



# **Cultivating the Globally Sustainable Self: What It Means, How It's Measured, Why It Matters**

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## Rationale for the IBAVI and Summit Series: A Big Picture View

*A critical mass of the world's population must come to understand that the actions, practices, and policies of individuals, groups, organizations, governments, and societies are mediated by beliefs and values that may be highly subjective, non-conscious, and self-serving rather than just, equitable, rational, and sustainable. Such understanding must be sufficiently achieved in the near future by a substantial proportion of the world's population – as well as those who are in positions of relative power and influence – and subsequently translated into relevant actions, practices, and policies.*

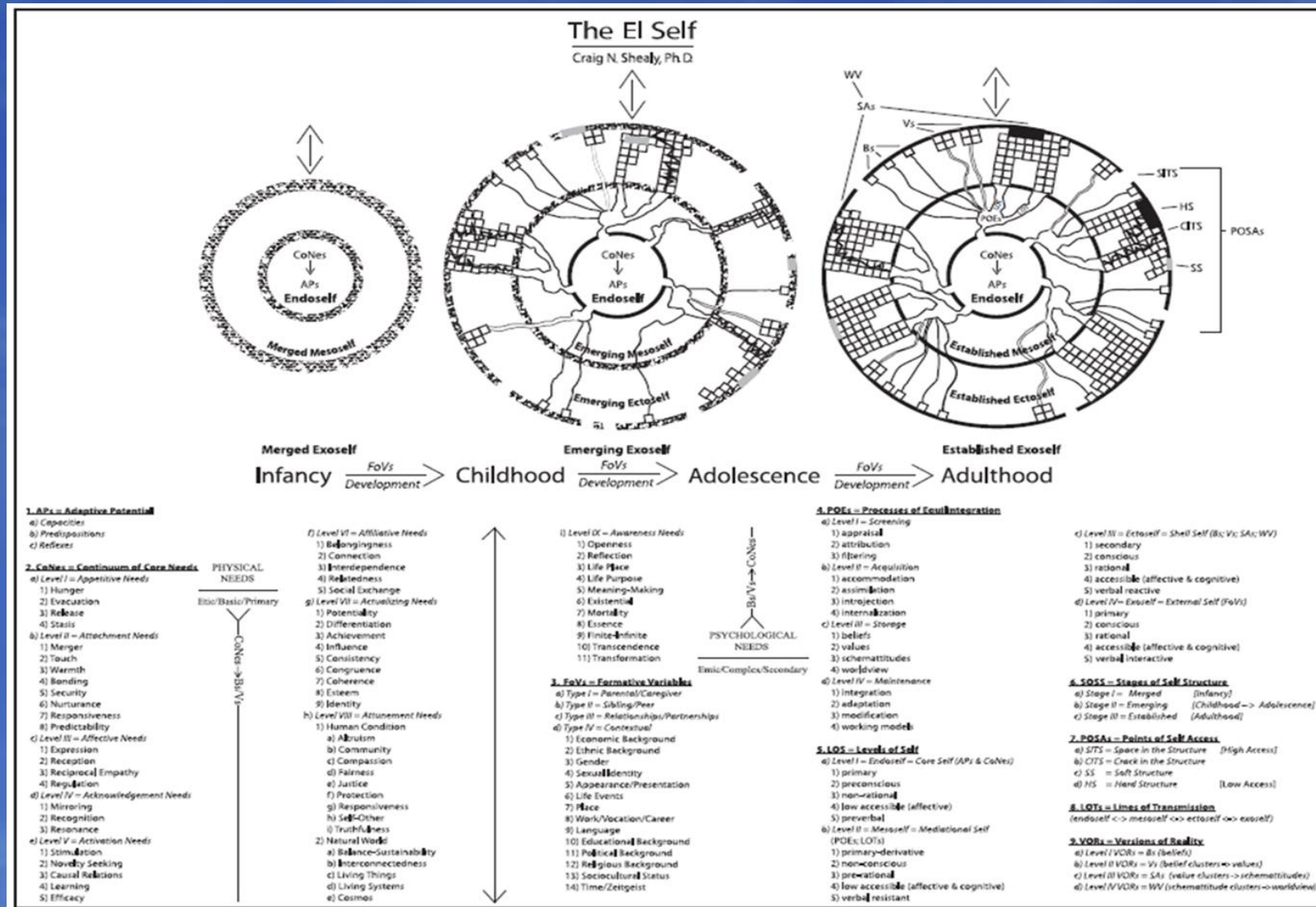


## **Rationale for the IBAVI and Summit Series:** **Three Points to Ponder**

1. It is a matter of historic and contemporary fact that the old paradigms of understanding who we are and what we need (e.g., various religious, economic, and political systems around the world) have neither saved us from ourselves nor prevented our present and unsustainable trajectory as a species.
2. Scientific and other paradigms that deny or dismiss our deepest spiritual inclinations and human capacities (e.g., reductionistic biomedical models) cannot show us the way because they do not sufficiently illuminate who we are and what we need as a species.
3. We require new ways of understanding who we are and what we need that account for all we're learning about how we may – and why we must – cultivate globally sustainable selves.



# But how do we go from here...



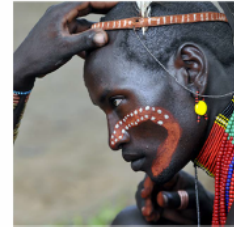


## ...to here?



*"How we understand ourselves, others, and the larger world must change."*

This fundamental contention is at the very heart of the ***Cultivating the Globally Sustainable Self Summit Series***, a multi-year, multi-institution initiative that brings together scholars, educators, practitioners, students, and leaders from around the world to address the most pressing issues of our day – conflict resolution, global education, human rights, religious and cultural understanding, and sustainability.



### WHO WE ARE

**Change Agents:** Individuals, Groups, Organizations, Movements

**Experts in Research and Assessment**

Scholars, Educators,  
and Practitioners of the Self

"Big Sky" Thinkers and Leaders

### WHAT WE DO

**Collaborate:** We support local and global teams who engage in cutting-edge education, leadership, policy, practice, and research.

**Communicate:** We publish and present what we discover and do through multiple forums, such as a forthcoming book on the Summit Series with Oxford University Press, transformative learning films, and web-based materials.

**Convene:** We meet regularly to further our mission and activities, invite others to contribute, and plan for the future.

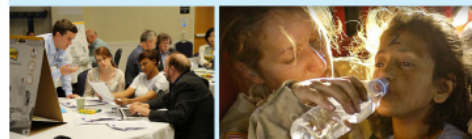
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INTERNATIONAL BELIEFS AND VALUES INSTITUTE

**We bring ourselves together,  
seek depth and breadth,  
and translate what we find  
into maximally accessible and actionable form,  
both locally and globally.**





So, let's go deep...

What do we mean by  
“cultivating the globally sustainable self”?

For that matter,  
what do we mean by “self”?

To answer those questions, we first have to understand  
what we mean by “beliefs” and “needs”  
as they are integral to “self.”

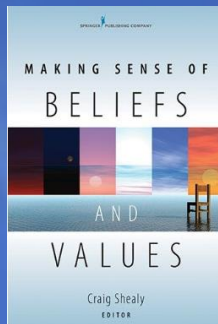
*Craig N. Shealy*

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## BELIEFS, NEEDS, AND SELF: THREE COMPONENTS OF THE EI MODEL

*Frisbeetarianism is the belief that when you die, your soul goes up on the roof and gets stuck.*

—George Carlin



<http://www.springerpub.com/making-sense-of-beliefs-and-values.html>

## Defining Beliefs and Values

### A “belief”:

1. is an internalized and discrete version of reality (i.e., a mental representation about self, others, or the world at large) that can influence and mediate the experience and expression of needs, feelings, thoughts, and behaviors;
2. can vary along dimensions of cognitive complexity and affective intensity;
3. is subjectively experienced to be relatively “true” or “false” and/or “good” or “bad”;
4. may or may not be empirically verifiable (i.e., the believer may not be able to prove or reliably demonstrate that a belief is true or false);
5. may or may not be consciously accessible (i.e., the believer may not be aware of his or her belief);
6. if consciously accessible, is typically verbalized in relativistic terms as a “truth” or “goodness” statement about self, others, and/or the world at large;
7. typically exists in a synergistic relationship to other beliefs in that a belief stated in one direction often is matched by one or more counterparts that exist in relative degrees of opposition to it;
8. may be characterized by four interrelated “dimensions of belief”—favorability, veracity, intensity, and congruency—and four “points of self-access”—hard structure, soft structure, crack in the structure, and space in the structure;
9. manifests along a “continuum of belief,” ranging from “committed certitude” to “noncommitted skepticism”; and,
10. exists in the service of core human needs—appetitive, attachment, affective, acknowledgment, activation, affiliative, actualizing, attunement, and awareness—and emerges from an interaction among four levels of self—endoself, mesoself, ectoself, and exoself.

### **Four Dimensions of Belief**

**Favorability:** Whether a belief is considered to be good or bad.

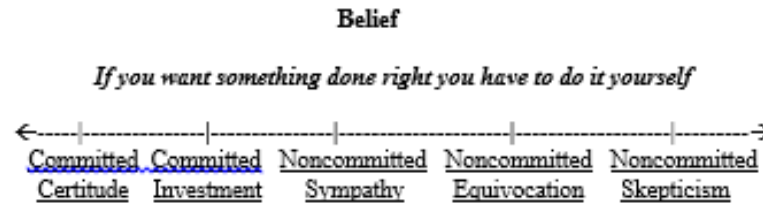
**Veracity:** Whether a belief is experienced as true or false.

**Intensity:** Whether a belief is held strongly or weakly.

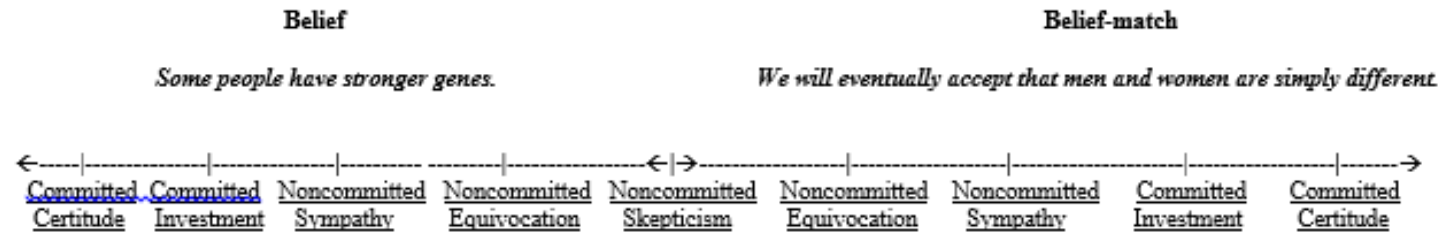
**Congruency:** Whether a belief is experienced as consistent or inconsistent with other beliefs.

