



INTERNATIONAL BELIEFS AND VALUES INSTITUTE

The BEVI in Japan: Implications for Student Transformation

**JASSO and MEXT Presentation
Tokyo, Japan
December 8, 2016**

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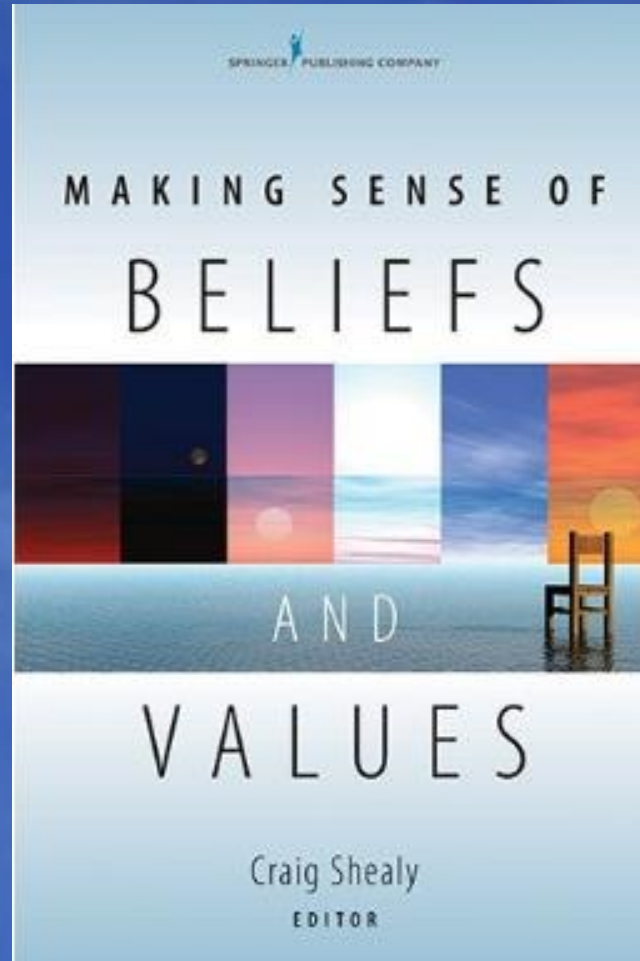
Structure of Presentation

- I. Overview of EI Theory and the EI Self
- II. Overview of the BEVI
- III. Overview of selected implications and applications from the Forum BEVI Project
- IV. Conclusion



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Much of the following is drawn from...



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



Equilintegration (EI) Theory, EI Self, and BEVI

- Draws upon a wide range of theoretical, empirical, and applied perspectives.
- Explains 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.
- Designed to identify and predict a variety of developmental, affective, and attributional processes and outcomes that are integral to EI Theory and the EI Self.

(Shealy, 2004; 2006; 2016)



Equilintegration (EI) Theory

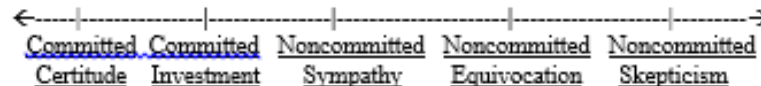
El theory 'explain[s] the processes by which beliefs, values, and worldviews are acquired and maintained, why their alteration is typically resisted, and how and under what circumstances their modification occurs' ...the BEVI is 'designed to identify and predict a variety of developmental, affective, and attributional processes and outcomes that are integral to El Theory' (Shealy, 2004, p. 1075).

Continuum of Belief

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

Belief

If you want something done right you have to do it yourself



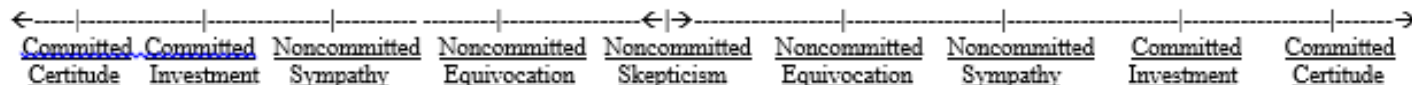
Example 2: Paired, medium compatibility, medium predictive, match

Belief

Some people have stronger genes.

Belief-match

We will eventually accept that men and women are simply different.



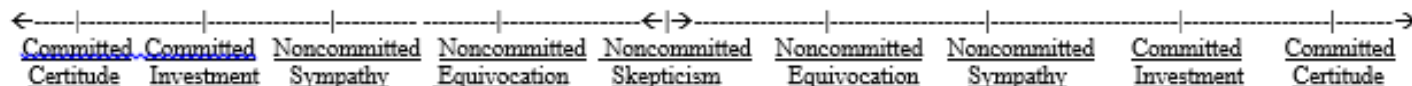
Example 3: Paired, high incompatibility, high predictive, non-match

Belief

God's word is good enough for me.

