

AN INTERNAL STRUCTURE ASSESSMENT OF TWO  
MEASURES OF WORLDMINDEDNESS AND THEIR  
RELATIONSHIP WITH CULTURAL PLURALISM,  
SOCIAL DISTANCE, AND SOCIAL DOMINANCE  
ORIENTATION

By

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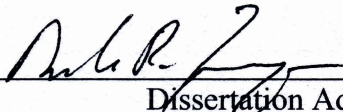
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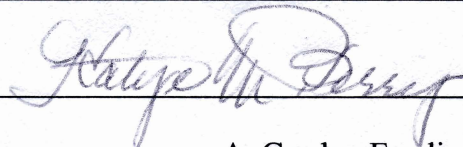
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DOMINANCE ORIENTATION

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## CHAPTER I

### INTRODUCTION

The process of globalization is creating unprecedented change across a variety of disciplines. In the field of business, a global market has been created due to the widespread use of information technology, lower trade barriers, the convergence of consumer preferences, and the easy movement of capital (Kedia, Harveston & Bhagat, 2001). Such a market place is creating new challenges for managers and is rendering the traditional methods of conducting business ineffective (Kedia & Mukherji, 1999). Shortened product life cycles (Nummela, Saarenketo & Puumalainen, 2004), the infusion of multicultural work environments (Randel, 2003), strategic discontinuities (Hitt, 2000), and increased global competition (Baird, Briscoe, Tuden & Rosansky, 1994) are but a few of the issues that today's managers are forced to address. In an era where the Fortune 500 companies account for only 10% of the American economy (Rhinesmith, 2001), it is imperative the strategists develop a more global initiative.

In the field of education, demographic shifts have created a population of students that are more culturally diverse than ever before. This diversity is presenting challenges for educators attempting to design more culturally-rich curricula (Armstrong, 2000). At the university level, there is a growing need to incorporate global learning into a student's academic instruction. In order to address this need, educators have utilized cultural

immersion, foreign language, study abroad programs, and coursework with an international emphasis. According to Hett (1993), the goal of global education in the United States is to foster a sense of global belonging through attenuating ethnocentrism, increasing knowledge about other cultures, and advancing concern for the global ecosystem. It seems apparent that promoting worldmindedness is becoming the central tenet of global education (Case, 1993).

As demonstrated through the disciplines of both business and education, the process of globalization continues to progress. Some argue that developing a global frame of reference will be necessary to adapt to the world as countries continue to become interdependent. According to O’Leary (2002), “a central feature of most definitions of globalization is the idea of a single inter-dependent world in which capital, technology, people, ideas, and cultural influences flow across borders and boundaries rather than being contained for most purposes within nation states or localities” (p. 1).

Such an argument, however, is not without criticism. Opponents of global interdependence assert that the creation of a world state poses significant risks. As an example, critics raise question to a one world economy. Nation states currently sustain the world economy through collective contribution. With each country individually contributing to the global economy, a downfall in the economic landscape of a particular country may be offset by the thriving sustenance of others. If a one world economy were created, the threat of global bankruptcy becomes a crucial issue.

In either event, the need to conceptualize worldmindedness has led to several interrelated terms from many different fields of inquiry. Such include global mindset (Rhinesmith, 2001), global-mindedness (Hett, 1993), global perspective (Case, 1993),

global understanding (Barrows et al., 1981), worldmindedness (Sampson & Smith, 1957), and cosmopolitanism (Gouldner, 1958; Merton, 1958). Despite the wide array of proposed terminology, a single definition has yet to be developed (Carlson & Widaman, 1988; Hett, 1993) and a dominant conceptualization has yet to emerge. Bouquet (2005) attempted to consolidate conceptualizations of the term global mindset and concluded that, “a close examination of the global mindset literature reveals little agreement on the definition and measurement of the global mindset construct (p. 1).” To date, the literature in this area is largely philosophical and limited in terms of empirical theory testing.

Furthermore, the efforts to operationalize this construct have led to the development of several scales from separate academic disciplines. The Worldmindedness Scale (Sampson & Smith, 1957), the Global-mindedness Scale (Hett, 1993), the Survey of Global Understanding (Barrows et al., 1981), the Future World Perspectives Scale (Silvernail, 1979), the Global Readiness Scale (Kefalas & Weatherly, 1998), the Patriotism/Nationalism Scale (Kosterman & Feshbach, 1989), and the Attitudes of World Citizenship Scale (Lentz, 1950) attempt to measure worldmindedness. Of these scales, the Worldmindedness Scale and the Global-mindedness Scale show the most promise for future academic endeavors. Consequently, these scales were chosen for investigation.

The Worldmindedness Scale was first developed to investigate worldmindedness following World War II. Since that time, the Worldmindedness Scale has been utilized as the primary instrument for assessing worldmindedness. Its usage is well-documented in many fields including business (Crawford & Lamb, Jr., 1982; O’Leary, 2002; Schell,

Sherritt, Lewis, & Mansfield, 1986), education (Barnes & Curlette, 1982; Boatler, 1992; Deng & Boatler, 1993; Douglas & Jones-Ridders, 2000; Garrison, 1961; Marjoribanks, 1981; Parker, Glenn, Mizoue, Meriwether & Gardner, 1997; Paul, 1966), negotiator behavior (Dittloff & Harris, 1996), and religious studies (Keene, 1967; Sharp, 1988, 1990).

Sampson and Smith (1957) coined the term “worldmindedness” as “a value orientation, or frame of reference apart from knowledge about, or interest in, international relations” (p. 99). Therefore, those who reflect a “world mindset” consider the utility of being global citizens rather than citizens of a particular country. Worldmindedness is conceptualized by Sampson and Smith as being a combination of several dimensions, including: religion, immigration, government, economics, patriotism, race, education, and war (p. 100). To measure worldmindedness, Sampson and Smith designed a 32-item instrument including 16 pro-worldminded and 16 anti-worldminded items to assess these eight dimensions.

A number of problems have been cited with the scale. First, the item wording, values, and concerns addressed in the scale items appear to be outdated. Second, the scale items reflect an ideology of cultural diversity similar to that of era from which it was created. Such items might be considered narrow-minded by today’s standards. Third, the validity of the Worldmindedness scale has been called into question. Parker et al. (1997) contend that the scale may capture one’s position on controversial global issues rather than measuring the value orientation, or frame of reference, to which Sampson and Smith speak. If such be the case, a breach of construct validity could exist.

The Global-mindedness Scale (Hett, 1993) was created to overcome the outdatedness of the Worldmindedness Scale. The instrument was developed to measure, “a worldview in which one sees oneself as connected to the world community and feels a sense of responsibility for its members. This commitment is reflected in attitudes, beliefs, and behaviors” (p. 143). The scale is comprised of five dimensions: Responsibility, Cultural Pluralism, Efficacy, Globalcentrism, and Interconnectedness. These dimensions, however, are questionable after to an examination of the eigenvalues, factor correlations, and rotation method employed. Further structural analyses have not been conducted.

#### Statement of the Problem

Worldmindedness is an important area of study. As the process of globalization continues, there will be a continued need to empirically investigate this perspective. Such is evident in the cross-discipline attention afforded to this construct. Marketing, management, political science, sociology, psychology, religious studies, and economics have all cast attention to this idea. As such, it is necessary to utilize an instrument that properly measures the breadth of the construct.

Two instruments in particular, the Worldmindedness Scale and the Global-mindedness Scale, have attempted to measure this type of mindset. However, the psychometric properties of these scales are largely unknown. Specifically, research is needed to evaluate the internal structures of these scales.

Furthermore, given the philosophical complexity and potential depth of this construct, higher order factors may exist among the scales in question. No research to

date has attempted to investigate the presence of a hierarchical factor structure among these instruments. If higher order factors do exist, generalizations among factors may be delineated to gain insight into the depth of the construct. Therefore, this study has been designed to contribute to the paucity of research concerning the dimensionality of the worldmindedness instruments and provide greater understanding of the construct itself.

Finally, the relationships of global-minded dimensions with other variables have not been sufficiently explored. Cultural pluralism, social distance, and social dominance orientation have been proposed to have theoretical linkages to worldmindedness. Empirical investigations have demonstrated the initial signs of correlation between these variables and worldmindedness. More research is needed to validate these relationships.

### Research Questions

The research study being reported addresses four related research questions.

These questions are listed as follows:

1. What is the internal structure of the Worldmindedness Scale?
2. What is the internal structure of the Global-Mindedness Scale?
3. Is there a hierarchical factor structure across the two measures?
4. What is the relationship between structural dimensions of worldmindedness and other theoretically or empirically related constructs?

### Significance of the Study

The concept of worldmindedness has been studied across a variety of disciplines and populations for over fifty years, yet little research has devoted efforts to developing

sound psychometric measures of this phenomenon. Research is needed to address these issues. Furthermore, purported psychometric difficulties exist with the most commonly used instrument to measure worldmindedness, the Worldmindedness Scale. The Global-mindedness Scale was developed to overcome some of these difficulties; however, the psychometric properties of this scale are also unknown. Furthermore, the under addressed and potentially important relationship between worldmindedness and social distance, cultural pluralism, and social dominance orientation highlight the social significance of this study.



## CHAPTER II

### REVIEW OF LITERATURE

The present study was designed to examine the internal structures of two measures of worldmindedness: the Worldmindedness Scale (Sampson & Smith, 1957) and the Global-Mindedness Scale (Hett, 1993). Furthermore, this study sought to determine if a hierarchical factor structure among the emergent subscales existed across the instruments. Finally, this study sought to explore the relationship among the structural dimensions of the Worldmindedness and Global-Mindedness Scales and Cultural Pluralism, Social Distance, and Social Dominance Orientation. The first section of the literature review will discuss current ideas regarding worldmindedness from both educational and political view points. The second section will discuss models of the worldmindedness from four conceptualizations of the construct that emerged from a review of the literature. These four conceptualizations include framing worldmindedness as an attitude, a disposition, a set of skills, and an information processing model. The third section will discuss the Worldmindedness Scale and the Global-mindedness Scale. Finally, the relationships of worldmindedness with cultural pluralism, social distance, and social dominance orientation will be reviewed.

#### Overview

The concept of a worldminded attitude has emerged from many academic disciplines. A comprehensive review of the literature suggests six similar constructs that

attempt to capture an attitude or orientation toward world citizenship. These concepts include global mindset (Rhinesmith, 2001), global-mindedness (Hett, 1993), global perspective (Case, 1993), global understanding (Barrows et al., 1981), worldmindedness (Sampson & Smith, 1957), and cosmopolitanism (Gouldner, 1958; Merton, 1958). These proposed concepts stem predominantly from the social science disciplines, especially from marketing, management, political science, sociology, psychology, religious studies, and economics. To illustrate the importance of worldmindedness, consider its progression in education.

Both researchers and practitioners in education have seen the perceived need to develop the worldminded attitude. The National Council for the Accreditation of Teacher Education (NCATE) Professional Standards urge for the development of teachers who can teach with a global perspective (NCATE, 2002). Other national associations and councils have also supported such an agenda. The American Association of Colleges for Teacher Education (AACTE), the Association of Teacher Education (ATE), the Association for Supervision and Curriculum Development (ASCD), and the Council of Chief State School Officers have all lent support to the worldmindedness mandate (Zong & Farouk, 1999).

Social studies educators, in particular, have revealed the importance of worldmindedness (Zong & Farouk, 1999). The largest organized body of social studies educators, The National Council for Social Studies (NCSS), which is comprised of the nation's social studies educators, persistently endorses the need for global education in both the K-12 classrooms and pre-service teacher education programs. One of the NCSS

thematic strands for social studies standards is global connectedness. The NCSS (n.d.) states that:

Social studies programs should include experiences that provide for the study of global connections and interdependence . . . The realities of global interdependence require understanding the increasingly important and diverse global connections among world societies. Analysis of tensions between national interests and global priorities contributes to the development of possible solutions to persistent and emerging global issues in many fields: health care, economic development, environmental quality, universal human rights, and others. Analyzing patterns and relationships within and among world cultures, such as economic competition and interdependence, age-old ethnic enmities, political and military alliances, and others, helps learners carefully examine policy alternatives that have both national and global implications. This theme typically appears in units or courses dealing with geography, culture, and economics, but again can draw upon the natural and physical sciences and the humanities, including literature, the arts, and language.

Following the events of September 11, 2001, the American Council on Education (ACE) produced its Comprehensive National Policy on International Education. The ACE devised three National Policy Objectives, one being to develop a globally competent citizenry and workforce. This objective calls for internationally adept citizens who possess cross-cultural skills, foreign language proficiency, global understanding, and the capacity to meet the international challenges of their field (ACE, 2002). As mandates and policy objectives concerning global education continue to develop, there will be a continued need to understand the theoretical underpinnings of worldmindedness.

The need to understand worldmindedness does not exist solely in education, as previously mentioned. Political scientists and economists have also sought to realize the importance of global citizenship. Within both fields, the term cosmopolitanism has developed as a means of describing worldminded individuals.

Cosmopolitanism, simply stated, refers to those who view themselves primarily as world citizens. Proponents of cosmopolitanism argue that massive globalization efforts

are going to continue at a rapid pace, signifying the need to adopt a worldminded attitude. On the other hand, critics of cosmopolitanism argue that devotion-to-country should be of primary importance and that the nation's people and its resources take precedence over the world. This type of local orientation emphasizes greater local control of the nation-state and criticizes cosmopolitan thinking.

Cosmopolitanism comes from two basic contexts (Cannon & Yaprak, 2002). The first stems from the work of Merton (1957). Merton referred to cosmopolitanism as an orientation in which people see beyond their local context. As such, individuals view themselves as citizens of a broader, more heterogeneous group as opposed to a narrower, more homogenous group. A local, on the contrary, represents an individual who fails to look beyond the immediate surroundings.

The second work comes from Gouldner (1957). Gouldner applied cosmopolitanism to the organizational context. Cosmopolitans were considered to be individuals preferring to be identified with their professions (i.e., doctor, lawyer) rather than the particular organization for which they were employed. On the other hand, locals favor affiliation to the organization above their occupation. Though this form of cosmopolitanism bears some resemblance to the work of Merton, this form does not relate to worldmindedness. Therefore, readers are referred to Gouldner (1957) for a more complete treatment of the subject.

The Stanford Encyclopedia of Philosophy (n.d.) provides a useful taxonomy for conceptualizing different forms of cosmopolitanism. In particular, the encyclopedia identifies four types of cosmopolitanism, with each discussing the idea of cosmopolitanism from a different perspective.

Moral cosmopolitanism represents the first and most common form of the concept. It denotes a moral commitment to help others. For example, the duty to promote human rights and the need to aide suffering or starving foreigners both reflect the underlying humanitarian commitment of moral cosmopolitanism.

Political Cosmopolitanism, the second form of this concept, refers to the idea of favoring an integrated world state. Advocates of a centralized world state vary in opinion, however. Some argue for both a global organization of limited power and a federal system. Others support the development of international political bodies which focus on specific universal concerns, such as war or the environment. Regardless of one's stance on the issue, political cosmopolitans advocate for a centralized world state in some form.

The third form of cosmopolitanism is described as cultural cosmopolitanism. This type of cosmopolitanism refers to the elimination of attachment to the parochial culture. Cultural cosmopolitans therefore encourage cultural diversity, appreciate a multicultural *mélange*, and reject strong nationalism. Cultural cosmopolitans must therefore be respectful of the rights of minority cultures and rebuff the right to unconditional national self-determination (Stanford Encyclopedia of Philosophy, n.d.).

Finally, economic cosmopolitanism refers to the view that a single global economic market should manifest with free trade and minimal political involvement. The European Union, with the establishment of a single market consisting of one currency and a common trade policy, represents a small-scale example of this idea in practice.

Contrary to cosmopolitanism, an alternate view exists. The term anti-cosmopolitanism emerged in opposition to world integration. Anti-cosmopolitans favor strong nationalism and discourage a worldminded orientation. These critics argue that stronger attachments toward members of their own nation are needed. Such attachments foster stronger feelings of national identity, and these feelings are necessary for its members to be effective national agents. Second, it is argued that a lack of efficient democratic control exists among the world population. This provokes opportunities for large multinationals to impose demands upon states in weaker economic positions. Such demands may not be reasonably met. Examples might include raw material usage or labor conditions in third world countries. Third, cosmopolitans have also been criticized for ignoring a number of potential side-effects of a global market such as (1) the presumption of the effects of large-scale migration or re-schooling when employment becomes sparse in a particular area; (2) the issue that there may not be an ample job market for all world citizens in the face of increasing automation; (3) the problematic effects of income disparities; and (4) the probability of certain areas to harbor resources or wage war, such as wars concerning markets, raw materials, or energy.

Cosmopolitanism or worldmindedness appears attractive philosophically. A humanitarian commitment to help the less fortunate, share resources, or value cultural diversity each appeals to an individual's instinctive moral obligation and sense of contribution to the greater good. Nevertheless, individuals with a nationalistic or anti-cosmopolitan orientation raise many good arguments in support of their position. Leading theorists in the field of worldmindedness have supported the notion that worldmindedness and nationalism are diametrically opposed (Hett, 1993). Therefore, to

conform to this notion, people either possess a worldminded or nationalminded orientation.

A review of the worldmindedness literature suggests that theorists have attempted to classify worldmindedness primarily four ways: as (1) an attitude, (2) a disposition, (3) a set of skills, or (4) an information processing or cognitive function. Each theoretical model is presented in accordance with these classifications.

### Attitudinal Models

The first classification of models represent those characterized by individual attitudes. Attitudes, following the work of Thurstone (1929), are defined as positive or negative views of a particular attitudinal object. The attitudinal objects of interest in these models may include issues of global concern such as immigration, race, or war. Individuals are then characterized as being more or less worldminded as a result of their attitudes on these issues. Lentz (1950), Sampson and Smith (1957), and Barrows et al. (1981) each discuss worldmindedness from this point of view.