# Continuum of Belief

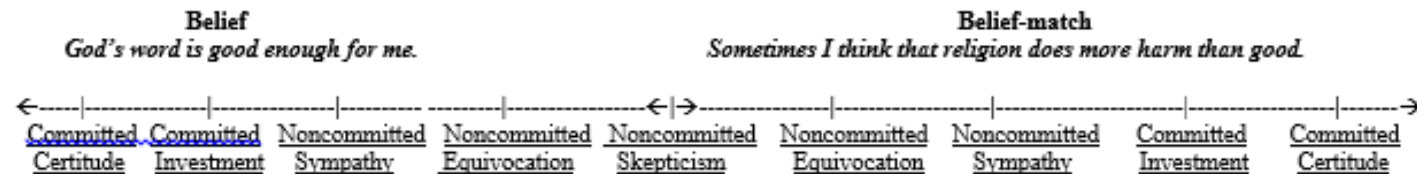
## Example 1: Solo, low compatibility, low predictive, match or non-match



## Example 2: Paired, medium compatibility, medium predictive, match



## Example 3: Paired, high incompatibility, high predictive, non-match



## The Nature of Need

### Human needs:

1. motivate or drive the human organism throughout the life span to achieve fulfillment of the core needs to a degree that is subjectively experienced as sufficient for each human being (including the appetitive, attachment, affective, acknowledgment, activation, affiliative, actualizing, attunement, and awareness needs);
2. exist along a physical and psychological continuum that encompasses the whole of human experience;
3. are derived from our history of evolutionary adaptation and therefore are core to our existence and defining characteristics as a species;
4. are expressed through the adaptive potential that is unique for each human being;
5. are shaped in expressive form by developmental processes and formative variables that are unique to each human being; and,
6. are evidenced nonverbally through various physiological and behavioral indexes and/or expressed verbally through our stated beliefs and values about self, others, and the world at large.

## The Nature of Need

### Human needs:

- Level I = *Appetitive Needs* (hunger, evacuation, release, stasis);
- Level II = *Attachment Needs* (merger, touch, warmth, bonding, security, nurturance, responsiveness, predictability);
- Level III = *Affective Needs* (expression, reception, reciprocal empathy, regulation);
- Level IV = *Acknowledgment Needs* (mirroring, recognition, resonance);
- Level V = *Activation Needs* (stimulation, novelty seeking, causal relations, learning, efficacy);
- Level VI = *Affiliative Needs* (belongingness, connection, interdependence, relatedness, social exchange);
- Level VII = *Actualizing Needs* (potentiality, differentiation, achievement, influence, consistency, congruence, coherence, esteem, identity);
- Level VIII = *Attunement Needs* (composed of two subdimensions, including *attunement to the human condition*: altruism, community, compassion, fairness, justice, protection, responsiveness, self–other, truthfulness; and, *attunement to the natural world*: balance, sustainability, interconnectedness, living things, living systems, cosmos), and
- Level IX = *Awareness Needs* (openness, reflection, life place, life purpose, meaning making, existential, mortality, essence, finite–infinite, transcendence, transformation).

## Grappling with the Self

### *The human self:*

1. is a highly complex and interdependent system that is derivative of our acquisition of consciousness (e.g., awareness of our own existence) as a species;
2. is experienced by each human being in both subjective (I) and objective (me) terms;
3. encompasses and organizes all aspects of human experience and functioning (e.g., needs, feelings, thoughts, behaviors); and,
4. consists of at least six interacting dimensions, which all must be accounted for in any comprehensive framework of self:
  - a) formative = the etiology and development of the self (i.e., as innate and/or constructed);
  - b) regulatory = the functioning and organization of the self (i.e., its structures and/or processes);
  - c) contextual = the level of analysis at which the self is described and experienced (i.e., as internal and/or external);
  - d) perceptual = the self's awareness of its own existence, structures, and functions (i.e., as unconscious and/or conscious);
  - e) experiential = whether the self is experienced as existing within a three-dimensional and empirical or transcendent and "spiritual" world (i.e., as physical and/or metaphysical); and,
  - f) integrative = how, whether, and to what degree the individual components of the self are integrated into a coherent gestalt (i.e., as parts and/or whole).

### The Six Dimensions of Self

		Subject Self = I		Object Self = Me
I.	Formative:	innate	↔	constructed
II.	Regulatory:	structure	↔	process
III.	Contextual:	internal	↔	external
IV.	Perceptual:	unconscious	↔	conscious
V.	Experiential:	physical	↔	metaphysical
VI.	Integrative:	parts	↔	whole



**By better understanding these three constructs – belief, need, self – we are well positioned to understand Equilintegration or EI Theory, the EI Self, and the Beliefs, Events, and Values Inventory or BEVI.**

**By extension, we then have a way – and there are other ways – of understanding what it means and why it matters to “cultivate globally sustainable selves.”**

## Equilintegration (EI) Theory

*El Theory draws upon a wide range of theoretical, empirical, and applied perspectives to account for the dialectic process between the 'transmission' and 'internalization' of beliefs and values, and constituent aspects of self-regulation, content, structure, affect, attribution, and development...El theory 'explain[s] the processes by which beliefs, values, and worldviews are acquired and maintained, why their alteration is typically resisted, and how and under what circumstances their modification occurs' ...the BEVI is 'designed to identify and predict a variety of developmental, affective, and attributional processes and outcomes that are integral to El Theory' (Shealy, 2004, p. 1075).*

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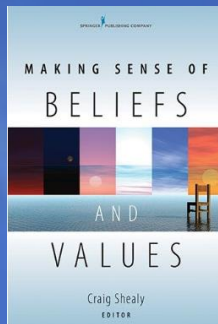
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## THE EI SELF: REAL WORLD IMPLICATIONS AND APPLICATIONS OF EI THEORY

*Hope is the thing with feathers that perches in the soul—and sings the tunes without the words—and never stops at all.*

—Emily Dickinson



<http://www.springerpub.com/making-sense-of-beliefs-and-values.html>

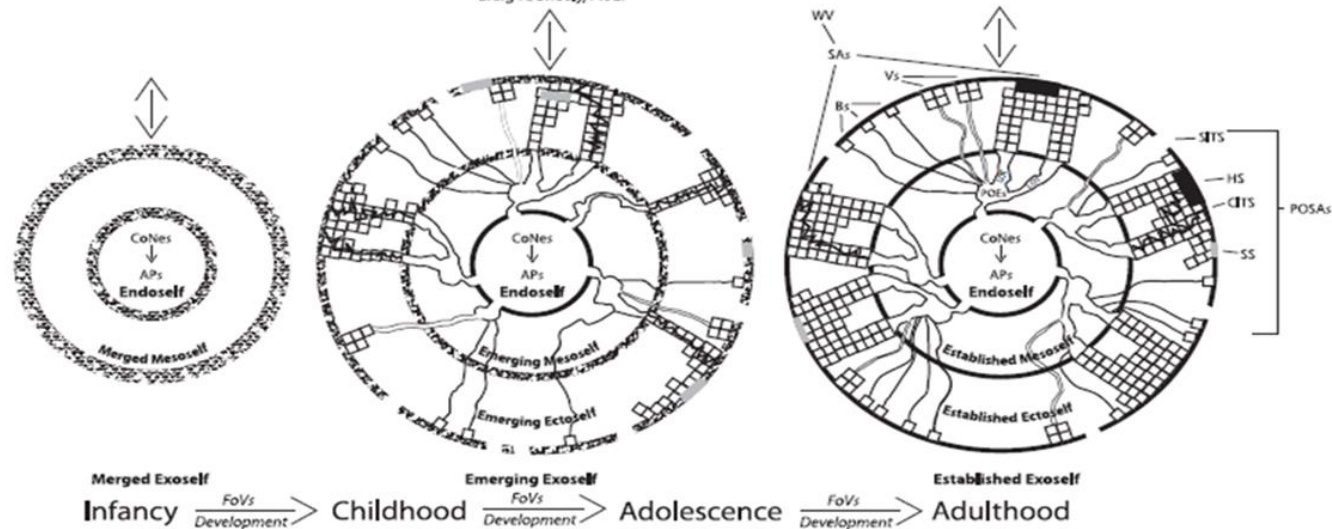
## The EI Self

***The Equilintegration or EI Self...seeks to represent in pictographic form the integrative and synergistic processes by which beliefs and values are acquired and maintained as well as how these are linked to the Core Needs and Adaptive Potential of the self....different Versions of Reality (VORs) may be ascertained via a valid and sufficiently comprehensive measure, such as the Beliefs, Events, and Values Inventory (BEVI) (Shealy, 2005, 2016).***



## The EI Self

Craig N. Shealy, Ph.D.



