

Worldview Literacy Project

Self-Study and Community Learning Guide

Worldview Chart for Rebalancing Life Systems on Planet Earth

Common Kinship/Indigenous Worldview Manifestations	Common Dominant Worldview Manifestations
1. Egalitarian	1. Rigid hierarchy
2. Courage and fearless trust in the universe	2. Fear-based thoughts and behaviors
3. Socially purposeful life	3. Living without strong social purpose
4. Emphasis on community welfare	4. Focus on self and personal gain
5. Respect for various gender roles and fluidity	5. Rigid and discriminatory gender stereotypes
6. Emphasis on intangible values	6. Emphasis on possessions
7. Earth and all systems are living and loving	7. Earth as an unloving "it"
8. Emphasis on heart wisdom	8. Emphasis on intellect
9. Competition to develop positive potential	9. Competition to feel superior
10. Empathetic	10. Lacking empathy
11. Bio-centric	11. Anthropocentric
12. Words are sacred, truthfulness is essential	12. Words used to deceive self or others
13. Truth considered multifaceted, accepting the mysterious	13. Truth claims as absolute, intolerant of ambiguity
14. Flexible boundaries and interconnected systems	14. Rigid boundaries and fragmented systems
15. Regular use of alternative consciousness	15. Unfamiliarity with alternative consciousness
16. Recognition of spirit in All	16. Imperceptible of spirit in All
17. Emphasis on holistic interconnectedness	17. Disregard for holistic interconnectedness
18. High interpersonal engagement, touching	18. Minimal contact with others
19. Inseparability of knowledge and action	19. Emphasis on theory and rhetoric
20. Resistance to authoritarianism	20. Acceptance of authoritarianism
21. Time as cyclical, permeable and fluid	21. Time as linear
22. Seeking complementary duality	22. Dualistic thinking
23. Intolerance of injustice	23. Acceptance of injustice
24. Emphasis on responsibility	24. Emphasis on rights
25. Generosity is way of life	25. Accumulation (hoarding) as way of life
26. Ceremony is life-sustaining	26. Ceremony as rote formality
27. Learning is experiential and collaborative	27. Learning as didactic
28. Trance-based learning is helpful and natural	28. Trance is dangerous or stemming from evil
29. Human nature is good but malleable	29. Human nature as corrupt or evil
30. Humor is essential tool for coping	30. Humor used for put downs
31. Conflict resolution is return to community	31. Conflict mitigated via revenge, punishment
32. Learning is holistic and place based	32. Learning is individualistic and passive
33. Personal vitality is essential	33. Personal vitality minimized
34. Nature's laws are primary	34. Societal laws are primary
35. Holistic self-knowledge is most important	35. Self-knowledge not prioritized
36. Autonomy for individual, group & future generations	36. Autonomy for self alone
37. Nature is benevolent and relational	37. Nature as dangerous or utilitarian only
38. All earth forms are sentient	38. Other-than-human beings are not sentient
39. High respect for the feminine	39. Low respect for the feminine
40. Honors diversity and multiple perspectives	40. Little realization of the importance of diversity
41. Communal healing and transformative gatherings	41. Privatized healing and individualized transformation
42. Bonded to the land	42. Detachment from the land
43. Emphasis on becoming fully human	43. De-emphasizing becoming fully human
44. Mutual dependence	44. Independence from relations
45. Centrality of gratitude	45. Centrality of striving
46. Noninterference	46. Manipulation of others
47. Relational healing is self-initiated	47. Relational healing is outsourced to experts
48. Understanding/embracing death and dying	48. Fearing and avoiding death to the extreme
49. Reciprocity is a guiding principle	49. Competition as a guiding principle
50. Practical and spiritual connection to cosmos	50. Scientific interest in the cosmos

Most precepts originally published in *The Red Road* by Four Arrows and presented at UNGA78 with Darcia Narvaez. Collaboratively revised in summer 2024 after publication of the book, *Restoring the Kinship Worldview: Indigenous Voices Introduce 28 Precepts for Rebalancing Life on Planet Earth*.

Learn more about worldview, discover resources for using this chart for self-study, download a PDF for free, or buy a poster version, at WorldviewLiteracy.org. The Worldview Literacy Project is a nonprofit initiative of KindredWorld.org.

*Most precepts on the Worldview Chart by Four Arrows were originally published in **The Red Road** by Four Arrows and presented at UNGA78 with Darcia Narvaez. Collaboratively revised in summer 2024 after publication of the book, **Restoring the Kinship Worldview: Indigenous Voices Introduce 28 Precepts for Rebalancing Life on Planet Earth**.*

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What You'll Find Below

- Quick Instructions to Participate in the Worldview Study and SURVEY
- What Is a Worldview?
- Guidelines for the Worldview Chart Study & Survey
- Seven Considerations for Using the Worldview Chart
- The Worldview Chart in Color For Downloading
- The Worldview Chart in Black and White for Downloading
- Take the SURVEY
- Actions You Can Take

Welcome to the Worldview Chart Study & Survey

Quick Instructions

Please read the instructions below before participating in the survey.