#### Lentz Model

Lentz (1950) developed the worldmindedness construct as a result of post World War II conditions, assuming that worldmindedness existed on one end of a continuum and nationalism on the other. Worldminded individuals were said to exhibit:

more definite antagonism to war; more hopefulness regarding universal disarmament; more opposition to compulsory military training; less prejudice against people of other nations. . . ; less antagonism or aversion to Negroes, Chinese and Japanese in various relationships, including common citizenship, common neighborhood and intermarriage; less partisan enthusiasm toward their own school, community or city as well as nation; less conventional religious

feeling; less belief in immortality, missions and efficacy of church attendance; less rigidity in sex ethics, more feminism and less opposition to divorce; less emphaticness regarding the virtue of obedience; more 'sympathetic' feeling toward the misfit, the criminal, the unemployed. . . ; less favorable attitude toward censorship of press, radio and movies; more enthusiasm about the liberal and radical in the abstract as well as in a number of concrete issues, such as socialized medicine and industry, revised spelling, the metric system, modern transportation and items of diet and dress (p. 211).

Lentz based his research on three assumptions: (1) that the most pressing issue of the time was the advent of the nuclear weapon; (2) that a world government should be formed to address this problem; and (3) that the success of a world government could be abetted with a fuller understanding of worldmindedness. Lentz's work formed the basis for the line of worldmindedness research that has developed. Sampson and Smith (1957) reformulated Lentz's (1950) work and developed the popular Worldmindedness Scale used today.

#### Sampson and Smith Model

Sampson and Smith (1957) attempted to redefine worldmindedness. They argued that Lentz's work better captured international-mindedness rather than worldmindedness. They argued that international-mindedness referred to "an interest in or knowledge about international affairs" (p. 99). In contrast, worldmindedness was defined as a purely value orientation or frame of reference, aside from an interest in international affairs. A worldminded individual therefore expressed concern for the problems of humanity rather than problems of a specific nation or culture. Worldminded individuals were said to consider humankind their primary reference group, rather than identifying with a specific nationality or ethnicity. Sampson and Smith (1957) suggest eight dimensions of



worldmindedness: religion, immigration, government, economics, patriotism, race, education, and war.

Several studies of worldmindedness have used this theoretical framework as the basis for their research. Crawford and Lamb, Jr. (1982) investigated the effect of worldmindedness among professional buyers and their willingness to buy foreign products. Participants included 376 professional purchasing agents in the United States who were asked to complete the Worldmindedness Scale in addition to a Likert-type scale measuring willingness to procure foreign products. The participants were then divided into three classifications (high, medium, or low) based on their worldmindedness score. They found a significant main effect of worldmindedness on willingness to buy foreign products. Post-hoc analyses revealed that significant differences existed between all three levels of worldmindedness.

Schell et al. (1986) also applied worldmindedness to a business environment. The authors hypothesized those businesses that employed foreign exchange students would have significantly higher worldminded score means than their non-hiring business counterparts. Participants were primarily executives of Canadian companies. The results supported the authors' hypothesis and indicated that the mean worldmindedness scores for hirers of foreign students were significantly greater than that for the non-hirers.

Douglas and Jones-Rikkens (2001) used the scale to assess whether students who had just completed a study abroad program in Great Britain, Germany, China, or Costa Rica demonstrated a higher worldminded attitude than students who had no foreign travel experience. They found that students who participated in study abroad programs had a stronger sense of worldmindedness than students who had not participated.

The theory posited by Sampson and Smith (1957) continues to be prominent among researchers investigating the worldminded attitude. One additional study, aside from the works of Lentz (1950) and Sampson and Smith have viewed worldmindedness as an attitude. Barrows et al. (1981) conducted the Global Understanding Project to, among other things, understand a worldminded attitude. They refer to worldmindedness as “global understanding” in their study.

### Barrows et al Model

Barrows et. al (1981) conducted an in depth study of global understanding. Two overarching structures, affective and cognitive components, were examined. The affective component comprised five attitudinal dimensions: (1) chauvinism, (2) world government, (3) war, (4) international cooperation, and (5) human rights. The authors also investigated student interests, feelings of worldwide kinship, and concern with regard to global understanding. The cognitive component measured knowledge regarding world affairs, including history, geography, and current events. The authors found a positive correlation between the cognitive and affective components; however, there was no significant relationship between global knowledge and foreign language proficiency or extent of formal/informal language study.

In summary, the attitudinal conceptualizations of worldmindedness share common elements. First, these models focus on attitudes and opinions regarding relevant issues of international concern. For example, Sampson and Smith (1957) as well as Barrows et al. (1981) suggest that attitudes concerning war, government, and some form of national pride are important elements of the worldminded perspective. Furthermore,

all attitudinal models described share a common human rights component. Sampson and Smith segmented the human rights component to include distinct subcategories, including religion, immigration, race, and education. Though these models capture an individual's attitude on worldminded events, they fall short by not accounting for personality traits or natural dispositions that some people seem to possess. Therefore, the disposition conceptualizations of worldmindedness build theory from this approach.

### Disposition Models

Disposition models claim that certain individuals possess a natural tendency to be worldminded. Researchers endorsing this idea view innate qualities, such as personality traits or dispositions, to be key elements of worldmindedness. The theoretical frameworks from the dispositional models focus attention on the particular traits they consider to be most crucial to worldmindedness. Case (1993) approaches worldmindedness from this perspective.

#### Case's Model

Case (1993) defined worldmindedness as the lens through which individuals view the world. It is composed dispositions and intellectual values that discriminate a parochial perspective (a superficial, narrow, self-absorbed lens) from a broad-minded perspective. Case identified five elements of the perceptual dimension: open-mindedness, anticipation of complexity, resistance to stereotyping, inclination to empathize, and nonchauvinism. These elements are summarized as follows.

Open-mindedness. Open-mindedness is the critical component of the perceptual dimension. It allows individuals to modify their beliefs and come to conclusions on issues after having heard accounts from many positions. Furthermore, open-mindedness involves deferring judgment if information is inconclusive or not readily available. According to Case (1993), there are varying degrees of open-mindedness. For example, individuals may be more open-minded with regard to certain issues. A higher level of personal commitment to a particular issue dictates the degree of open-mindedness the individual exudes. As such, individuals tied to an issue related to deeply-held beliefs, self-interest, or cultural identity may be less open-minded if such values are at stake.

In addition, open-mindedness does not imply that one correct opinion exists for a particular issue. The overarching principle is that open-mindedness exists if individuals are willing to reassess their stance in the light of new information “The key factor in open-mindedness is that their conviction does not preclude reconsidering their position when confronted with new evidence or changing circumstances” (p. 321).

Case (1993) suggests that open-mindedness is an antecedent to Hanvey’s (1976) perspective consciousness. Individuals are less likely to exhibit open-minded characteristics if they do not realize that different people view the world in different ways. Differences in perspective go beyond opinions (Hanvey’s surface layer of perspective) and include embedded assumptions that shape the way an individual views the world.

Open-mindedness plays an important role in the development of worldmindedness. Reaching sound conclusions is based upon one’s ability to assess whether determinations were made using information from multiple points of view.

Furthermore, sound conclusions may be reached by suspending judgment when inconclusive evidence is presented. Finally, when decisions are made that affect other people, fairness dictates that judgments be made only after a balanced examination of the circumstances.

Anticipation of Complexity. The anticipation of complexity refers to an ability to look beyond simple explanations of complex ethical and empirical issues and to see global phenomena as part of a “constellation of interrelated factors” (p. 322). Though anticipation of complexity involves interrelated global factors, such an idea is different from interdependence. This distinction should be presented, because interdependence implies reciprocity and mutual dependency. Many interrelated global factors display very unequal dependencies.

Resistance to Stereotyping. Resistance to stereotyping refers an individual’s ability to neither limit a people, nation, race, or culture to set of characteristics nor to ignore group heterogeneity, but instead describe groups with adequate diversity. In addition to cultural stereotyping, Case (1993) warns against imposing we-they dualisms (our country vs. other countries). Such stereotyping brings about tendencies to ignore cross-boundary similarities and shared interests. As such, we-they dualisms place sides into different camps when such divisions are not called for. For example, United States citizens and European citizens both share a concern for curing disease. We-they dualisms split countries into polarized camps on such issues. On the other hand, when discussing overlapping global interests, it is important not to impress a solidarity that is not needed, as national antagonisms lie beneath many international circumstances.

To resist stereotyping implies that individuals must encourage diversity and discourage generalizing about cultures or nations. This concept is fundamental to the development of worldmindedness. Unflattering stereotypes of other cultures are often encouraged as a means of fueling widespread hatred toward an enemy or opposing group. If, on the other hand, resisting stereotypes can be accomplished, global cooperation may be encouraged since an appreciation for the shared interest is maximized and the homogenization of groups is minimized (Case, 1993).

Inclination to Empathize. Inclination to empathize involves a willingness to put oneself in another's shoes in an effort to understand how the other feels. Such willingness does not imply that the individual must agree with a particular position. It simply suggests that the individual attempt to understand or imagine issues from another perspective. Hanvey's (1976) transpection is similar to an inclination to empathize. Transpection requires that an individual actually feels what others feel. In a sense, transpection requires that the individual adopt the values and characteristics of a particular group. Case (1993) asserts that transpection creates an excessive duty for global educators and advocates that empathy alone is adequate.

Nonchauvinism. Chauvinism refers to extreme devotion to one's own group. In contrast, nonchauvinism refers to an individual's ability to restrain from judging others of a different affiliation or reducing other's interests if they are different from our own. Case (1993) discusses three types of chauvinism: ethnocentrism, national chauvinism, and presentism.

Ethnocentrism exists when individuals view their own culture superior to the culture of others. Preferring elements of the home culture does not imply that one is

ethnocentric. Instead, if an inferior judgment is placed on another culture, ethnocentrism exists.

National chauvinism refers to one's inability to impartially examine policies or events of the home country, recognizing that national best interests are not always most vital. In this sense, encouraging a nonchauvinistic attitude does not demote patriotism or national interests. Chauvinism is a fanatical form of patriotism, blind obedience, and unreasoning devotion (Case, 1993).

Case argues that the needs of the global community outweigh national self interests. "It would be morally wrong not to have some sensitivity to the rights of others in the global community" (p. 324). Social responsibility and acting upon human equity fosters respect for one's home country and is paramount to a global perspective.

Finally, presentism refers to individuals who are so preoccupied with the interests and well-being of the current generation that they overlook the interests and well-being of generations to come. As such, immediate needs are met without consideration of the consequences that might affect subsequent generations. Examples of presentism might include decisions about long-term environmental consequences, national policies, or consumer decisions (Case, 1993).

### Skill Models

Skill Models comprise the third way in which theorists have attempted to conceptualize worldmindedness. Researchers from this camp view worldmindedness as a set of skills, acquired by an individual over time that allows him or her to transcend inherent tendencies. Hanvey (1976); Srinivas (1995); and Kedia, Harveston, and Bhagat

(2001) all represent worldmindedness as a skills model. A summary of each model follows.

### Hanvey's Model

Hanvey (1976) introduced the concept of global perspective as an attempt to depict various styles of thought, sensitivities, and intellectual skills that students might acquire through the course of their educations. Hanvey argued that global perspective is a combination of several elements, some of which may be readily apparent in certain individuals and sparse in others. These elements comprise the five dimensions of a global perspective: Perspective Consciousness, "State of the Planet" Awareness, Cross-Cultural Awareness, Knowledge of Global Dynamics, and Awareness of Human Choices.

Perspective Consciousness. Perspective Consciousness refers to a general awareness or perception that one's understanding of the world is not shared by others across the globe. This awareness is said to be shaped by subtle, undetected external influences. In this context, individuals around the world do not share the same understanding. Hanvey considers two levels of distinction of a perspective. The first is opinion. The opinion is the surface layer, the "conscious outcropping of perspective" (p. 4). Second, there are deep and concealed layers of perspective. Deeply-held attitudes regarding issues, such as racial biases, are found in these hidden layers.

State of the Planet Awareness. State of the Planet Awareness refers to an individual's consciousness of prevailing world conditions such as population growth, migration, economic and political development, science, technology, and country-to-country conflicts. Hanvey (1976) argues that most individuals lack exposure beyond the



local environment. As such, the knowledge they obtain is generally tainted by media influence or political ideology, which can lead to a distortion in the knowledge obtained.

Cross-Cultural Awareness. Hanvey (1976) defines cross-cultural awareness as an “awareness of the diversity of ideas and practices to be found in human societies around the world, of how such ideas and practices compare, and including some limited recognition of how the ideas and ways of one’s own society might be viewed from other vantage points” (p. 8). Such awareness, however, is not easily obtained. Achieving cross-cultural awareness begins when observers join the community. Learning the local language and accepting other cultures on their own terms help facilitate cross-cultural awareness. Sustained contact, in and of itself, is not enough. There must also be reinforcement of rewards that are meaningful to the participant as well as an innate quality of the participant to learn and change. Hanvey describes four levels of cross-cultural awareness. These levels are summarized the Table 1.

TABLE I  
HANVEY'S FOUR LEVELS OF CROSS-CULTURAL AWARENESS

Level	Information	Mode	Interpretation
I	Awareness of superficial or very visible cultural traits: stereotypes	Tourism, textbooks, National Geographic	Unbelievable, exotic, bizarre
II	Awareness of significant and subtle cultural traits that contrast markedly with one's own	Culture conflict situations	Unbelievable, frustrating, irrational
III	Awareness of significant and subtle cultural traits that contrast markedly with one's own	Intellectual analysis	Believable, cognitively
IV	Awareness of how another culture feels from the standpoint of the insider	Cultural immersion: living the culture	Believable because of subjective familiarity

Knowledge of Global Dynamics. Hanvey (1976) proposed that the world is a global system in which elements introduced or removed from that system might have profound consequences or effects, thereby significantly altering the system. The introduction of the farm wagon to the Papago Indians, for example, created drastic change to the existing system. A destruction of traditional crafts, a new division of labor,

and increased participation in the regional economy resulted from this seemingly simple addition. The Knowledge of Global Dynamics refers to an understanding of key components and mechanisms of the world system. Individuals who possess a knowledge of global understanding demonstrate a higher level of comprehension, taking into account the many interconnected elements of a system. They realize that sophisticated explanations exist and look at how changes to the system affect its interdependence. A simplistic explanation of the farm wagon, for example, would be practical utility. A sophisticated explanation, by contrast, would take into account the social and economic ramifications that introducing the farm wagon would have on that system.

Awareness of Human Choices. An awareness of human choices refers to an individual's ability to acknowledge the problems of choice confronting individuals, nations, or humanity. Hanvey (1976) recognizes that the intuitive or humanitarian option might not be the most appropriate and that other choices must be presented. As such, individuals who exhibit global understanding realize that "customary responses...[might need to] be set aside and replaced by more deliberate, more effective measures, even though these outrage conventional wisdom or morality or national sensitivities and sovereignties" (p. 28).

For example, a conventional or humanitarian assessment of a poverty-stricken country would call for increased aide, such as food transfer, technical assistance, and investment in agricultural production. Alternative approaches, such as Hardin's lifeboat ethics or the criteria of triage, may also be examined. Hardin's lifeboat ethic implies that pulling additional drowning victims into a lifeboat already filled and ready to swamp dooms everyone. The implication is that survival of some requires the letting go of

others. Furthermore, triage has been discussed as a strategy for dealing with poverty-laden areas. Triage is a battlefield surgery concept that focuses assistance on those who need help and can be helped. Those beyond help receive no assistance or attention. Though such positions are not necessarily advocated by Hanvey, an awareness that such options exist is the essence of this component of global perspective.

The skills introduced by Hanvey require higher level thinking. As such, for individuals to think in terms of a global perspective, they must not only understand the problems facing the world, but also understand the dynamics of changing systems and evaluate problem solving strategies from alternative points of view.

Srinivas (1995) also proposed a set-of-skills conceptualization of worldmindedness. In particular, several skills of a worldminded individual are presented. The Srinivas model is extended to the business context, whereby worldminded managers are more proficient in expansion to global markets and working with others in multicultural work teams.

### Srinivas Model

Srinivas (1995) identified eight specific skills that are essential to worldmindedness. First, there must be a curiosity and concern with context. Such an individual portrays a propensity for achievement and seeks to broaden existing markets, products, and technologies. Second, an acceptance of complexity and its contradictions is warranted. A manager exhibiting these skills is able to see opportunity in adversity and provide nurturance to those employees whose ideas were not accepted by the majority.

Third, a diverse consciousness and sensitivity must be present. This quality calls for valuing diversity and associating it with success as well as seeing value in teamwork.

Fourth, such an individual must seek opportunity in surprises and uncertainties. This component couples school-based knowledge, risk-taking experience, and intuitive reasoning under pressure in making sound business decisions despite an uncertain future.

Fifth, a manager needs to have faith in organizational processes. This includes trusting others and delegating responsibility effectively. Sixth, a focus on continuous improvement is needed. Such a manager values both personal and organizational improvement and seeks to determine methods of improving performance. Seventh, an extended time perspective is needed. This aspect involves possessing a long-term vision and planning for the future. Finally, a system thinking perspective is necessary. This entails viewing the components of an organization as interdependent and understanding cause and effect relationships.

#### Kedia, Harveston, and Bhagat's Model

Kedia, Harveston, and Bhagat (2001) also discuss worldmindedness within the business context. Specifically, their model discusses four managerial mindsets based on a continuum. They acknowledge that both the international experience and the mindset influence a manager's motivation for international expansion. Managers of varying mindsets are theorized as more or less willing to engage in global efforts. The four mindsets to be discussed include: Defenders, Explorers, Controllers, and Integrators.

Defenders. The Defenders are concerned predominantly with the domestic market and show no concern for other cultures. They do not respond well to foreign

markets or clients. These individuals remain satisfied containing their business ventures to their home country and are averse to international business dealings. As such, when foreign entry occurs, Defenders often seek after political or legal safeguards such as quotas or trade barriers. They tend to focus on short-term protection, often overlooking long-term effects.