### 1. APs = Adaptive Potential

- a) Capacities
- b) Predispositions
- c) Reflexes

### 2. CoNes = Continuum of Core Needs

- a) Level I = Appetitive Needs
  - 1) Hunger
  - 2) Evacuation
  - 3) Release
  - 4) Stasis
- b) Level II = Attachment Needs
  - 1) Merger
  - 2) Touch
  - 3) Warmth
  - 4) Bonding
  - 5) Security
  - 6) Nurture
  - 7) Responsiveness
  - 8) Predictability
- c) Level III = Affective Needs
  - 1) Expression
  - 2) Reception
  - 3) Reciprocal Empathy
  - 4) Regulation
- d) Level IV = Acknowledgement Needs
  - 1) Mirroring
  - 2) Recognition
  - 3) Resonance
- e) Level V = Activation Needs
  - 1) Stimulation
  - 2) Novelty Seeking
  - 3) Causal Relations
  - 4) Learning
  - 5) Efficacy

### PHYSICAL NEEDS

Ecto/Basis/Primary

CoNes → BS/V

### f) Level VI = Affiliative Needs

- 1) Belongingness
- 2) Connection
- 3) Interdependence
- 4) Relatedness
- 5) Social Exchange

### g) Level VII = Actualizing Needs

- 1) Potentiality
- 2) Differentiation
- 3) Achievement
- 4) Influence
- 5) Consistency
- 6) Congruence
- 7) Coherence
- 8) Esteem
- 9) Identity

### h) Level VIII = Attunement Needs

- 1) Human Condition
  - a) Altruism
  - b) Community
  - c) Compassion
  - d) Fairness
  - e) Justice
  - f) Protection
  - g) Responsiveness
  - h) Self-Other
  - i) Truthfulness
- 2) Natural World
  - a) Balance-Sustainability
  - b) Interconnectedness
  - c) Living Things
  - d) Living Systems
  - e) Cosmos

### i) Level IX = Awareness Needs

- 1) Openness
- 2) Reflection
- 3) Life/Pace
- 4) Life Purpose
- 5) Meaning-Making
- 6) Existential
- 7) Mortality
- 8) Essence
- 9) Finite-Infinite
- 10) Transcendence
- 11) Transformation

### 3. FoVs = Formative Variables

- a) Type I = Parental/Caregiver
- b) Type II = Sibling/Peer
- c) Type III = Relationships/Partnerships
- d) Type IV = Contextual
  - 1) Economic Background
  - 2) Ethnic Background
  - 3) Gender
  - 4) Sexual Identity
  - 5) Appearance/Presentation
  - 6) Life Events
  - 7) Place
  - 8) Work/Vocation/Career
  - 9) Language
  - 10) Educational Background
  - 11) Political Background
  - 12) Religious Background
  - 13) Socio-cultural Status
  - 14) Time/Zeitgeist

### PSYCHOLOGICAL NEEDS

Emic/Complex/Secondary

### 4. POEs = Processes of EquiIntegration

- a) Level I = Screening
  - 1) appraisal
  - 2) attribution
  - 3) filtering
- b) Level II = Acquisition
  - 1) accommodation
  - 2) assimilation
  - 3) introjection
  - 4) internalization
- c) Level III = Storage
  - 1) beliefs
  - 2) values
  - 3) schemattitudes
  - 4) worldview
- d) Level IV = Maintenance
  - 1) integration
  - 2) adaptation
  - 3) modification
  - 4) working models

### 5. LOS = Levels of Self

- a) Level I = Endoself = Core Self (APs & CoNes)
  - 1) primary
  - 2) preconscious
  - 3) non-rational
  - 4) low accessible (affective)
  - 5) preverbal
- b) Level II = Mesoself = Mediatonal Self (POEs, LOSs)
  - 1) primary-derivative
  - 2) non-conscious
  - 3) preverbal
  - 4) low accessible (affective & cognitive)
  - 5) verbal resistant

### c) Level III = Ectoself = Shell Self (BS; VS; SAs; WV)

- 1) secondary
- 2) conscious
- 3) rational
- 4) accessible (affective & cognitive)
- 5) verbal reactive

### d) Level IV = Exoself = External Self (FoVs)

- 1) primary
- 2) conscious
- 3) rational
- 4) accessible (affective & cognitive)
- 5) verbal interactive

### 6. SOSs = Stages of Self Structure

- a) Stage I = Merged (Infancy)
- b) Stage II = Emerging (Childhood → Adolescence)
- c) Stage III = Established (Adulthood)

### 7. POSAs = Points of Self Access

- a) SITS = Space in the Structure [High Access]
- b) CITS = Check in the Structure
- c) SS = Soft Structure
- d) HS = Hard Structure [Low Access]

### 8. LOSs = Lines of Transmission

(endoself ↔ mesoself ↔ extoself ↔ exoself)

### 9. VORs = Versions of Reality

- a) Level I VORs = BS (beliefs)
- b) Level II VORs = VS (belief clusters → values)
- c) Level III VORs = SAs (value clusters → schemattitudes)
- d) Level IV VORs = WV (schemattitude clusters → worldview)

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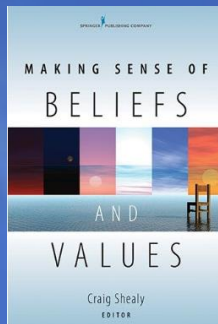
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## BELIEFS, EVENTS, AND VALUES INVENTORY (BEVI)

*Oh, everyone believes  
From emptiness to everything  
Oh, everyone believes  
And no one's going quietly*

*Belief*  
—John Mayer



<http://www.springerpub.com/making-sense-of-beliefs-and-values.html>



# BEVI Overview

[www.thebevi.com](http://www.thebevi.com)

- In development since the early 1990s, the Beliefs, Events, and Values Inventory (BEVI) is an assessment measure that is used in a wide range of applied settings, evaluative contexts, and research projects.
- The short version of the BEVI consists of four interrelated components:
  - demographic/ background items (age, gender, ethnicity, citizenship, countries visited)
  - a life history/background questionnaire
  - two validity and seventeen "process scales"
  - three qualitative "experiential reflection" items
- The BEVI seeks to understand "who the person is" prior to participating in an experience, "how the person changes" as a result of the experience, and how these factors interact to produce a greater or lesser likelihood of learning and growth – “who learns what and why, and under what circumstances.”
- As a web-based inventory, the short version of the BEVI typically requires between 25 and 30 minutes to complete.
- Outputs include individual, group, and organizational reports; customized analyses also may be provided; raw data may be accessed; the BEVI may be paired with other measures to meet additional assessment needs.

# Psychometric Properties of the BEVI

## *BEVI Scale Summaries*

	Mean	Std. Deviation	Cronbach Alpha	Number of Items
Negative Life Events	2.889	0.610	0.862	9
Needs Closure	2.646	0.290	0.712	25
Needs Fulfillment	1.892	0.342	0.882	24
Identity Diffusion	2.791	0.322	0.610	13
Basic Openness	2.108	0.417	0.809	12
Basic Determinism	2.887	0.355	0.755	16
Ecological Resonance	2.248	0.524	0.760	6
Self Certitude	2.122	0.357	0.761	13
Religious Traditionalism	2.705	0.782	0.903	5
Emotional Attunement	2.175	0.421	0.814	13
Physical Resonance	2.200	0.429	0.719	7
Self Awareness	1.855	0.358	0.810	12
Socioemotional Convergence	1.908	0.286	0.877	36
Sociocultural Openness	2.058	0.287	0.798	26
Global Resonance	1.719	0.469	0.828	6
Gender Traditionalism	2.275	0.472	0.828	11
Meaning Quest	1.873	0.317	0.831	19

# Psychometric Properties of the BEVI

*Model Fit Information for BEVI Scales*

	Chi-square	df	p-value	CFI	RMSEA
Negative Life Events	428.612	27	0.000	0.977	0.080
Needs Closure	2993.316	225	0.000	0.911	0.073
Needs Fulfillment	2855.248	248	0.000	0.912	0.067
Identity Diffusion	28.973	2	0.000	0.983	0.076
Basic Openness	619.225	54	0.000	0.956	0.067
Basic Determinism	536.465	41	0.000	0.927	0.072
Ecological Resonance	456.526	9	0.000	0.967	0.147
Self Certitude	634.634	62	0.000	0.937	0.064
Religious Traditionalism	166.821	9	0.000	0.995	0.087
Emotional Attunement	654.891	62	0.000	0.960	0.064
Physical Resonance	40.557	2	0.000	0.984	0.091
Self Awareness	598.360	54	0.000	0.948	0.066
Socioemotional Convergence	3523.339	369	0.000	0.901	0.061
Sociocultural Openness	2596.628	225	0.000	0.935	0.067
Global Resonance	93.898	14	0.000	0.994	0.050
Gender Traditionalism	765.686	44	0.000	0.948	0.084
Meaning Quest	836.661	61	0.000	0.925	0.074



[www.thebevi.com](http://www.thebevi.com)

*The BEVI...is designed to assess a number of relevant processes and constructs including (but not limited to): basic openness; receptivity to different cultures, religions, and social practices; the tendency (or not) to stereotype in particular ways; self and emotional awareness; and preferred but implicit strategies for making sense of why 'other' people and cultures 'do what they do' (Shealy, 2005, p. 99).*

## How is the BEVI used?

1. **evaluating learning experiences** (e.g., study abroad, multicultural courses, training programs, service learning, etc.);
2. **understanding learning processes** (e.g., who learns what and why, and under what circumstances);
3. **promoting learning objectives** (e.g., increased awareness of self, others, and the larger world);
4. **enhancing teaching and program quality** (e.g., which experiences, courses, programs have what impact, and why);
5. **facilitating growth and development** (e.g., of individuals, groups, and organizations);
6. **conducting research** (e.g., how, why, and under what circumstances people become more “open” to different cultures);
7. **addressing organizational needs** (e.g., staff/leadership development); and,
8. **complying with assessment and accreditation requirements** (e.g., linking objectives to outcomes).

# How is the BEVI structured?

## I. Validity Scales

- **Consistency:** the degree to which responses are consistent for differently worded items that are assessing similar or identical content (e.g., "People change all the time." "People don't really change.").
- **Congruency:** the degree to which response patterns correspond to that which would be predicted statistically (e.g., "I have real needs for warmth and affection." "I take my own feelings very seriously.").

## II. Formative Variables

- **Demographic/Background Items:** gender, educational level, ethnicity, political/religious orientation, income, etc. (e.g., "What is your gender?" "What is your ethnic background?").
- **Negative Life Events (Scale 1):** difficult childhood; parents were troubled; life conflict/struggles; many regrets (e.g., "I have had a lot of conflict with one or more members of my family." "My family had a lot of problems with money.").

## III. Fulfillment of Core Needs

- **Needs Closure (Scale 2):** unhappy upbringing/life history; conflictual/disturbed family dynamics; stereotypical thinking/odd explanations for why events happen as they do or why things are as they are (e.g., "I had a wonderful childhood." "Some numbers are more lucky than others.").
- **Needs Fulfillment (Scale 3):** open to experiences, needs, and feelings; deep care/sensitivity for self, others, and the larger world (e.g., "We should spend more money on early education programs for children." "I like to think about who I am.").
- **Identity Diffusion (Scale 4):** indicates painful crisis of identity; fatalistic regarding negatives of marital/family life; feels "bad" about self and prospects (e.g., "I have gone through a painful identity crisis." "Even though we expect them to be, men are not really built to be faithful in marriage.").