Belief-match

Sometimes I think that religion does more harm than good.



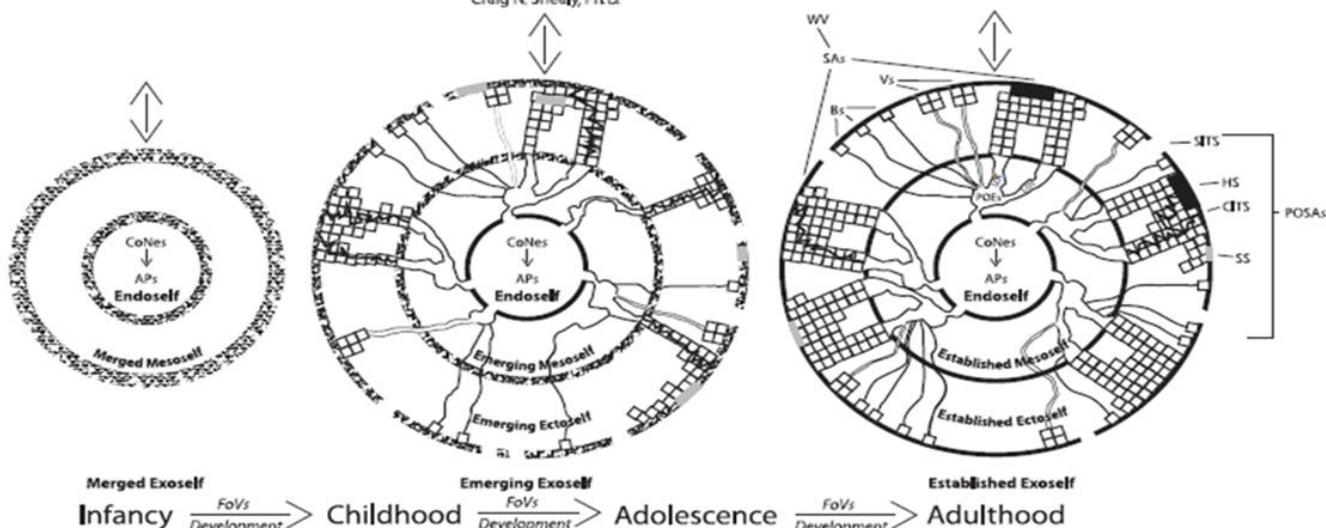
The EI Self

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

Basic/Primary

CoNes → APs → 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 = Personal/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) Socioeconomic Status
- 14) Time/Zeitgeist

PSYCHOLOGICAL NEEDS

Emic/Complex/Secondary

CoNes → APs → V

FoVs → Development

FoVs → Development

FoVs → Development

FoVs → Development

FoVs → Development

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4. PoEs = Processes of Equilibrium

- a) Level I = Screening
- 1) appraisal
- 2) attribution
- 3) filtering
- b) Level II = Acquisition
- 1) accommodation
- 2) assimilation
- 3) 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) pre-rational
- 4) low accessible (affective & cognitive)
- 5) verbal-resistant

c) Level III = Exoself = Shell Self (B; V; SAs; WV)

- 1) secondary
- 2) conscious
- 3) rational
- 4) accessible (affective & cognitive)
- 5) verbal-interactive
- d) Level IV = Ensoul = 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 (Low Access)
- d) HS = Hard Structure

8. LOSs = Lines of Transmission

(endoself ↔ mesoself ↔ exoself ↔ ensoul)

9. VORs = Versions of Reality

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

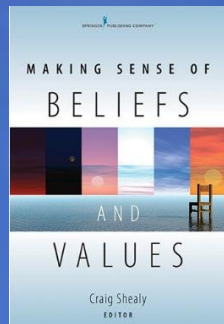
Craig N. Shealy

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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>



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).



Welcome to the Beliefs, Events, and Values Inventory (BEVI)

このサイト又はBEVIにアクセスするには、大学、留学プログラム実施者、Forum on Education Abroad又はInternational Beliefs and Values Institute (IBAVI) (www.ibavi.org参照) が承認した組織の許可を受けている必要があります。

許可を受けず、このサイト又はBEVIにアクセスすることは固く禁じられています。BEVIは著作権で保護されたテストです。詳細はibavi@ibavi.orgにお問い合わせください。

交付されたユーザー名とパスワードを入力してください

ユーザー名:

パスワード:



Welcome to the Beliefs, Events, and Values Inventory (BEVI)

To access this site or the BEVI, you must have been authorized to do so by a college, university, study abroad provider, the Forum on Education Abroad, or another organization that has been approved by the International Beliefs and Values Institute (IBAVI) (see www.ibavi.org).