Explorers. The Explorers have a greater awareness of global business opportunities than the Defenders. They understand cultural differences and are willing to explore these differences in a cautious manner. Explorers tend to move into culturally-similar, geographically-adjacent markets first. They globalize incrementally, seeking to gain knowledge through experience. A shift from domestic to global emergence occurs when the domestic procedures and systems have brought about the experiential knowledge that the Explorers seek. Consequently, Explorers begin entering culturally-dissimilar markets and employing additional resources to globalization. For explorers, globalization occurs slowly because of the rate by which experiential knowledge is acquired.

Controllers. Controllers, like Explorers, are alert to cultural differences; however, Controllers explore such differences with less hesitation. They follow the guiding principles and values of the parent company's country but also modify corporate strategies to reflect the culture of the subsidiary's country. Controllers often seek to develop products that cater to the needs or desires of a particular culture while still maintaining fiscal control from corporate headquarters domestically. The Controller mindset is forbearing of other cultures but still sees that important strategic decisions concerning the firm's global practices are made from the firm's domestic headquarters.

Integrators. Integrators embrace globalization. They are mindful of the differences that exist across cultures and monitor the interrelationships with subsidiaries and partners when making decisions. As noted by Kedia, Harveston, and Bhagat (2001),

Integrators hold cross-national and multi-cultural perspectives with heightened awareness of differences and capabilities of different places and people. They have a unique ability to bridge differences in a meaningful way, to leverage these differences and to synergistically integrate them into something larger, unique, and mutually beneficial. Today's market requires managers with integrator mindsets. The domestic and international units must be integrated so that the whole functions as a single organization, not a collection of fiefdoms or outposts. (p. 7)

Integrators take pride in being a central figure to the ebb and flow of knowledge. They absorb such knowledge, distill it, and disperse it throughout the company. They also view international competitors as potential collaborators and understand the possible benefits of partnering.

This model is based on a continuum to suggest that as managers become more worldminded, they are more likely to participate in globalization. To this end, Defenders are nationalistic in orientation and are adverse to international business. Other mindsets gradually embrace globalization, although some more reluctantly than others.

### Information Processing Models

The final way researchers have conceptualized worldmindedness is through information processing models. These models assume that a cognitive component is involved in generating worldmindedness. Gupta and Govindarajan (2002) provide a summary of the findings regarding how people or organizations make sense of the world. First, human beings afford a limited ability to absorb and process information. As such, humans are constantly confronted by the complexity and ambiguity of the information

environment. To deal with such complexity and ambiguity, humans filter information. This information is selectively absorbed and interpreted with personal bias.

Second, mindsets progress through an iterative process resulting from an individual's history. The individual's current mindset directs the collection and interpretation of new information. If the new information obtained is consistent with the current mindset, that mindset is reinforced. However, if new information is novel or inconsistent with the current mindset, the new information is either rejected or the mindset is changed to accommodate this new information.

Third, organizations are comprised of individuals. The mindsets of these individuals are influenced by the mindsets of others in the organization. This reshaping of mindsets depends upon the powerful individuals of the organization, the people with whom the individuals interact, the context in which the interaction occurs, and the purpose of the interaction. Therefore, the organization of the firm as well as the ways in which the decision-making power and influence are distributed play a prominent role in the shaping of the organization's mindset.

Last, organizational mindsets change primarily in four ways: (1) new experiences arise that create a change in the organizational mindset; (2) a change in the power of individuals can alter the organization's mindset; (3) a change in the organizational and social processes within which members interact can affect the mindset; and (4) an alteration in the mix of members can influence the mindset. Gupta & Govindarajan; Boyacigiller, Beechler, Taylor and Levy; and Rhinesmith all conceptualize worldmindedness in this manner. A summary of these models follow.



### Gupta and Govindarajan's Model

According to Gupta and Govindarajan (2002) mindsets exist as knowledge structures and have two primary characteristics: differentiation and integration.

Differentiation refers to the “narrowness versus breadth of knowledge that an individual or organization brings to the particular context” (p. 117). For example, a functional expert or consultant may have very narrow, specialized knowledge. This scenario would imply low differentiation in knowledge structure. On the contrary, a manager with experience in many functional areas of the organization possesses a differentiated knowledge structure and thus high differentiation.

Integration refers to the degree to which individuals or organizations are able to converge disparate pieces of knowledge. If low differentiation exists, integration is not an issue, as integration is not required when knowledge is not differentiated. When differentiation is high, however, integration is vitally important. An example of high differentiation might be an individual who seeks multiple sources of information and perspectives and then arrives at an integrative conclusion.

Gupta and Govindarajan (2002) define a global mindset as individuals possessing high differentiation and integration in the context of different cultures and markets. More specifically, global mindset is defined as “one that combines an openness to and awareness of diversity across cultures and markets with a propensity and ability to synthesize across this diversity” (p. 117).

In contrast to the global mindset, Gupta and Govindarajan (2002) offer two additional possibilities: parochial mindsets and diffused mindsets. Parochial mindsets consist of individuals exhibiting low differentiation but high integration. Companies

imparting home country policies, product specifications, or cultural elements into a foreign market are indicative of this mindset.

Diffused mindsets involve an appreciation and understanding of local issues but lacks seeing the global picture. Such mindsets occur frequently in professional service firms. Such firms are structured as networks of local organizations owned by partners. In these cases, the CEO and other executives display power that is highly constrained. Though certain top level executives may display global mindsets, the organization as a whole acts with a diffused mindset.

#### Boyacigiller, Beechler, Taylor and Levy Model

The second model adopting a cognitive explanation for worldmindedness is the Boyacigiller, Beechler, Taylor and Levy (2003) model. This model asserts that global managers must deal with greater complexity and be more open to the outside world than their domestic counterparts. They utilize the definition posited by Maznevski and Lane (2003, p.4) which states that global mindset is:

the ability to develop and interpret criteria for personal and business performance that are independent from the assumptions of a single country, culture, or context; and to implement those criteria appropriately in different countries, cultures, or contexts.

Boyacigiller et al. (2003) define two dimensions of a global mindset: cosmopolitanism and cognitive complexity.

Cognitive Complexity. Borrowing from the work of Gupta and Govindarajan (2002), cognitive complexity refers to a manager's ability to see the complexity in the markets, management issues, developments in technology, and political events and making connections between these disparate pieces. Two components make up cognitive

complexity: differentiation and integration. Briefly, differentiation refers to the number of dimensions used to describe a situation or issue. Integration refers to the links among these dimensions. This concept is further addressed in the discussion of Gupta and Govindarajan's (2002) model.

Cosmopolitanism. Boyacigiller et al. (2003) combine the definitions of Merton (1957) and Gouldner (1957). As such, cosmopolitanism, within the context of this model, refers to individuals who are oriented to the outside world (Merton, 1957) and are focused on their professions over their organizations (Gouldner, 1957). Locals, by contrast, are concerned primarily with community affairs and their organization. Cosmopolitans, in the context of multinational organizations, display a world orientation and downplay the significance of nationality and cultural differences.

Cosmopolitans are also said to display an external orientation and openness to other cultures. Consequently, cosmopolitans develop time and space perspectives that extend beyond personal surroundings and exhibit openness to foreign cultures and perspectives.

#### Rhinesmith's Model

Rhinesmith (2001) presents the final model utilizing a cognitive model for worldmindedness. This model asserts that a global mindset is comprised of two branches: intellectual intelligence and emotional intelligence. Subcategories of each branch also exist. Intellectual intelligence is composed of global business acumen and paradox management. Emotional intelligence is made up of self management and cultural acumen.

Global business acumen refers to a manager's ability to understand business, the particular industry, and any functional responsibilities. Strong analytical ability, strategic industry insight, and integration of global information into business strategy are all required to properly possess this skill.

Paradox management is the second category of intellectual intelligence. According to Rhinesmith, paradoxes represent issues that global managers encounter which have no apparent solution. Unlike problems that have potential solutions, paradoxes can only be managed. Examples of paradoxes in the global context might include global branding versus local market needs or global product development versus local cultural preferences.

Self management comprises the first category of emotional intelligence. It represents one's ability to handle emotions in the chaotic environment of global management. Furthermore, it involves successfully managing cross-cultural relationships.

Cultural acumen refers to a manager's ability to understand his or herself in relation to his or her cultural background. Managers have a need to understand how their management style is affected by the cultural values of their home country. Additionally, global managers should understand how to motivate employees from diverse cultural backgrounds. An understanding of other cultures, cross-cultural management, and adapting business practices to the global context are qualities evident in managers with cultural acumen. Rhinesmith (2001) argues that the most pressing challenge is managing the paradox between local cultural values and global business ethics and priorities.

Cognitive or information processing models of worldmindedness have a strong appeal. Their theory is grounded in the way individuals collect, process, and interpret information. Contrary to other conceptualizations of worldmindedness, cognitive models appear to be based more heavily on theory.

### Measures

Two measures relevant to worldmindedness will be discussed. First, the Worldmindedness Scale (Sampson & Smith, 1957) will be evaluated in terms of psychometric characteristics. Limitations of the Worldmindedness Scale will also be presented. Following, the Global-mindedness Scale (Hett, 1993) will be discussed. The scale's properties will be evaluated and its development will be reviewed.

#### Worldmindedness Scale

Sampson and Smith (1957) designed the Worldmindedness Scale in response to the aftermath of World War II and the ensuing threat of nuclear weapons. It is a 32-item instrument including 16 pro-worldminded and 16 anti-worldminded items to assess eight dimensions: religion, immigration, government, economics, patriotism, race, education, and war. Each subscale is comprised of four items with every eighth item relating to its corresponding subscale. A higher composite score on the scale represents a greater propensity for worldmindedness.

The original authors determined reliability by split-half and test-retest methods when the scale was administered to 56 college students. The split-half reliability was .93 after correction by the Spearman-Brown formula. The test-retest reliability check was

completed using 33 of the students after a 28 day interval. The correlation between pre-post test scores was .93 (Sampson & Smith, 1957). Thus, internal consistency and temporal stability are high. The authors note that they did not determine the reliability of any of the subscales. The scale's validity was assessed by correlating it with an ethnocentrism scale. The Pearson coefficient was  $-.71$  suggesting a high negative association between worldmindedness and ethnocentrism.

Schell et al. (1986) also discussed psychometric characteristics of the instrument. They noted Cronbach's alpha values for the overall scale of .80 and .79 across different samples. As noted, "the alpha coefficients for the eight subscales of feelings about religion, immigration, world government, economics, patriotism, race, education, and war ranged from 0.3 to 0.6 with a mean coefficient of 0.5 for the 4-item subscales...no further analyses were completed on the subscales due to their relatively low reliability coefficients" (p. 914). Deng and Boatler (1993) reported on internal consistency of the overall scale. In their study, the instrument was administered to Canadian business students. The alpha coefficient for the full scale was .83, indicating the respondents were answering consistently. Garrison (1961) did not report reliability but included subscale-total correlations for each dimension. These correlations ranged from 0.33 to 0.64.

The Worldmindedness Scale is the most widely used instrument to measure such a perspective (Hett, 1993). The scale, however, is not without criticism. Hett presents several potential weaknesses with the existing scale. First, the scale seems to be limited by the values and concerns of the 1950s. Several of the test items refer to a one world government or an international police force. At that time, the United Nations was still in

its infancy, and the thought of these international bodies coming into existence was of concern. This issue is not of much concern today.

Second, ethnic diversity is seen differently today than in the 1950s. One particular test item states, “It would be a good idea if all the races were to intermarry until there was only one race in the world” (Sampson & Smith, 1957, p. 101). This pro-worldminded statement seems to discourage cultural diversity to the point of genocide. Additionally, anti-worldminded statements are racist by today’s standards. As an example, one test item states, “Some races ought to be considered naturally less intelligent than ours” (p. 101). By today’s standards, answering such a question in the affirmative would be so socially undesirable that acquiescence is highly probable.

Additionally, the validity of the Worldmindedness Scale has been called into question. Parker et al. (1997) argue that the scale may be counterproductive, leading researchers off-track. They contend that the scale might assess a respondent’s position on a particular global issue instead of capturing the lens or point of view by which he or she views the world. To illustrate this point, the authors suggest that two worldminded individuals might hold opposing views on immigration. Such differing views do not necessarily make one of these individuals anti-worldminded and the other pro-worldminded.

### The Global-Mindedness Scale

The Global-Mindedness Scale (Hett, 1993) is a 30-item Likert-scaled (1-Strongly Disagree; 5-Strongly Agree) instrument used to measure, “a worldview in which one sees oneself as connected to the world community and feels a sense of responsibility for its members. This commitment is reflected in attitudes, beliefs, and behaviors” (p. 143).

The scale is comprised of five dimensions: Responsibility, Cultural Pluralism, Efficacy, Globalcentrism, and Interconnectedness. Table II summarizes these dimensions.

TABLE II  
HETT'S PROPOSED DIMENSIONS OF THE GLOBAL-  
MINDEDNESS SCALE

Dimension	Definition
Responsibility	A deep personal concern or moral responsibility for people around the world with a desire to improve inequitable conditions.
Cultural Pluralism	An appreciation for cultural diversity with a belief that each individual contributes some of value to the world.
Efficacy	A belief that an individual's actions can make a difference.
Globalcentrism	A mode of thinking that involves considering the greater good of the world community rather than the benefit of one's own country.
Interconnectedness	An appreciation for and awareness of the way in which all people from all nations are connected



The Global-Mindedness Scale was created by employing both qualitative and quantitative methodologies. A pilot study was conducted on a sample of six undergraduate students. Also, in-depth interviews were used in the development of scale items and to capture the essence of the construct. The validation sample was comprised of 396 undergraduate students. Five principal component analyses (PCA) with varimax rotation were performed on the scale items. The first PCA revealed 13 components. Subsequent PCA's yielded seven, six, and five factor solutions. Cronbach's alpha for the overall scale was .90. Alpha values for the subscales ranged from .65 to .80.

The internal structure of the Global-Mindedness Scale is questionable. An evaluation of the eigenvalues from the validation sample indicates that a one-factor solution might be more appropriate. Hett (1993) used the eigenvalue greater than one rule as the decision for factor retention. According to Zwick and Velicer (1986), using this method tends to overestimate the true number of dimensions.

Furthermore, the author cites moderate correlations between the instrument's subscales (.43 to .52) yet performed all factor analyses using an orthogonal rotation method. As such, the factors were not allowed to correlate. The use of oblique rotation would have allowed the factors to correlate and might have altered the true number of dimensions found. No additional psychometric studies on the scale exist.

### Worldmindedness and Other Variables

Three related variables to worldmindedness will be discussed. These variables include cultural pluralism, social distance, and social dominance orientation.

## Cultural Pluralism

Globalization and cultural diversity have received increased attention in the literature in recent years (Zhai & Scheer, 2004). Because of this attention, researchers have begun focusing direction on the relationship between cultural diversity and global-mindedness. Cultural diversity refers to one's feelings, thoughts, or dispositions regarding cultural, racial, ethnic, social, religious, or other human differences.

Zhai and Scheer (2004), for example, studied the relationship between cultural diversity/pluralism and global-mindedness among agriculture students at a mid-western university. They found that student global-mindedness was highly related ( $r = .78$ ) with attitudes toward cultural diversity.

## Social Distance

Social identity theory is a prominent theory for explaining intergroup relations (Chasteen, 2005). It suggests that an individual's self-concept is due in part to group membership. As such, when individuals experience a threatened social identity, they are more likely to demonstrate prejudice in order to restore their group's esteem.

An individual's level of identification with the in-group also plays a role. An individual with a strong affiliation with the in-group, for example, might display prejudice toward the out-group when the in-group's values or competence are threatened (Chasteen, 2005).

Nationalism and worldmindedness can be delineated using an in-group/out-group orientation. In line with social identity theory, nationalists or local-minded individuals would consider themselves members of an in-group. These in-group affiliations might

cover a spectrum of possibilities: racial, cultural, ethnic, or country citizenship. As such, members of the in-group might feel pressured should the out-group provide a threat. By contrast, a worldminded individual is one who “considers his primary reference group to be mankind” rather than a member of a particular group (Sampson & Smith, 1957).

Social distance refers to the space or distance that individuals place between themselves and other groups. In line with emerging research, worldminded individuals should consider themselves less averse to social distance between groups of different cultural or national backgrounds.

### Social Dominance Orientation

A growing body of evidence suggests that the relationship between national pride and ethnocentrism relies on two variables: the definition of national pride used and the social status of the in-group in question (Pena & Sidanius, 2002). Research suggests that national pride consists of both patriotism and nationalism (Kosterman & Feshbach, 1989). While patriotism generally denotes a reverence of country and its associated symbols, nationalism implies a dominance or national superiority of one nation over others. Because of nationalism’s in-group/out-group position, it is not surprising that it has been associated with social dominance orientation.

Social dominance orientation refers to an individual's preference for inequality among social groups. Theorists have argued that within hierarchical social systems, nationalism and patriotism are related to group-based dominance (Pena & Sidanius, 2002; Sidanius & Pratto, 1999).

Nations are often controlled by the dominant group, whereby valued resources are apportioned to the dominant group over other groups in the system. Accordingly, members of the dominant group often feel a stronger sense of ownership in the nation and its symbols (Pena & Sidanius, 2002).

A number of theorists have argued that worldmindedness is based upon a nationalism/internationalism continuum (Sampson & Smith, 1957). Others cite that worldmindedness is a unity of humankind where loyalties extend beyond national borders (Hett, 1993). As such, those individuals of high social dominance orientation should exhibit a stronger sense of ownership in the nation to which they belong. Subsequently, these individuals should display less affiliation to humankind or to the globalminded worldview. In a recent study by McFarland and Mathews (2005), globalism (as opposed to nationalism) was found to strengthen human rights commitment. In addition, ethnocentrism and social dominance orientation were found to weaken globalism.

### Summary

The importance of worldmindedness as a construct has been well-established across a variety of academic disciplines. Each discipline uses worldmindedness for its own purpose. Cross-discipline conceptualizations of worldmindedness have yielded four distinct ways in which to explain it. Some have attempted to explain the construct as an

attitude. Others have claimed that worldmindedness stems from dispositional qualities inherent in certain individuals. Yet others have looked at worldmindedness as a set of skills or as a cognitive processing model. Whatever the conceptualization, efforts to measure this construct have been sparse. Two related instruments, the Worldmindedness Scale and the Global-mindedness Scale, have sought to capture this phenomenon. The dimensions of worldmindedness have not been sufficiently addressed. Furthermore, the psychometric properties of these instruments are widely unknown.