## IV. Tolerance of Disequilibrium

- **Basic Openness (Scale 5):** open and honest about the experience of basic thoughts, feelings, and needs (e.g., "I don't always feel good about who I am." "I have felt lonely in my life.").
- **Self Certitude (Scale 6):** strong sense of will; impatient with excuses for difficulties; emphasizes positive thinking; disinclined toward deep analysis (e.g., "You can overcome almost any problem if

<sup>8</sup> The BEVI is a copyrighted instrument. BEVI items, item content, scales, or reports may not be modified, copied, disseminated, or published, in whole or part, without the written and express permission of Craig N. Shealy, Ph.D.

# How is the BEVI structured?

you just try harder." "If you play by the rules, you get along fine. ").

## V. Critical Thinking

- **Basic Determinism (Scale 7):** prefers simple explanations for differences/behavior; believes people don't change/strong will survive; troubled life history (e.g., "AIDS may well be a sign of God's anger." "It's only natural that the strong will survive.").
- **Socioemotional Convergence (Scale 8):** open, aware of self/other, larger world; thoughtful, pragmatic, determined; sees world in shades of gray, such as the need for self-reliance while caring for vulnerable others (e.g., "We should do more to help those who are less fortunate." "Too many people don't meet their responsibilities.").

## VI. Self Access

- **Physical Resonance (Scale 9):** receptive to corporeal needs/feelings; experientially inclined; appreciates the impact of human nature/evolution (e.g., "I am a free spirit." "My body is very sensitive to what I feel.").
- **Emotional Attunement (Scale 10):** emotional, sensitive, social, needy, affiliative; values the expression of affect; close family connections (e.g., "I don't mind displays of emotion." "Weakness can be a virtue.").
- **Self Awareness (Scale 11):** introspective; accepts complexity of self; cares for human experience/condition; tolerates difficult thoughts/feelings (e.g., "I am always trying to understand myself better." "I have problems that I need to work on.").
- **Meaning Quest (Scale 12):** searching for meaning; seeks balance in life; resilient/persistent; highly feeling; concerned for less fortunate (e.g., "I think a lot about the meaning of life." "I want to find a better sense of balance in my life.").

## VII. Other Access

- **Religious Traditionalism (Scale 13):** highly religious; sees self/behavior/events as mediated by God/spiritual forces; one way to the "afterlife" (e.g., "Without religion there can be no peace." "There is one way to heaven.").
- **Gender Traditionalism (Scale 14):** men and women are built to be a certain way; prefers traditional/simple views of gender and gender roles (e.g., "Women are more emotional than men." "A man's role is to be strong.").
- **Sociocultural Openness (Scale 15):** progressive/open regarding a wide range of actions, policies, and practices in the areas of culture, economics, education, environment, gender/global relations, politics (e.g., "We should try to understand cultures that are different from our own." "There is too big a gap between the rich and poor in our country.").

# How is the BEVI structured?

## VIII. Global Access

- **Ecological Resonance (Scale 16):** deeply invested in environmental/sustainability issues; concerned about the fate of the earth/natural world (e.g., “I worry about our environment.” “We should protect the land no matter who owns it.”).
- **Global Resonance (Scale 17):** invested in learning about/encountering different individuals, groups, languages, cultures; seeks global engagement (e.g., “It is important to be well informed about world events.” “I am comfortable around groups of people who are very different from me.”).

## IX. Experiential Reflection Items

The BEVI is a “mixed methods” measure in that both quantitative (i.e., scales) and qualitative (i.e., free response) items are asked during administration and used for purposes of interpretation (e.g., Coates, Hanson, Samuel, Ashe, & Cozen, in press; Cozen, Hanson, Poston, Jones, & Tabit, in press). The following three qualitative Experiential Reflection Items are included in the BEVI, and completed in written format at the conclusion of administration:

First, please describe which aspect of this experience has had the greatest impact upon you and why?

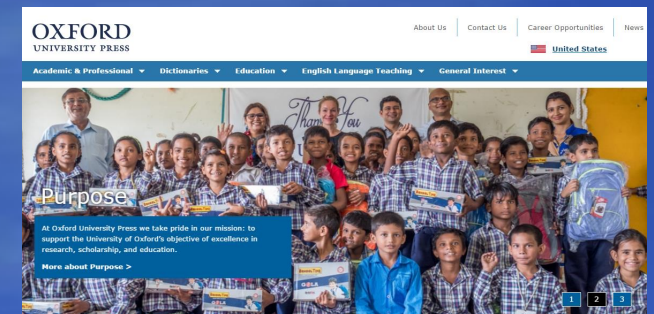
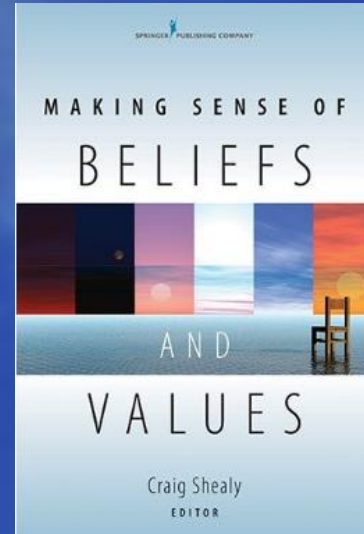
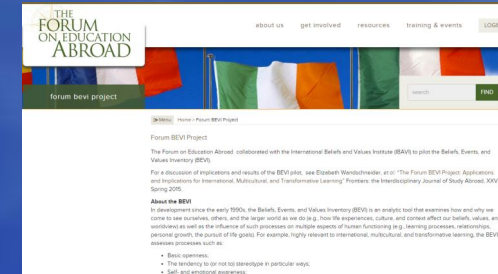
Second, is there some aspect of your own “self” or “identity” (e.g., gender, ethnicity, sexual orientation, religious or political background, etc.) that has become especially clear or relevant to you or others as a result of this experience?

Third, what have you learned and how are you different as a result of this experience?



## Forum BEVI Project and Summit Series

- The Forum BEVI Project was a multi-year, multi-institution collaboration between the Forum on Education Abroad and the International Beliefs and Values Institute (<https://forumea.org/research-bevi-project/>).
- Findings, applications, and recommendation have been presented in many forums and are published in *Making Sense of Beliefs and Values*, the 2016 book from Springer Publishing ([http://www.springerpub.com/media/samplechapters/9780826104526/9780826104526\\_chapter.pdf](http://www.springerpub.com/media/samplechapters/9780826104526/9780826104526_chapter.pdf)).
- Related research continues through a wide range of projects / activities in the U.S. and internationally, including *Cultivating the Globally Sustainable Self* – which began in March, 2015 (website: [www.jmu.edu/summitseries](http://www.jmu.edu/summitseries)). An edited volume regarding the Summit Series has been accepted for publication by Oxford University Press.





## The Forum BEVI Project: Applications and Implications for International, Multicultural, and Transformative Learning

**Elizabeth Wandschneider**, *Michigan State University, lead author*

**Dawn T. Pysarchik**, *Michigan State University*

**Lee G. Sternberger**, *James Madison University*

**Wenjuan Ma**, *Michigan State University*

**Kris Acheson**, *Georgia State University*

**Brad Baltensperger**, *Michigan Technological University*

**R.T. Good**, *Shenandoah University*

**Brian Brubaker**, *IES Abroad*

**Tamara Baldwin**, *University of British Columbia*

**Hajime Nishitani**, *Hiroshima University*

**Felix Wang**, *James Madison University*

**Jarrold Reisweber**, *Beck Institute*

**Vesna Hart**, *James Madison University*

*The only person who is educated is the one who has learned how to learn and change. – Carl Rogers*



# Forum BEVI Project Implications

Findings, Applications,  
and Recommendations  
of the Forum BEVI Project:  
Implications for the Assessment of  
International, Multicultural,  
and Transformative Learning

## Forum BEVI Project Implications

1. Who we are affects whether, what, and how we learn.
2. Education, broadly defined, is associated with – and likely causes – change in beliefs and values.
3. To understand how effective our interventions are, we must assess who learners are.
4. It is possible to predict who will be interested in – and satisfied by – a learning experience even before the learning experience actually occurs.
5. Specific analyses may be conducted for purposes of outreach and engagement.
6. All educators and educational experiences are not equal.
7. Educational experiences are associated with desirable as well as undesirable processes and outcomes across a wide range of constructs that must be measured to be known.
8. Examining only overall (e.g. aggregate) findings or privileging only a few BEVI scales constitute tempting but counter-productive approaches to comprehensive assessment.
9. Although distinct characteristics of various cross-cultural groups are identifiable, broad-based assessment suggests within as well as between group variation.
10. As Kurt Lewin observed, there is nothing so practical as a good theory.
11. It is possible to identify the profile or signature of an institution or organization.
12. Group reports help course instructors, program directors, and administrators understand better the nature of their particular class, cohort, or staff.
13. By jointly utilizing individual and group reports, multiple opportunities for self-assessment, enhanced understanding, and group development may be facilitated.
14. Changes in beliefs and values about self, others, and the world at large appear determined largely by the 7Ds (duration, difference, depth, determine, design, deliver, debrief).
15. Best practice in assessment requires best practice in research.