Unauthorized access to this site or the BEVI is strictly prohibited. The BEVI is a copyrighted instrument. Please contact ibavi@ibavi.org for more information.

Please provide the required username and password (supplied to you):

Username:

Password:



BEVI Overview

www.thebevi.com/japanese

- 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.



BEVI Overview

www.thebevi.com/japanese

- 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.
- In development for over 20 years, the BEVI has been revised and refined through multiple analyses (e.g., item analysis with 22 clinical researchers, supervisors, and practitioners; review by subject matter experts in the field of international and multicultural education; subject to multiple factor analyses; approval by multiple Institutional Review Boards).
- Short version BEVI (185 items) was consistent with the essential structure of the long BEVI (336 items), but with substantially fewer items; also reduced demographic items from 65 to 40 and 17 scales from 18.
- The most recent development is the BEVI-j: Japanese version of the “short” BEVI – see <http://thebevi.com/japanese/index.php> for the BEVI website and <https://www.bevi-j.com/login.aspx> to access the BEVI.

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

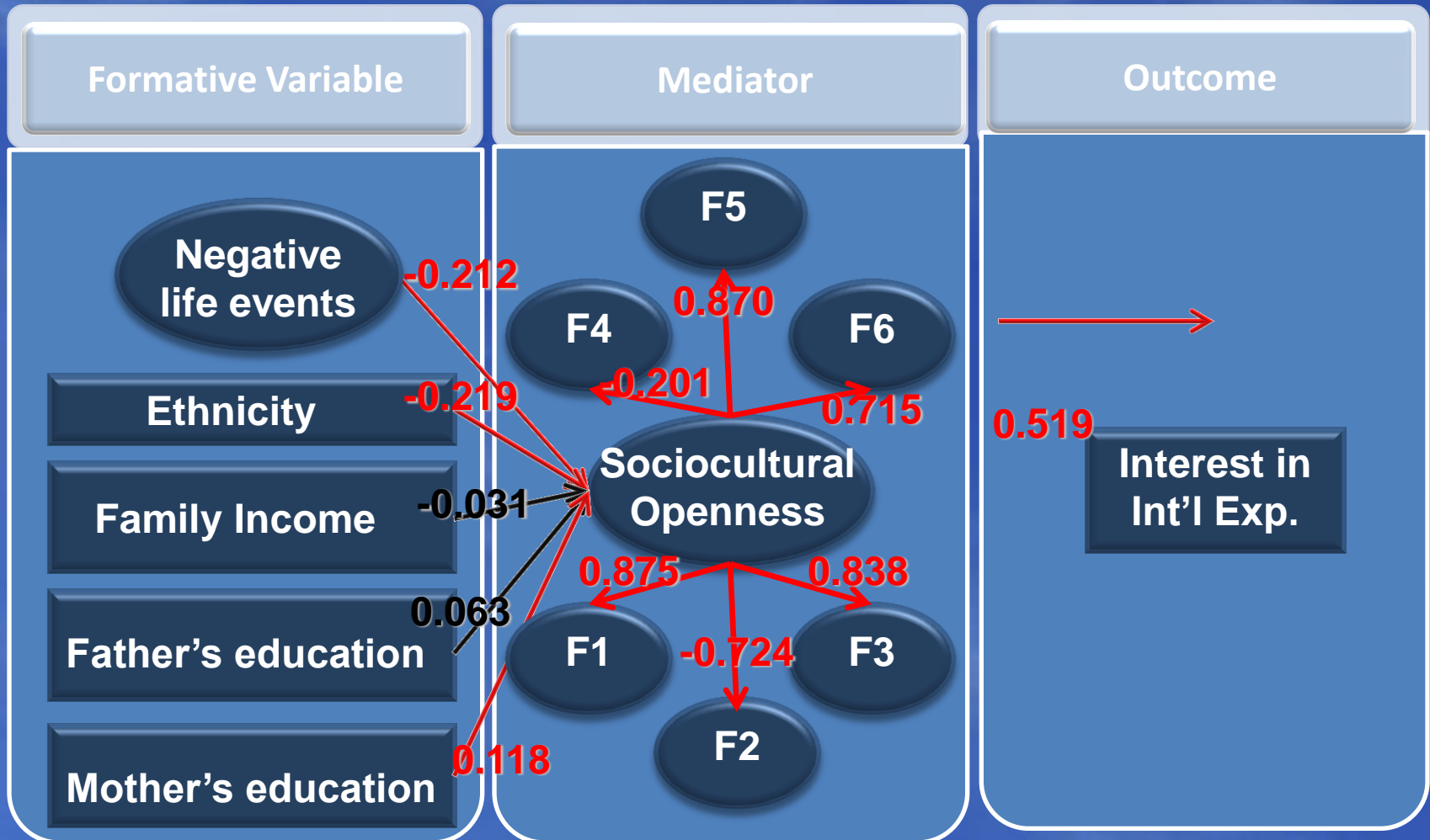
Psychometric Properties of the BEVI

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



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



--> = $p < .05$

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



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

⁸ 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?



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).



Forum BEVI Project Implications

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

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

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



Forum BEVI Project Implications

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).

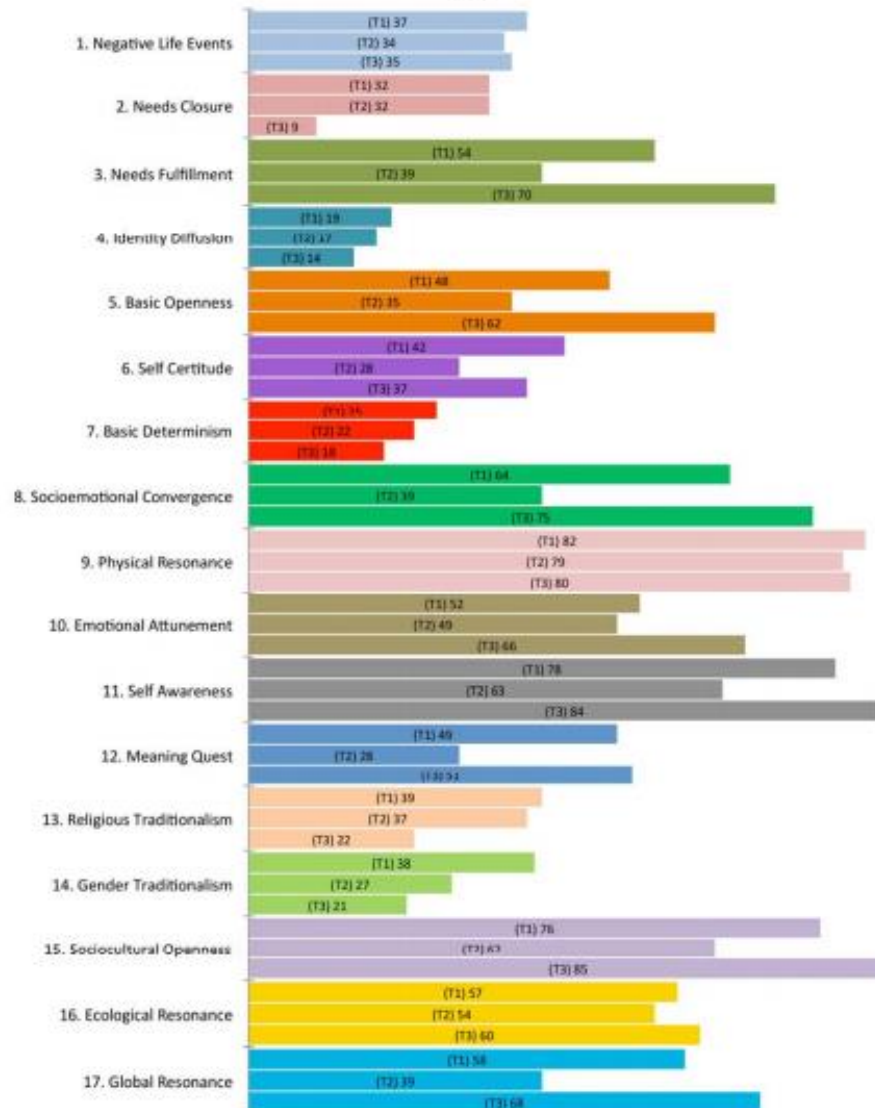
Comparative Results Before and After Completion of a Course Designed to Increase Intercultural Understanding