Despite the widespread discussion about worldmindedness, the relationship between worldmindedness and other key variables, such as cultural pluralism, social distance, and social dominance orientation has not been thoroughly investigated.

## CHAPTER III

### METHODOLOGY

The subject matter of this chapter includes a description of the participants in the study, the design of the study, the instrument and associated psychometric properties, and outline of the procedures to be used.

#### Participants

The participants included 314 undergraduate students enrolled in introductory political science and sociology courses at a large midwestern university. They were recruited during the fall of 2005 and the spring of 2006. In particular, four political science courses and six sociology courses comprised the overall sample. Participants were predominately Caucasian freshmen. The mean age of participants was 19.2 years. Approximately one-half the participants were male, and the other half were female. Chi-square analysis revealed no significant difference between the participants in the sample and the general university population in terms of ethnicity. Relevant demographic information for the participants is presented in Table III.

TABLE III  
 FREQUENCIES AND PERCENTAGES FOR GENDER, ETHNICITY, AND  
 CLASSIFICATION

Group	N	Percentage
<b>Gender</b>		
Male	159	52.8
Female	142	47.2
<b>Ethnicity</b>		
African American	14	4.7
Asian	5	1.7
Caucasian	251	83.9
Hispanic	5	1.7
Native American	20	6.7
Other	4	1.3
<b>Classification</b>		
Freshman	220	73.6
Sophomore	52	17.4
Junior	23	7.7
Senior	4	1.3

## Design of the Study

Statistical analysis of the data included three components in line with the purpose of this study. First, a structural analysis of both the Worldmindedness Scale and the Global-mindedness Scale occurred. As little was known regarding the individual internal structures of the instruments, exploratory factor analysis was used. Principal axis factor analysis using oblique rotation took place allowing factors to correlate.

Second, the possibility of a hierarchical factor structure across the instruments was explored. The correlations among first order factors were factored to investigate whether second order factors were present. Higher order factor analysis continued until only one factor or uncorrelated factors eventually occurred (Gorsuch, 1983).

Finally, to determine the meaningfulness of the factors that were found through previous analysis, the relationship of the resulting factors with the Pluralism and Diversity Attitude Assessment, the Social Distance Scale, and the Social Dominance Orientation Scale were explored using multiple regression and correlation techniques.

## Instruments

The instruments to be used for data collection include a demographic questionnaire, the Worldmindedness Scale, the Global-mindedness Scale, the Pluralism and Diversity Attitude Assessment, the Social Distance Scale, and the Social Dominance Orientation Scale.



### Demographic Information Questionnaire

Age, gender, classification, ethnicity, academic college, number of visits to a foreign country, whether participants had been involved in foreign exchange or study abroad programs, and whether participants desired employment in a foreign country were included in the questionnaire (see Appendix C).

### Worldmindedness Scale

The Worldmindedness Scale (Sampson & Smith, 1957) is a self-report measure used to assess an individual's value orientation or frame of reference regarding global issues. There are a total of 32 items on a 5 point Likert scale (1=strongly agree; 5=strongly disagree). Subjects are asked to choose the option that best reflects their position regarding each statement. The scale consists of 16 pro-worldminded and 16 anti-worldminded items. Worldmindedness is conceptualized by Sampson and Smith (1957) as being a combination of several dimensions, including: religion, immigration, government, economics, patriotism, race, education, and war.

The psychometric properties of the Worldmindedness Scale beyond reliability analysis have not been well-established. Sampson and Smith (1957) found split-half reliability of .93 after correction with the Spearman-Brown Formula. Test-retest reliability was assessed after a 28 day interval, yielding a correlation of .93. Schell et al. (1986) found the internal consistency reliability of the entire scale to be .80 and .79 for separate samples. Deng and Boatler (1993) also reported internal consistency for the overall scale. A Cronbach's alpha value of .83 was reported. Internal consistency of the

theorized subscales have generated low alpha values (Schell et al., 1986). In the present study, alpha for the overall scale was .86. Internal consistency for each subscale found from this study is presented as follows: Protectionism (.87), Anti-Nationalism (.85), National Priority (.60), Fear of International Engagement (.70), and Altruism (.72).

To evaluate the validity of the Worldmindedness Scale, Sampson and Smith (1957) utilized an ethnocentrism scale. They cited an inverse correlation between the ethnocentrism scale and the Worldmindedness Scale ( $r = -.71$ ) as evidence for the scale's validity. No other validity studies are available in the literature.

#### Global-mindedness Scale

The Global-mindedness Scale (Hett, 1993) is a self-report measure used to assess an individual's worldview in which s/he sees himself/herself as connected to the world community and feels a sense of responsibility for its members. There are a total of 30 items on a 5-point Likert Scale (1=Strongly Disagree; 5=Strongly Agree). Hett conducted a principal components analysis using varimax rotation which yielded a theoretically meaningful five component solution. The five components included: Responsibility, Cultural Pluralism, Efficacy, Globalcentrism, and Interconnectedness.

The psychometric properties of the scale were evaluated by the author. Hett (1993) found internal consistency to be .96 for the overall scale and alpha values of .70 - .79 for the subscales. In the present study, alpha for the overall scale was .89. Internal consistency for each subscale identified in the present study is presented as follows: Global Concern (.88), Americanism (.55), Efficacy (.66), Appreciation for Other Cultures (.85), and Global Citizenship Orientation (.85).

Construct validity was assessed using the Chauvinism subscale of the Global Understanding Project (Barrows et al., 1981) and the International Concern subscale (Yachimowicz, 1988) which was modified from the Barrows instrument. A correlation between the Global-mindedness Scale and the two scales yielded statistically significant coefficients. The correlation between the Global-mindedness Scale and the Chauvinism subscale was .65 ( $p < .001$ ) and with the International Concern subscale was .32 ( $p < .01$ ).

#### Pluralism and Diversity Attitude Assessment

The Pluralism and Diversity Attitude Assessment (Stanley, 1996) is a self-report measure used to assess attitudes toward cultural diversity and cultural pluralism. The original instrument was developed for preservice physical educators, with a subsequent version generalizing to education. There are a total of 19 items on a 6-point Likert Scale (1=Strongly Disagree; 6=Strongly Agree). The scale is comprised for four dimensions: Appreciate Pluralism, Value Pluralism, Implement Pluralism, and Uncomfortable with Diversity.

The psychometric properties of the scale have been evaluated. Stanley (1996) found the internal consistency of the overall instrument to be .91. Alpha values for the subscales ranged from .72 - .85. Test-retest reliability was determined among a subset of participants ( $n = 35$ ) and found to be .84. In a slightly altered version of the scale, Zhai and Scheer (2004) found the internal consistency to be .95. In the present study, alpha was .88.

Stanley (1996) also examined the factorial validity of the scale using principal components analysis with varimax rotation. This analysis revealed a theoretically

meaningful four factor solution. Neither the percent of variance accounted for nor the correlations of the factors with their respective subscales were reported.

### Social Distance Scale

The Social Distance Scale (Bogardus, 1928) is a self-report measure using a Guttman-type scale which gives respondents a list of social, racial, ethnic, religious, or country groups and asks whether they would be willing to admit members of these groups to different areas that span a variety of social distances from admittance to visit their country (the farthest social distance) to marriage (the closest social distance) (Robinson, year).

The psychometric properties of the Social Distance Scale have been widely reported. Internal consistency for the scale has been cited by several authors. Kleg and Yamamoto (1995) found alpha to be .97. Stangor, Sullivan, and Ford (1991) reported alpha to be .89. Osei-Kwame and Achola (1981) determined internal consistency to be .94 and split-half reliability, 0.91. Brewer (1968) found split-half reliability to be .99 (Robinson, 1999). In the present study, alpha was .94.

Construct validity has also been assessed by several researchers. Bogardus (1928, 1959) found that perceived similarity to members of the target group was negatively correlated with social distance scores toward that group. Furthermore, Brinkerhoff and Mackie (1986) found that social distance scores were lowest for individuals who shared religious views with the target group and increased as religious views differed. Social distance scores have also found to be lower after contact with certain race or ethnic groups (Kinloch, 1974; Spangenberg & Nel, 1983). Concerning divergent validity,

Robinson (1999) reports that the Social Distance Scale has been found to highly correlate with measure of affect such as feeling thermometer ratings but not well with measures of group stereotypes.

### Social Dominance Orientation Scale

The Social Dominance Orientation Scale is a self-report measure developed by Sidanius and Pratto (1993). Four versions of the scale have been developed containing 8, 14, 16, and 20 items. Every instrument utilizes a 7 point Likert scale (1=very positive; 7=very negative). Social dominance orientation refers to an individual's preference for inequality among social groups. Individuals who score high on the instrument prefer hierarchical relations among groups instead of equality.

The psychometric properties of the Social Dominance Orientation Scale have been investigated. Internal consistency was found to be .84 across 13 samples, with alpha ranging from .80 to .89 (Pratto et al., 1994). Test-retest reliability was examined among 25 subjects after a 3 month interval and found to be .81. In the present study, alpha was .90.

The construct validity research has utilized confirmatory techniques, reporting estimated path coefficients. Sidanius and Pratto (1993) found the Social Distance Orientation Scale was related to racism ( $b = .53$ ) and to racial policy attitudes ( $b = .23$ ). The scale also predicted conservative political views ( $b = .57$ ) and racism ( $b = .55$ ). Pratto et al. (1994) also correlated the scale with two measures of sexism ( $r = .49$ ;  $r = .51$ ) and rape myth acceptance ( $r = .43$ ). Furthermore, the instrument correlates with measures of nationalism ( $r = .53$ ), patriotism ( $r = .43$ ), cultural elitism ( $r = .39$ ), equal

opportunity ( $r = .45$ ), anti-black racism ( $r = .55$ ), and anti-Arab racism ( $r = .25$ ). In these cases, mean correlation coefficients were reported (Robinson, 1999).

### Procedures

The administration of the data collection occurred during normally scheduled class times in the assigned classrooms. Standardized instructions were read to participants prior to administration (see Appendix B). Extra credit was not offered for participation in the study. As an inducement to take part in the study, participants completing data collection had the option of entering a raffle for a Wal-Mart gift card. Participants were informed that participation was strictly voluntary, that any answers provided would remain confidential, that they would remain anonymous, and that they could cease participation at any time.

## CHAPTER IV

### RESULTS

#### Introduction

The results presented in this chapter address the four research questions posited in this study. The research questions are listed as follows:

1. What is the internal structure of the Worldmindedness Scale?
2. What is the internal structure of the Global-Mindedness Scale?
3. Is there a hierarchical factor structure across the two measures?
4. What is the relationship between structural dimensions of worldmindedness and other theoretically or empirically related constructs?

To address the first two research questions, Principal Axis Factor Analysis (PAF) was used to determine the internal structures of both the Worldmindedness Scale and the Global-Mindedness Scale. The emergent factors were then rotated using oblique (direct oblimin) rotation. To examine the third research question, a second order factor analysis was performed using PAF. The second order factors were also obliquely rotated using the direct oblimin method. To answer the final research question, multiple regression analysis was used to regress the second order factors scores from both scales on cultural pluralism, social distance, and social dominance orientation.

### Analysis of the Research Questions

Prior to conducting the PAF, the adequacy of performing the procedure was assessed using three methods. First, a visual inspection of the item correlation matrices for the Worldmindedness Scale and the Global-Mindedness Scale was performed to ensure that sufficient correlations existed. Correlations for both scales were in the low to moderate range. Second, Bartlett's test of sphericity was performed on the correlation matrices for both scales. Bartlett's procedure tests the null hypothesis that the correlation matrix is an identity matrix. The chi-square values for the Worldmindedness Scale [ $\chi^2(465) = 3368.42; p < .01$ ] and the Global-Mindedness Scale [ $\chi^2(435) = 3031.29; p < .01$ ] were both statistically significant. Third, the Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) was calculated and examined. KMO is used to predict if data are likely to factor well. The KMO measure is a ratio that expresses the sum of the squared correlations in the numerator and the sum of the squared correlations plus the sum of the squared partial correlations in the denominator. The concept is that the partial correlations should not be very large if one is to expect distinct factors to emerge from factor analysis. If the partial correlations are indeed small, the KMO will approach 1.0. A KMO value of 0.60 or higher is considered acceptable for factor analytic procedures. The KMO values for the Worldmindedness Scale and the Global-Mindedness Scale were .87 and .88, respectively. These values are considered high. Thus, the visual inspection of the correlation matrices, Bartlett's test of sphericity, and the KMO all lend support that factor analysis on the Worldmindedness Scale and the Global-Mindedness Scale would be appropriate.



Next, the question regarding how many factors should be retained was considered. The factor retention methods used in this analysis included the Kaiser Rule (K1), Cattell's (1966) Scree plot, Horn's (1965) Parallel Analysis (PA), and an interpretation of the substantive meaning of the factors as they relate to theory.

#### Factor Analysis of the Worldmindedness Scale

Factor analysis was performed to address the first research question: **“What is the internal structure of the Worldmindedness Scale?”** Initially, seven factors with eigenvalues greater than 1.00 were extracted using PAF analysis. These factors accounted for approximately 58% of the variance. An examination of the scree plot (Cattell, 1966) suggested that three to five factors may more accurately reflect the multidimensional nature of the worldmindedness construct (see Figure I). Parallel analysis (Horn, 1965) was conducted to provide additional evidence for the number of factors to retain. An examination of the results from the PA lead to the conclusion that a five factor solution may be the most appropriate representation of worldmindedness. Figure II presents the results from the parallel analysis. Finally, the five factor solution was substantively interpretable relative to theory. As a result of theoretically meaningful factors coupled with the findings from K1, the scree plot, and parallel analysis, it was decided to retain and rotate five factors.

The five factors were rotated using oblique (direct oblimin) rotation ( $\delta = 0$ ). The five factors were named Protectionism, Anti-Nationalism, National Priority, Fear of International Engagement, and Altruism. Correlations between factor pairs were relatively dispersed, ranging from .06 (Anti-Nationalism and Fear of

International Engagement) to -.51 (Anti-Nationalism and Altruism). Table VII provides the correlation matrix for all factor pairs. Item communalities ranged from .18 to .68. Of the thirty-one items of the Worldmindedness Scale, four communalities were below .30. Table IV presents the communalities ( $h^2$ ) for the thirty-one items of the Worldmindedness Scale, the eigenvalues, and the structure matrix of factor loadings for the five factor solution following oblique rotation. Of the five factors retained, Protectionism accounted for the most variance following rotation (19%). Altruism accounted for the smallest percent of variance (2%) (see Table IV).