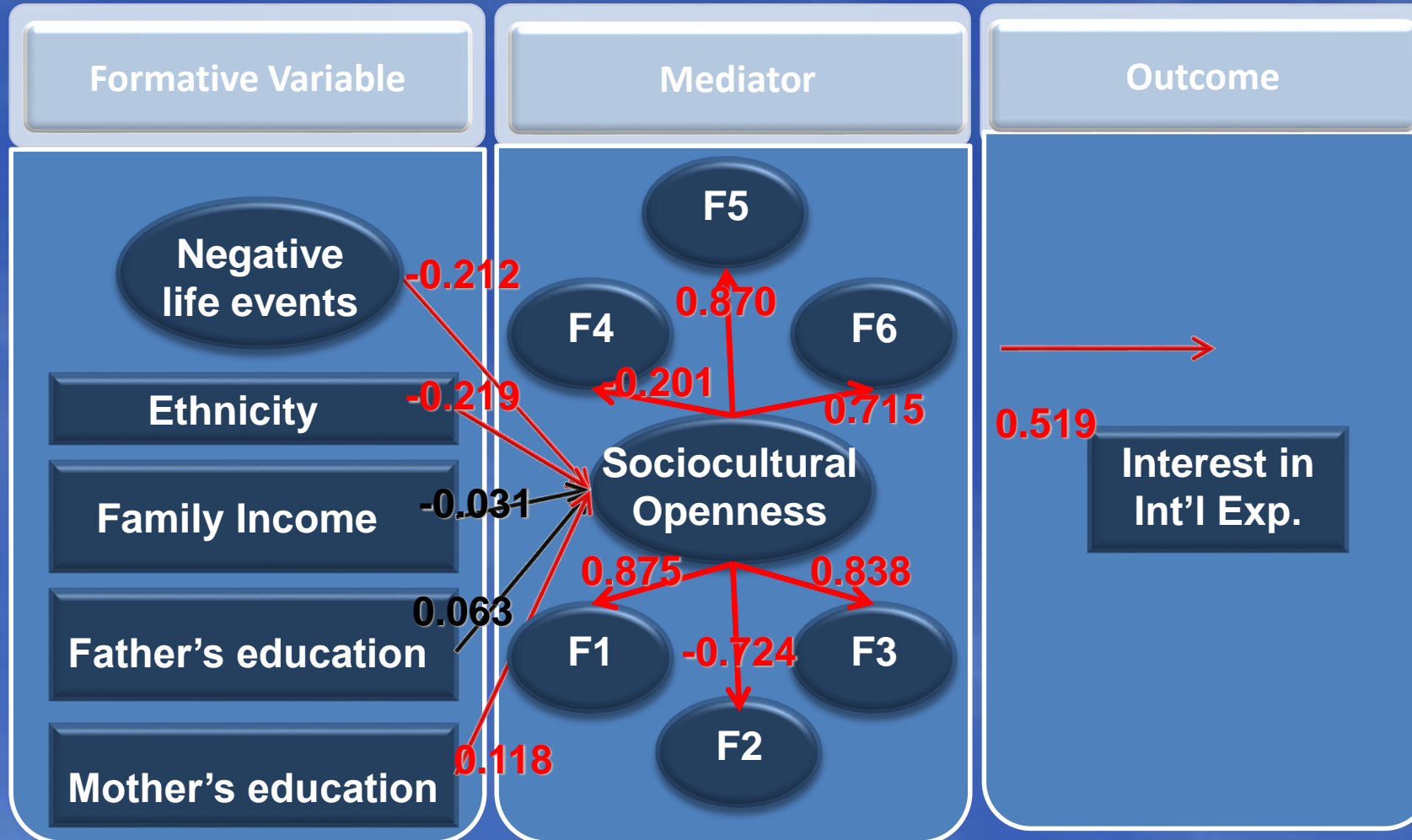
*So, here are some implications  
of the implications from the  
Forum BEVI Project – along with  
real world applications in  
research, education, and practice –  
for what it means and why it matters to  
“cultivate globally sustainable selves.”*

## Forum BEVI Project Implications

1. Who we are affects whether, what, and how we learn.

Formative variables such as life experiences and demographics interact powerfully with the experiences we provide to learners (e.g., study abroad, multicultural coursework, education in general) to influence the learning processes and outcomes that we observe.

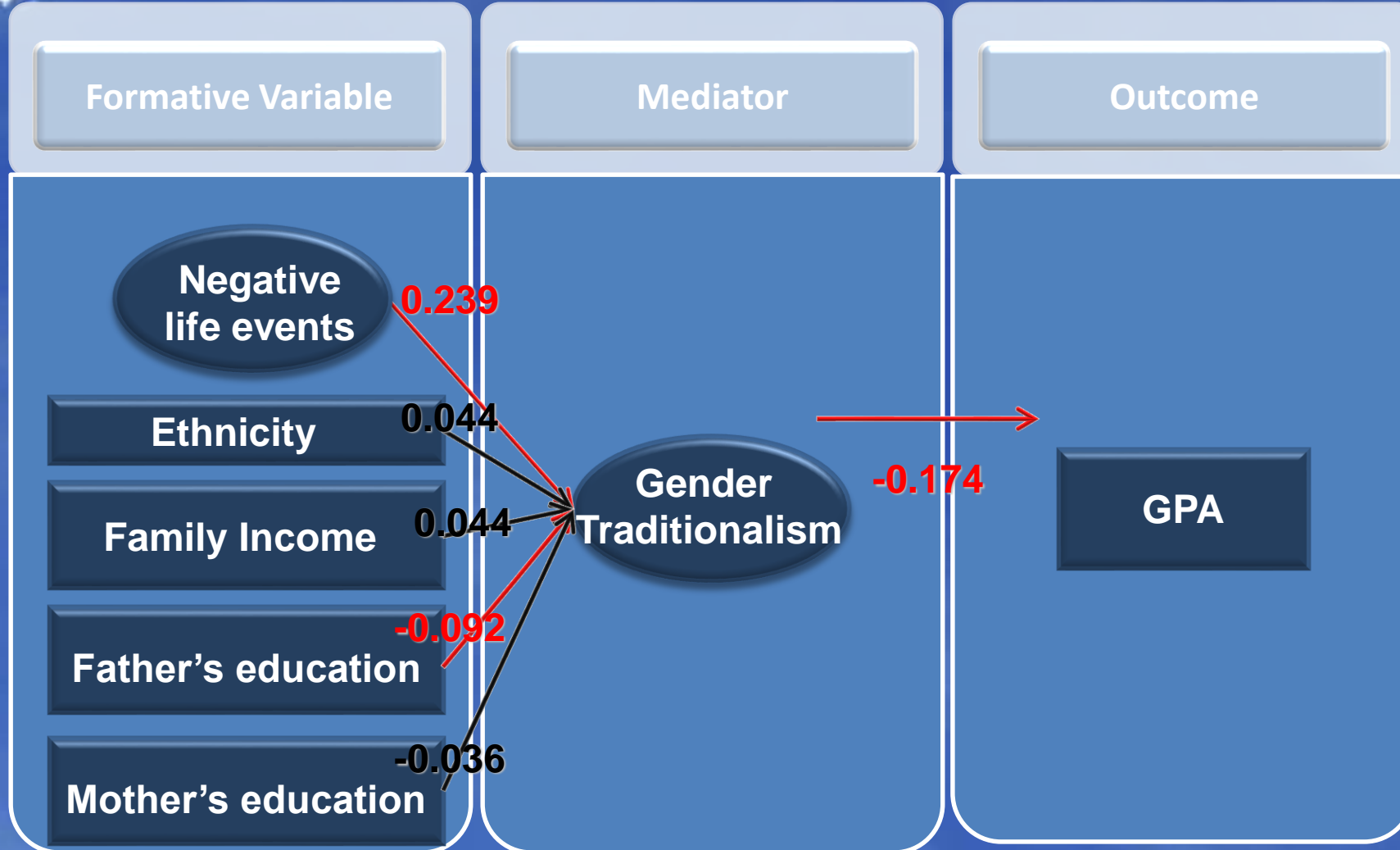
**Key Finding: Life history / background influences**  
openness to different cultures, beliefs, and practices, which influences learning  
interest



--> =  $p < .05$

$\chi^2=5003.382$ ,  $df=1211$ ,  $p=0.000$ ,  $RMSEA=0.054$ ,  $CFI=0.934$

**Key Finding: Life history / background influences beliefs regarding who males and females are and should be, which influences GPA**



--> = p < .05

$X^2=1040.857$ ,  $df=268$ ,  $p=0.000$ ,  $RMSEA=0.051$ ,  $CFI=0.937$

## Forum BEVI Project Implications

3. To understand how effective our interventions are, we must assess who learners are.

Attributing positive ratings of learning experiences only or largely to the experience itself, without accounting for who students are (e.g., how they experience self, others, and the larger world) prior to their engagement in the experience, is neither good practice nor empirically indicated.



**A Statistical Portrait from the BEVI**  
**of the “Globally Sustainable Self” and How it is “Cultivated”:**

**Correlation Matrix Findings Above .40  
Between Sociocultural Openness and Other BEVI Scales**

- Needs Closure (-.90)
- Ecological Resonance (.88)
- Socioemotional Convergence (.82)
- Basic Closedness (-.81)
- Identity Closure (-.71)
- Emotional Attunement (.77)
- Socioreligious Traditionalism (-.62)
- Hard Structure (-.58)
- Negative Life Events (-.57)
- Divergent Determinism (-.50)

## Interpreting Correlation Matrix Findings: *Overall, individuals high on Sociocultural Openness...*

- are more likely to indicate that core needs (e.g., for attachment, affection) were met in a “good enough” manner (Needs Closure);
- are more likely to be concerned about or invested in matters that have to do with the environment and natural world (Ecological Resonance);
- appear more able to experience the world in complex “shades of gray,” rather than in black and white terms (Socioemotional Convergence);
- are less likely to deny or ignore fundamental thoughts, feelings, or needs that generally are experienced as “normative” regarding human existence or functioning (Basic Closedness);
- are less likely to express feelings of confusion and entrapment regarding their current existence and future prospects (Identity Diffusion);
- are more likely to indicate the capacity and inclination to experience affect in self and other, and to value its expression (Emotional Attunement);
- are less likely to endorse a traditional worldview regarding the nature and purpose of religion and its centrality to one’s own life (Socioreligious Traditionalism);
- are less likely to express very strong certitude regarding the correctness of one’s own way of seeing self, others, and the larger world, while denying doubts or weakness (Hard Structure);
- are less likely to report the experience of a high degree of unhappy life experiences during childhood/adolescence or generally in life (Negative Life Events); and,
- are less likely to adopt a reflexively contrarian posture regarding the nature of “truth” or “reality” (Divergent Determinism).

