I value talking with God through introspection / praying. I believe God listens to prayers and watches over us. I believe that, given His personal interest in the world and its people, He will intervene on behalf of worshippers (performing miracles, etc) or to reward / punish. Some conceive of God in terms of forgiveness and love, others in terms of vengeful, judgmental punishment.</p>	
#7A	<b>9♦</b> Choice #6 <b>9♦</b>	#12A
<p style="text-align: center;"><b>MYSTICISM</b></p> <p>I, like William James, see personal religious/spiritual experience having its roots and center in mystical states of consciousness. If, like me, you've had this (belonging to the universe feeling of Oneness?) experience, you'll respect my characterization: 1) it can't be adequately described in words, 2) it provides insight into fundamental Truth—perhaps that perception of discrete objects and the passage of time are illusions, 3) it can't be sustained for long, 4) it makes me feel passive—as if grasped by a superior power (God?) <u>Not</u> sensing distinct gods or deities, in rare perfect moments I feel union with an undifferentiated whole.</p>	<p style="text-align: center;"><b>POLYTHEISM, ANIMISM, PAGAN.</b></p> <p>I believe in the existence of many gods. While not all of these deities are thought to have physical bodies or even be worthy of worship, some certainly are. Like humans, these deities are seen as having their own personality traits, needs, desires, etc, but with additional powers and, in some cases, supernatural attributes. Many of us worship gods associated with particular objects (Sun, Moon, water, etc,) events (birth, death, etc,) or character types (hero, trickster, muse, etc.) Animists talk of gods inhabiting special places. For them nature is alive, with spirits animating both living and non-living things.</p>	

#6A	<b>8♦</b>	Choice #7	<b>8♦</b>	#7B
<p><b>ORDERLY AND EXPLICABLE</b>                  I believe we can eventually greatly comprehend how the world works if we only “Dare to Understand.” From a 6<sup>th</sup> century BCE Ionian Enlightenment success predicting when a solar eclipse would occur— increasingly people have found natural and rational causes for observed events. Progress has come with appreciating cause and effect, solving problems by breaking complicated wholes into smaller parts, forming concepts and using them in frameworks, testing hypotheses and learning from feedback—all in building/refining an extraordinarily useful structure for explaining, predicting, creating.</p>				<p><b>MAGIC</b>                  Like science and technology, magic seeks to control nature, But instead of attempting to understand, magic enthusiasts celebrate mystery. They seldom try to explain paranormal gifts, spirit communication skills, ability to right wrong relationships, etc that they feel healers/ shamans/ witches / astrologers possess. Some see “magical rites &amp; beliefs” as “expressions of an act of faith in a science yet to be born.” Some are confident scientists will eventually explain things like the healing power of faith—whether in God /gods /drug/placebo or doctor. Others feel many aspects of Reality will always defy understanding.</p>
#9A	<b>7♦</b>	Choice #8	<b>7♦</b>	#10
<p><b>RELIGIOUS FUNDAMENTALISM</b>                  As an orthodox follower of the _____ (insert name of religion) _____ religion, I believe that human behavior should not deviate from that called for in my religion’s sacred text:                  _____ (insert name of sacred text) _____</p> <p>This I see as the unerring word of God. I hold it to be literally true, and believe that it provides an absolute basis for morality. I believe that God can and has personally intervened in the lives of people in ways consistent with stories in this sacred text.</p>				<p><b>SECULAR HUMANISM</b>                  I don’t believe in a personal God. Without faith in a divine purpose for human existence or absolute moral code, I aim to put meaning, notions of good and evil, and universal values into my life.</p> <p>While troubled by ignorance and injustice, I accept human imperfections. I value learning. I champion self-realization through reason, and responsible living through brotherhood. Overcoming "the anxiety of nothingness," in asserting the inherent dignity and worth of <u>all</u> of us, in helping us appreciate our place, I maintain a hopeful, optimistic, outlook on life.</p>

#5A	6♦	Choice #9	6♦	#5B
<p><b>SCIENTIFIC MATERIALISM</b>                  I say the universe, life, humans had no Creator—their existence is due to forces acting on matter and random chance. The universe has no purpose, or notion of good and evil, other than the meaning and value we give it. Life involves only matter, physical / chemical processes (physicalism) — not vital spirit. Someday scientists will create it in the lab. Spirituality exists only in the mind, a product of processes in brains. I discount knowledge not based on observation and reason. (Note: some connect life with interacting with the environment to get information / structurally coupling with it.)</p>		<p><b>VITALISM</b>                  I see life as holistically endowed with something special: spirit, soul, life force (Qi in China, Prana in India.) Most religions involve belief in spiritual beings: living things with souls, disembodied spirits, ghosts, angels, that natural objects are conscious (animism), etc. Traditionally the self-awareness called consciousness (home of conscience) is thought to reside in souls. (Note: While disdaining the above, some link life with a creative / organizing principle. They see it as emerging from the collective behavior of a complex system, and as something more than the sum of its parts.)</p>		
#6B	5♦	Choice #10	5♦	#12B
<p><b>SCIENTIFIC METHOD</b>                  I value solving problems by scientific methods: gathering data (I like numbers), making testable hypotheses (I like equations) to fit data, testing (I like statistical tests,) refining, publishing for others to verify. Scientists work to avoid bad experimental design, faulty controls, selection effects, bias, prejudice, errors, etc. A complex problem may require reduction to many simpler ones and sorting out multiple causes / effects. Science works better than anything else when it comes to making good predictions and solving problems. If there were something else that worked better, I'd be for it!</p>		<p><b>NON-RATIONAL KNOWING</b>                  More than most people do, I trust intuition, gut feeling, instinct, and unconscious knowledge— where I respect my brain's power of pattern-matching. Not discounting dreams and synchronicity to the extent others do, I value the collective unconscious and brief glimpses I've had into Reality “with the curtain pulled back.” More wholistic than reductionistic, I appreciate what can't be measured. I find science limiting. I'm a visual thinker, sensitive to environmental cues— sights, sounds, smells, tactile insights—and to feelings! I'm especially alert to signs of danger and am good at detecting deception.</p>		



#11A	4♦ Choice #11 4♦	#11B
<p style="text-align: center;"><b>FATALISM</b></p> <p>I believe that events are fixed in advance so that humans are powerless to change them. I say it's naïve to think that—in the big scheme of things — we control our own destinies. Whether you call it “God’s plan” or “the will of God” — or call it determinism and involve factors beyond human control—I’m resigned to believing that my life’s course is fixed as part of the larger scheme.</p> <p>(Note: deterministic predictability depends on natural / physical laws, genetic and epigenetic endowment, the (predictable) response to environmental stimuli, etc.)</p>	<p style="text-align: center;"><b>FREE WILL</b></p> <p>I believe that humans have the power to freely choose between alternatives, exercise rational control over their actions, and generally shape their destinies.</p> <p>I believe those who preach “whatever will be, will be” and claim “the future’s not ours to see” are fools. I see resigned helplessness, and waiting for God to solve problems people could solve themselves, as dangerous.</p> <p>(Note: Appreciation of quantum mechanics and chaos theory has led many scientists away from the notion that complex events always unfold in rigidly determined, predictable ways.)</p>	
#15	3♦ Choice #12 3♦	#30
<p style="text-align: center;"><b>GROUP THINK IMPERATIVE</b></p> <p>If stimulated / stressed, I give away choices I’d otherwise make. I suspend thinking/narrow consciousness and passively transfer control of myself to some real or imagined authority. I put my faith and trust in, feeling obligated and beholden to, this authority. The authority is associated with a culturally agreed on expectancy behind a setting or belief system. This giving up control happens most often where peer pressure to conform is strong, or where rituals trigger trancelike behavior — even hallucinations. (Note: a wide variety of folks, from indigenous people to teenagers to cowardly politicians, can behave this way.)</p>	<p style="text-align: center;"><b>IMAGINATION, CURIOSITY, INTELLECTUAL FREEDOM</b></p> <p>I value free inquiry—unconstrained by authority—as the best way for gaining knowledge and perfecting society. I promote maximizing individual liberty of thought, belief, and questioning. Unlike many, I am especially curious. I value the freedom to let my imagination run wild. I’m driven to seek out and explore new territory in pursuing intellectual rewards. I get a thrill out of acquiring new knowledge, making new connections— even out of mustering courage to not conform. I’m especially productive working at the interface of internal imagination and external experience.</p>	