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

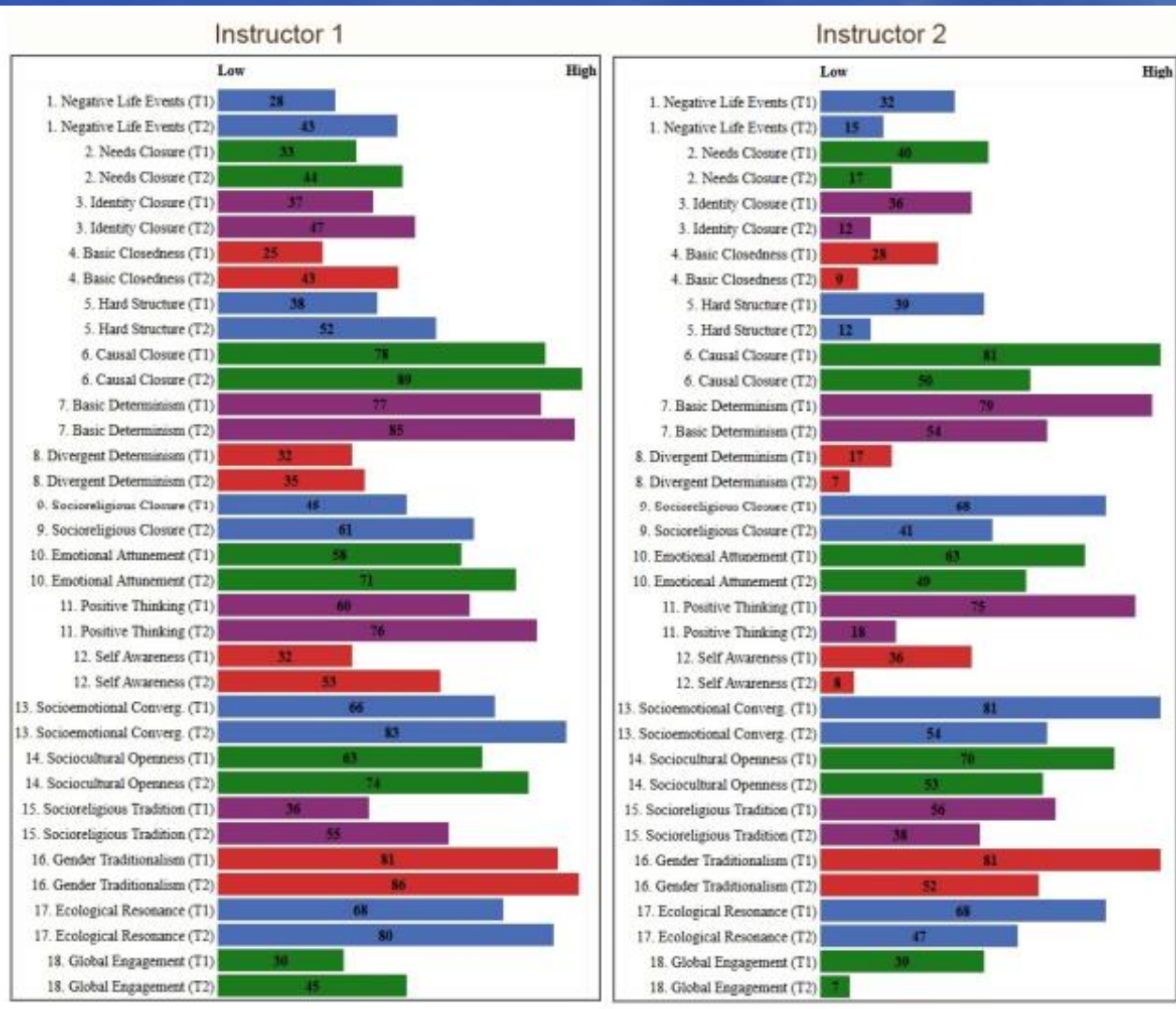
Why Longitudinal Assessment Matters

T1/T2/T3 Aggregate BEVI Profile from a Sample of Study Abroad Students
(3-4 Months between T1 and T2 Administrations; 10-22 Months between T1 and T3 Administrations)
N=20