## Sample Aggregate Profile versus Profile Contrast for Identity Diffusion

4. Identity Diffusion (T1) **18**

4. Identity Diffusion (T2) **18**

4. Identity Diffusion (Lowest T1) **23**

4. Identity Diffusion (Lowest T2) **10**

4. Identity Diffusion (Middle T1) **28**

4. Identity Diffusion (Middle T2) **19**

4. Identity Diffusion (Highest T1) **9**

4. Identity Diffusion (Highest T2) **25**

## Forum BEVI Project Implications

7. Educational experiences are associated with desirable as well as undesirable processes and outcomes.

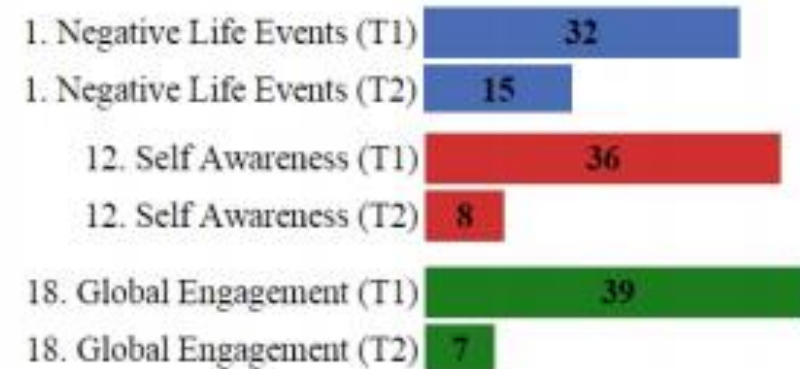
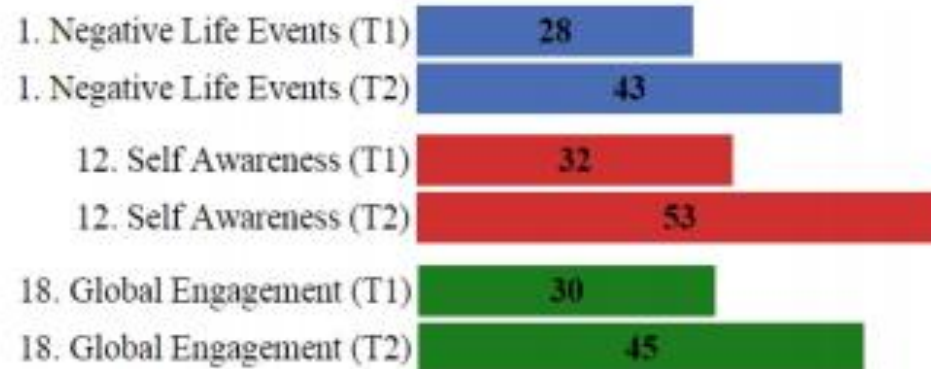
Depending upon the nature and quality of the learning experience – and the life histories, worldviews, and capacities of those who deliver and engage in it – measurable processes and outcomes may or may not be in the direction that was anticipated. As educators, researchers, and administrators, we should embrace the fundamentally experimental nature of our work (e.g., we may learn as much from what doesn't work as what does).

## Comparative Results Before and After Completion of a Course Designed to Increase Intercultural Understanding

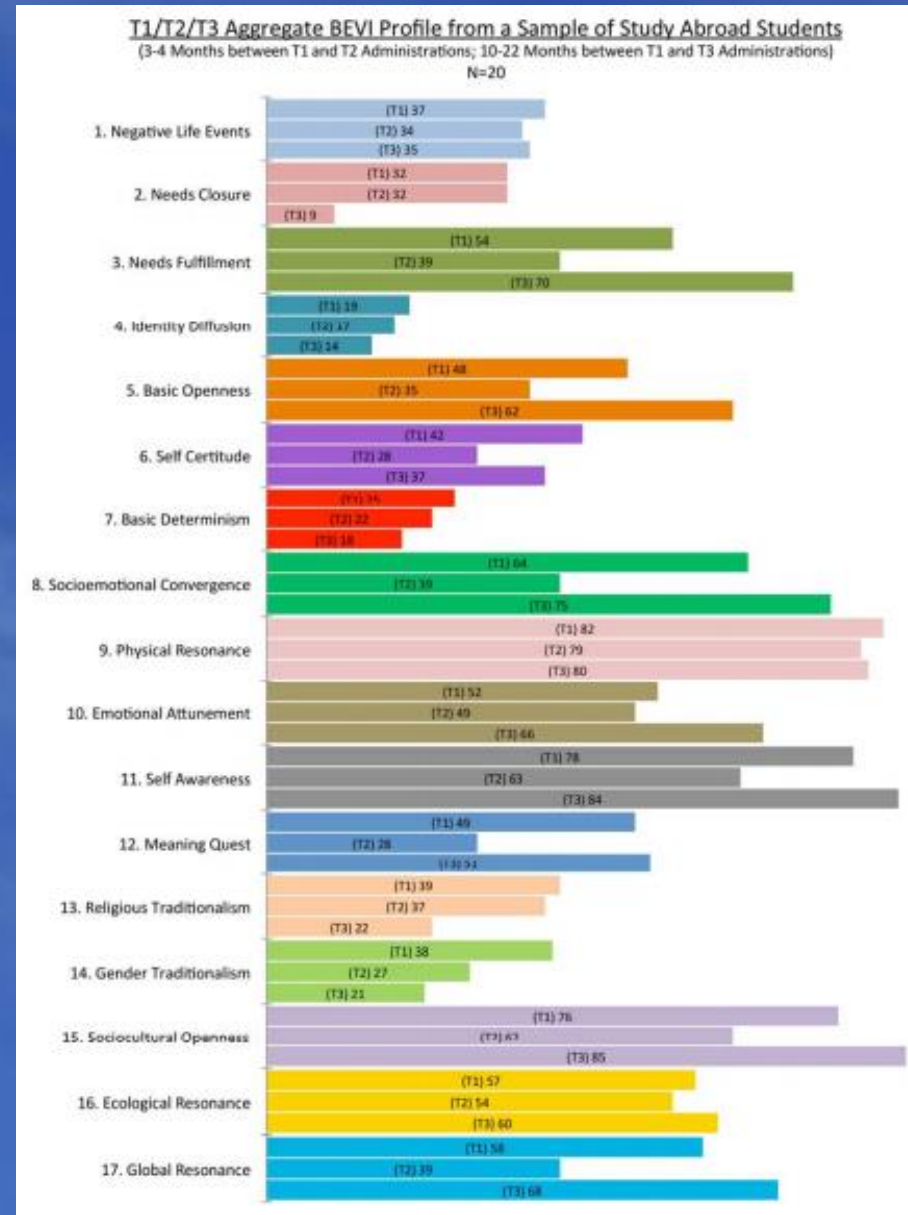
Scales	Time			Gender		
	Pre	Post	F	Female	Male	F
Causal Closure	1.229	1.317	7.780 (1, 133)**	1.196	1.351	11.595 (1, 133)***
Basic Determinism	1.718	1.856	9.187 (1, 134)***	1.615	1.958	19.196 (1, 134)***
Emotional Attunement	3.013	3.133	6.920 (1, 133)**	3.257	2.889	13.581 (1, 133)***
Global Engagement	2.647	2.579	4.454 (1, 134)*	2.691	2.535	7.662 (1, 134)**

*Note:* \*  $p < 0.05$ , \*\*  $p < 0.01$ , \*\*\*  $p < 0.001$

## Sample Comparison of Time 1 and Time 2 profiles for two different instructors of the same course on Negative Life Events, Self Awareness, and Global Engagement



## Why Longitudinal Assessment Matters



## Forum BEVI Project Implications

9. Although distinct characteristics of various cross-cultural groups are identifiable, broad-based assessment suggests greater within than between group variation.

A focus on differences between cultural groups is interesting and relevant, but may obscure the fact that greater variability may occur more often within, rather than between, different cultural groups. Such a conclusion has important implications for how we understand “the nature of human nature” and why we become who we become (e.g., the formative variables that affect how and why we understand and experience self, others, and the larger world as we do).

# Three BEVI Decile Profiles from Students in Three Different Countries/Regions

## Country/Region 1

1. Negative Life Events	9%	17%	4%	9%	9%	17%	13%	13%	9%	0%
2. Needs Closure	30%	13%	9%	9%	13%	4%	13%	0%	9%	0%
3. Needs Fulfillment	0%	0%	13%	13%	4%	9%	9%	30%	9%	13%
4. Identity Diffusion	17%	9%	4%	0%	4%	0%	0%	26%	13%	26%
5. Basic Openness	13%	30%	0%	22%	9%	4%	13%	0%	9%	0%
6. Self Certitude	0%	4%	0%	9%	9%	17%	9%	17%	0%	35%
7. Basic Determinism	4%	17%	22%	13%	9%	9%	9%	4%	0%	13%
8. Socioemotional Convergence	0%	0%	17%	4%	9%	17%	0%	9%	26%	17%
9. Physical Resonance	0%	0%	0%	13%	4%	30%	0%	39%	13%	0%
10. Emotional Attunement	4%	4%	13%	13%	26%	9%	4%	13%	13%	0%
11. Self Awareness	0%	0%	0%	13%	9%	13%	9%	4%	30%	22%
12. Meaning Quest	0%	4%	17%	4%	0%	17%	4%	30%	0%	22%
13. Religious Traditionalism	0%	0%	4%	4%	0%	9%	17%	17%	17%	30%
14. Gender Traditionalism	13%	4%	13%	4%	13%	30%	0%	9%	0%	13%
15. Sociocultural Openness	0%	0%	0%	4%	4%	0%	0%	9%	26%	57%
16. Ecological Resonance	0%	4%	9%	0%	9%	13%	17%	9%	17%	22%
17. Global Resonance	0%	0%	4%	4%	0%	9%	17%	13%	39%	13%
Deciles:	1	2	3	4	5	6	7	8	9	10

## Three BEVI Decile Profiles from Students in Three Different Countries/Regions

### Country/Region 2

1. Negative Life Events	4%	25%	12%	12%	4%	12%	4%	12%	8%	4%
2. Needs Closure	50%	8%	17%	12%	8%	0%	0%	0%	0%	4%
3. Needs Fulfillment	0%	8%	4%	12%	12%	4%	12%	29%	8%	8%
4. Identity Diffusion	8%	29%	21%	0%	21%	0%	0%	12%	8%	0%
5. Basic Openness	0%	17%	4%	29%	4%	4%	12%	8%	8%	12%
6. Self Certitude	4%	25%	4%	17%	0%	17%	4%	21%	8%	0%
7. Basic Determinism	21%	12%	0%	21%	4%	12%	12%	4%	4%	8%
8. Socioemotional Convergence	4%	4%	8%	0%	21%	8%	21%	8%	21%	4%
9. Physical Resonance	0%	0%	0%	4%	0%	25%	8%	38%	21%	4%
10. Emotional Attunement	0%	4%	21%	17%	8%	8%	21%	12%	4%	4%
11. Self Awareness	0%	0%	0%	17%	4%	8%	12%	8%	25%	25%
12. Meaning Quest	12%	4%	21%	12%	8%	4%	8%	21%	8%	0%
13. Religious Traditionalism	4%	33%	12%	12%	17%	8%	8%	4%	0%	0%
14. Gender Traditionalism	17%	17%	21%	0%	17%	12%	4%	4%	8%	0%
15. Sociocultural Openness	0%	0%	0%	4%	4%	8%	17%	12%	12%	42%
16. Ecological Resonance	0%	4%	8%	17%	25%	8%	4%	4%	12%	17%
17. Global Resonance	0%	8%	4%	0%	0%	4%	8%	17%	50%	8%
Deciles:	1	2	3	4	5	6	7	8	9	10