#9B	2♦	Choice #13	2♦	#13
<p style="text-align: center;"><b>SIMPLY IN GOD’S HANDS: APOCALYPTICISM</b></p> <p>I think the end of the world, or some catastrophe after which life won’t be the same, is imminent—perhaps in my lifetime. While my belief is based on a hopeful expectation—God’s victory (led by the return of a beloved religious leader / prophet) and the final triumph of good over evil—</p> <p>I realize there are other possibilities. The end could come with the triumph of evil, or God’s disgust with His Creation and decision to start anew with a clean slate by means of His choosing.</p>		<p style="text-align: center;"><b>COMPLEXITY—IN OUR HANDS: DANCING WITH SYSTEMS</b></p> <p>Complex systems are difficult to model due to interacting parts and distinct properties that can arise unexpectedly. Modeling physical systems with many levels of organization, even ecosystems, is much easier than tackling social systems. That task, applicable to a wide range of problems, should involve ‘dancing’: humbly gathering and valuing data, learning, being mentally flexible / alert to how the system creates behavior, and to feedback. We plan and anticipate. Trends → Predictions → Policy Changes. Averting catastrophe to create a future <u>we</u> choose.</p>		
#202A	A♥	Choice #14	A♥	#202B
<p style="text-align: center;"><b>CAUTIOUS PROCESSING</b></p> <p>Metaphorically my mindspace contains unfamiliar, potentially unfriendly, dangerous places, so I’m cautious. I draw out as much information from it as I can, and perhaps am not as “giving back” as some. I often feel unsettled, stressed, anxious. My caution is due to past a) unpleasant, distressing sensory experiences, and b) physical and emotional stress caused by hurtful incidents or encounters. Given my self concept and memories, with <u>my</u> <u>fear</u> of a) and b) I sometimes feel angry and mean. (Note: some subjected to prejudice, bullying, or unwanted sexual attention may abandon caution and hit back.)</p>		<p style="text-align: center;"><b>RELAXED, GENEROUS, LOVING</b></p> <p>Metaphorically my mindspace is like a pleasant, warm, loving, family home where I am calm and relaxed. Perhaps <u>lack</u> of stress or fears of being unable to cope, makes me more giving / generous. Besides being helpful / kind, I often give others “the benefit of the doubt.” Given this mindset, I feel lots of love. This I connect with feeling affection such that imperfections are overlooked and that others’ —or another’s—happiness, is critical to one’s own. (Note: Many who believe "God is Love" have a similar viewpoint, which some call God-centered.)</p>		

#102A	<b>K♥</b>	Choice #15	<b>K♥</b>	#102B
<p><b>CONSCIENTIOUS, EFFICIENT STEWARDSHIP</b></p>		<p><b>EASY-GOING, DISORDERLY, CAVALIER</b></p>		
<p>I try to do what is right or fair. I try to meet work obligations and other duties carefully, thoroughly, and efficiently —minimizing wasted materials, energy, money, time or effort—and taking responsibilities / commitments to others seriously. I anticipate and plan for emergencies. If entrusted with managing what someone cares about, I’m a good steward. I pay attention to details. I’m a good listener. When I feel stressed because I know something isn’t right, I typically feel I must fix it. So, I’m often putting things in order or am in task-oriented mode. I’m happiest when I’m busy.</p>		<p>I’m typically relaxed and tolerant in how I approach work, duties I have, or responsibilities I’ve accepted. I’m not easily upset or worried about obligations I have to others. I can generally live with an associated lack of planning, careful organization or irregularities in how I go about my activities. I try to minimize stress in my life, <u>not</u> “sweat the small stuff,” and filter the stimuli coming at me so as not to feel overwhelmed. As such I’ve acquired a reputation (undeserved?) for being lazy, and having a cavalier attitude. So, seldom am I asked to manage what others value.</p>		
#14A	<b>Q♥</b>	Choice #16	<b>Q♥</b>	#14B
<p><b>SALVATION &amp; MORALISTIC GOD</b></p>		<p><b>MORAL ARC OF UNIVERSE / KARMA / REINCARNATION</b></p>		
<p>Guided by conscience, and wishing to minimize or avoid punishment (including self-administered), I seek to live in accord with God-given moral standards. I believe that every person is born with soul condemned to suffer, but by behaving properly one’s soul can be “saved.” So I often ask myself, “Am I good enough to go to heaven?” (Note: Some believe that a moralistic God’s favorable judgment can “save” someone. Upon death these souls spend a blissful eternity with God in heaven or paradise. Those souls with unpardonable sins spend an eternity in hell.)</p>		<p>Without involving guilty conscience God or divine judgment, I feel the moral arc of the universe somehow bends towards justice—perhaps in a spiritual version of action / reaction or cause / effect. (Note: Some extend this with “cosmic justice” where a person’s actions in one life produce karmic forces with consequences in future lives. This requires believing a non-physical essence (soul, consciousness, etc.) in each of us survives death and is part of a continual cycle of birth &amp; rebirth. Some believe that overcoming desire and ego allows escaping this cycle→ Nirvana.)</p>		

<p># 25</p>	<p><b>J♥</b></p>	<p>Choice #17</p>	<p><b>J♥</b></p>	<p>#29B</p>
<p><b>EVIL IS OUT THERE</b>                  I believe evil exists separately from us. Have you ever wondered what might happen if your conscience—through no fault of your own—was captured by a demon? If, directed by an evil force, the anger and hate inside you was no longer restrained but instead loosed on others? If—without that inner voice restraining you—you could do anything you wanted to? Given our flawed, sinful nature, I think the potential for this happening exists in all of us. So we must fight all manifestations of the Devil’s work. And support harsh punishment of criminals as a deterrent. (Note: critics call this “the myth of pure evil.”)</p>		<p><b>TAKING CHARGE→ VIOLENCE</b>                  I can be powerful. I can often get what I want by intimidating and instilling fear, by verbally and / or physically threatening. Since this only succeeds if the threat is believable, I've got a reputation associated with verbal abuse and resorting to actual physical violence — even condoning torture. (Note: some who lack restraint use the old threat system, based on “Give it to me or I’ll hurt you” or “Pay me and I’ll quit bothering you.” A more modern approach is to file / threaten a lawsuit. Of course sometimes abandoning restraint—even going to war— can be justified.)</p>		
<p>#16A</p>	<p><b>10♥</b></p>	<p>Choice #18</p>	<p><b>10♥</b></p>	<p>#16B</p>
<p><b>CULTURE OF FEAR</b>                  I view society, to some extent, as threatening my security and well-being—so I take precautions to minimize risks. I often ask “Will someone hurt me if I do this?” Far from wanting to interact with and trust them, I generally fear strangers, especially those who seem clearly different. I lock the door to my house at night. I own a gun to protect myself and loved ones should the need arise. I try to align myself with those who have power. I believe those who break laws should expect harsh punishment—especially if they are poor or powerless.</p>		<p><b>GOLDEN RULE, VILLAGE ETHIC OF MUTUAL HELP</b>                  I see all humans as worthy of special treatment. I believe society would work best if all people obeyed The Golden Rule: that is, treat others as you would want them to treat you. I don’t lie, cheat, steal, discriminate, or arbitrarily restrict, because I don’t want people doing this to me. If I see someone suffering, beyond empathizing / feeling their pain, I give them compassion. If I see someone in need, I practice a “village ethic of mutual help”: I help them because someday I may similarly need help from someone.</p>		