FIGURE I  
SCREE PLOT FOR THE WORLDMINDEDNESS SCALE

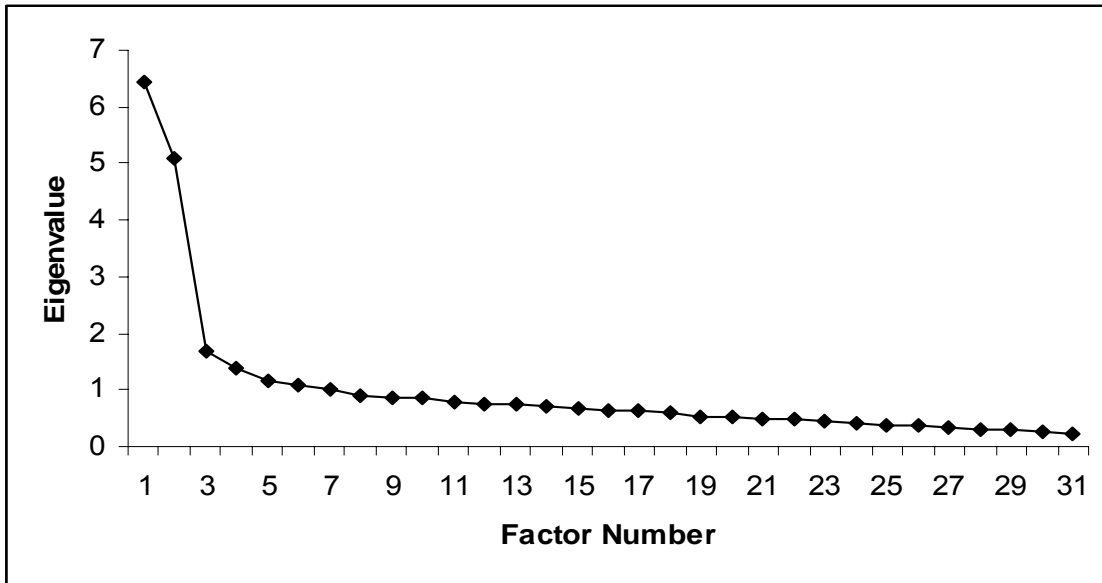


FIGURE II  
PARALLEL ANALYSIS FOR THE WORLDMINDEDNESS SCALE

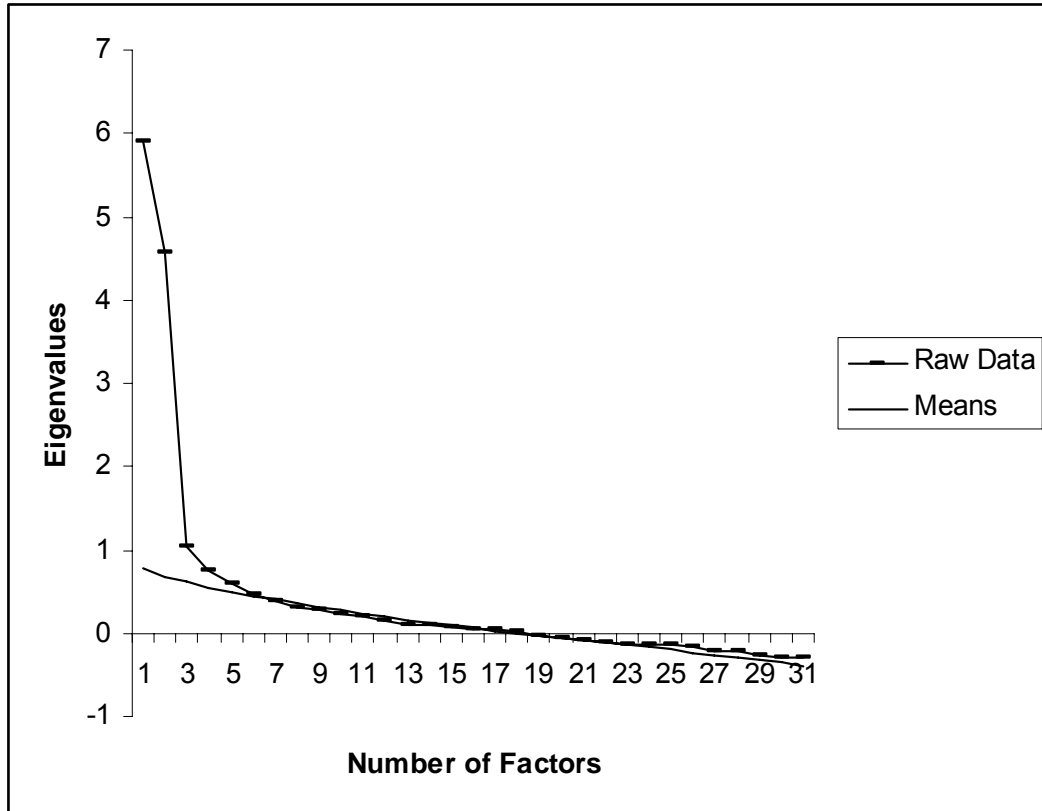


TABLE IV  
 FACTOR LOADINGS AND COMMUNALITIES ( $H^2$ ) FOR THE  
 WORLDMINDEDNESS SCALE

Item	Protectio nism	Anti- Nationalism	Nat'l Priority	Fear of International Engagement	Altruism	$h^2$
1. Our country should have the right to prohibit certain racial and religious groups from entering it to live.	.71					.52
2. Immigrants should not be permitted to come into our country if they compete with our own workers.	.69			.53		.53
3. It would be a dangerous procedure if every person in the world had equal rights which were guaranteed by an international charter.	.41					.44
4. All prices for exported food and manufactured goods should be set by an international trade committee.		.47				.26
6. Race prejudice may be a good thing for us because it keeps many undesirable foreigners from coming into this country.	.82					.68
7. It would be a mistake for us to encourage certain racial groups to become well educated because they might use their knowledge against us.	.76					.57
8. We should be willing to fight for our country without questioning whether it is right or wrong.			.53			.41
9. Foreigners are particularly obnoxious because of their religious beliefs.	.76					.60

TABLE IV  
 FACTOR LOADINGS AND COMMUNALITIES ( $H^2$ ) FOR THE  
 WORLDMINDEDNESS SCALE

Item	Protectio nism	Anti- Nationalism	Nat'l Priority	Fear of International Engagement	Altruism	$h^2$
10. Immigration should be controlled by an international organization rather than by each country on its own.		.58				.37
11. We ought to have a world government to guarantee the welfare of all nations irrespective of the rights of any one.			.65			.43
12. Our country should not cooperate in any international trade agreements which attempt to better world economic conditions at our expense.	.48			.41		.31
13. It would be better to be a citizen of the world than of any particular country.			.65			.51
14. Our responsibility to people of other races ought to be as great as our responsibility to people of our own race.	.53					.39
15. An international committee on education should have full control over what is taught in all countries about history and politics.			.59			.36
16. Our country should refuse to cooperate in a total disarmament program even if some other nations agreed to it.				.50		.32
17. It would be dangerous for our country to make international agreements with nations whose religious beliefs	.44			.46		.35

TABLE IV  
 FACTOR LOADINGS AND COMMUNALITIES ( $H^2$ ) FOR THE  
 WORLDMINDEDNESS SCALE

Item	Protectio nism	Anti- Nationalism	Nat'l Priority	Fear of International Engagement	Altruism	$h^2$
are antagonistic to ours.						
18. Any healthy individual, regardless of race or religion, should be allowed to live wherever s/he wants in the world.	.41					.40
19. Our country should not participate in any international organization which requires that we give up any of our national rights or freedom of action.			.55			.35
20. If necessary, we ought to be willing to lower our standard of living to cooperate with other countries in getting an equal standard for ever person in the world.		.46			-.54	.41
21. We should strive for loyalty to our country before we can afford to consider world brotherhood.			.49			.33
22. Some races ought to be considered naturally less intelligent than ours.	.62			.43		.48
23. Our schools should teach the history of the whole world rather than of our own country.		.43				.35
24. An international police force ought to be the only group in the world allowed to have armaments.		.69				.51
25. It would be dangerous for us to guarantee by international				.42		.27

TABLE IV  
 FACTOR LOADINGS AND COMMUNALITIES ( $H^2$ ) FOR THE  
 WORLDMINDEDNESS SCALE

Item	Protectio nism	Anti- Nationalism	Nat'l Priority	Fear of International Engagement	Altruism	$h^2$
agreement that every person in the world should have complete religious freedom.						
26. Our country should permit the immigration of foreign peoples even if it lowers our standard of living.					-.72	.54
27. All national governments ought to be abolished and replaced by one central world government.		.65			-.57	.66
28. It would not be wise for us to agree that working conditions in all countries should be subject to international control.						.18
29. Patriotism should be a primary aim of education so our children will believe our country is the best in the world.	.45		.41			.40
30. It would be a good idea if all the races were to intermarry until there was only one race in the world.		.45			-.40	.32
31. We should teach our children to uphold the welfare of all people everywhere even though it may be against the best interests of our own country.					-.41	.25
32. War should never be justifiable even if it is the only way to protect our national rights and honor.		.57				.40

TABLE IV  
 FACTOR LOADINGS AND COMMUNALITIES ( $H^2$ ) FOR THE  
 WORLDMINDEDNESS SCALE

Item	Protectio nism	Anti- Nationalism	Nat'l Priority	Fear of International Engagement	Altruism	$h^2$
Eigenvalues	6.45	5.11	1.67	1.39	1.16	
Sum of Sq Loadings Following Rotation	5.90	4.57	1.04	.75	.60	
% Var Following Rotation	19.04	14.74	3.35	2.41	1.95	

Factor Analysis of the Global-Mindedness Scale

Factor analysis was also performed to address the second research question: **“What is the internal structure of the Global-Mindedness Scale?”** Initially, eight factors with eigenvalues greater than 1.00 were extracted using PAF analysis. These factors accounted for approximately 59% of the variance. An examination of the scree plot suggested that five or six factors may more accurately reflect the multidimensional nature of global-mindedness (see Figure III). Parallel analysis was conducted to provide additional evidence for the number of factors to retain. An examination of the results from the PA lead to the conclusion that a five factor solution may be the most appropriate representation of global-mindedness. Figure IV presents the results from the parallel analysis. Finally, the five factor solution was substantively interpretable relative to theory. As a result of theoretically meaningful factors coupled with the findings from K1, the scree plot, and parallel analysis, it was decided to retain and rotate five factors.



The five factors were rotated using oblique (direct oblimin) rotation (delta = 0). The five factors were named Global Concern/Sympathy, Americanism, Efficacy, Appreciation of Other Cultures, and Global Citizenship Orientation. Correlations between factor pairs were relatively dispersed, ranging from -.07 (Americanism and Global Citizenship Orientation) to .54 (Appreciation for Other Cultures and Global Citizenship Orientation). Table VII provides the correlation matrix for all factor pairs.

Item communalities ranged from .10 to .72. Of the thirty items of the Global-Mindedness Scale, seven communalities were below .30. Table V presents the communalities ( $h^2$ ) for the thirty items of the Global-Mindedness Scale, the eigenvalues, and the structure matrix of factor loadings for the five factor solution following oblique rotation. Of the five factors retained, Global Concern/Sympathy accounted for the most variance following rotation (25%). Global Citizenship Orientation accounted for the smallest percent of variance (2%) (see Table V).

FIGURE III  
SCREE PLOT FOR THE GLOBAL-MINDEDNESS SCALE

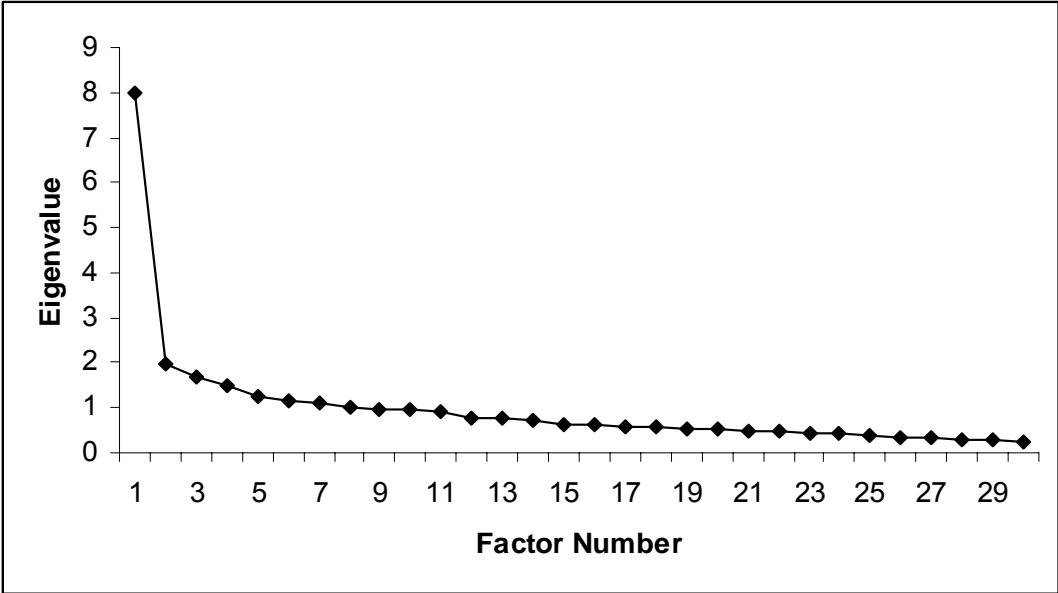


FIGURE IV  
PARALLEL ANALYSIS FOR THE GLOBAL-MINDEDNESS SCALE

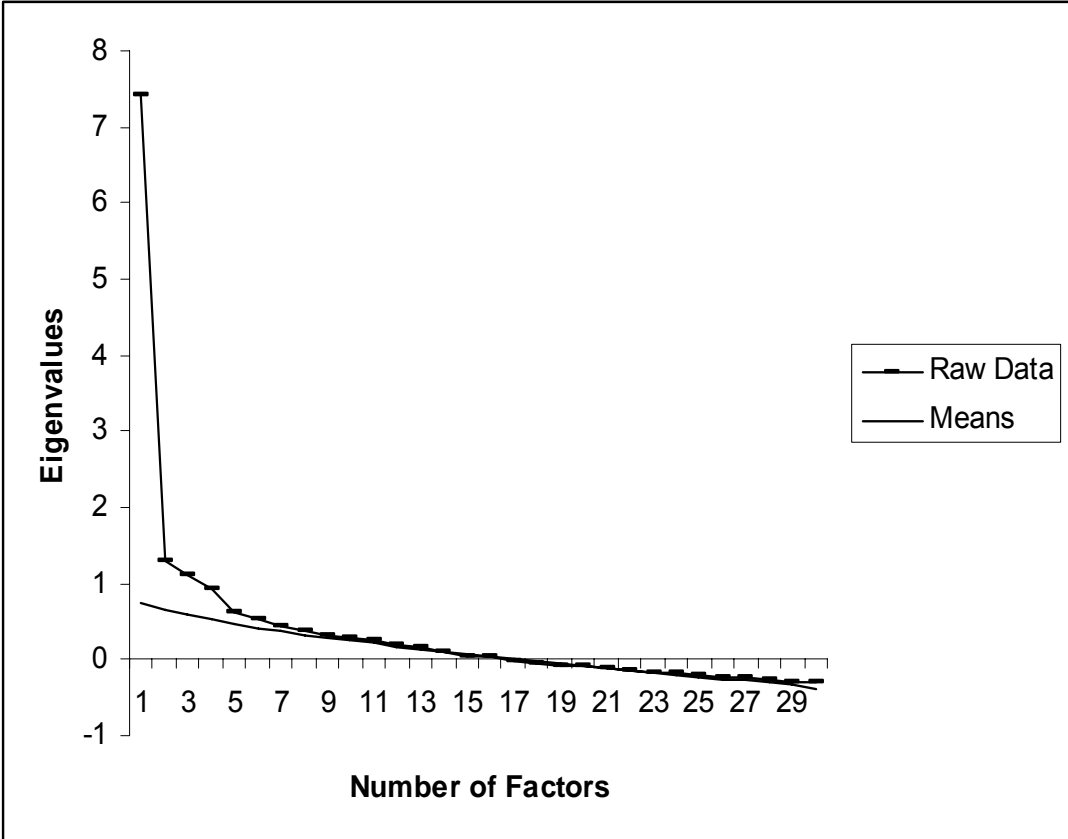


TABLE V  
 FACTOR LOADINGS AND COMMUNALITIES ( $H^2$ ) FOR THE GLOBAL-  
 MINDEDNESS SCALE

Item	Global Concern/ Sympathy	Americanism	Efficacy	Appreciation of Other Cultures	Global Citizenship Orientation	$h^2$
1. I generally find it stimulating to spend an evening talking with people from another culture.				-.58		.36
2. I feel an obligation to speak out when I see our government doing something I consider wrong.						.10
3. The United States is enriched by the fact that it is comprised of many people from different cultures and countries.				-.69		.48
4. Really, there is nothing I can do about the problems of the world.						.31
5. The needs of the United States must continue to be our highest priority in negotiating with other countries.		.41	.53			.22
6. I often think about the kind of world we are creating for future generations.	.47			-.44		.33
7. When I hear that thousands of people are starving in an African country, I feel very frustrated.	.84					.72

TABLE V  
 FACTOR LOADINGS AND COMMUNALITIES ( $H^2$ ) FOR THE GLOBAL-  
 MINDEDNESS SCALE

Item	Global Concern/ Sympathy	Americanism	Efficacy	Appreciation of Other Cultures	Global Citizenship Orientation	$h^2$
8. Americans can learn something of value from all different cultures.	.48			-.70		.56
9. Generally, an individual's actions are too small to have a significant effect on the ecosystem.			.69			.50
10. Americans should be permitted to pursue the standard of living they can afford if it only has a slight negative impact on the environment.			.42			.26
11. I think of myself, not only as a citizen of my country, but also as a citizen of the world.					-.70	.52
12. When I see the conditions some people in the world live under, I feel a responsibility to do something about it.	.73			-.44	-.51	.59
13. I enjoy trying to understand people's behavior in the context of their culture.	.46			-.65	-.40	.49
14. My opinions about national policies are based on how those policies might affect the rest of the world as well as the United States.					-.52	.32

TABLE V  
 FACTOR LOADINGS AND COMMUNALITIES ( $H^2$ ) FOR THE GLOBAL-  
 MINDEDNESS SCALE

Item	Global Concern/ Sympathy	Americanism	Efficacy	Appreciation of Other Cultures	Global Citizenship Orientation	$h^2$
15. It is very important to me to choose a career in which I can have a positive effect on the quality of life for future generations.	.52				-.45	.37
16. American values are probably the best.		.67				.46
17. In the long run, America will probably benefit from the fact that the world is becoming more interconnected.						.21
18. The fact that a flood can kill 50,000 people in Bangladesh is very depressing to me.	.67					.46
19. It is important that American universities and colleges provide programs designed to promote understanding among students of different ethnic and cultural backgrounds.	.50			-.74	-.41	.57
20. I think my behavior can impact people in other countries.			.42		-.53	.37
21. The present distribution of the world's wealth and		.49				.31

TABLE V  
 FACTOR LOADINGS AND COMMUNALITIES ( $H^2$ ) FOR THE GLOBAL-  
 MINDEDNESS SCALE

Item	Global Concern/ Sympathy	Americanism	Efficacy	Appreciation of Other Cultures	Global Citizenship Orientation	$h^2$
resources should be maintained because it promotes survival of the fittest.						
22. I feel a strong kinship with the worldwide human family.					-.63	.42
23. I feel very concerned about the lives of people who live in politically repressive regimes.	.69			-.42	-.46	.52
24. It is important that we educate people to understand the impact that current policies have on future generations.	.48			-.47		.33
25. It is not really important to me to consider myself as a member of the global community.	.46		.45		-.52	.46
26. I sometimes try to imagine how a person who is always hungry must feel.	.47				-.57	.24
27. I have very little in common with people of underdeveloped nations.						.11
28. I am able to affect what happens on a					-.47	.30

TABLE V  
 FACTOR LOADINGS AND COMMUNALITIES ( $H^2$ ) FOR THE GLOBAL-  
 MINDEDNESS SCALE

Item	Global Concern/ Sympathy	Americanism	Efficacy	Appreciation of Other Cultures	Global Citizenship Orientation	$h^2$
global level by what I do in my own community.						
29. I sometimes feel irritated with people from other countries because they don't understand how we do things here.						.22
30. Americans have a moral obligation to share their wealth with the less fortunate peoples of the world.	.55					.34
Eigenvalues	7.97	1.99	1.71	1.50	1.24	
Sum of Sq Loadings Following Rotation	7.42	1.32	1.12	.94	.62	
% Var Following Rotation	24.72	4.40	3.73	3.14	2.10	

Higher Order Factor Analysis

Higher order factor analysis was performed to address the third research question: **“Is there a hierarchical factor structure across the two measures?”** The factor scores from the previous structural assessments of the Worldmindedness Scale and the Global-Mindedness Scale were retained, and the inter-factor correlation matrix was subjected to factor analysis. Initially, three second order factors with

eigenvalues greater than 1.00 were extracted using PAF analysis. These second order factors accounted for approximately 68% of the variance. An examination of the scree plot also provided evidence for a three factor solution (see Figure V). As a third assessment for factor retention, parallel analysis (Horn, 1965) was conducted. Figure VI displays the findings from this analysis. The results from PA seem to indicate a four factor solution. However, the decision was made to retain three factors due to K1, the scree plot, and the substantive interpretability of the three factor solution.

