

WORLDVIEW ANALYSIS SCALE MANUAL

By

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Worldview Analysis Scale Manual

Theoretical Basis of the Worldview Analysis Scale (WAS):

The Worldview Analysis Scale was based on the philosophical dimensions of cosmology, epistemology, ontology, axiology, and teleology. More specifically, these philosophical dimensions serve as a distal foundation for several proximal dimensions of worldview including – but not limited to – perceptions of the universe, spirituality, immortality, communalism, self knowledge, reality, reason, and indigenous value systems. Perceptions about these dimensions exist in the deep structure of culture and are believed to influence cognitions, decisions, and behaviors.

Assumptions underlying the WAS include: (a) Worldview is a schema that is used to establish meaning consistent with a person's cultural framework; (b) Each culture possesses both universal and particular dimensions worldview that are similar and/or different from other cultures. Therefore, between-group and within-group variation is probable; (c) Cultures are constantly in contact with other cultures. In this interaction, alien dimensions of worldview can either be borrowed and transformed in a meaningful fashion, or rejected; (d) Worldview is a multidimensional construct that exists on a continuum; (e) The WAS measures seven dimensions of worldview (materialistic universe, spiritual immortality, communalism, indigenous values, tangible realism, knowledge of self, and spiritualism); (f) Participants will systematically respond to items on the WAS in a way that is consistent with their worldview ; (g) Items were written as effect indicators that discriminate between a material and spiritual based worldview. This aggregational structure provides a global index of worldview which lies on a continuum from a worldview that is rooted in materialism (low scores) to a worldview that is rooted in spiritualism (high scores).

Description of the Worldview Analysis Scale (WAS):

The WAS is a 45-item questionnaire that assess seven conceptual dimensions of worldview. Worldview was operationalized as the philosophical assumptions which determine the way in which people perceive, think, feel, and experience the world. Factor analysis confirmed a seven factor structure that included materialistic universe, tangible realism, communalism, indigenous values, knowledge of self, spiritual immortality, and spiritualism.

Materialistic Universe – The belief that studying physical matter is the best method for explaining ontological relationships that exist in the universe. Furthermore, scientific explanations of reality represent the apex of human thought where spiritual connections are not needed.

Tangible Realism – The belief that reality should be based solely on physical objects that can be counted and measured. Furthermore, this subscale assesses the epistemological relationship between knowledge and the five senses.

Communalism – A teleological commitment to ensuring the welfare and interest of each member in a society. This subscale also examined relationships outside of the nuclear family.

Indigenous Values – non-Western axiological systems rooted in old traditions. More specifically, this subscale assesses indigenous pre-colonial values related to metaphysical relationships between humans, nature, and knowledge.

Knowledge of Self – The acquisition of cultural information which induces symbolic imagery that reflects interconnected information about the self with those things external to the self. This subscale investigates the importance of knowing information about one's cultural history, the accuracy of its depiction in education, and its ontological connection to mental health.

Spiritual Immortality – A person's belief that s/he existed before birth and will continue to exist after physical death.

Spiritualism – The cosmological belief that the universe was created by a Supreme Being. Furthermore, everything is understood to be spiritually interdependent and interconnected.

Total WAS – Worldview reflected on a continuum from a material to a spiritual based orientation.

Responses to items with a worldview that is rooted in spiritualism generates higher scores, and responses to items with a worldview that is rooted in materialism generates lower scores. For interpretative purposes, it is important to note that a stronger orientation toward materialistic universe and tangible realism are demonstrated with lower scores and a stronger orientation toward spiritual immortality, communalism, indigenous values, knowledge of self, and spiritualism are demonstrated with higher scores.

Scoring the Worldview Analysis Scale (WAS):

Materialistic Universe: 3*, 13*, 14*, 16*, 20*, 34*, 38*, 42*

Tangible Realism: 6*, 9, 10*, 12*, 15, 23*, 32*, 47°, 53*°

Communalism: 1, 8, 18, 28, 31, 37, 39, 51*°

Indigenous Values: 4, 25, 26, 40, 41, 43, 44

Knowledge of Self: 2, 11, 21, 27*, 29, 46°, 50*°, 54*°

Spiritual Immortality: 5, 17, 19, 45*, 49°, 52*°, 55*°

Spiritualism: 7, 22, 24, 30, 33, 35, 36, 48*°

Total WAS: All of the items.