#17A		<b>9♥</b> Choice #19 <b>9♥</b>	#17B
<p><b>BITTERNESS, VENGEANCE</b>                  If my current state is less than desired, I often focus on what’s wrong, feel bitter, angry, resentful or jealous, and look to assign blame. My response to feeling victimized is often to seek revenge and punish those responsible. (Note: Some report that, until they get justice or enact revenge, they feel as if they’re held captive by the need for it. Bringing religion into this, those worshipping a spiteful Old Testament God may opt for vengeance and “an eye for an eye, a tooth for a tooth.” Some vengeance is shame or scape-goating related. This can span a wide range: anything from ostracism to honor killing, murder / genocide.)</p>		<p><b>GRATITUDE, FORGIVENESS</b>                  If my current state is less than desired, I try to focus on what’s right, feel grateful that I am alive, hopeful that my plight will improve, and become determined to make it so. When I’m feeling victimized, I try to make peace with what happened. When appropriate, I offer forgiveness, unload emotional baggage, and perhaps even make some good flow from evil. Forgiving can trigger a cathartic feeling of moving out of captivity into freedom. (Note: Bringing religion into this, those worshipping a loving New Testament God “turn the other cheek” and are lenient /forgiving.)</p>	
#18A		<b>8♥</b> Choice #20 <b>8♥</b>	#18B
<p><b>PASSIONATELY IMPULSIVE</b>                  I know that some people carefully, rationally weigh alternatives when they come to a fork in the road. I’m typically not like that. Often my needs seem urgent and my actions are guided by powerful feelings—fear, anger, jealousy, love, lust, frustration, intuition, sympathy, courage, possessiveness, insecurity, sociability, hostility, sorrow, etc. (Notes: 1) Rather than acting in goal-oriented, measured fashion, primitive urges or childish reactions often spur this person’s actions. 2) Undoubtedly, rash, risky, “do without thinking actions” lead to early, sudden death for many.)</p>		<p><b>DISPASSIONATE</b>                  I am often stoically indifferent to pleasure or pain, and often unmoved by joy or grief. I typically make decisions after careful deliberation, free from passion, unaffected by emotions, and when necessary am able to resist instant gratification and wait. (Notes: 1) No doubt some differences in dispassionate and passionately impulsive people can be traced to brain biochemistry. 2) Learning /feedback and shaping future actions from memories of past experience can be an important part of living a long, full life. Likewise memories can help people live on after death.)</p>	

#28A	<b>7♥</b>	Choice #21	<b>7♥</b>	#28B
<p><b>HEDONISTIC ORIENTATION</b>                  I live life to maximize my own pleasure / happiness, and minimize pain, suffering, and doing without. So, I seek lots of whatever brings me pleasure: food, drink, consumer goods, exotic travel, interactions with friends, sexual gratification, music, sports, games, gambling, recreational drug use, etc. (Note: hedonists are short-term oriented and neglect their health in embracing “eat, drink, and be merry, for tomorrow we die.” Some, the more affluent, may even more selfishly indulge in pleasure seeking but do so by finding/creating another world where they can better escape from painful realities poor folks face.)</p>		<p><b>HEALTHY ORIENTATION</b>                  I like this advice: "You only get one body. How well you care for it—or don't care for it—makes a big difference in the length and quality of your life." (Note: those who value health will need to take care of their body's immediate physical &amp; mental health needs. And educate themselves as to long-term needs based on sound medical science. Good nutrition, exercise, plenty of sleep, etc can lessen both fear of, and likelihood of, illness. Meditating, having friends/ emotional support can help with stress (which can → illness.) All of this is wise from both coping and, with high cost of health care, financial perspectives.)</p>		
#29A	<b>6♥</b>	Choice #22	<b>6♥</b>	#33B
<p><b>THE SELF-RESTRAINED PERSON</b>                  Beyond the taking of full personal responsibility for all of my actions, I heed my conscience, and, to some extent, incorporate self-denial and adherence to behavioral guidelines into my life. (Note: the origin of such guidelines, whether from work schedule, legal, marriage vow, military, financial, health, family, environmental, ethical, or religious considerations, can vary. And commitments differ. Monks and nuns commit to a life of asceticism, others to voluntary simplicity. For dieters, those battling addiction, athletes, those working a less than enjoyable job, etc, restraint may only last until a goal is attained.)</p>		<p><b>. ADDICTION</b>                  I have failed to restrain myself. Increasingly I feel trapped by my own behavior, and that—in my despairing moments—I have no choice to behave otherwise. I am, to some extent, imprisoned by my brain biochemistry. Simply put:  <i>I can't stop doing certain things, even though I need to, or must, to survive.</i>                  (Note: Such people are addicted to certain substances and/or behaviors. These include addictions to tobacco, alcohol, illegal drugs, painkillers, caffeine, food, sex, sugar / sweets, carbonated soft drinks, gambling, video gaming, shopping, etc.)</p>		

#32A	<b>5♥</b>	Choice #23	<b>5♥</b>	#33A
<p style="text-align: center;"><b>HUMAN RIGHTS</b></p> <p>I wish for all law-abiding people: “life, liberty”, equality before the law, legal recourse when rights or privacy are violated, presumption of innocence until proven guilty, and the right to appeal conviction. I’d outlaw discrimination (by race, sex, color, nationality, language, sexual orientation), arbitrary arrest, torture, imprisonment due to poverty, inhuman treatment and enslavement. I’d grant freedom— of movement, speech and creative expression (exempting what is hateful or hurtful to society), assembly, religion, to fair compensation for work, and to choose a marriage partner.</p>		<p style="text-align: center;"><b>SERVITUDE—SUFFERING, ENABLING, OR ENSLAVING</b></p> <p>It’s abhorrent, but like others, my life is severely constrained. The cause of this powerless condition may be quite different: extreme poverty, massive debt, harsh environmental conditions, ignorance, prejudice against us, disability, the authority or greed of some dominating individual who exploits us, kidnapping, dogmatic beliefs, imprisonment, restrictions of authoritarian government, etc. (Note: none choose this for themselves; an enabling many—perhaps including you?— indirectly choose it for others; an enslaving few directly choose it for others. )</p>		
#32B	<b>4♥</b>	Choice #24	<b>4♥</b>	#39B
<p style="text-align: center;"><b>CULTURE OF TOLERANCE</b></p> <p>I respect, accept and appreciate the rich diversity of our world's cultures, our different forms of expression and different ways of being human. Rather than using differences in appearance or behavior to exclude, I aim to celebrate them and include where appropriate. For such diverse people to live in harmony, whether on the world or local stage, educational efforts are needed. At the local level, such education helps others appreciate both the challenges diversity poses and benefits it brings to neighborhoods. (Note: several groups have “Teaching Tolerance” projects.)</p>		<p style="text-align: center;"><b>BLAMING / SCAPEGOATING</b></p> <p>In my anger over outrage / hurt I've suffered, I may single out a person or group to blame. (Note: scape-goating often involves discriminating by unfairly blaming others for some (real or imagined) offense. It happens at all levels: from sport fans blaming a player for a loss, to parents targeting an unwanted child, to prejudiced people targeting someone whose looks, skin color, or sexual orientation they don't like, to organized groups committing hate crimes, to nation states targeting whole populations for genocide. Some scapegoaters are racists; some are bigots; some are misogynists; some just insecure childish adults.)</p>		