FIGURE V  
SCREE PLOT FOR THE HIGHER ORDER FACTOR ANALYSIS

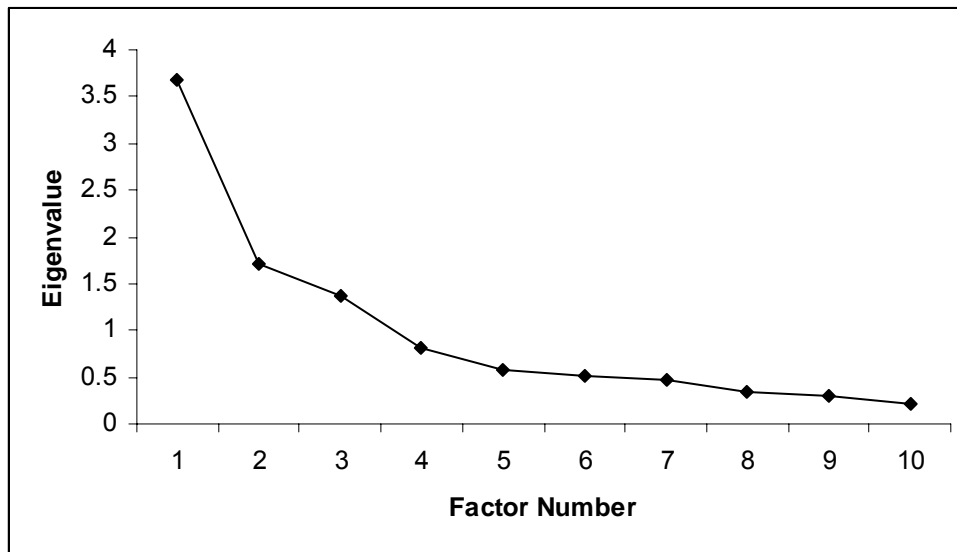
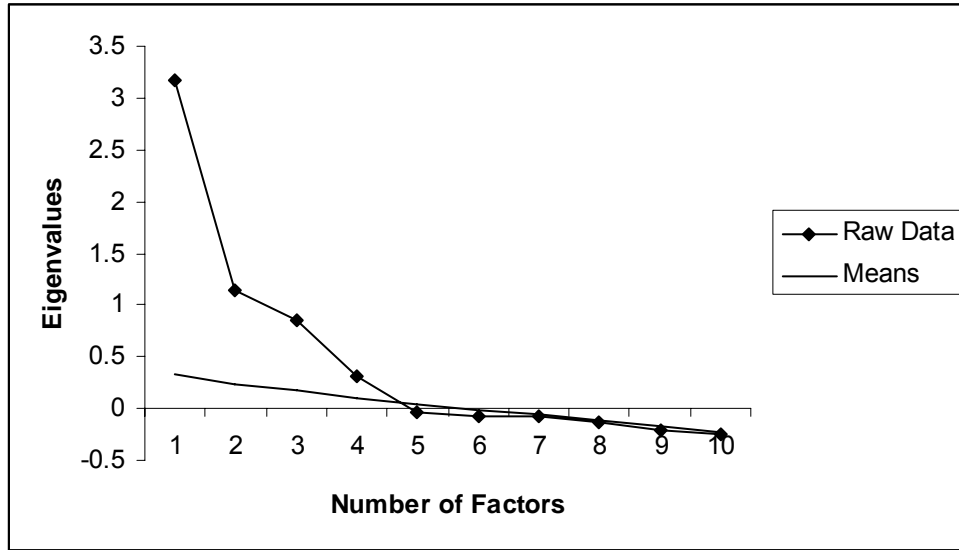




FIGURE VI  
PARALLEL ANALYSIS FOR THE HIGHER ORDER FACTOR ANALYSIS



The three second order factors were rotated using oblique (direct oblimin) rotation ( $\delta = 0$ ). The three factors were named Internationalism, Social Welfare, and Nationalism. Correlations between higher order factor pairs were .09 (Internationalism and Social Welfare), .42 (Internationalism and Nationalism), and .18 (Social Welfare and Nationalism). Factor communalities ranged from .38 to .76. Table VI presents the communalities ( $h^2$ ) for the ten factors from the Worldmindedness Scale and the Global-Mindedness Scale, the eigenvalues, and the structure matrix of factor loadings for the three factor solution following oblique rotation. Of the three higher order factors, Internationalism accounted for 32% of the variance after rotation, followed by Social welfare (13%) and Nationalism (10%).

TABLE VI  
 FACTOR LOADINGS AND COMMUNALITIES ( $H^2$ ) FOR THE HIGHER  
 ORDER FACTOR ANALYSIS

First Order Factor	Internationalism	Social Welfare	Nationalism	$h^2$
Global Concern/Sympathy	.71			.55
Americanism			.81	.65
Efficacy	.57			.38
Appreciation for Other Cultures	-.79			.63
Global Citizen Orientation	-.73			.59
Protectionism	.65		.65	.71
Anti-Nationalism		.86		.76
National Priority		.42	.49	.38
Fear of International Engagement			.59	.39
Altruism		-.54	-.45	.45
Eigenvalues	3.68	1.71	1.37	
Sum of Sq Loadings Following Rotation	3.24	1.26	.98	
% Var Following Rotation	32.40	12.64	9.82	

TABLE VII  
CORRELATION MATRIX FOR THE FIRST-ORDER FACTORS

	Central World Control	Nat'l Priority	Fear of Int'l Engagement	Altruism	Global Concern	Americanism	Efficacy	App of Other Cultures	Global Citizen Orient
Prejudice	1.00	.11	.48**	-.33**	.43**	.49**	.41**	-.63**	-.30**
Anti-Nationalism	1.00	.31**	.06	-.51**	.27**	.15**	-.05	-.11	-.29**
Nat'l Priority		1.00	.24**	-.36**	.12*	.44**	-.03	.02	-.10
Fear of Int'l Engagement			1.00	-.26**	.30**	.48**	.32**	-.26**	-.22**
Altruism				1.00	-.31**	-.32**	-.01	.32**	.24**
Global Concern					1.00	.27**	.36**	-.59**	-.57**
Americanism						1.00	.28**	-.16**	-.07
Efficacy							1.00	-.36**	-.46**
Apprec of Other Cultures								1.00	.54**
Global Citizen Orient									1.00

\*\* p<.01, \*p<.05

### Multiple Regression

Multiple regression was used to answer the fourth and final research question: **“What is the relationship between structural dimensions of worldmindedness and other theoretically or empirically related constructs?”** The relationships between the second order factors (across the Worldmindedness and the Global-Mindedness scales) and cultural pluralism, social distance, and social dominance orientation were therefore examined. The three higher order factors were regressed on the scale scores for cultural pluralism, social distance, and social dominance orientation. This procedure was performed to explore the substantive meaning of the structural dimensions across the instruments.

### Multiple Regression of the Internationalism Factor Scores on CP, SDO, and SDIS

The first regression equation was obtained by regressing the first higher order factor (Internationalism) from the structural dimensions of the Worldmindedness and Global-Mindedness scales on the scale scores for cultural pluralism, social distance, and social dominance orientation with simultaneous entry. The regression equation with all the variables entered was significant at the .01 alpha level [ $F(3, 249) = 97.37; p < .01$ ] with approximately 51% of the variance in Internationalism accounted for. Correlations between Internationalism and Cultural Pluralism, Social Dominance Orientation, and Social Distance were all significant at the .01 alpha level (see Table VIII).

TABLE VIII  
CORRELATION MATRIX FOR THE HIGHER ORDER FACTORS AND  
CULTURAL PLURALISM, SOCIAL DOMINANCE ORIENTATION, AND  
SOCIAL DISTANCE

	Internationalism	Social Welfare	Nationalism	Cultural Pluralism	Social Dominance Orientation	Social Distance
INT	1.00	.09	.42	.65**	-.58**	.28**
SW		1.00	.18	.07	-.19**	.05
NAT			1.00	.43**	-.64**	.31**
CP				1.00	-.51**	.24**
SDO					1.00	-.30**
SDIS						1.00

\*\*p < .01

#### Multiple Regression of the Social Welfare Factor Scores on CP, SDO, and SDIS

The second regression equation was obtained by regressing the second higher order factor (Social Welfare) from the structural dimensions of the Worldmindedness and Global-mindedness scales on the scale scores for cultural pluralism, social distance, and social dominance orientation with simultaneous entry. The regression equation with all the variables entered was significant at the .05 alpha level [ $F(3, 249) = 3.14; p < .05$ ] with 4% of the variance in Social Welfare accounted for. Of the three variables, only Social

Dominance Orientation was significantly correlated with Social Welfare. It was significant at the .01 alpha level (see Table VIII).

#### Multiple Regression of the Nationalism Factor Scores on CP, SD, and SDIS

The final regression equation was obtained by regressing the third higher order factor (Nationalism) from the structural dimensions of the Worldmindedness and Global-mindedness scales on the scale scores for cultural pluralism, social distance, and social dominance orientation with simultaneous entry. The regression equation with all the variables entered was significant at the .01 alpha level [ $F(3, 249) = 64.78; p < .01$ ] with approximately 44% of the variance in Nationalism accounted for. Correlations between Nationalism and Cultural Pluralism, Social Dominance Orientation, and Social Distance were all significant at the .01 alpha level (see Table VIII).

#### Summary

PAF analysis was conducted on the scale items of the Worldmindedness and Global-mindedness Scales. Theoretically meaningful factor structures emerged from both analyses. Both scales were found to be multidimensional with both scales including five factors. Second order factor analysis was then conducted on the structural dimensions of both scales. Once more, a group of three theoretically meaningful second order factors emerged. The final analysis involved regressing the higher order factor scores on three related constructs. Based from this analysis, three statistically significant regression equations were found, and relationships between the higher order factors and

the three related constructs were established. The meaning of the results discussed in this chapter shall be discussed in Chapter 5.

## CHAPTER 5

### DISCUSSION

This study was designed to investigate the structural dimensions of the Worldmindedness and Global-Mindedness Scales. Both scales attempt to measure the extent to which an individual exhibits an orientation toward world citizenship. Both scales were multi-dimensional in nature and reflected different underlying structures. Additionally, the structural dimensions across both scales were explored. Correlated factors included the possibility for a hierarchical factor structure. Evidence to support a higher order structure was found. Finally, structural dimensions of worldmindedness were related to three theoretically and/or empirically related constructs. The results supported convergent validity of the two scales. Due to the cross-disciplinary attention afforded to the worldmindedness construct, the findings from the present study appear to be meaningful.

The discussion of findings from this study is structured in accordance with the four research questions. The structural dimensions of both scales are presented individually to address research questions 1 and 2. Item analysis is presented followed by an explanation of the underlying factors of each scale. To address research question 3, an explanation of the first order factors as they relate to the second order factors is presented. To attend to research question 4, the relationships between the structural



dimensions of worldmindedness and cultural pluralism, social distance, and social dominance orientation are discussed. Following the discussion of findings, limitations, recommendations for future research, and conclusions are presented.

### Research Question 1

Research Question 1 sought to explore the structural dimensions of the Worldmindedness Scale. The answer to this question was explored utilizing factor analysis (PAF). A five factor oblique solution was retained for interpretation and further investigation. As no previous structural analysis of the Worldmindedness Scale has been performed, the analysis presented in this study was strictly exploratory.

Of the thirty-one items used in the analysis, one item did not load on any factor, and eight items cross-loaded on two factors. In particular, the following items cross-loaded on Protectionism and Fear of International Engagement:

3. It would be a dangerous procedure if every person in the world had equal rights which were guaranteed by an international charter.
12. Our country should not cooperate in any international trade agreements which attempt to better world economic conditions at our expense.
17. It would be dangerous for our country to make international agreements with nations whose religious beliefs are antagonistic to ours.
22. Some races ought to be considered naturally less intelligent than ours.

There are reasonable explanations as to why the four items cross-loaded on these factors. Three of the four items involve the establishment of international agreements with the implication that such agreements, if in effect, would advance a hazardous agenda against the United States. The Protectionism construct promotes the idea of minimizing

competition of foreign nationals and is premised upon the idea of either economic development or prejudice against those who might cause difficulty to our country. Fear of International Engagement involves the notion that establishing any form of international agreement would be hazardous. Rather than being driven by competition or prejudicial views, Fear of International Engagement is motivated by fear, as the name implies. Cross-loading items seem to reflect both constructs in the item wording. For example, item 17 states, "It would be a dangerous for our country to make international agreements with nations whose religious beliefs are antagonistic to ours." As is clearly seen, the first part of the item involves a fearful attitude in engaging in international agreements. The second part involves an idea of prejudice against those with antagonistic religious beliefs.

The following items cross-loaded on Anti-Nationalism and Altruism:

20. If necessary, we ought to be willing to lower our standard of living to cooperate with other countries in getting an equal standard for ever person in the world.
27. All national governments ought to be abolished and replaced by one central world government.
30. It would be a good idea if all the races were to intermarry until there was only one race in the world.

Of the three items listed above, item 20 displays elements of both Anti-Nationalism and Altruism. Anti-Nationalism represents the view that the welfare of all nations supercedes the rights of any one country in particular. Altruism reflects the idea of self-sacrifice to aid the less fortunate in other countries. The content of item 20 signifies that we ought to be willing to lower our standard of living (Altruism) to cooperate with other countries

(Anti-Nationalism) for equal standards of all people. Therefore, item 20 might be rewritten to reflect only one of these ideas.

In addition to a discussion of the item content, the underlying structures of the Worldmindedness Scale bear importance and merit further discussion. Factor one, Protectionism, poses the idea that immigration of other racial or ethnic groups be prohibited because of competition with American workers for jobs. Protectionism is conceptualized as a potential tool for keeping out “undesirable foreigners”. This construct seems to resemble Case’s (1993) national chauvinism. This practice involves the attitude that one’s country, racial, or ethnic group is superior to all others. Therefore, proponents argue that members of such groups should be prevented from entering our country from fears that employment of such groups would not only increase competition for work but also lower the current standard of living. Their reasoning appears to be based on a sound argument. Though the idea of world citizenship has appeal, the negative consequences of such an idea seemed to be masked by a humanitarian commitment and a contribution to the greater good that is instinctively desirable to most individuals. Therefore, it is important that the consequences of world citizenship be discussed as well.

The second factor underlying the Worldmindedness Scale was labeled Anti-Nationalism. The essence of this factor reveals the belief that the welfare of all nations is more important than the rights of any one country in isolation. Thus, the allocation of the world’s resources should be placed in the hands of international entities, not national bodies. For example, advocates of such ideology would favor international sanctioning of export prices by a centralized international organization. O’Leary (2002) discusses the

idea of an interdependent world in which resources are distributed internationally rather than contained within nations.

The third factor, National Priority, comprises the belief of devotion to country. Proponents of this philosophy value loyalty to their own country over the idea of an international brotherhood. As such, they are willing to fight for their country, regardless of whether they stand in support or opposition to the cause. Furthermore, they feel strongly about their national rights and do not favor forfeiting these rights to international organizations.

The fourth factor, Fear of International Engagement, poses a similar yet distinct view of globalization. Rather than regarding a strong devotion to country as the reason for not supporting globalization, this construct presents fear as the motivator for opposing global efforts. Those in agreement with this philosophical perspective see great harm emerging from the establishment of international governing bodies.

The final factor that emerged from the Worldmindedness Scale was labeled Altruism. This factor demonstrates the willingness of self-sacrifice in order to aid the less fortunate. Those who hold to such an altruistic viewpoint would be willing to lower their current standard of living in order to uphold the welfare of all people. The literature on altruistic helping is plentiful. Much research has been done to examine whether unselfish altruism (especially toward strangers) actually exists. Currently, researchers are focusing on the possibility that there are identifiable and measurable motives for helping strangers (Penner, 2002). Mental mechanisms, both learned and innate, are being explored to account for potential altruistic helping behavior (Mikulincer, Shaver, Gillath, & Nitzberg, 2005).

As can be seen from discussion of the underlying structures of the Worldmindedness Scale, two of the five factors reflect attitudes in favor of globalization. Anti-Nationalism and Altruism both reflect the belief that some form of globalization is important to international welfare, though each approaches the idea in different ways. Anti-Nationalism focuses on benefits of globalization from a resource allocation perspective, while Altruism displays a humanitarian commitment as the principle reason for globalization. In contrast to these factors, three of the underlying dimensions reflected more of a nationalistic orientation. Protectionism, National Priority, and Fear of International Engagement each approach this position from different premises. Protectionism is centered on competition and selectivity; National Priority is based on patriotism and national loyalty; and Fear of International Engagement is focused on trepidation.

### Research Question 2

Research Question 2 sought to address the structural dimensions of the Global-Mindedness Scale. The answer to this question was explored utilizing factor analysis (PAF). A five factor oblique solution was retained for interpretation and further investigation.

Of the thirty items used in the analysis, four items did not load on any factor, and ten items cross-loaded on two or three factors. In particular, the following scale items failed to load:

2. I feel an obligation to speak out when I see our government doing something I consider wrong.

17. In the long run, America will probably benefit from the fact that the world is becoming more interconnected.
27. I have very little in common with people of underdeveloped nations.
28. I sometimes feel irritated with people from other countries because they don't understand how we do things around here.

These items do not relate to the underlying constructs. Two of the items (items 27 and 28) both express a discontinuity between countries, and item 2 appears to reflect a construct other than worldmindedness. The reason for item 17 not loading is less obvious.

Additionally, the following items were found to cross-load on multiple factors:

6. I often think about the kind of world we are creating for future generations.
8. Americans can learn something of value from all different cultures.
12. When I see the conditions some people in the world live under, I feel a responsibility to do something about it.
13. I enjoy trying to understand people's behavior in the context of their culture.
15. It is very important to me to choose a career in which I can have a positive effect on the quality of life for future generations.
19. It is important that American universities and colleges provide programs designed to promote understanding among students of different ethnic and cultural backgrounds.
20. I think my behavior can impact people in other countries.
23. I feel very concerned about the lives of people who live in politically repressive regimes.

