

**A♦****#201A****EVIDENCE-BASED**

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 (in terms of 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.

**K♦****#101A****MIND OPEN, VISION GLOBAL**

I 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 my understanding of it requires simultaneously holding conflicting beliefs.

**Q♦****#1A****HUMBLY UNSURE**

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, objectively presenting facts / both sides of the issue.)

**J♦****#1B****SKEPTIC**

I believe knowledge is 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.)

**10♦****#8A****MONOTHEISTIC DEISM**

I 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 can only indirectly know God through observation and rational investigation of the natural world—not directly through divine revelation or mystical experience.

**9♦****#7A****MYSTICISM**

I, like William James, think personal religious experience has its roots and center in mystical states of consciousness. If, like me, you've had this (feeling of Oneness?) type experience, you'll respect my following fumbled 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?) Not sensing distinct gods or deities, in rare perfect moments I feel union with an undifferentiated whole.

**8♦****#6A****ORDERLY AND EXPLICABLE**

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.

**7♦****#9A****RELIGIOUS FUNDAMENTALISM**

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)  
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.

**6♦****#5A****SCIENTIFIC MATERIALISM**

I discount knowledge based on something other than observation and reason. I argue it's not necessary to postulate God or that the universe, its life / humans had a Creator. Their existence can be explained by forces acting on matter and random chance. So the universe has no purpose or notion of good and evil, other than the meaning and value that we give it. Life involves only physical and chemical processes, not some vital spirit. Some day scientists will create it in the lab. Human spirituality exists only in minds (products of brains)!

**5♦****#6B****SCIENTIFIC METHOD**

I value solving problems by 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!

**4♦****#11A****FATALISM**

I believe that events are fixed in advance so that humans are powerless to change them. I think 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. (Note: deterministic predictability depends on natural / physical laws, genetic and epigenetic endowment, the (predictable) response to environmental stimuli, etc.)

**3♦****#15****GROUP THINK IMPERATIVE**

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—indigenous people, teenagers, politicians, etc. can behave this way!)

**2♦****#9B****IN GOD’S HANDS:  
APOCALYPTICISM**

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— 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.

**A♥****#202A****CAUTIOUS PROCESSING**

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. As you might expect, I often feel unsettled, stressed, anxious. My caution is perhaps 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 my fear of a) and b), it should surprise no one that I sometimes feel angry and resentful.

**K♥****#102A****CONSCIENTIOUS, EFFICIENT**

I typically aim to do what is right or fair, especially to do my work or duty carefully, thoroughly, and efficiently — minimizing wasted materials, energy, money, time or effort—and taking responsibilities / obligations to others seriously. When entrusted with managing something someone cares about, I tend to be a good steward. I pay attention to details. 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.

**Q♥****#14A****SALVATION &  
MORALISTIC GOD**

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.)

**J♥****#29B****THREATENING OTHERS:  
VIOLENCE**

I 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 occasionally 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 or threaten a lawsuit. Of course sometimes abandoning restraint can be justifiable.)

**10♥****#16A****CULTURE OF FEAR**

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.

**9♥****#17A****BITTERNESS, VENGEANCE**

If my current state is less than desired, I often focus on what's wrong, feel bitter, angry, resentful, 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.)

**8♥****#18A****PASSIONATELY IMPULSIVE**

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, love, jealousy, 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.)

**7♥****#28A****HEDONISTIC ORIENTATION**

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, material things, consumer goods, 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 painful realities poor folks face.)

**6♥****#3****UNRESTRAINED / EVIL**

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. (Note: critics refer to this viewpoint as "the myth of pure evil." They'd say that those who use it to justify their actions when self-restraint breaks down are deluding themselves.)

**5♥****#32A****HUMAN RIGHTS**

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

**4♥****#32B****CULTURE OF TOLERANCE**

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.)

**3♥****#38****LOVE AS FAMILY GLUE**

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.

**2♥****#41****STRUGGLING WITH A BASIC NEED: SELF ESTEEM**

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, ashamed, 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.

**A+****#203A****HIERARCHICAL RIGIDITY**

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.

**K+** #103A

**INDIVIDUAL GLORY**

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."

**Q+** #20B

**AUTHORITARIANISM**

If I had no choice, I could be happy living in a non-democratic authoritarian system. I suppose I'd meekly accept subjugation, losing some freedom, having no vote (indeed voting can be a chore!) I'd hope the system would be social contract-based so that law and order is maintained, duties and rights of citizens are spelled out, and leaders respond to public opinion. Whether they're from the aristocracy, single political party, military dictatorship, religious group, techno elite, etc, if I felt the leaders had the people's consent I'd accept their legitimacy and put my faith in them.

**J+** #20A

**ELITISM**

I have problems with democracy. I think most people are ill-prepared to vote /decide what's best for society. I don't trust assemblies of such peo-ple; I fear their collective strength. Society is best served by a select group of clear-sighted, capable leaders /experts. Highly educated, trained, and groomed to wield power, they should maintain law and order, promote production of wealth, and guide the masses toward ends they deem appropriate. (Note: Elitists often identify with capital not labor, and with experts not the people's collective wisdom. Some use money to magnify their voices and manipulate outcomes!)

**10+** #34

**VALUING TRADITIONS / STATUS QUO**

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 & 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.)

**9+** #21B

**SERVICE TO OTHERS**

I value and admire those who wish to serve others— either out of sense of civic duty, a desire to give something back to the community, or simply because they care about people suffering and struggling and want to help. While not all of us can run for public office, 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 groups that do. At times I have felt good about giving my own time and energy or charitable contribution to aid such efforts.