#38	<b>3♥</b>	Choice #25	<b>3♥</b>	#39A
<p><b>LOVE AS FAMILY GLUE</b>  I see love as the glue holding together families—including loosely defined ones and those not linked by genes or legal ties. And I associate families with life’s great joys. Inside the family home, unconditional love can provide unmatched comfort / security feelings. Meeting what some may call family obligations—like spending quality time together, parents nurturing /sacrificing for growing children, children respecting (even honoring) parents / grandparents despite their faults and helping comfort / care for them as they age, etc. — should flow naturally out of this love.</p>		<p><b>TOUGH LOVE</b>  I think tight knit monogamous families are where children acquire high moral standards and discipline through continual reinforcement and parental modeling. In parenting—and teaching children to accept responsibility— I believe kindness can do more harm than good. We shouldn’t pamper, spoil, or indulge. We should allow for some independent discovery— even if that means children learning from mistakes. When my child’s or spouse’s behavior falls short, rather than accept excuses, he /she should be confronted with my expectations as to their rectifying it!</p>		
#41	<b>2♥</b>	Choice #26	<b>2♥</b>	#52
<p><b>STRUGGLING WITH A BASIC NEED: SELF ESTEEM</b>  Psychologically challenged, I’m struggling to find the road to emotional maturity and make peace with myself. I seek a sense of my own intrinsic value, self respect, confidence in my ability to see life as a challenge—not a threat—and being able to enjoy it in relaxed fashion. I want to leave behind what’s inside me too often now: feeling alienated, unworthy, shame, that I can’t cope, that I’m a failure; too concerned about what others think of me; anxiety, fear, and self doubt. When I’m really down on myself, with this battle raging inside, I lose hope.</p>		<p><b>PHYSICALLY CHALLENGED  ➔ INDEPENDENT LIVING</b>  Perhaps like you, I value self determination, self respect and equal opportunity —but unlike you I have a handicap. This makes my fully functioning and achieving difficult, if not impossible. Even when I seemingly overcome this condition, I’m conscious it exists. I’m aware that people and /or technology “crutches” often help me. I’d like to depend on these less, and more often function independently. In rising to challenges posed by old age, illness, pain, impairment, etc, I’ve overcome obstacles I once thought insurmountable. I continue to hope!</p>		



#203A	<b>A♣</b>	Choice #27	<b>A♣</b>	#203B
<p><b>HIERARCHICAL RIGIDITY</b>                  This title names the conservatism that's part of my worldview: it's associated with a social dominance orientation in which a social hierarchy is maintained via discrimination-based legitimizing tools (paternalism, meritocracy, race-based, wealth-based, etc.) Believing it's consistent with a natural order and fosters social stability, I accept the inequality inherent in such social ladder society—and its often centralized organizational /power structure based on adhering to rules, conforming in a cultural / moral sense— and value property rights and the status quo.</p>		<p><b>EGALITARIAN PROGRESSIVE</b>                  This title names the social justice path valuing equality my world-view is built on. I believe all humans should have the same rights, opportunity / privileges. Where their goals are consistent with this belief, I support collective struggles against centralized power that seek to reform church, state, political, and economic institutions. I generally don't like discrimination/ exclusion. I support                  1) social movements that are hierarchy attenuating (not enhancing) – feminism and affirmative action are examples, and 2) empowering the powerless.</p>		
#103A	<b>K♣</b>	Choice #28	<b>K♣</b>	#103B
<p><b>INDIVIDUAL GLORY</b>                  I am competitive and prefer "I win, you lose" zero sum game outcomes. I can be egotistical. I have something of a pioneering spirit and at times am comfortable being "a lone wolf." I will sometimes seek credit for contributions I make to group efforts, rather than just remaining anonymous. I value a social philosophy / belief system that places individual interests and rights above those of society—and individual freedom, self-reliance and independence above any social contract obligations. Where applicable I'll more often say "I" than "we" and "me" instead of "us."</p>		<p><b>CELEBRATING TEAM ACCOMPLISHMENTS</b>                  I am a team player. I love being part of co-operative efforts. I like "win-win" outcomes and think there's enough glory to go around. I suspect that my self-esteem benefits from the community groups I belong to, and to a "sense of belonging". I value a social philosophy / belief system that emphasizes the interdependence of every human being and promotes co-operation over competition. I'd say I'm more spiritual and value connectedness, than egotistical. Where applicable, more often I'll say "we" than "I", or refer to "us" instead of "me."</p>		

#20B	<b>Q+</b>	Choice #29	<b>Q+</b>	#31
<p><b>AUTHORITARIAN FOLLOWER</b>          I could live in a non-democratic authoritarian system —meekly accepting subjugation, losing some freedom and the vote. I’d like law &amp; order maintained, duties &amp; rights of citizens spelled out, and trouble-makers (incl. the press) reigned in. I’ll follow strong leaders —whether from single party, military, church, aristocracy, etc. — and charismatic individuals. (Note: Followers favor authority / uniformity / obedience / over freedom / diversity / independence, can be manipulated by fear mongers, and accept simple answers to complex problems. At some point when followers submit to authorities too much, democracy ends.)</p>		<p><b>EDUCATION FOR DEMOCRACY</b>          I like the feedback that well-educated citizens provide elected officials in a democracy with their votes. I don't think this will work without them, as they're, as Jefferson put it, “ultimate guardians of their own liberty.” So, free K—12 state supported education for all should promote 1) skills to make valued workers, and lifelong learners / critical thinkers, 2) people skills / community values, 3) understanding of technologically and ethically complex issues they may one day vote on, and 4) their ability to ultimately select good leaders.</p>		
#20A	<b>J+</b>	Choice #30	<b>J+</b>	#21A
<p><b>ELITISM</b>          I have problems with democracy. I say most people are ill-prepared to vote /decide what’s best for society. I don’t trust assemblies of such people; I fear their collective strength. Society is best served by a select group of leaders. Highly educated, trained, and groomed to wield power—perhaps even manage centrally planned economies— they should maintain law and order, promote production of wealth, and guide the masses. (Note: Elitists often identify with capital not labor, and with experts not the people’s collective wisdom. In democracies, some use money to magnify their voices and manipulate outcomes.)</p>		<p><b>IDEALISTIC POPULISM</b>          “The People—Yes!” sums up my trust in people’s collective wisdom, resourcefulness, and ability to overcome defeats and cynicism. I have faith that as long as they are united, after a struggle, they’ll triumph over forces wanting to fool them with misinformation, divide them with prejudice, dominate workplaces, and wrest power from communities seeking to control their own affairs. I recognize their hard work and promote their continuing education. We need inclusive institutions that serve people, not extractive ones. Like Jefferson, I see the common people as “the most honest and safe depository of the public interests.”</p>		