24. It is important that we educate people to understand the impact that current policies have on future generations.

25. It is not really important to me to consider myself as a member of the global community.

Items 12, 13, 19, and 23 were all found to load on factors one (Global Concern/Sympathy) four (Appreciation of Other Cultures), and five (Global Citizenship Orientation). These items do load highly on the appropriate factors, however. It is likely that the similarity among the three factors in question account for the cross-loading of these items. There are a few similarities among item pairs that are worth mentioning. Items 13 and 19 both involve the need to promote understanding of other cultures or their behaviors. Consequently, both items loaded highly on Appreciation for Other Cultures. Items 12 and 23 express concern for people living in politically repressed or disadvantaged countries. It is not surprising that both items load most highly on Global Concern/Sympathy.

Items 6, 8, and 24 were found to load on factors one (Global Concern/Sympathy) and four (Appreciation of Other Cultures). Two of these items (items 6 and 24) demonstrate a futurist orientation. Both items load equally across the factors. These items both imply that what happens in the present will affect future generations. It is conceivable that these items would load on Global Concern/Sympathy due to the item content. The cross-loading on the Appreciation of Other Cultures factor seems less apparent.

In addition to a discussion of the item content, the underlying dimensions of the Global-Mindedness Scale also bear theoretical importance. Factor one, Global

Concern/Sympathy, demonstrates a concern for others outside of the home culture and a sense of obligation to help them. This bears resemblance to Hett's (1993) assessment. Hett concluded the underlying meaning of this structure to be Responsibility. This interpretation involved deep personal concern and moral responsibility and a felt need to improve inequitable conditions. As such, factor one seems similar to the results of Hett.

Factor two was labeled Americanism. This factor was interpreted as viewing the values of Americans with high esteem and the needs of Americans with superiority. Americanism was not represented as a factor in Hett's analysis. As such, this factor is unique to this study's structural assessment of the Global-Mindedness Scale.

Factor three, Efficacy, expresses the idea that individuals desire to make a contribution to the global good. As they understand the ability and usefulness of large scale efforts, they support international bodies to deliver change. This factor is replicated from Hett's study.

Factor four was assigned the label Appreciation of Other Cultures, because it conveys a desire for cultural awareness and understanding. Individuals who score highly on this factor would enjoy talking to people from other cultures and feel that Americans can learn valuable lessons from those from different cultural backgrounds. Hett's Cultural Pluralism factor bears resemblance to Appreciation of Other Cultures. Cultural Pluralism was seen as an appreciation for cultural diversity with a belief that each individual contributes positively to the world. Therefore, it appears that factor four was similar to the factor from Hett's study.

The final factor, Global Citizenship Orientation, refers to an orientation in which individuals view themselves as part of a global community, free from national



boundaries. Furthermore, they report having a strong kinship with the worldwide human family. Hett (1993) referred to this factor as Interconnectedness and expressed that individuals who were interconnected felt an appreciation for and an awareness of how people from other nations are interconnected. Hett's factor seems to resemble Global Citizenship Orientation, though minor differences among items that loaded from Hett's study do exist.

### Research Question 3

Research Question 3 sought to address the possibility of second order factors among the Worldmindedness and Global-Mindedness Scales. The answer to this question was explored utilizing factor analysis (PAF). A three factor oblique solution was retained for interpretation and further investigation. The three second order factors were labeled Internationalism, Social Welfare, and Nationalism.

Internationalism was comprised of five first order factors: Global Concern, Efficacy, Appreciation for Other Cultures, Global Citizenship Orientation, and Protectionism. Therefore, Internationalism embraces the idea of an international community, an attitude of concern for other cultures, and a sense of obligation to help the less fortunate. Furthermore, those with such an orientation desire to contribute to global change and support the existence of international organizations to facilitate this change.

One noteworthy finding was that Protectionism loaded positively on both Internationalism and Nationalism. This finding suggests that Protectionism involves the restriction of groups who are either viewed as radical (e.g., attacks of terrorism) or threatens to lower the current standard of living. As such, Protectionists may still express

concern for other cultures and feel a sense of obligation to help them (Internationalism) while on the other hand viewing certain groups as threatening the their country (Nationalism).

Social Welfare contained two first order factors: Anti-Nationalism and Altruism. As the name implies, the construct focuses on the welfare of all individuals. Anti-Nationalism indicates that the welfare of all nations is of highest important and that international organizations should be at the forefront to allocate resources to the indigent. Similarly, Altruism involves the willingness to self-sacrifice in order to aid the less fortunate, even at the expense of lower the current standard of living. As demonstrated, Social Welfare contains both a macro and micro approach to assist the needy. Anti-Nationalism is more universally focused with the idea that large international entities are able to provide for the masses. Altruism, on the other hand, assumes an individualistic approach and involves sacrifice on the part of the individual to help others. Bowlby (1973) presented the “caregiving behavioral system” to suggest that individuals feel inclined to respond to the needs of dependent others. In the context of Social Welfare, these dependent others are those living in poor or poverty-stricken countries.

The final second order factor was labeled Nationalism. Nationalism was comprised of five first order factors: Fear of International Engagement, National Priority, Protectionism, Americanism, and Altruism. This higher order dimension holds that American values are superior to all others and that its needs are most important. Furthermore, a strong devotion to country is present, with the idea that national rights should supercede international rights. Fear is noted as a motivating factor for opposing the establishment of international organizations for governing. Furthermore, a view of

excluding those who could potentially harm our country or lower our standard of living is present.

Correlations among the first order factors appear reasonable. For example, Protectionism was positively correlated with National Priority (.11), Fear of International Engagement (.48), Global Concern (.43), Americanism (.49) and Efficacy (.41). Protectionism shows negative correlations with Anti-Nationalism (-.11), Altruism (-.33), Appreciation of Other Cultures (-.63), and Global Citizenship Orientation (-.30). These results suggest that individuals exhibiting positive scores on Protectionism will have higher devotion to country (National Priority), be fearful of international bodies (Fear of International Engagement), demonstrate a concern for the less fortunate (Global Concern), consider American values in high regard (Americanism), and encourage large scale efforts to help the less fortunate (Efficacy). Furthermore, Protectionists are less like to allow the allocation of resources to international bodies (Anti-Nationalism), sacrifice the current standard of living (Altruism), desire cultural awareness (Appreciation for Other Cultures), or view world citizenship above national citizenship (Global Citizenship Orientation).

Among second order factors, Internationalism and Nationalism were positively correlated. This finding is important in advancing the theory development and research on worldmindedness. Leading worldmindedness theorists, including the work of the original authors (Sampson & Smith, 1957) have all suggested that worldmindedness and nationalism are diametrically opposed (Hett, 1993). The findings from the current study do not lend support to this idea, and, in fact, seem to contradict it. Hett commented briefly on the paucity of research regarding whether individuals can be both proud-of-

country and worldminded. The present study therefore contributes substantially to the literature to support the claim that an individual can possess both nationalistic and internationalistic orientations. The implication is that individuals who are good citizens to their country may be able to transcend an anti-cosmopolitan point of view and become productive global citizens as well. Perhaps “world citizenship” is enhanced by the same intrapersonal and interpersonal social processes as both nationalism and internationalism, or worldmindedness.

#### Research Question 4

Research question 4 sought to identify the relationship between structural dimensions of worldmindedness and other empirically or theoretically related constructs. For the purposes of this study, Cultural Pluralism, Social Dominance Orientation, and Social Distance were chosen. Each higher order factor was regressed on scale scores for each construct.

The first second order factor was labeled Internationalism. The regression equation with all variables was significant, with Cultural Pluralism, Social Dominance Orientation, and Social Distance accounting for 51% of the variance in Internationalism. Cultural Pluralism was shown to be the strongest predictor. All variables were significantly correlated with Internationalism. These findings corroborate the findings of Zhai and Scheer (2004) who found a strong relationship between Global-mindedness and Cultural Pluralism ( $r = .78$ ) in a college sample of agricultural education students.

The second higher order factor was called Social Welfare. The regression equation with all variables was significant, although Cultural Pluralism, Social

Dominance Orientation, and Social Distance accounted for only 4% of the variance in Social Welfare. This result is not surprising considering the nature of the construct however. Social Welfare focuses on the welfare of both nations and individuals. The three constructs used in the multiple regression reflect constructs more closely tied with cultural appreciation, group inequality, and group distance with little concern for the welfare of others. This is perhaps a reason for the small percent of variance accounted for by the predictor set.

The third higher order construct was labeled Nationalism. The regression equation with all variables was significant, with Cultural Pluralism, Social Dominance Orientation, and Social Distance accounting for 44% of the variance in Nationalism. Social Dominance Orientation was shown to be the strongest predictor. The negative correlation between Nationalism and Social Dominance Orientation implies that those with a nationalistic orientation, like internationalism, are not in favor of social group inequality. All variables were significantly correlated with Nationalism.

Two of the three higher order constructs, Internationalism and Nationalism, both demonstrate correlations with Cultural Pluralism, Social Dominance Orientation, and Social Distance. These findings help establish convergent validity of the underlying dimensions from the Worldmindedness and Globalmindedness scales in addition to providing insight into the meaning of the worldmindedness construct. Cultural pluralism refers to one's feelings, thoughts, or dispositions regarding cultural, racial, ethnic, social, religious, or other human differences. Demonstrated relationships between Cultural Pluralism and the higher order constructs show that individuals with a worldminded orientation will have more positive thoughts and feelings regarding other cultural, racial,

and ethnic groups. Social Distance refers to the space or distance that individuals place between themselves and other groups. The correlation between Social Distance and the higher order constructs suggests that individuals exhibiting worldmindedness need less space between themselves and dissimilar groups. Finally, Social Dominance Orientation refers to an individual's preference for inequality among social groups. The negative relationship, in this case, indicates that individuals of a worldminded orientation do not prefer social group inequality.

In summary, the results from this study lend support for an initial multi-dimensional framework for worldmindedness. These results bear important implications for the academic disciplines previously discussed. In education, for example, worldmindedness scores may be used to assess teachers or education students who demonstrate a greater propensity toward a worldminded attitude. As thinking from a global perspective is noted with high importance among many prominent organizations for teachers, having a method to measure such an attitude can provide assistance in future research and placement.

### Limitations

The interpretation of the results from this study may be subject to the following limitations. First, the sample in this study was relatively homogenous and nonrandom. Participants were typically Caucasian (84%), freshman (74%), and from the same geographical area. Approximately half of the participants were male and half were female. The mean age of participants was approximately 19 years. Such homogenous characteristics may cause a restriction of range effect on the results. Therefore, structural

dimensions observed in the present sample may be different from structural dimensions that could be obtained from a more heterogeneous and random sample. Specifically, due to the racial homogeneity of the sample (primarily Caucasian), it is possible that the findings from this study might vary by race. Generalization of these results should be made cautiously. Second, one item (item 5) of the Worldmindedness Scale was unintentionally excluded from data collection. As such, it is possible that the inclusion of the item could have affected the results of the structural analysis of the scale. Third, the inherent subjectivity of factor analytic procedures poses a limitation. The number of factors to retain, the choice of rotation method, and the labeling of factors all involve decision making by the researcher and possesses an element of subjectivity. It is possible that making different decisions might lead to different results. Fourth, differences due to gender or culture were not explored. It is possible that such differences might exist. As such, caution is warranted in generalizing the results of this study to other groups and cultures. Finally, the results from this study were not cross-validated. This leads to reserved interpretation of the results and implications.

### Suggestions for Future Research

Based on the findings of the current study, a number of recommendations for future research have developed. First, additional research is needed to lend support to the idea that internationalism and nationalism demonstrate a positive relationship. Contrary to the popular notion that the two constructs are diametrically opposed, the current study found evidence to support that nationalistic orientations may advance to internationalistic orientations. Future research could therefore expound upon this finding. In addition, the

higher order structural model found in this study should be tested using confirmatory procedures. The collection of data from another sample could demonstrate whether the model displays adequate fit. Cross-validation of the results found in this study are also warranted. As the current sample was predominately college aged Caucasian students, developmental sensitivities (e.g., age), ethnicity, and variants in places or circumstances may limit the generalizability of the worldmindedness construct.

Additional structural assessments of both the Worldmindedness Scale and the Global-Mindedness Scale are also warranted. The current study found five underlying dimensions for both scales. Therefore, future research could seek to explore whether these factor structures are replicable. Additionally, future research could examine the structures by collecting data from more heterogeneous samples. It would be particularly interesting to see a replicable factor structure would exist with samples comprised of individuals from other countries.

Psychometric work on both scales is also needed. Specifically, low reliability estimates on certain subscales were found to be low for the present sample. Perhaps reviewing the items more thoroughly or adding additional items would increase reliability for the subscales. Though both scales examined in this study provide initial theoretical frameworks regarding the dimensionality of worldmindedness as well as a way measure the construct, they should be used with hesitation in their current form. From preliminary analysis, additional construct definition work is needed. The findings from this study were exploratory in nature and sought to understand the underlying dimensions of worldmindedness. The development of new scales from more precisely defined constructs is called for.



Construct validation studies are also warranted. The current study found support for convergent validity of the factors; however, additional research is needed to establish divergent validity. Perhaps the use of Campbell and Fiske's (1959) multi-trait, multi-method matrix (MTMM) could be used to lend support to construct validation.

Finally, additional research is needed to establish other correlates of worldmindedness. In particular, it would be interesting to see if dimensions of personality would display relationships with worldmindedness. For example Sinha & Sinha (1977) found that worldmindedness demonstrated a positive correlation with the self-control, socialization, and responsibility subscales of the California Psychological Inventory. Future research to explore such relationships is needed.

### Conclusions

This study was designed to address the structural dimensions of two measures of worldmindedness. The underlying structures of both instruments yield a higher order factor model that bears theoretical importance. Among higher order factors, there appears to be a positive relationship between Internationalism and Nationalism. This finding provides empirical support that a positive national citizenship mindset can extrapolate to an international citizenship mindset. This finding challenges the view of traditional theorists in the field of worldmindedness and cosmopolitanism who posit that nationalism and internationalism are diametrically opposed. The implications of this finding, if replicable, are widespread and can advance the current way of thinking about the worldmindedness construct.

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## APPENDICES



APPENDIX A  
INFORMED CONSENT

**Project Title:** AN INTERNAL STRUCTURE ASSESSMENT OF TWO MEASURES OF WORLDMINDEDNESS AND THEIR RELATIONSHIP WITH CULTURAL PLURALISM, SOCIAL DISTANCE, AND SOCIAL DOMINANCE ORIENTATION

**Investigator:** Matt Vassar, M.B.A. (REMS doctoral student)

**Purpose:** The purpose of this study is to (a) examine the internal structures of two measures of global perspective; (b) determine if a hierarchical factor structure among the emergent subscales exists; and (c) assess the relationship among dimensions of the global perspective scales and cultural pluralism, social distance, and social dominance orientation.

**Procedures:** The project will consist of the participant filling out a survey where opinions are rated using a rating scale from strongly agree to strongly disagree. This data will be used to examine the relationships among the instruments.

**Risks:** There are no known risks associated with this project which are greater than those ordinarily encountered in daily life.

**Benefits:** This study will benefit the research community in this area. Currently, no psychometrically-sound instruments exist to measure worldmindedness. As such, the information gathered from this study will enable future researchers to more confidently measure this construct. Additionally, future research may be able to refine existing instruments based on the results from this study.

**Confidentiality** All information obtained throughout this study will be stored and locked in the primary investigator's office. Data collected will be used for study purposes only. Please note that the OSU Internal Review Board has the authority to inspect consent records and data files to assure compliance with approved procedures.

**Compensation:** There will be no compensation for participation in this study.

**Contact:** Matt Vassar  
Colvin Center  
Oklahoma State University  
Stillwater, OK 74078  
918-306-0145

For information on subjects' rights, contact Dr. Sue Jacobs, IRB Chair, 415 Whitehurst Hall, 405-744-1676.

**Participant Rights:** Participation in this project is voluntary. If at any time you wish to discontinue the activity, you may do so without any reprisal.

By participating in this study, I indicate that I accept the aforementioned terms. I also understand that all information I provide is strictly confidential and will be used for study purposes only. I also understand that I will remain anonymous throughout the course of this study. I am free to discontinue participation during data collection at any time.

APPENDIX B

SCRIPT

## SCRIPT

I am conducting a study to examine certain psychometric properties of scales used to measure student attitudes. The responses you provide will help me examine these particular scales as well as further the body of knowledge that exists in the area of scale development.

Your participation in this study is strictly voluntary. If you choose not to participate or withdraw from this study at any time, there will be no penalty, and termination will not affect your grade in any way. Also, the answers you provide are strictly confidential, and no identifying information will be collected. Participation should take 20-30 minutes. Your participation will make you eligible to participate in a raffle. The raffle winner will receive a \$50 gift card from Wal-Mart. Please review the cover sheet for further information or to contact the researcher or the Institutional Review Board.

Thank you for taking the time to participate in this study.