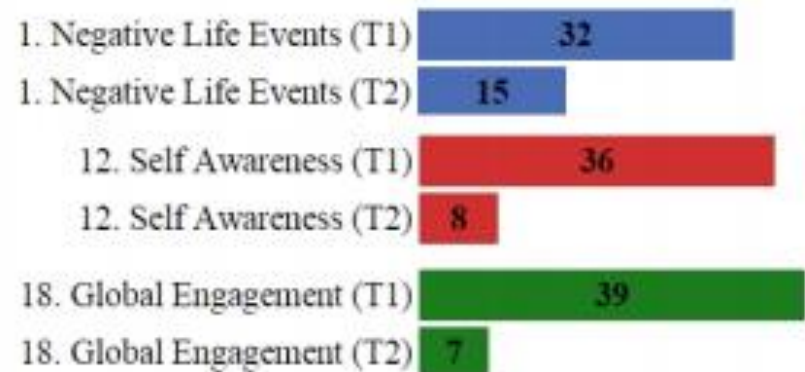
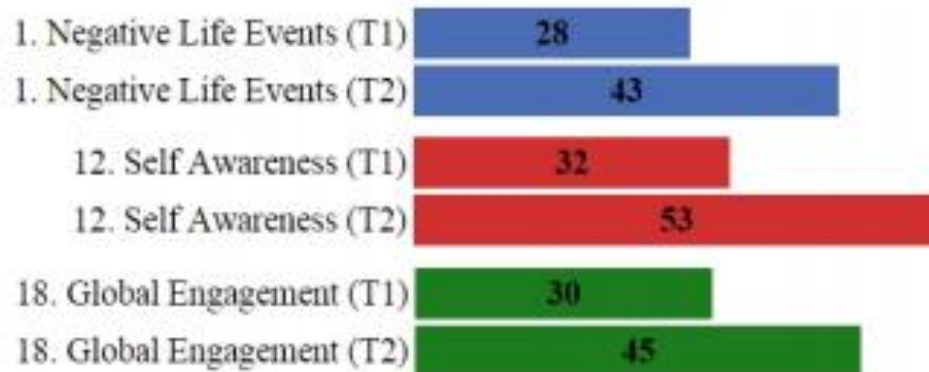




Comparison of Time 1 and Time 2 profiles for two different instructors of the same course



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



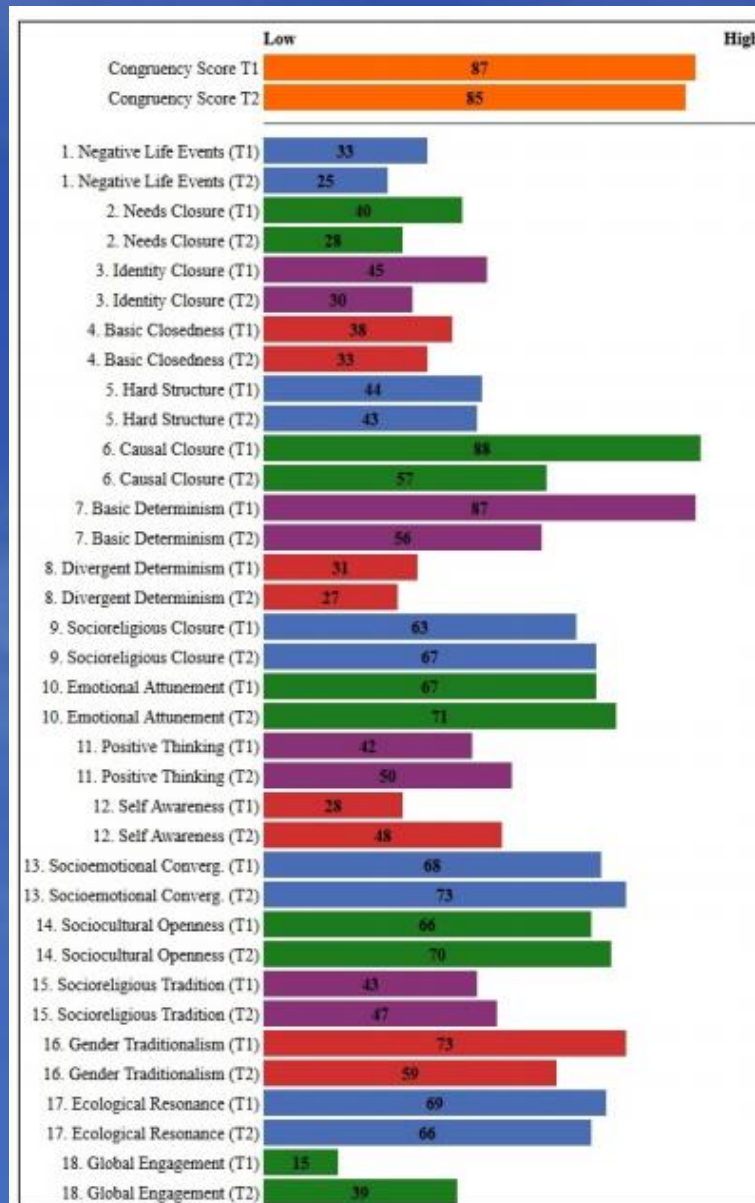


Forum BEVI Project Implications

Examining only overall (e.g. aggregate) findings or privileging only a few BEVI scales constitute tempting but counter-productive approaches to comprehensive assessment.