#34	<b>10♣</b>	Choice #31	<b>10♣</b>	#35B
<b>VALUING TRADITIONS / STATUS QUO</b>				
<p>I believe that the rules and customs of any long-lived society deserve respect. This glue, shaped by challenges of untold demands, holds society together. While those guided by self interest may not like limits on behavior that society imposes, accepting them is a responsible choice. (Note: Those who respect authority, law &amp; order, and value the hard work / sacrifices of their ancestors, will be comfortable with this theme. So will many who value traditional gender-based roles and long-lived religious institutions.)</p>		<p style="text-align: center;"><b>WORKING FOR CHANGE</b></p> <p>I'm dissatisfied with the status quo. Three factors— gauging 1) my dissatisfaction, 2) the perceived gap between how things should be and how they are, and 3) my belief in the need for and/or rightness of the change I'm working for— determine the strength of my commitment. (Note: Activities the dissatisfied pursue can include raising public awareness, political campaigning, lobbying, building social movements to reform the system from within, filing lawsuits, organizing strikes, boycotts, civil disobedience, violent revolutionary / terrorist tactics, etc.)</p>		
#21B	<b>9♣</b>	Choice #32	<b>9♣</b>	#36A
<b>SERVICE TO OTHERS</b>				
<p>I admire those who wish to serve others— either out of sense of civic duty, a desire to give back to the community, or just because they care about people suffering and struggling and want to help. While not all of us can run for public office or work for a non-profit community service organization or volunteer to help the sick, deprived, uneducated, etc—we can show our support for dedicated public servants and non-profits. At times I've felt good about giving my own time and energy or charitable contribution to aid such efforts. (Note: "Service is the rent we pay for being...the very purpose of life" as M. W. Edelman put it.)</p>		<p style="text-align: center;"><b>CYNICISM</b></p> <p>Once I thought people could be trusted, had good intentions, were decent, caring, honorable. Now I think otherwise: humans are self-serving; many are corrupt: fraud / bribery follows them! Those who embrace altruism are deluded, not seeing misguided self-interest for what it is. Many "do gooders" are hypocrites, too stupid to see themselves as such. I was once more accepting and forgiving. Now I am critical—sneering at, and finding fault with, much of what people do and say. Most politicians are crooks. I don't support "public servants"!</p>		

#42	♣	Choice #33	♣	#43
<p style="text-align: center;"><b>ETHICAL ORIENTATION</b></p> <p>I'd say ethics starts with honesty and respect for laws, extends in earning a living to adhering to professional ethical codes and avoiding conflicts of interest, and for those especially concerned with social justice, comes to include applying principles which involve asking questions, like</p> <ol style="list-style-type: none"> <li>1) Greatest General Good Principle: "Will this benefit the greatest number of people?"</li> <li>2) Principle of Fraternal Charity: "If tables were turned, could I live with the consequences of my decision?"</li> <li>3) Principle of Universality: "What would be the results if <u>everyone</u> acted in this manner?"</li> </ol>				<p style="text-align: center;"><b>SEEKING WEALTH AND POWER</b></p> <p>Here's my "ethics": "Pursue your own gain, otherwise predators will eat you. The strong survive, the weak don't—it's natural law—just as maximizing your happiness and pleasure comes naturally— <u>not</u> sacrificing for others. Acting out of envy or upon 'I want' desires means you're master —no one is pulling your strings. Do what it takes— lie, cheat, steal, spread misinformation—to succeed. Celebrate success as evidence of superiority. The meek won't inherit the Earth. 'Those who have the gold make the rules!'"</p> <p>(Note: capitalist greed seemingly drives creating wealth better than state non-market system planning.)</p>
#19A	♣	Choice #34	♣	#48B
<p style="text-align: center;"><b>COMPETITIVE CAPITALISM</b></p> <p>I believe in individuals and small businesses rationally behaving in a diverse, self-interest based economy with widely spread ownership. As availability of resources, jobs, products and market conditions change, workers, employers, producers, buyers, sellers, etc. compete to maximize gain. Competition, for the most gain, best job, etc, promotes efficiency, lower prices, and anticipating changes. It stimulates people to work hard, innovate, take chances.</p> <p>Capitalism is built on commodification and market transactions based on the exchange values of things.</p>				<p style="text-align: center;"><b>LIKING CO-OPERATION-BASED COMMUNITIES</b></p> <p>I prefer cooperation to competition, since the latter can bring out the worst in people. I prefer locally controlled economic arrangements involving a mixture of co-operative, employee-owned, and private businesses. I like community-based voluntary, democratic organizations in which people join hands in promoting community, common good, and local self-reliance. I dislike big, authoritarian, centralized; I like face to face barter, recognizing experiential value, and distinguishing goods from commodities.</p>

#19B	<b>6♣</b>	Choice #35	<b>6♣</b>	#49A
<p><b>CORPORATE CAPITALISM</b>                  Large corporations are superior to small business, with limited liability, greater ability to get capital, exploit natural advantages, enjoy economies of scale, lobby and shape government policy. Those that have grown by consolidating with rivals may face little competition. I'm awed as they harness production forces, satisfy consumers, and create wealth. (Note: optimists see corporate leaders increasingly putting stakeholders (workers, the community, the environment, etc.) above short-term profits for share-holders. Pessimists fear corporate greed, unethical use of power, self-serving disinformation, and environmental recklessness.)</p>		<p><b>SOCIAL WELFARE STATISM</b>                  I believe in reining in corporate power and concentrating economic controls / planning in the hands of a highly centralized government (statism). I prefer government that:                  1) takes responsibility to ensure that everyone is looked out for by providing extensive social services;                  2) assures environmental quality, workplace safety / societal stability through appropriate regulations;                  3) maximizes spending to promote peaceful social harmony, and minimizes military spending;                  (Note: While social welfare states heavily tax private property, they don't challenge its sanctity as socialism does.)</p>		
#37A	<b>5♣</b>	Choice #36	<b>5♣</b>	#37B
<p><b>PROUD IDENTIFICATION &amp; TRIBALISM</b>                  I take pride in being a(n)  <hr/>                 (insert name of nationality, religious / ethnic group, tribe, etc).                  I identify with other members of this group, and sometimes favor them as I interact with people in general. Proudly I display symbols of this affiliation and will fight or otherwise serve our cause in battles where our interests are at stake. (Note: Tribalism also lives here! Besides "us" and "them," this involves thinking / behaving / voting based on loyalty to social group not larger whole.)</p>		<p><b>GLOBAL CITIZEN</b>                  I do not primarily identify with any particular nationality, religious or ethnic group. I think of myself first as a global citizen, and try to be knowledgeable of people, customs and culture in regions of the world beyond where I live. In ethical decision-making considerations involving "people" and "place," I identify all human beings with the former, and planet Earth with the latter. No one is excluded from my ethical concerns tent—everyone is inside, all are family. (Note: global citizens seek to think / behave / vote based on protecting our planetary home and the well being of all its inhabitants.)</p>		

#35A	4♣	Choice #37	4♣	#48A
<p style="text-align: center;"><b>SHARING WHAT MANY CONSIDER VERY PRIVATE</b></p> <p>I assert personal autonomy, flaunt societal convention, and protect my sense of identity / authenticity as follows: I publicly acknowledge one or more of the following:</p> <ol style="list-style-type: none"> <li>1) my sexual orientation deviates from what has traditionally been socially (and in some cases, legally!) acceptable — typically meaning... I'm homosexual,</li> <li>2) my gender identity (female or male) does not correlate with the sex assigned to me at birth,</li> <li>3) you should think of me as neither male nor female but rather of indeterminate gender.</li> <li>4) I am not monogamous.</li> </ol>		<p style="text-align: center;"><b>PRIVACY</b></p> <p>I value privately asserting personal autonomy, perhaps flaunting societal norms, and secluding myself — hiding behind walls, hiding information about myself from the scrutiny of others or their technology-based tools / databases. I seek to avoid disturbance (serenity compromise), embarrassment (confidentiality compromise), injury (security compromise) and /or bodily integrity compromise by others (including corporations seeking profit or governments failing to respect my body.) I see the extent I'm able to do this depends on socioeconomic factors and my relative power / powerlessness.</p>		
#36B	3♣	Choice #38	3♣	#49B
<p style="text-align: center;"><b>CONSPIRACIES</b></p> <p>Some say I'm paranoid and deluded, that I play fast and loose with facts in an anti-social way. I am cynical. I don't trust power. My suspicions of others' motives often extend to imagining a few evil individuals with a hidden agenda conspiring to infiltrate institutions, manipulate events and shape outcomes to their liking. (Note: While some involved with conspiracy theories are in it for entertainment, others are "culture warriors" unethically pushing their values, beliefs, and practices. While occasionally a conspiracy is real—the typical internet spread conspiracy is mostly fiction.)</p>		<p style="text-align: center;"><b>IDEALISTIC SOCIALISM</b></p> <p>I'm idealistic—some say deluded. I can imagine ethical, honest altruistic people conspiring to infiltrate key institutions, manipulate events and shape outcomes. They believe in a centrally planned economic system with the state controls of means of production /distribution designed to meet human needs. Common good, not private profit / growing wealth, is valued. If true, I would not find this conspiracy all that disturbing! (Note: socialists can be democrats, authoritarians, even communists who want property held in common. All see labor as the chief source of wealth, deplore its exploitation, and link this to injustice and poverty.)</p>		