APPENDIX C  
INSTRUMENT

**STUDENT OPINION SURVEY**

**Instructions:**

*Please evaluate the extent to which each statement accurately describes your opinion.*

	<b>6 = Very Strongly AGREE</b>	<b>5 = Strongly AGREE</b>	<b>4 = AGREE</b>	<b>3 = DISAGREE</b>	<b>2 = Strongly DISAGREE</b>	<b>1 = Very Strongly DISAGREE</b>
1. In education, it does not matter if a student is rich or poor, everyone should have the same chance to succeed.	①	②	③	④	⑤	⑥
2. Each student should have an equal opportunity to learn and succeed in education.	①	②	③	④	⑤	⑥
3. Education should help students develop respect for themselves and others.	①	②	③	④	⑤	⑥
4. Students should be taught to respect those who are different from themselves.	①	②	③	④	⑤	⑥
5. Students should feel pride in their heritage.	①	②	③	④	⑤	⑥
6. All students should learn about cultural differences.	①	②	③	④	⑤	⑥
7. Each minority culture has something positive to contribute to U.S. society.	①	②	③	④	⑤	⑥
8. Educational activities should be representative of a wide variety of cultures.- -----	①	②	③	④	⑤	⑥
9. I enjoy being around people who are different from me.	①	②	③	④	⑤	⑥
10. Educators are responsible for teaching students about the ways in which various cultures have influenced this country.	①	②	③	④	⑤	⑥
11. Educators should plan activities that meet the diverse needs and develop the unique abilities of students from different ethnic backgrounds.	①	②	③	④	⑤	⑥
12. The perspectives of a wide range of ethnic groups should be included in the curriculum.	①	②	③	④	⑤	⑥
13. Minority individuals should adopt the values and lifestyles of the dominant culture.	①	②	③	④	⑤	⑥
14. I am uncomfortable around students whose ethnic heritage is different from my own.	①	②	③	④	⑤	⑥
15. Minority students are hard to work with.	①	②	③	④	⑤	⑥
16. Cultural diversity is a valuable resource and should be preserved.	①	②	③	④	⑤	⑥
17. Cultural diversity is a negative force in the development of the U.S. society.	①	②	③	④	⑤	⑥
18. There is really nothing that educational systems can do for students who come from lower socioeconomic groups.	①	②	③	④	⑤	⑥
19. Students should give up their cultural beliefs and practices to fit in with other students.	①	②	③	④	⑤	⑥

**Instructions:**

**Please read each statement and decide whether or not you agree with it. Then fill in the response that most accurately reflects your opinion.**

**There are not "correct" answers.**

**5 = Strongly agree**

**4 = Agree**

**3 = Neither agree nor disagree**

**2 = Disagree**

**1 = Strongly disagree**

	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
20. I generally find it stimulating to spend an evening talking with people from another culture. -----	①	②	③	④	⑤
21. I feel an obligation to speak out when I see our government doing something I consider wrong.-----	①	②	③	④	⑤
22. The United States is enriched by the fact that it is comprised of many people from different cultures and countries.-----	①	②	③	④	⑤
23. Really, there is nothing I can do about the problems of the world.-----	①	②	③	④	⑤
24. The needs of the United States must continue to be our highest priority in negotiating with other countries. -----	①	②	③	④	⑤
25. I often think about the kind of world we are creating for future generations.-----	①	②	③	④	⑤
26. When I hear that thousands of people are starving in an African country, I feel very frustrated.-----	①	②	③	④	⑤
27. Americans can learn something of value from all different cultures.-----	①	②	③	④	⑤
28. Generally, an individual's actions are too small to have a significant effect on the ecosystem. -----	①	②	③	④	⑤
29. Americans should be permitted to pursue the standard of living they can afford if it only has a slight negative impact on the environment. -----	①	②	③	④	⑤
30. I think of myself, not only as a citizen of my country, but also as a citizen of the world. --	①	②	③	④	⑤
31. When I see the conditions some people in the world live under, I feel a responsibility to do something about it.-----	①	②	③	④	⑤
32. I enjoy trying to understand people's behavior in the context of their culture. -----	①	②	③	④	⑤
33. My opinions about national policies are based on how those policies might affect the rest of the world as well as the United States.-----	①	②	③	④	⑤
34. It is very important to me to choose a career in which I can have a positive effect on the quality of life for future generations.-----	①	②	③	④	⑤
35. American values are probably the best. -----	①	②	③	④	⑤
36. In the long run, America will probably benefit from the fact that the world is becoming more interconnected.-----	①	②	③	④	⑤
37. The fact that a flood can kill 50,000 people in Bangladesh is very depressing to me.-----	①	②	③	④	⑤
38. It is important that American universities and colleges provide programs designed to promote understanding among students of different ethnic and cultural backgrounds. ---	①	②	③	④	⑤
39. I think my behavior can impact people in other countries. -----	①	②	③	④	⑤
40. The present distribution of the world's wealth and resources should be maintained because it promotes survival of the fittest.-----	①	②	③	④	⑤
41. I feel a strong kinship with the worldwide human family.-----	①	②	③	④	⑤
42. I feel very concerned about the lives of people who live in politically repressive regimes. -----	①	②	③	④	⑤
43. It is important that we educate people to understand the impact that current policies have on future generations.-----	①	②	③	④	⑤
44. It is not really important to me to consider myself as a member of the global community.-----	①	②	③	④	⑤



45. I sometimes try to imagine how a person who is always hungry must feel.-----	①	②	③	④	⑤
46. I have very little in common with people of underdeveloped nations.-----	①	②	③	④	⑤
47. I am able to affect what happens on a global level by what I do in my own community. --	①	②	③	④	⑤
48. I sometimes feel irritated with people from other countries because they don't understand how we do things here.-----	①	②	③	④	⑤
49. Americans have a moral obligation to share their wealth with the less fortunate peoples of the world.-----	①	②	③	④	⑤

**Instructions:**

*Please evaluate the extent to which each Statement accurately describes your opinion*

<b>5</b> = Strongly agree
<b>4</b> = Agree
<b>3</b> = Neither agree nor disagree
<b>2</b> = Disagree
<b>1</b> = Strongly disagree

	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
50. Our country should have the right to prohibit certain racial and religious groups from entering it to live. -----	①	②	③	④	⑤
51. Immigrants should not be permitted to come into our country if they compete with our own workers.-----	①	②	③	④	⑤
52. It would be a dangerous procedure if every person in the world had equal rights which were guaranteed by an international charter.-----	①	②	③	④	⑤
53. All prices for exported food and manufactured goods should be set by an international trade committee.-----	①	②	③	④	⑤
54. Race prejudice may be a good thing for us because it keeps many undesirable foreigners from coming into this country.-----	①	②	③	④	⑤
55. It would be a mistake for us to encourage certain racial groups to become well educated because they might use their knowledge against us.-----	①	②	③	④	⑤
56. We should be willing to fight for our country without questioning whether it is right or wrong.-----	①	②	③	④	⑤
57. Foreigners are particularly obnoxious because of their religious beliefs.-----	①	②	③	④	⑤
58. Immigration should be controlled by an international organization rather than by each country on its own.-----	①	②	③	④	⑤
59. We ought to have a world government to guarantee the welfare of all nations irrespective of the rights of any one.-----	①	②	③	④	⑤
60. Our country should not cooperate in any international trade agreements which attempt to better world economic conditions at our expense.-----	①	②	③	④	⑤
61. It would be better to be a citizen of the world than of any particular country.-----	①	②	③	④	⑤
62. Our responsibility to people of other races ought to be as great as our responsibility to people of our own race.-----	①	②	③	④	⑤
63. An international committee on education should have full control over what is taught in all countries about history and politics.-----	①	②	③	④	⑤
64. Our country should refuse to cooperate in a total disarmament program even if some other nations agreed to it.-----	①	②	③	④	⑤
65. It would be dangerous for our country to make international agreements with nations whose religious beliefs are antagonistic to ours.-----	①	②	③	④	⑤
66. Any healthy individual, regardless of race or religion, should be allowed to live wherever s/he wants in the world.-----	①	②	③	④	⑤

67. Our country should not participate in any international organization which requires that we give up any of our national rights or freedom of action. -----	①	②	③	④	⑤
68. If necessary, we ought to be willing to lower our standard of living to cooperate with other countries in getting an equal standard for ever person in the world. -----	①	②	③	④	⑤
69. We should strive for loyalty to our country before we can afford to consider world brotherhood. -----	①	②	③	④	⑤
70. Some races ought to be considered naturally less intelligent than ours. -----	①	②	③	④	⑤
71. Our schools should teach the history of the whole world rather than of our own country. -----	①	②	③	④	⑤
72. An international police force ought to be the only group in the world allowed to have armaments. -----	①	②	③	④	⑤
73. It would be dangerous for us to guarantee by international agreement that every person in the world should have complete religious freedom. -----	①	②	③	④	⑤
74. Our country should permit the immigration of foreign peoples even if it lowers our standard of living. -----	①	②	③	④	⑤
75. All national governments ought to be abolished and replaced by one central world government. -----	①	②	③	④	⑤
76. It would not be wise for us to agree that working conditions in all countries should be subject to international control. -----	①	②	③	④	⑤
77. Patriotism should be a primary aim of education so our children will believe our country is the best in the world. -----	①	②	③	④	⑤
78. It would be a good idea if all the races were to intermarry until there was only one race in the world. -----	①	②	③	④	⑤
79. We should teach our children to uphold the welfare of all people everywhere even though it may be against the best interests of our own country. -----	①	②	③	④	⑤
80. War should never be justifiable even if it is the only way to protect our national rights and honor. -----	①	②	③	④	⑤
81. Foreign immigrants should not be permitted to come to our country.	①	②	③	④	⑤
82. My country is too culturally diverse.	①	②	③	④	⑤
83. All races are equally intelligent.	①	②	③	④	⑤
84. An international organization should be formed to regulate the educational systems of all countries across the world.	①	②	③	④	⑤
85. An international organization should be formed to control immigration instead of allowing individual countries to regulate it.	①	②	③	④	⑤
86. Patriotism should be emphasized in our educational systems so our children will have strong pride in their country.	①	②	③	④	⑤
87. Individuals should have to opportunity to live anywhere they want in the world.	①	②	③	④	⑤
88. It is sometimes difficult to be around foreign immigrants because of their differing cultural and religious practices.	①	②	③	④	⑤

**Instructions:**

*Which of the following objects or statements do you have a positive or negative feeling towards? Beside each object or statement, fill in the number that represents the degree of your positive or negative feeling.*

- 5 = Positive**
- 4 = Slightly Positive**
- 3 = Neither Positive Nor Negative**
- 2 = Slightly Negative**
- 1 = Negative**

	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
89. Some people are just inferior to others. ....	①	②	③	④	⑤
90. In getting what you want, it is sometimes necessary to use force against other groups. ....	①	②	③	④	⑤
91. It's OK if some groups have more of a chance in life than others. ....	①	②	③	④	⑤
92. To get ahead in life, it is sometimes necessary to step on others. ....	①	②	③	④	⑤
93. If certain groups stayed in their place, we would have fewer problems. ....	①	②	③	④	⑤
94. It is probably a good thing that certain groups are at the top and other groups are at the bottom. ....	①	②	③	④	⑤
95. Inferior groups should stay in their place. ....	①	②	③	④	⑤
96. Sometimes other groups must be kept in their place. ....	①	②	③	④	⑤
97. It would be good if groups were equal. ....	①	②	③	④	⑤
98. Group equality should be our ideal. ....	①	②	③	④	⑤
99. All groups should be given an equal chance in life. ....	①	②	③	④	⑤
100. We should do what we can to equalize conditions for different groups. ....	①	②	③	④	⑤
101. Increased social equality. ....	①	②	③	④	⑤
102. We should have fewer problems if we treated people more equally. ....	①	②	③	④	⑤
103. We should strive to make income as equal as possible. ....	①	②	③	④	⑤
104. No one group should dominate in society. ....	①	②	③	④	⑤

**Instructions:**

*Remember to give your first feeling reaction in every case. Give your reactions to each group. Do NOT give your reactions to the best or worst members you have known.*

*Fill in each circle for each group in as many rows as your feelings dictate.*

- 6 = African American**
- 5 = Chinese**
- 4 = Mexican**
- 3 = Saudi Arabian**
- 2 = Indian (from India)**
- 1 = German**

	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>
105. I would exclude members of this group from my country. ....	①	②	③	④	⑤	⑥
106. I would admit members of this group as visitors only to my country. ....	①	②	③	④	⑤	⑥
107. I would admit members of this group to citizenship in my country. ....	①	②	③	④	⑤	⑥
108. I would admit members of this group to employment in my occupation. ....	①	②	③	④	⑤	⑥
109. I would admit members of this group to my street as neighbors. ....	①	②	③	④	⑤	⑥
110. I would admit members of this group to my club as personal chums. ....	①	②	③	④	⑤	⑥
111. I would admit members of this group to close kinship by marriage. ....	①	②	③	④	⑤	⑥

**Gender:**

1. Male
2. Female

**Student Classification:**

1. Freshman
2. Sophomore
3. Junior
4. Senior
5. Graduate

**Academic College:**

1. Arts & Science
2. Business
3. Education
4. Human Environmental Science
5. Engineering
6. Agriculture
7. Other \_\_\_\_\_

**Age:** \_\_\_\_\_

**Ethnicity:**

1. African American
2. Asian
3. Caucasian
4. Hispanic
5. Native American
6. Pacific Islander
7. Other \_\_\_\_\_

**Did you take foreign language in high school?**

1. Yes
2. No

**If so, which language did you study?** \_\_\_\_\_

**The population of my home town is approximately** \_\_\_\_\_.

**Which of the following best describes your current living situation:**

1. On campus dormitory
2. On campus apartment/suite
3. Fraternity/Sorority
4. Off campus
5. Commuter

**I have visited a foreign country:**

1. Never
2. 1 - 2 Times
3. 3 - 4 Times
4. 5 - 6 Times
5. More than 6 Times

**I have studied abroad or have been a member of a foreign exchange program.**

1. Yes
2. No

**I would enjoy working in a foreign country.**

1. Yes
2. No

**Approximate High School GPA** \_\_\_\_\_

**Approximate College GPA** \_\_\_\_\_

*THANK YOU FOR TAKING THE TIME TO COMPLETE THIS SURVEY*

APPENDIX D  
INSTITUTIONAL REVIEW BOARD FORM

## Oklahoma State University Institutional Review Board

Date: Thursday, November 17, 2005  
IRB Application No ED0651  
Proposal Title: An Internal Structure Assessment of Two Measures of Worldmindedness and Their Relationship with Cultural Pluralism, Social Distance, and Social Dominance Orientation  
Reviewed and Processed as: Exempt

**Status Recommended by Reviewer(s): Approved Protocol Expires: 11/16/2006**

Principal Investigator(s)  
Matt Vassar  
1201 W. 9th  
Stillwater, OK 74074

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The IRB application referenced above has been approved. It is the judgment of the reviewers that the rights and welfare of individuals who may be asked to participate in this study will be respected, and that the research will be conducted in a manner consistent with the IRB requirements as outlined in section 45 CFR 46.

The final versions of any printed recruitment, consent and assent documents bearing the IRB approval stamp are attached to this letter. These are the versions that must be used during the study.

As Principal Investigator, it is your responsibility to do the following:

1. Conduct this study exactly as it has been approved. Any modifications to the research protocol must be submitted with the appropriate signatures for IRB approval.
2. Submit a request for continuation if the study extends beyond the approval period of one calendar year. This continuation must receive IRB review and approval before the research can continue.
3. Report any adverse events to the IRB Chair promptly. Adverse events are those which are unanticipated and impact the subjects during the course of this research; and
4. Notify the IRB office in writing when your research project is complete.

Please note that approved protocols are subject to monitoring by the IRB and that the IRB office has the authority to inspect research records associated with this protocol at any time. If you have questions about the IRB procedures or need any assistance from the Board, please contact Beth McTernan in 415 Whitehurst (phone: 405-744-5700, beth.mcternan@okstate.edu).

Sincerely,



**Sue C. Jacobs**, Chair  
Institutional Review Board

VITA

Ben Matthew Vassar

Candidate for the Degree of

Doctor of Philosophy

Dissertation: AN INTERNAL STRUCTURE ASSESSMENT OF TWO MEASURES OF WORLDMINDEDNESS AND THEIR RELATIONSHIP WITH CULTURAL PLURALISM, SOCIAL DISTANCE, AND SOCIAL DOMINANCE ORIENTATION

Major Field: Educational Psychology

Biographical:

Personal Data: Born in Cushing, Oklahoma, On February 13, 1975, the son of Ben and Joy Vassar.

Education: Graduated from Cushing High School, Cushing, Oklahoma in May 1993; received Bachelor of Arts degree in Sociology and a Masters degree in Business Administration from Oklahoma State University in May 1997 and May 1999, respectively. Completed the requirements for the Doctor of Philosophy degree with a major in Educational Psychology (Research, Evaluation, Measurement, and Statistics) in May 2006.

Experience: Raised in Cushing, Oklahoma; employed in market research and product management in the telecommunications and automotive filtration industries; employed as a graduate assistant in leisure studies at Oklahoma State University where I taught golf and tennis, 2003 to present.

Professional Memberships: American Psychological Association; American Educational Research Association, Psychometric Society.

Name: Ben Matthew Vassar

Date of Degree: May, 2006

Institution: Oklahoma State University

Location: Stillwater, Oklahoma

Title of Study: AN INTERNAL STRUCTURE ASSESSMENT OF TWO MEASURES OF WORLDMINDEDNESS AND THEIR RELATIONSHIP WITH CULTURAL PLURALISM, SOCIAL DISTANCE, AND SOCIAL DOMINANCE ORIENTATION

Pages in Study: 117

Candidate for the Degree of Doctor of Philosophy

Major Field: Educational Psychology

Scope and Methods of Study: The purpose of this study was to examine the structural dimensions of two scales developed to measure a worldminded attitude. Furthermore, the possibility of a higher order factor structure was explored, and higher order dimensions were related to three empirically and/or theoretically related constructs. Participants in this study included 314 undergraduate students at a mid-Western university. Each participant completed the Worldmindedness Scale, the Global-Mindedness Scale, the Pluralism and Diversity Attitude Assessment, the Social Distance Scale, the Social Dominance Orientation Scale, and a demographic questionnaire. Exploratory factor analysis and multiple regression techniques were used to explore the research questions posited in the study.

Findings and Conclusions: Both the Worldmindedness Scale and the Global-Mindedness Scale demonstrated evidence of a multidimensional factor structure, each comprising five factors. A higher order factor model was supported from the interfactor correlations across the scales. This higher order model was presented and discussed. Cultural Pluralism, Social Distance, and Social Dominance Orientation were all found to be significantly related to structural dimensions of the scales in question. The demonstration of a positive relationship between nationalism and internationalism was found.

Advisor's Approval: Dale Fuqua