Aggregate findings can be misleading because they may mask or wash out “opposing” data for subgroups, which, when compiled, “cancel” each other out and become invisible. Likewise, ignoring some of the scales to focus on only a few (i.e., Sociocultural Openness) fails to recognize the rich and complex processes \neq students undergo, the relationships between these processes, and the importance of assessing other aspects of learning.

Time 1 – Time 2 BEVI Group Report Comparisons (N =19)



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



Contrasting Prototype Response Excerpts to Qualitative Question 3 from the BEVI:

*What are you learning or how are you
different as a result of this experience?*

- *I realize how privileged I have been in my life.*
- *I now see why my country is the best place to live in the world.*
- *Who I thought I was is very different from what I think now.*



Forum BEVI Project Implications

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

And yet,
between group differences do exist...

U.S. Citizens Who Have Not Studied Abroad



Non-U.S./Dual Citizens





Forum BEVI Project Implications

As Kurt Lewin observed, “there is nothing so practical as a good theory.”

The importance of thinking about *why* learning, growth, or development does – or does not – occur cannot be overemphasized. By specifying what our theoretical understandings and commitments are, and are not, we are compelled to contemplate what our underlying (and often implicit) models and epistemologies are, which bear directly on fundamental questions of assessment models and methods. Without considering such matters, we risk engaging in assessment research and practice that is face valid and superficial as well as lacking in substantive and practical real world impact (e.g., unable to tell us what to do next), mainly because we are, perhaps inadvertently, minimizing or ignoring the complexity of these interacting phenomena.