#50A	<b>2♣</b>	Choice #39	<b>2♣</b>	#50B
<p style="text-align: center;"><b>LIBERTARIAN</b></p> <p>I <u>oppose</u> 1) taxes beyond those needed for law enforcement /national defense, 2) government interference with free market forces, and 3) laws limiting individual freedom— restricting speech / public expression, limiting firearms, requiring military service, making certain acts crimes where there’s no victim, restrictions on private property use, etc. Freedom is protected by such property, so governments should not appropriate it for public welfare. Like Ayn Rand, I see “the virtue of selfishness” and value “the non-aggression principle.”</p>		<p style="text-align: center;"><b>LEFT ANARCHIST</b></p> <p>My brand of libertarianism abolishes the state altogether, and abandons or vastly reduces private property rights. It values egalitarianism—empowering the powerless —and order. It replaces government with free associations. Co-ops and communes would be key units in this ideal way to organize society I imagine. (Note: Left anarchism comes in different forms. One is collectivist anarchism where means of production are collectively owned and managed by producers themselves with labor-based compensation; another emphasizes need-based distribution.)</p>		
#204A	<b>A♠</b>	Choice #40	<b>A♠</b>	#204B
<p style="text-align: center;"><b>FREEDOM FROM LIMITS</b></p> <p>I value individual freedom and don’t like regulations that restrict it. Regarding freedom of speech, the only limitation on it I accept is on speech urging immediate hurtful action. If my actions don’t directly bother or harm other human beings—or negatively impact their property—I believe I’m free to do whatever I want with my body, my machines or my property — including land I own. I don’t think we live on a small planet since it’s big enough to seem mostly devoid of human presence over vast areas. If we ever do run out of living space / resources on Earth, we’ll simply go elsewhere in space for them.</p>		<p style="text-align: center;"><b>LIMITS AND ETHICS</b></p> <p>I support common sense regulations that protect people and the environment. I support limiting freedom of speech to prohibit speech that is clearly hateful / hurtful to society—including knowingly spreading false information. Rather than acting as I please, I know I must respect the bigger whole I’m part of—whether it’s family, village, ecosystem, etc. — and limit my impacts based on ethical, scientific, and other considerations. I believe we live on a small planet and increasingly our collective actions threaten our planetary home. Going elsewhere in space to live is a fantasy: If we ruin Earth, we have no viable Plan B.</p>		

#104A	<b>K♠</b>	Choice #41	<b>K♠</b>	#104B
<p style="text-align: center;"><b>HUMAN CENTERED</b></p> <p>Humans are special. I'd say we have dominion over the natural world (some would say it's God-given) So I believe the natural environment should be used, developed, and enjoyed— in short, nature should serve people. I am comfortable with the increasing commodification of everything and valuing things based on usefulness to humans. Creatively making land more to my liking and using its resources, wildlife, etc, is part of being human — not something I should apologize for or feel guilty about. (Note: some extend this in worshipping a Personal and Moralistic God and highly valuing their own ultimate salvation.)</p>		<p style="text-align: center;"><b>RESPECT FOR NATURE</b></p> <p>I believe humans are part of nature, not its rulers. I think animals and nature also have rights—even legal ones. People should cherish, revere, and stand in awe of natural beauty, not despoil it or threaten integrity of ecosystems. This interconnected unity should be valued without regard to usefulness to people. Feeling you belong to nature can come from living in wilderness, working the soil, and indigenous religion. Natural pantheists identify God with a self-organizing, ever evolving, perhaps self aware universe. Pantheists don't recognize a Personal God, but typically equate God with the sum of all existence</p>		
#44A	<b>Q♠</b>	Choice #42	<b>Q♠</b>	#44B
<p style="text-align: center;"><b>SANCTITY &amp; DIGNITY OF LIFE</b></p> <p>I believe life is a sacred, mysterious gift. I stand in awe of its conscious, feeling, vibrant expression. Thus, I will not engage in any behavior nor sanction any act that ends such life, or needlessly inflicts pain on living things. My respect for the integrity of life is such that I oppose medical, biotechnological, or agribusiness practices that I see as tampering with or degrading it. I especially value human life. (Note: vitalists believe "Life begins at the moment of conception." In worshipping a Personal God, some further restrict the scope of this theme in claiming, "Abortion is an insult to God.")</p>		<p style="text-align: center;"><b>HANDS OFF MY BODY</b></p> <p>I think the most basic human right is having control of what you do to your own body. So I say to narrow - minded moralists, lawmakers, etc. seeking to restrict this right: "Hands off my body!" Steps a young woman takes to insure that her body does not give birth to an unwanted child are her business, not yours. Steps a sick suffering man takes to end his life with dignity are his business, not yours. (Note: from an ecological viewpoint we see "Some things have to die for others to live," and that "Our crowded planet needs fewer people, not more." Many value <u>quality</u>, not quantity, of life.)</p>		



#3	<b>J♠</b> Choice #43 <b>J♠</b>	#4
<p><b>VALUING HONESTY, LEARNING</b>                  I like sharing “Today I learned...” and later using my new knowledge in teaching others. I’m honest, value facts, and can distinguish between the role of genes and memes in human evolution. I want to advance cultural evolution and shape healthy worldviews by promoting memes I value, and encourage learning from experience of Reality. Feedback this provides can guide humanity adapting to its global environment, promote worldviews associated with better predictions, and encourage honesty. I value exposing lies / deceit, countering false information, and teaching critical thinking skills to others so they can do this.</p>	<p><b>SPREADING DISINFORMATION / TACTICAL DECEPTION</b>                  I’m an imperfect human being, so I will occasionally lie. Given my ambition and desire to “win,” I will spread false information if that’s what it takes. Is this evil or sinful? I don’t know, but I do know that long ago my ancestors lived in a “kill or be killed” world! “What if everyone values the truth so little?” you ask. I’d say we’re living in that world today and many of us are doing fine. (Note: knowingly spreading lies, computer viruses, deceit, etc. is something honest people typically don’t do. If this hurts innocent people and is done for hateful reasons, most would say it’s evil.)</p>	
#22A	<b>10♠</b> Choice #44 <b>10♠</b>	#23A
<p><b>ECONOMIC GROWTH</b>                  I’d say economies are healthy when they’re growing, creating lots of jobs, and there’s good public / private sector cooperation. Investing in infrastructure and better access to information improves productivity and decision -making. Investing in human skills leads to new ideas, new technologies—and new markets. The benefits of growth and free trade will overcome poverty. While environmental problems can be formidable, government and corporate planners —backed by scientific and technological expertise—are up to the challenge. Growth is good!</p>	<p><b>SUSTAINABILITY</b>                  Unrestrained growth threatens Earth’s biosphere. I believe we need sustainable development: meeting present needs without compromising the future. Each generation should leave the next at least as much wealth per capita as it inherited, where wealth includes both manmade and natural capital. Economies should be based on people and environment friendly technologies, renewable energy use, and resource recycling. Their health should be gauged by indicators of sustainability and well-being. We need to move beyond thinking “all growth is good!”</p>	