Then you are invited to:

1. Download your color or black and white PDF of the Worldview Chart below for free.
2. Follow directions below for working with the Worldview Chart for 90 days. There are suggestions for self-study and group study. Find videos from Four Arrows, discussion questions, action items, and more resources, [here](#).
3. After 90 days of working with the Worldview Chart in self-study and/or in groups (see below for guidance) take the SURVEY.
4. You are welcome to join the private [Mighty Networks](#) discussion group to share your insights and questions.
5. Email your questions to editor@kindredmedia.org.

What Is A Worldview?

Helpful Discussion Questions

What's a [worldview](#)?

A worldview is a delocalized general sense of how the world works. It's a cosmology about what humans are, what they should learn, how they should behave and their purpose; how humans relate to the rest of the manifest natural world; and what is our relation to the unmanifest, the spiritual?

[Worldview](#) and TEK

[Worldview](#) differs from traditional ecological knowledge (TEK) that is localized knowledge Indigenous/First Nation Peoples develops from deep experience in a particular landscape.

So, there are two kinds of Indigenous knowhow missing in the dominant culture that are apparent around the world in First Nation Peoples: the Kinship worldview and TEK. Our book focuses on the former.

How did we lose the Kinship Worldview?

Our baselines for normality shifted over time in terms of child raising and cultural practices, downshifting human nature to primate levels. Allowing unfettered inequality has led to endemic Wetiko virus (cannibalistic greed). Modern societies operate trauma-inducing pathways instead of the wellness-promoting pathway we evolved.

How does the Kinship Worldview differ from the dominant one?

See the Worldview Chart. "Worldview" does not belong to a race or group of people, but Indigenous cultures who still hold on to their traditional place-based knowledge are the wisdom keepers of this original Nature-based [worldview](#). All people are indigenous to Earth and have the right and the responsibility to practice and teach the IW precepts. All have the responsibility to support Indigenous sovereignty, dignity, and use of traditional lands.

“For non-Indians who are concerned about misappropriation, see the peer reviewed article, [“The Indigenization Controversy: For Whom By Whom.”](#)”

Guidelines for the Worldview Chart Study & Survey

Suggestions and resources for using the chart for 90 days before taking the survey.

“The grim prognosis for life on this planet is the consequence of a few centuries of forgetting what traditional societies knew, and the surviving ones still remember.” [Noam Chomsky](#)

People living in [“peaceful societies”](#) try as much as possible to live in harmony and avoid violence: they shun aggressive behavior and refuse to fight in wars. Most pre-contact Indigenous cultures met these requirements. (Leavit, Gregory C. 1977. “The Frequency of Warfare: An Evolutional Perspective.” *Sociological Inquiry* 47: 49–58. [CrossRefGoogle Scholar](#).)

There is growing supporting literature, *including that put forth in the the [2019UN Biodiversity Report](#)*, that where Indigenous worldview is still operating, so is peace and sustainability. The Veterans for Peace is the first organization to have received a grant for a university sponsored study to see if and how daily reference to a *worldview chart* can rebalance, revitalize and transform lives and organizations in ways that reverse the problems fostered by our uninvestigated colonial worldview.

HOW TO PARTICIPATE IN THE WORLDVIEW CHART SURVEY

1. Download for free your Worldview Chart in PDF format, in color or black and white on the [WorldviewLiteracy.org](#) website. You can [buy a poster here](#).

2. THE STUDY: Spend at least 10 minutes each day reviewing the chart and reflecting on the contrasts between the Indigenous and dominant precepts. Choose one pair each day and reflect on how the dominant precept manifests in your life. Consider ways to embody the Indigenous precept more fully. Find videos and free resources from Four Arrows [here](#). Do this for 90 days.

3. [Take the SURVEY](#). After 90 days, fill out the 10 question survey.

Suggestions for Self-Study or Group Study

The chart presents a comparison between Indigenous pre-colonial worldview precepts and dominant worldview precepts. It aims to encourage reflection and transformation by shifting from dominant to Indigenous precepts, realizing that we all have our feet on both sides and understanding shades of grey with a “non-binary” orientation.

Suggested Steps for Personal Reflection:

1. Daily Study:

- o Spend at least 10 minutes each day reviewing the chart.
- o Reflect on the contrasts between the Indigenous and dominant precepts.

2. Mindful Reflection:

- o Choose one pair of precepts each day.
- o Reflect on how the dominant precept manifests in your life.
- o Consider ways to embody the Indigenous precept more fully.[es1]

3. Self-Hypnosis or Mindfulness Practice:

- o Find a quiet, comfortable place to sit or lie down.
- o Close your eyes and take deep breaths to relax.
- o Visualize a scenario where you are living according to the Indigenous precept.
- o Imagine how this shift would change your actions, thoughts,

and interactions.