## Three BEVI Decile Profiles from Students in Three Different Countries/Regions

### Country/Region 3

1. Negative Life Events	17%	20%	13%	8%	6%	14%	3%	6%	9%	4%
2. Needs Closure	54%	15%	9%	7%	3%	3%	3%	3%	1%	1%
3. Needs Fulfillment	2%	2%	3%	7%	6%	11%	9%	20%	19%	22%
4. Identity Diffusion	36%	18%	17%	0%	11%	0%	0%	6%	3%	9%
5. Basic Openness	6%	8%	6%	11%	7%	11%	15%	8%	18%	12%
6. Self Certitude	12%	9%	10%	14%	9%	9%	9%	15%	6%	7%
7. Basic Determinism	20%	17%	19%	9%	8%	9%	7%	2%	5%	4%
8. Socioemotional Convergence	1%	4%	3%	5%	10%	7%	11%	14%	23%	23%
9. Physical Resonance	0%	0%	0%	1%	1%	5%	3%	13%	58%	20%
10. Emotional Attunement	6%	3%	7%	9%	8%	17%	9%	13%	18%	10%
11. Self Awareness	1%	0%	0%	1%	1%	3%	18%	8%	27%	42%
12. Meaning Quest	4%	3%	13%	8%	8%	10%	8%	20%	10%	14%
13. Religious Traditionalism	0%	25%	18%	6%	18%	8%	8%	8%	6%	4%
14. Gender Traditionalism	24%	15%	18%	5%	7%	9%	7%	6%	3%	5%
15. Sociocultural Openness	2%	3%	1%	3%	6%	6%	9%	13%	11%	46%
16. Ecological Resonance	5%	2%	6%	7%	15%	15%	11%	9%	8%	23%
17. Global Resonance	2%	5%	6%	8%	0%	7%	7%	13%	35%	17%
Deciles:	1	2	3	4	5	6	7	8	9	10

## Forum BEVI Project Implications

11. It is possible to identify the profile or signature of an institution or organization.

The aggregate profile of the BEVI may illuminate how a student body or staff configuration at a given institution or organization may be described (e.g., how the student body / staff tends to see self, others, and the larger world). This profile appears to be relatively consistent across years, indicating that the characteristics of an institution's student body may be relatively stable and measurable.

## Each Institution Has A Unique BEVI Student Profile Which May Be Tracked Across Years



Low=strongly disagree - High=strongly agree



2010



2011

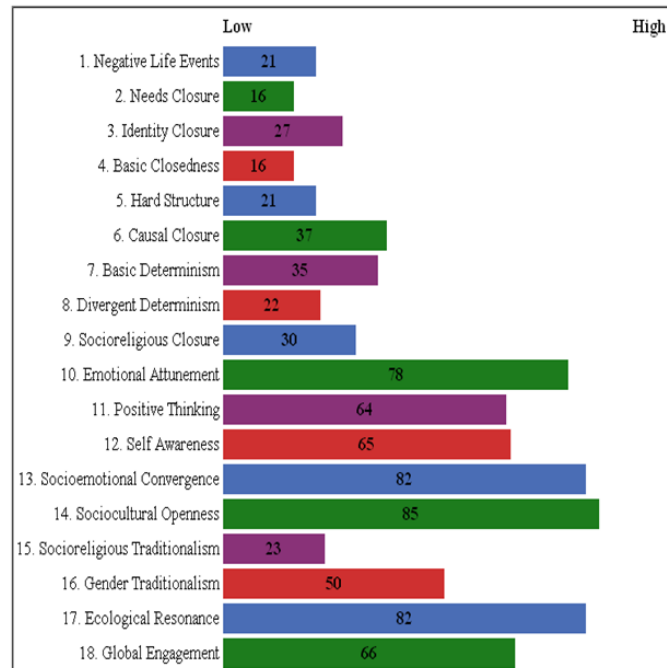


## BEVI Group Profile Comparisons Across Institutions

### Freshmen at Highly Internationalized Liberal Arts College (N = 157)

#### Aggregate Profile

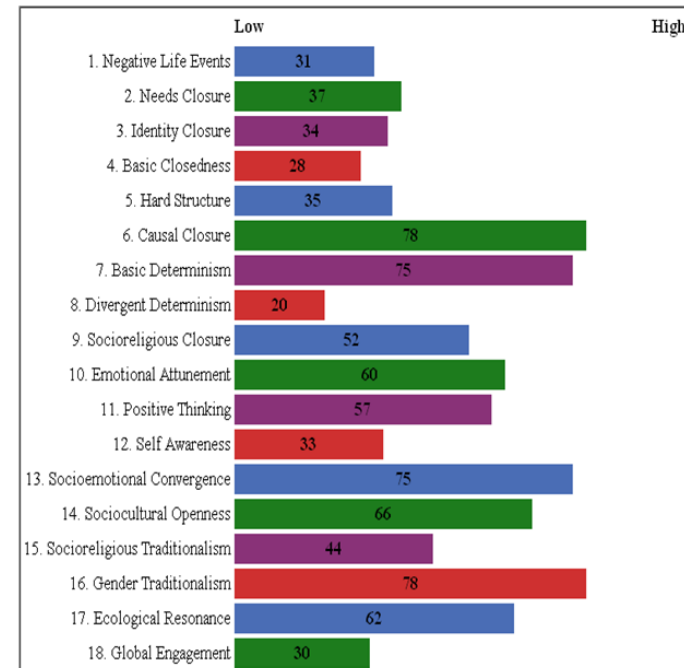
Decile Scores by Scale



### Freshmen at a Technical University with Engineering Focus (N = 292)

#### Aggregate Profile

Decile Scores by Scale



## Forum BEVI Project Implications

13. By joint usage of individual and group reports, multiple opportunities for self-assessment, dialogue, enhanced understanding, and group development may be facilitated.

On multiple occasions, different cohorts have used the individual and group report system simultaneously in order to enhance understanding of how one sees self, others, and the larger world. By juxtaposing the individual reports (which are individualized based upon unique scores, and read privately by each individual) with the group report (which shows similarities and differences within the group, and are reviewed publicly with the group as a whole), abundant opportunities arise for increased understanding, dialogue, and growth.



## Sample introductory page from the BEVI individual report



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### You and Your Worldview

A Personal Report from the  
Beliefs, Events, and Values Inventory (BEVI)<sup>TM</sup>

User: 9389488

Date of Test: 8/29/2012

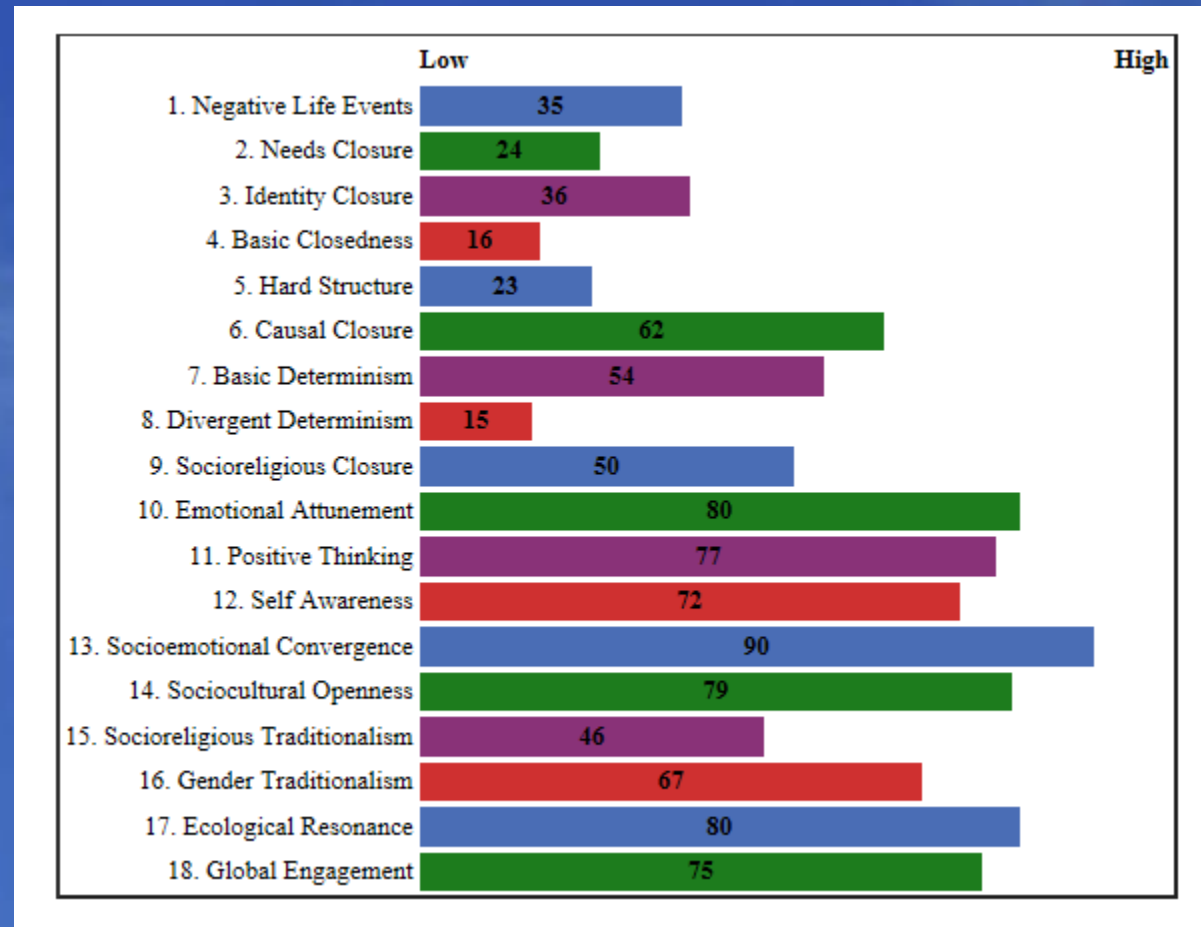
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#### Introduction

Pick up a newspaper or turn on a radio or television anywhere in the world and one fact becomes immediately clear: beliefs and values are integral to the human experience. People have strong opinions about topics from politics, religion, education and the arts, to marriage, family, gender, and sexuality. However, whether a specific belief is "right" or "wrong" is arguably less important than understanding the complex interaction among thoughts, feelings, behavior, life history, and context that results in a unique version of reality for each human being. Such understanding is important because beliefs and values influence the actions, policies, and practices of individuals, groups, organizations, governments, and societies all over the world. The BEVI provides a way for us to explore these complex issues at the individual level, by helping each of us to make sense of why we hold certain beliefs and values, while also examining why other people may see the world in similar and different ways. At the outset, however, it is very important to emphasize that the BEVI takes no position on whether one set of beliefs and values is "right," "wrong," "better," or "worse" than any other set of beliefs and values.