“*” denotes items that are reversed scored for the total WAS and the seven subscales.

“°” denotes a new test item not reflected in the current WAS psychometric properties.

Psychometric Properties of the WAS:

Reliability – The reliability estimate for the total WAS was .93. The subscale reliability estimates were: spiritualism = .87, materialistic universe = .84, indigenous values = .80, spiritual immortality = .76, tangible realism = .76, communalism = .75, and knowledge of self = .71.

Test-retest – The two-week test-retest reliability estimate for the total WAS was .95. The subscale test-retest reliabilities were: spiritualism = .93, spiritual immortality = .90, communalism = .90, materialistic universe = .83, knowledge of self = .81, tangible realism = .80, and indigenous values = .79.

Independent Raters – Since items chosen by the seven independent raters had an 84.1% agreement and an average item rating of 3.53 on a four point scale, the WAS can be said to be measuring philosophical dimensions of worldview.

Discriminant Validity – The correlations among the WAS with satisfaction with life and presence of positive-negative affect were examined to provide estimates for discriminant validity. The WAS had a significant correlation with positive ($r = .25, p < .001$) and negative ($r = -.11, p = .036$) affect; and no significant correlation with satisfaction with life ($r = -.02, ns$). The magnitude of the results suggested little to no association of the WAS with satisfaction with life and presence of positive-negative affect. Since the magnitude of the correlations were small to negligible, the data supported the hypothesis that the WAS is measuring constructs that are different from satisfaction with life and the presence of positive-negative affect.

Criterion Related Validity – A 2 X 2 X 6 MANOVA was used to examine group differences in ethnicity (African American / European American), gender (female / male), and combined household income on the seven WAS subscales with the intention of reducing familywise error. Additionally, ethnicity was used as a criterion related measure of validity since the WAS is theorized to measure worldview on a continuum from a worldview that is grounded in materialism (low scores) to a worldview that is grounded in spiritualism (high scores). Ethnicity produced a main effect ($F(7,301) = 17.38, p < .001, \eta = .54$) and the follow up ANOVA ($F(7,392) = 53.68, p < .001, \eta = .70$) found ethnic difference on all seven subscales. More specifically, African Americans scored significantly higher on the WAS and its subscales when compared to their European American counterparts. Gender and combined household income did not produce any main effects or significant interactions.

The WAS has been used in research projects and community based training models that included professionals, paraprofessionals, and elementary school teachers. The WAS provides a reliable, valid, and applicable assessment tool for those interested in providing culturally congruent psychological services and program consultation. It also provides an instrument to measure and distinguish similarities and differences theorized to manifest along individual and cultural lines in the field of psychology. Furthermore, the WAS moves towards the examination and influences of worldview at the surface and deep structural level of culture. Ultimately, the ability to measure worldview similarities and differences for research, training, treatment, and to provide culturally congruent diagnoses is most helpful.



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Dear Colleague:

Thank you for your interest in the Worldview Analysis Scale (WAS). It is intended for the WAS to be employed as broadly as possible, and it is desirable to have the capacity to learn as much as possible about the use of the instrument by coordinating feedback from those colleagues who are in fact using it. To achieve this goal, it is necessary to assure some standardization across settings. To this end, some conditions have been established for use of the WAS to which colleagues are asked to adhere.

1. Users will not modify the WAS without written approval from the scale developer.
2. Users will not distribute copies of the measure to others without written approval from the scale developer.
3. The interval of time that a user may use the measure will be limited to two years from the date that the measure was received by the user. Authorization for continued usage of the measure may be obtained by written request to the scale developer after the two year period.
4. Users agree to report the results of their use of the WAS to the scale developer after each year of use and/or within six months of the end of their study (whichever is sooner).

In recognition of and agreement with the above conditions, please complete and sign the bottom of this form and send it to me at the above address. By signing and returning this form, you have indicated your commitment to abide by conditions set out in this agreement. The WAS will be sent to you once this form is returned to me. As more information is gathered on the WAS it will of course be shared with you. Please feel free to contact the scale developer with additional questions (obasi@uga.edu).

Thank you for your cooperation,

Ezemenari M. Obasi, Ph.D.

Name (Printed or Typed): _____ Date: _____

Address: _____

_____ Email: _____

Telephone: _____ Signature: _____