4. Journaling:

- o Keep a daily log of your reflections and experiences.
- o Note any changes in your thoughts, behaviors, or feelings.
- o Record any new insights or challenges encountered.\

Suggested Group Activities:

1. Weekly Discussions:

- Schedule a weekly meeting with your group to discuss the chart. Extra resources, including videos from Four Arrows, can be found [here](#).
- Select one or two precept pairs for each meeting.
- Share personal reflections and experiences related to these precepts.
- Discuss how the Indigenous precepts could benefit the group's activities and goals.

2. Collaborative Projects:

- Identify projects or activities that align with Indigenous precepts (e.g., community service, environmental conservation).
- Plan and execute these projects as a group.
- Reflect on the impact of these projects on both the group and the wider community.

3. Feedback and Adjustments:

- After three months, evaluate the impact of using the chart.
- Answer the following questions:
 - o How often have you studied the chart?
 - o How often have you discussed it?
 - o Has it modified your thinking and behaviors?
 - o Has it helped in chapter meetings in any way?
- Use the feedback to adjust your approach and

Seven Considerations for Using the Worldview Chart

By Four Arrows

1. **Understand “Worldview”:** Consider “worldview” as a set of fundamental, and often uninvestigated, beliefs that manifest in primary aspects of cultures, religions, educational institutions, economic systems, sports, science, and media. Not all individuals within these systems believe all the precepts on one side of the chart or the other, but enough support, tolerate, or comply, whether forced or not, allowing these systems to operate in ways that ultimately reflect either the “Dominant Worldview” or the “Indigenous Worldview.”



*Four Arrows (Wahinkpe Topa)
aka Dr. Don Trent Jacobs*

2. **Distinguish Between Worldviews:** The “Dominant Worldview” refers to beliefs that emerged around ten thousand years ago, reflecting human-centeredness and a sense of human superiority over nature. It also generally describes the consequences of colonialization. The “Indigenous Worldview” refers to beliefs that guided humanity for most of our history. It is nature-centered and understands humans to be interconnected partners with other sentient beings that make up the rest of the world.

3. **Practical Phrasing of the Contrasting Worldview Precepts:** The chart uses well-researched and practical contrasting worldview beliefs to help individuals “walk in balance” by recognizing the degrees to which they engage with the precept. One may believe in the Indigenous worldview precept but still live in ways that help maintain the Dominant worldview precept in life systems. For example, consider the contrasting precept pairs described in #12 on the chart. While an individual may espouse the Indigenous perspective that “words are sacred and truthfulness is essential,” the use of “words to deceive self or others” is a prominent reality in most Dominant Worldview systems listed in #1. For positive transformation, the person studying the chart should do so with honest self-reflection. Acknowledging the degree to which one is engaging or supporting the Dominant side and the reasons for it, and using other related precepts, one can make affirmations for transformation, using trance-based learning (and

believing in it as per the Indigenous worldview precept) to actualize it in one's life.

4. **Interconnected Precepts:** Many people hold beliefs represented on both sides of the chart in varying degrees. However, the precepts are highly interconnected and ultimately inseparable. One cannot pick and choose a few Indigenous worldview precepts while practicing a number of Dominant worldview precepts to rebalance life systems. Each Indigenous worldview precept must be lived as interrelated for a life system to be considered balanced via the Indigenous Worldview. For example, one may decide to no longer support rigid hierarchy or strict authoritarian control and may begin transformational work with much success. However, if they continue to have low respect for the feminine or see humans as superior to animals, the Dominant worldview is maintained.

5. **Non-Binary Thinking:** The Indigenous worldview precept about non-binary thinking is crucial for understanding the two sides while realizing the goal of moving toward the proven healthier Indigenous Worldview precept. Seeking complementarity between the two sides is not about acceptance of or compromise with the Dominant Worldview. Rather, it is about understanding the Dominant worldview precepts empathetically and holistically in ways that complement or enhance the ultimate embracing of the Indigenous pathway for rebalancing life systems, always recognizing the tension and potential of the contrasting pairs.

6. **Contemporary Indigenous Cultures:** Individuals in contemporary cultures we define as being Indigenous may or may not still live according to the original "Indigenous worldview," depending on the degree of colonization they have suffered. However, where this worldview is still operating in the categories described in #1 above, life systems are proven to be healthier. We define this nature-based, interconnected, non-materialistic, spiritual, kinship-oriented worldview that potentially belongs to all people as "Indigenous" to recognize its "indigenous" (small i) aspect and to recognize the groups most likely to still express it. (See ProvenSustainable.org for contemporary examples).