Forum BEVI Project Implications

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



You and Your Worldview

A Personal Report from the Beliefs, Events, and Values Inventory (BEVI)TM

User: 9389488

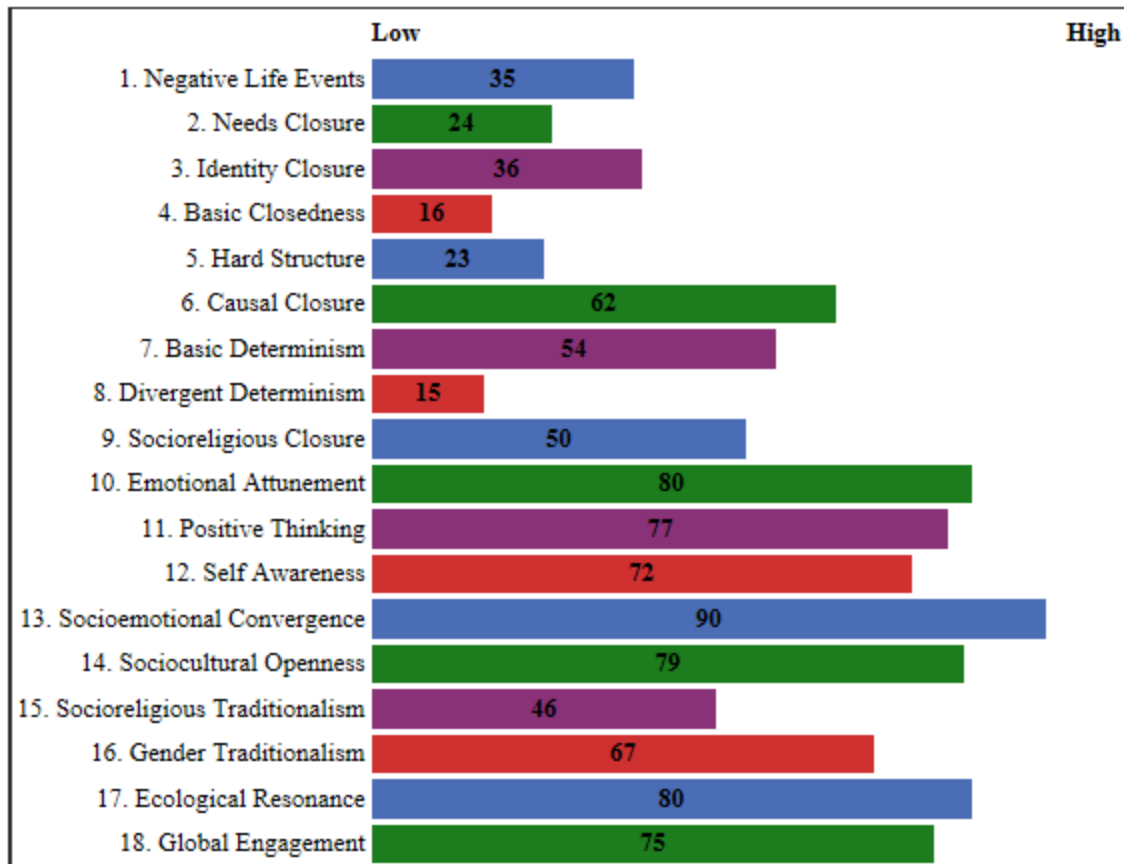
Date of Test: 8/29/2012

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



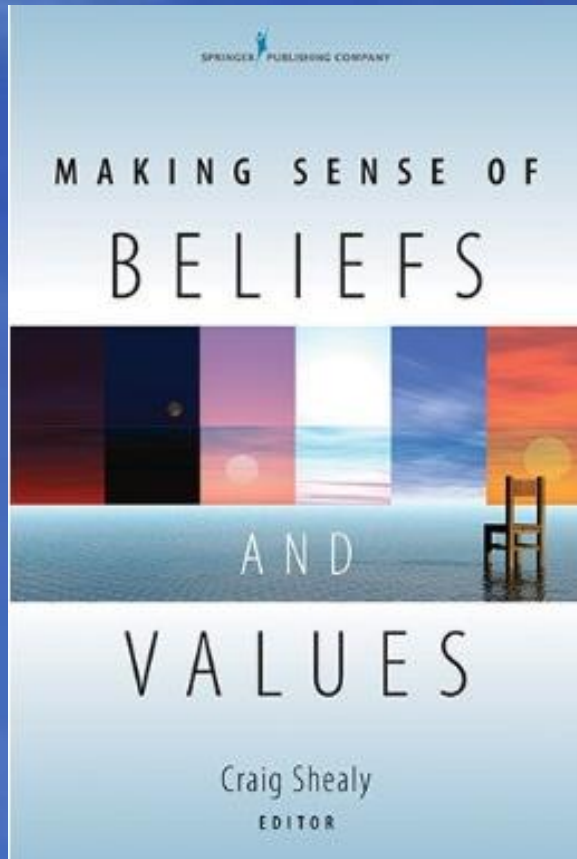
**The Socioreligious Traditionalism scale from BEVI Aggregate
Profile by Decile for the Madison International
Learning Community**

15. Socioreligious Traditionalism	23%	5%	9%	14%	0%	0%	0%	32%	9%	9%
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INTERNATIONAL BELIEFS AND VALUES INSTITUTE

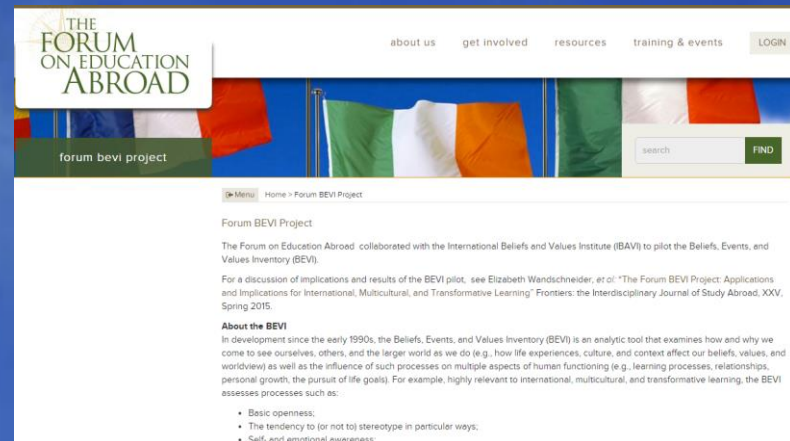
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<http://www.springerpub.com/making-sense-of-beliefs-and-values.html>



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



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

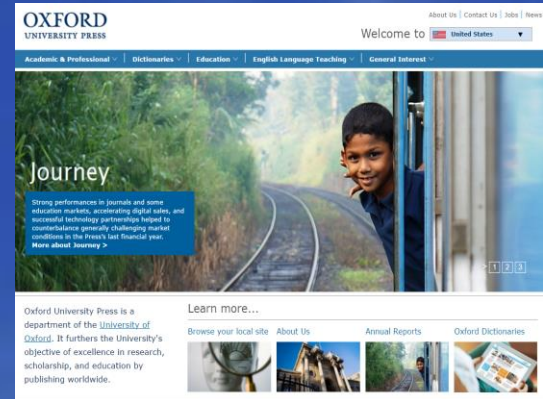


INTERNATIONAL BELIEFS AND VALUES INSTITUTE

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.



Shealy, C.N. , (Ed.). (in press). *Cultivating the globally sustainable self: How the human species might fulfill its potential*. Oxford, England: Oxford University Press.

Anticipated publication date of 2018.



Thank you!

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