**8+** #42

**ETHICAL ORIENTATION**

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 1) Greatest General Good Principle: "Will this benefit the greatest number of people?" 2) Principle of Fraternal Charity: "If tables were turned, could I live with the consequences of my decision?" 3) Principle of Universality: "What would be the results if everyone acted in this manner?"

**7+** #19A

**COMPETITIVE CAPITALISM**

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. Capitalism is built on commodification and market transactions based on the exchange values of things

**6+** #19B

**CORPORATE CAPITALISM**

Large corporations are superior to small business in their 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 limited competition. I'm awed by how they harness production forces, satisfy consumers, and create wealth. I'm optimistic management will move beyond seeking short-term profits for share-holders and steadily become more sensitive to stake-holders —including workers, the community, the environment, etc.

**5+** #37A

**PROUD IDENTIFICATION & TRIBALISM**

I take pride in being a(n)

(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><b>4♣ #35A</b>  <b>GENDER / SEXUAL NONCONFORMITY</b>  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: 1) my sexual orientation deviates from what has traditionally been socially (and in some cases, legally!) acceptable — typically meaning... I'm homosexual, 2) my gender identity (female or male) does not correlate with the sex assigned to me at birth, 3) you should think of me as neither male nor female but rather of indeterminate gender. 4) I am not monogamous.</p>	<p><b>3♣ #36B</b>  <b>CONSPIRACIES</b>  Some say I'm deluded, that I play fast &amp; loose with facts. I am cynical. My suspicions of others' motives often extend to imagining a few individuals with a hidden agenda conspiring to infiltrate institutions, manipulate events and shape outcomes to their liking. (Note: This belief is more likely when those imagining feel anxious /alienated. It can 1) involve simplistic B&amp;W portrayal of something much more complex, 2) devolve into paranoia, or 3) help uncover actual conspiracy — although typically none exists! Some link their belief in a particular conspiracy to seemingly unrelated societal problems.)</p>	<p><b>2♣ #50A</b>  <b>LIBERTARIAN</b>  I oppose 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><b>A♠ #204A</b>  <b>FREEDOM FROM LIMITS</b>  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><b>K♠ #104A</b>  <b>HUMAN CENTERED</b>  I find aspects of my worldview and outlook on life are, to some degree, associated with taking a human being centered viewpoint where humans are the most important thing in the universe. I feel humans are special, stand apart from nature, and "the world belongs to humans." I am comfortable with the increasing commodification of everything and valuing other things based on usefulness to humans. (Note: some extend this in worshipping a Personal and Moralistic God and highly valuing their own ultimate salvation.)</p>	<p><b>Q♠ #4</b>  <b>HANDS OFF MY BODY</b>  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 my exercising 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 own life with dignity are his business, not yours. From a global perspective, the history of life tells us some things have to die for others to live, and that our crowded planet needs fewer people, not more.</p>
<p><b>J♠ #25</b>  <b>ANTHROPOCENTRISM</b>  I'd say we have dominion over the natural world (some would say it's God-given) because we're superior / more intelligent than the animals and plants we share it with. So I believe that the natural environment should be used, developed, and enjoyed— in short, nature should serve people. Creatively developing the land so that it's more to my liking, and fully utilizing its resources or otherwise benefiting from such activity, is part of being human—not something I should apologize for or feel guilty about. Doing this is not just morally defensible, it's human nature.</p>	<p><b>10♠ #22A</b>  <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 co-operation. 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>9♠ #23B</b>  <b>ENOUGHNESS</b>  I aim to maximize well-being, while minimizing consumption and ecological footprint. I like the 5 "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>

**8♣ #26A**  
**THE CONSUMERIST**

I value freedom to spend money and buy things. If I like what a product can do for me—and its image/ associated message (which we encounter constantly)— I will buy it. 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.)

**7♠ #24A**  
**STRUGGLING WITH A BASIC NEED: SUSTENANCE**

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.)

**6♠ #45A**  
**BORROWING MENTALITY**

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!)

**5♣ #46A**  
**TECHNOLOGICAL FIX**

In confronting big problems or minor human inconvenience / irritation, I look to technological ingenuity / design / problem solving skills. I trust engineers & 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 ecosystem and planetary environmental health.)

**4♣ #46B**  
**MILITARY BACKERS**

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.

**3♠ #22B**  
**IMPERIALISM**

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.

**2♠ #40**  
**ENVIRONMENTAL ECONOMICS**

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. Incentives should encourage producing necessities (small affordable housing, plant based food, clean water), valuing and protecting biodiversity and natural capital (esp. soil), and reducing inequity.

**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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**INSTRUCTIONS continued**  
**Incl. TWO PERSON ACTIVITY**

On the “Choices We Make” program, you can select a one or two person option. Follow instructions. Use the cards from your four piles (and perhaps the 2<sup>nd</sup> player’s) to enter data. A % correlation between your selected card choices and those of generic folks in eight categories will be computed incl.

*USA HUMANIST PROGRESSIVE  
 NEW AGE USA CONSERVATIVE  
 CHRISTIAN proSCIENCE proBUSINESS  
 WORLD’S POOR proENVIRONMENT*

and if selected, a % correlation between your choices and the 2<sup>nd</sup> player’s. Inconsistent (contradictions in your worldview) card choices can also be found using a separate check sheet.