#23B	9♣	Choice #45	9♣	#26B
<p style="text-align: center;"><b>ENOUGHNESS</b></p> <p>I aim to maximize well-being, while minimizing consumption and ecological footprint. I like the five “R”s: reusing, repairing, recycling, refusing to buy what I don’t need, and reducing waste. I like voluntary simplicity, and "small is beautiful" appropriate technology—which has no significant environmental impact and takes advantage of what is abundant (including human labor). I don’t think "more is better" and like the freedom to take personal responsibility and say “I have enough!” (Note: many have no choice and practice enoughness out of necessity, beginning with frugality / "making do.")</p>		<p style="text-align: center;"><b>MORE IS BETTER MENTALITY / ABUNDANCE</b></p> <p>I prefer experiences / things that are richer, bigger, louder, longer, faster, stronger, with more features etc. It’s human nature to seek status and prefer winning over losing; being associated with powerful things—whether they be machines, houses, cars, human body parts etc—rather than feeling small, weak, and powerless. I like having the freedom to generally have more! (Note: With “prosperity theology” or “abundant life” some connect this with religion / New Age thinking. Critics point to traditional religious vows of poverty / asceticism, and “live simply so that others may simply live.”)</p>		
#26A	8♣	Choice #46	8♣	#27
<p style="text-align: center;"><b>THE CONSUMERIST</b></p> <p>I value freedom to spend money and buy things. If I like what a product can do for me—and its image/ associated message— I will buy it. I like pretty things. If I am envious of something someone else has, I will work to get one for myself. When I tire of a possession, I discard it for something new. Often, I express who I am through what I buy. I find my needs can be met if I shop around, and I like to shop. (Note: many shoppers give no thought as to resource use, chemical residues, packaging / waste disposal issues behind products they buy.)</p>		<p style="text-align: center;"><b>THE SMALL PRODUCER</b></p> <p>I’m not happy just buying what others—like big corporations — provide. I like expressing who I am through what I make with my hands and small tools. Whether producing food, shelter, clothing, arts &amp; crafts, etc— for my use or others’—I’m happiest doing this type of work — although earning a living this way is challenging! If I can’t have both, I value function more than pleasing form. I like societies based on families working land as small producers. They have great incentive to protect it /maintain its productivity out of self-interest, etc. (Note: many have no choice: they must produce to survive.)</p>		

#24A	<b>7♣</b> Choice #47 <b>7♣</b>	#24B
<p style="text-align: center;"><b>STRUGGLING WITH A BASIC NEED: SUSTENANCE</b></p> <p>Seldom feeling playful or creative, my life is dominated by drudgery and struggle to provide necessities so I / my family can survive. This struggle often leaves me in a weakened state, but sometimes I pause and ask, “Are my / our sustenance needs being met, and are prospects good they’ll continue to be met in the future?” If the answer is no, then I must make changes. I fear the day when I have no choices, and death lurks nearby. (Note: poor people, especially those confronting injustice, may not accord people or nature the respect that they would if their lives were more rewarding.)</p>	<p style="text-align: center;"><b>CREATIVE EXPRESSION</b></p> <p>I see life as playground, where I express creativity, not prison where I struggle to survive. As living space designer—or as chef—I go beyond shelter or taste: I bring taste/form/function together in pleasing ways. As writer/artist/designer/composer, my creations come to life when creative thinking, passive observing, listening—and sometimes emotionally painful experience—ends, and active describing / storytelling / sharing begins. Seems suffering brings out my best art: imposing artificial structure on transient chaos—presented not in isolation but as part of an interconnected fabric that touches the divine!</p>	
#45A	<b>6♣</b> Choice #48 <b>6♣</b>	#45B
<p style="text-align: center;"><b>BORROWING MENTALITY</b></p> <p>I prefer having/doing something now — borrowing money (becoming obligated) to make that possible—rather than waiting until a future time when I’ve saved enough money to (or can otherwise) have / do it. In general, I have no problem with individuals or governments contracting monetary, personal or ecological debts against tomorrow so that I (or society) can have / do something today. (Note: many employ leverage: using borrowed funds to purchase an asset, having that asset appreciate in value, and selling it at a big profit!)</p>	<p style="text-align: center;"><b>WORK, PLAY, PAY AS YOU GO</b></p> <p>I need work to do, someone to love, and something to look forward to, to be happy. I avoid going into debt to buy what I don’t really need since in the long run this will maximize fun, freedom, and choices, and minimize guilt, worry about bills, and interest charges. Pay as you go also means giving back to society— ideally with meaningful, socially engaging work—not mortgaging your future with risky bets, and not incurring ecological debt by leaving future generations with a mess to fix, and yourself with guilt. (Note: the young should foster relationships with those able to help them get started; the old should help others do this.)</p>	

#46A	<b>5♣</b>	Choice #49	<b>5♣</b>	#47A
<p><b>TECHNOLOGICAL FIX</b>                  In confronting big problems or minor human inconvenience / irritation, I look to technological ingenuity / engineering design / problem solving skills. I trust engineers and planners using technology assessment to find technology-based solutions to such problems. Such efforts have steadily brought nature under control and greatly increased human comfort.                  (Note: critics say labor-saving “advances” have promoted unhealthy sedentary lives, social media etc. have promoted virtual interactions over in person, real ones, and out of control technology threatens both ecosystem and planetary environmental health.)</p>		<p><b>ATTITUDINAL FIX</b>                  In confronting big problems or minor human inconvenience / irritation, I look to changing attitudes / behavior with education, drawing on existing social institutions. Defusing anxiety / mistrust conflict brings is a good first step (humor can help!) I trust in people coming together and cooperating; in their willingness to learn from each other — sharing worldviews, articulating values and goals. This can resolve conflicts and find non-technology or human labor /soft technology based “win, win” imaginative solutions. (Note: critics say this democratic, transparent process may be too time-consuming to tackle big urgent problems.)</p>		
#46B	<b>4♣</b>	Choice #50	<b>4♣</b>	#47B
<p><b>MILITARY BACKERS</b>                  I think of militarists as exalting military virtues / symbols, being comfortable following orders and with the military chain of command, advocating military preparedness, being the first to call for war, etc. — and I call myself one with some hesitancy. While I don't doubt that waging modern war is the ultimate technological solution to problems essentially based on disputes between people, I know that great military leaders can nonetheless prefer diplomacy and see war as something to be avoided. Sometimes that isn't possible. Sometimes evil is so entrenched that war is the only way to eradicate it.</p>		<p><b>PACIFISM / NON-VIOLENCE</b>                  I think of pacifists as 1) opposed to using guns, war, violence to settle disputes and 2) preferring use of non-violent means to fight evil— rather than vengeance, capital punishment, etc—and I call myself one with some hesitancy. While I see fighting violence with more violence as both morally wrong /contradictory, and don't believe good can come out of evil, I worry that if evil is not punished, not countered with strong action, then more evil will result.                  (Note: avoiding war through diplomacy, something pacifists applaud, is the ultimate attitudinal fix.)</p>		