7. **Misappropriation vs. Embracement:** While misappropriation of Indigeneity is a real problem, studying, teaching, or embracing Indigenous Worldviews is not misappropriation. The "Indigenous worldview" belongs to all creatures on Mother Earth. With a good heart and being an ally of the remaining First Nations as one can, restoring the Indigenous worldview should be a goal for all of us. Indigenous place-based knowledge, however, can only belong to each of the unique Indigenous cultures or First Nations. To have such knowledge requires fluency in

the language, intimate knowledge of traditional ceremonies, generations of handed-down wisdom about local flora and fauna, etc. Saving such cultural knowledge and giving sovereignty to those who have it is a vital goal for everyone.

DOWNLOAD The Worldview Chart by Four Arrows

[DOWNLOAD](#) Color Version of the Worldview Chart

DOWNLOAD Spanish and German versions of the Worldview Chart [here](#).

[DOWNLOAD](#) Worldview Chart in Black and White

Actions You Can Take

- [Learn or relearn the Indigenous or Kinship Worldview](#) by studying the dominant and Indigenous worldview chart with respect, seeking complementarity when possible, and seeing the sacred dialogical space between the different beliefs about healthy living on planet earth and realizing we are all participating in continuing the unhealthy coloniality built into our dominant worldview. Discover a plethora of resources on [Indigenous Wisdom and Worldview on Kindred](#).
- Do everything possible to [educate parents and all adults](#) about the vital importance of practicing the Kinship [Worldview](#) precepts from prenatal through infancy and early childhood. Enable the provision of “[the evolved nest](#)” to all children. Provide education so that people of all ages grow the capacities for authentic kinship connections with all life forms.

- Utilize [CAT-FAWN “dehypnotizing” technology](#) that uses concentration-activated transformation (Trance-based self-learning) to bring non-dominant understandings about Fear, Authority, Words and Nature into one’s life in ways that can actually transform the practice that harmful practices.
- Do what you can [to support Indigenous Peoples efforts](#) to gain and maintain sovereignty, save their languages and ceremonies, and maintain and implement place-based knowledge that leads to thriving eco-systems.

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28. Trance-based learning is helpful and natural
29. Human nature is good but malleable
30. Humor is essential tool for coping
31. Conflict resolution is return to community
32. Learning is holistic and place based
33. Personal vitality is essential

Common Dominant Worldview Manifestations

1. Rigid hierarchy
2. Fear-based thoughts and behaviors
3. Living without strong social purpose
4. Focus on self and personal gain
5. Rigid and discriminatory gender stereotypes
6. Emphasis on possessions
7. Earth as an unloving "it"
8. Emphasis on intellect
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17. Disregard for holistic interconnectedness
18. Minimal contact with others
19. Emphasis on theory and rhetoric
20. Acceptance of authoritarianism
21. Time as linear
22. Dualistic thinking
23. Acceptance of injustice
24. Emphasis on rights
25. Accumulation (hoarding) as way of life
26. Ceremony as rote formality
27. Learning as didactic
28. Trance is dangerous or stemming from evil
29. Human nature as corrupt or evil
30. Humor used for put downs
31. Conflict mitigated via revenge, punishment
32. Learning is individualistic and passive
33. Personal vitality minimized

Download this chart in color and learn more about worldview at www.WorldviewLiteracy.org

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35. Holistic self-knowledge is most important
36. Autonomy for individual, group & future generations
37. Nature is benevolent and relational
38. All earth forms are sentient
39. High respect for the feminine
40. Honors diversity and multiple perspectives
41. Communal healing and transformative gatherings
42. Bonded to the land
43. Emphasis on becoming fully human
44. Mutual dependence
45. Centrality of gratitude
46. Noninterference
47. Relational healing is self-initiated
48. Understanding/embracing death and dying
49. Reciprocity is a guiding principle
50. Practical and spiritual connection to cosmos

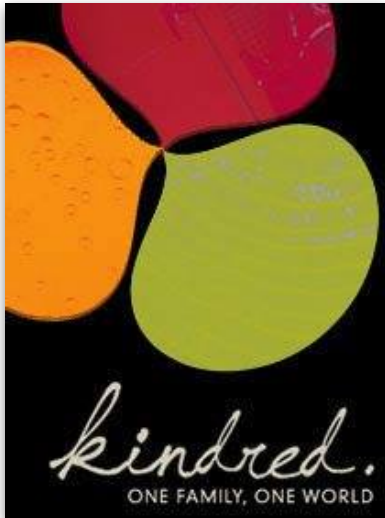
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Welcome Home Trance-breakers, New Cycle Makers, & Wayfinders!

Are you already a part of the New Story of the Human Family? Share in our work, join [our online communities](#), and follow the unfolding of our vision of a Wisdom-based, Wellness-informed Society in Kindred World's newsletters.

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