So, let's take a closer look at what you seem to believe and value, while also offering some possibilities about why you believe what you believe. In addition to explanatory information throughout this report, your unique responses to the BEVI are highlighted in bold. Admittedly, these "what" and "why"

## Aggregate profile from a BEVI Group Report for the Madison International Learning Community



## Aggregate Profile from a BEVI Group Report for the Madison International Learning Community

Deciles:	1	2	3	4	5	6	7	8	9	10
1. Negative Life Events	18%	14%	23%	5%	9%	0%	14%	9%	5%	5%
2. Needs Closure	23%	14%	23%	18%	23%	0%	0%	0%	0%	0%
3. Identity Closure	23%	5%	5%	23%	36%	5%	0%	0%	0%	5%
4. Basic Closedness	45%	9%	5%	23%	14%	5%	0%	0%	0%	0%
5. Hard Structure	32%	18%	5%	9%	18%	0%	9%	5%	5%	0%
6. Causal Closure	9%	0%	18%	0%	5%	27%	14%	0%	9%	18%
7. Basic Determinism	5%	9%	18%	14%	9%	9%	18%	0%	5%	14%
8. Divergent Determinism	32%	18%	32%	5%	5%	5%	0%	0%	0%	5%
9. Socioreligious Closure	18%	5%	9%	5%	5%	18%	5%	9%	23%	5%
10. Emotional Attunement	0%	0%	5%	0%	5%	14%	5%	18%	27%	27%
11. Positive Thinking	5%	0%	9%	9%	9%	9%	9%	9%	14%	27%
12. Self Awareness	14%	9%	0%	9%	5%	5%	0%	9%	14%	36%
13. Socioemotional Convergence	0%	0%	0%	0%	0%	5%	9%	18%	27%	41%
14. Sociocultural Openness	0%	0%	0%	0%	0%	14%	14%	23%	32%	18%
15. Socioreligious Traditionalism	23%	5%	9%	14%	0%	0%	0%	32%	9%	9%
16. Gender Traditionalism	5%	5%	9%	0%	14%	9%	9%	14%	23%	14%
17. Ecological Resonance	0%	0%	0%	0%	5%	27%	9%	14%	14%	32%
18. Global Engagement	5%	9%	0%	14%	5%	5%	14%	9%	18%	23%
Deciles:	1	2	3	4	5	6	7	8	9	10

**The Socioreligious Traditionalism scale from BEVI  
 Aggregate Profile by Decile for the Madison International  
 Learning Community**

15. Socioreligious Traditionalism	23%	5%	9%	14%	0%	0%	0%	32%	9%	9%
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## Forum BEVI Project Implications

14. Changes in beliefs and values about self, others, and the world at large seems determined largely by the 7Ds (duration, difference, depth, determine, design, deliver, debrief).

Overall, from an EI perspective and on the basis of BEVI data, the amount of “change” that is facilitated and measurable is a function, at least in part, of the “7Ds” (Shealy, 2016) including:

- 1) **duration** (i.e., how long an international, multicultural, or transformative education experience occurs);
- 2) **difference** (i.e., how different the experience is from what the “self” of the experienter is accustomed);
- 3) **depth** (i.e., what is the capacity of the learner to experience all that the intervention is able to convey);
- 4) **determine** (i.e., through formal and informal assessment, how well does the intervener understand his / her audience);

## Forum BEVI Project Implications

14. Changes in beliefs and values about self, others, and the world at large seems determined largely by the 7 Ds (duration, difference, depth, determine, design, deliver, debrief).
- 5) **design** (i.e., based upon knowledge of the audience and careful deliberation and development, what is the quality of the intervention);
- 6) **deliver** (i.e., how able is the intervener to fulfill the transformative potential of the intervention);
- 7) **debrief** (i.e., before, during, and after the intervention, how deeply does the intervener assess the nature of the learning experience, and use such feedback to improve future interventions).



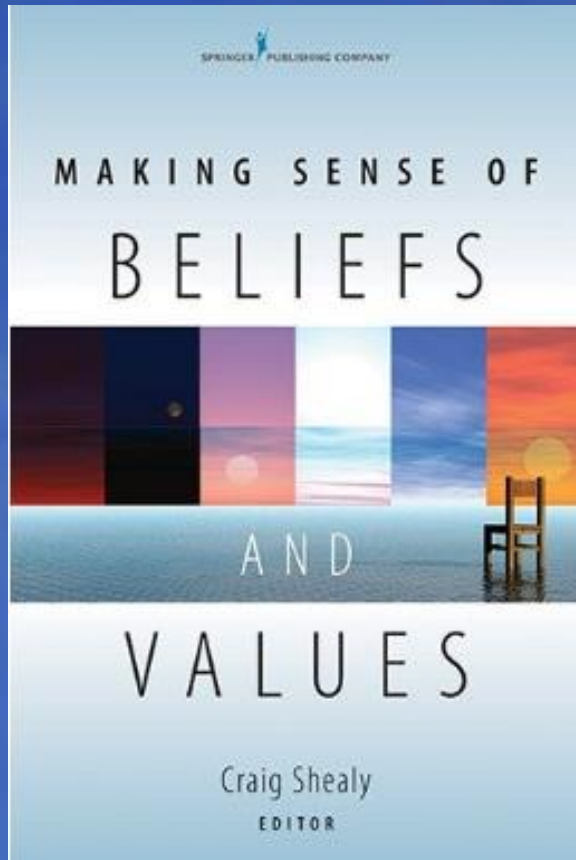
## Five Summary Reflections on What it Means and Why it Matters to Cultivate Globally Sustainable Selves

1. We can measure what we mean by the “cultivation of a globally sustainable self” in a valid and reliable manner, and in a way that doesn’t kill off the self we are measuring.
2. Assessment-based research can tell us what sorts of programs, policies, and practices actually have impact and how to make them “high impact,” more “engaged,” and even “transformative” across a wide array of areas (e.g., education, mental health, leadership, etc.); without assessment, we have no way to evaluate the effectiveness of our interventions.
3. Although formative variables (e.g., ethnicity, gender, education, income) empirically impact our beliefs and values, such variables fade in importance relative to how the human self is structured (i.e., not all selves are structured equally – they differ dramatically; all humans are capable of prejudice, but not all humans have equal access to power in order to enact their prejudices equally).
4. There is more within than between group difference in how and why the self becomes structured as it does (i.e., be careful about stereotyping any specific group of people).
5. We can – and must – do a much better job of “cultivating globally sustainable selves.”



INTERNATIONAL BELIEFS AND VALUES INSTITUTE

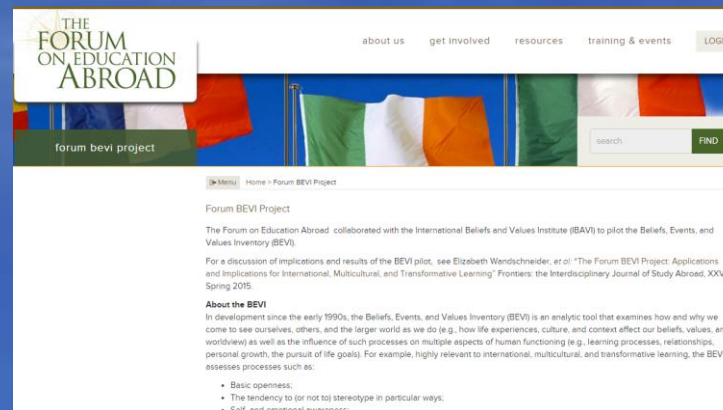
# To learn more now...



<http://www.springerpub.com/making-sense-of-beliefs-and-values.html>



<http://www.jmu.edu/summitseries/>

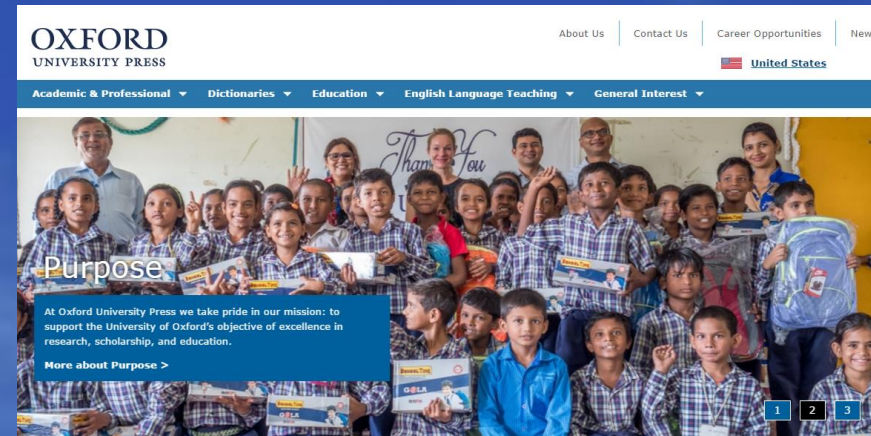


<https://forumea.org/research-bevi-project/>

# To learn more later...

## *Cultivating the Globally Sustainable Self: How the Human Species Might Fulfill its Potential*

*Through theoretically grounded, empirically robust, and ecologically valid projects, which address the “wicked problems” of our day (e.g., conflict resolution, human rights, sustainability, global education, and religious and cultural understanding), leading scholars, advocates, educators, practitioners, and policy-makers offer a blueprint for how we can – and why we must – learn to “cultivate the globally sustainable self” if our species is to fulfill its potential, while mitigating the perilous trajectories before us if we do not.*





**Thank you and discussion...**