#22B	<b>3♣</b> Choice #51 <b>3♣</b>	#51A
<p style="text-align: center;"><b>IMPERIALISM</b></p> <p>I welcome affluent nations / multinational corporations extending power and influence over developing nations, and believe everyone benefits. The big rich entities benefit from new markets for products, resource extraction, etc; poor regions from economic development and exposure to values / life-style / culture of the affluent world—which I view as superior to those they supplant. I view favorably the nation building that sometimes accompanies military interventions, and may even accept territorial expansion of the more developed at the expense of less developed world.</p>	<p style="text-align: center;"><b>ETHICAL GLOBALIZATION</b></p> <p>To insure globalization proceeds ethically, I think we need nation transcending authority. This could be provided by strengthening / democratizing existing institutions (UN, IMF, FAO, WTO, WHO, etc) and creating new ones. It would mediate disputes, do peacekeeping, promote health, regulate international trade— intervening when worker exploitation, environmental / health crises or economic upheaval warranted. It would regulate capital flow, bust monopolies, promote wealth / technology transfer aiding the poor—and protect unique cultural heritages and diversity of all sorts.</p>	
#40	<b>2♣</b> Choice #52 <b>2♣</b>	#51B
<p style="text-align: center;"><b>ENVIRONMENTAL ECONOMICS</b></p> <p>Holes in market-based capitalism must be fixed! Prices must include life cycle environmental health impact fees. Fossil fuel subsidies must end. Renewable energy based efficient industrial activities most like natural processes (matter recycling in closed systems) should be promoted—not wasteful polluters. Use of Earth’s commons (air, water, land, soil, trees, minerals) should be linked to responsibility to protect it.</p> <p>Incentives should encourage producing necessities (small affordable housing, plant based food, clean water), valuing and protecting biodiversity and natural capital (especially soil), and reducing inequality.</p>	<p style="text-align: center;"><b>BIG BUSINESS PUSHES GLOBAL LIMITS</b></p> <p>I value market-based pricing and corporations’ profit motive. Their resource extractive (fossil fuels, mining, etc.) endeavors should speed up as growth demands. Their government partners should push "top down" approaches to meet big challenges: climate change and need for new infrastructure / cybersecurity and “brittle” infrastructure. As we run into resource / carrying capacity limits, we need ambitious (fusion, geoengineering, space-based solar power, asteroid mining, etc), capital and energy intensive, high tech solutions.</p>	

## Appendix

### What Front Cover Symbols Represent

#### 1) The global education symbol.

Global education focuses on whole systems and emphasizes the interconnections and interdependencies that traditional, reductionist education often overlooks. It extends boundaries of concern, and strives to involve the whole person—seen as a thinking, feeling, joining, and doing creature. The globe in the symbol represents both our planet Earth and an individual human head striving to make sense of his or her world. This is done over many years by learning from experience. The result is a worldview: a conceptual framework and set of beliefs/values. Ideally it represents our view of the world we live in, facilitates our increasing understanding of it, and allows us to optimally function within it.

#### 2) The strings of a lyre—an ancient musical instrument.

Music manipulates emotions: it plays on our heartstrings. This symbol is built around an upside down capital Greek letter, the last one in the Greek alphabet: omega. Strong emotions can turn our lives upside down. Despite best efforts to steer lives in a direction guided by reason, and learn from interaction with other people and the surrounding environment, we often end up going where our feelings lead us. Our emotions have the last word!

### What the Card Suit Symbols Represent

<p style="text-align: center;"><b>◆ Diamonds ◆</b></p> <p style="text-align: center;"><b>INDIVIDUAL &lt;—&gt; KNOWLEDGE</b></p> <p>Concerned with how the individual relates to knowledge, including the basis for knowledge, the orientation adopted and tools used for acquiring more knowledge.</p> <p>Loosely identified with <b>THINKING</b> and the cognitive domain.</p>	<p style="text-align: center;"><b>♥ Hearts ♥</b></p> <p style="text-align: center;"><b>INDIVIDUAL &lt;—&gt; INDIVIDUAL</b></p> <p>Concerned with an individual's interaction with another individual (or with himself or herself) with respect to the underlying driving motivation and extent to which thinking, feeling, and doing, and behaviors associated with these, are under control.</p> <p>Loosely identified with <b>FEELING</b> and the affective domain.</p>
<p style="text-align: center;"><b>♣ Clubs ♣</b></p> <p style="text-align: center;"><b>INDIVIDUAL &lt;—&gt; GROUP</b></p> <p>Concerned with an individual's relationship to groups of other individuals— including the whole society he or she is part of—and participation in activities (including earning a livelihood) associated with these groups.</p> <p>Loosely identified with <b>JOINING</b> and sociological topics.</p>	<p style="text-align: center;"><b>♠ Spades ♠</b></p> <p style="text-align: center;"><b>INDIVIDUAL &lt;—&gt; NATURE</b></p> <p>Concerned with an individual's relationship to the natural world and how his or her support of, or participation in, activities (including daily lifestyle, earning a livelihood, etc.) impact environment and nature.</p> <p>Loosely identified with <b>DOING</b> and the behavioral domain of action.</p>

## **The Nurturing Global Citizens course**

The *Choices We Make* booklet is a key part of our guided systematic approach to individual worldview development course. Unlike our other course where you evaluate the choices on your own, this course helps you evaluate them from a global citizen perspective. It uses reading and questions /projects found in two books: *Coming of Age in the Global Village* and *Choices We Make in the Global Village*.

### **from reviews of *Coming of Age in the Global Village*:**

"...Nearly every aware person would find something of interest here, and it is hard to imagine a person whose horizons would not be immensely broadened by the content...The scope is remarkable...Nearly all the important social issues of the last few decades are discussed with passion and insight. I was particularly interested in the first-hand experience with a serious and sensible attempt at self-sufficient living. Much of the book shows a deep and open-minded concern for spiritual matters..."

**Barrett Hazeltine, in *Science, Technology & Society* Nos. 97/98**

**now, the long-awaited sequel...**

## ***Choices We Make in the Global Village***

**by Stephen P. Cook, founder *Project Worldview***

Whereas the *Choices We Make (CWM)* cards and booklet merely frame fifty-two critical choices that people will make to collectively define the human future, this 424 page book critically examines each of them in an unusual blend of informal, engaging stories, high-minded, more formal essays, and entertaining / educational activities and speculations.

**subtitled from *Fantasy Land to Tomorrow Land***

ISBN 978-0-9627349-6-0

**Contents, with eight chapters and Appendix as follows:**

#1 Overview & Background	#2 History & Hope
#3 Sociology	#4 Religion / Imagining Changes
#5 Science: Sky, Earth, Life	#6 Economics, Ecology, Ecosharing
#7 Choices & Climate Crisis	#8 Skepticism & Reverence

**Appendix:** a) the *CWM* Booklet with index, b) *Love in a Time of Global Crisis* songs, c) carbon footprint analysis / ecosharing compliance / framing choices / questions & projects.

Imagine...you're young, eager to learn, eager to prepare yourself for the life ahead of you. More than anything you value getting a good education—and you think STEM (science, technology, engineering and math) is what you need to concentrate on. Yes—but be careful. As one teacher put it, “We’ve become so good at specialization in STEM education, that we divide knowledge into smaller and smaller pieces, and we understand those little pieces exceptionally well...But it’s not enough. We need to equip citizens and scientists to think bigger.” How do we do that, and instill meaning in our quest? This booklet—and associated resources—can help. With its *Choices We Make* approach, it provides a framework to facilitate learning valuable global education / character education lessons.

Imagine...you value “look before you leap.” You suspect poor choices you make could tightly confine the rest of your life to a path you may later need to escape. You want to choose wisely and realize what you initially need is a chance to fully survey the learning territory. Yet sadly it seems many people make important decisions about what to believe or value, without really knowing what the alternatives are. This booklet presents the most important of those alternatives and paints a “big picture” of Reality. It metaphorically urges, “As you shop in “The Reality Marketplace” avoid spending your “reality cash” too early, before you have seen everything.”

All of us struggle to outgrow childish impulses and make good choices. A few of us emerge as global citizens who have learned what’s important: exercising the freedom to choose responsibly. TODAY—with threats to our democracy and climate crisis—our choosing wisely is essential if the TOMORROW our collective choices steadily shape is to be a good one for us, our children and grandchildren. This booklet can promote the understanding behind healthy worldviews that nurture “people, planet, and prosperity.”

***Project Worldview*** [www.projectworldview.org](http://www.projectworldview.org)

*Choices We Make—A Framework for Global Education*

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