



This is to certify that the

thesis entitled

Worldmindedness in VOLUNTARY WORLD AFFAIRS

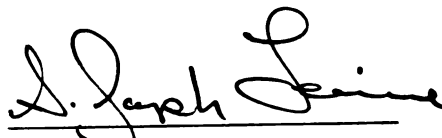
Organizations With Implications

for Adult Learning
presented by

Robert J. Rentschler

has been accepted towards fulfillment
of the requirements for

Ph.D. degree in Education


Major professor

Date May 3, 1979



MSU

OVERDUE FINES ARE 25¢ PER DAY
PER ITEM

Return to book drop to remove
this checkout from your record.

58-R-263

107

115'845

11

WORLDMINDEDNESS IN VOLUNTARY WORLD AFFAIRS
ORGANIZATIONS WITH IMPLICATIONS FOR
ADULT LEARNING

By

Robert J. Rentschler

A DISSERTATION

Submitted to
Michigan State University
in partial fulfillment for the requirements
for the degree of

Doctor of Philosophy

Department of Administration and Higher Education

1979

ABSTRACT

WORLDMINDEDNESS IN VOLUNTARY WORLD AFFAIRS ORGANIZATIONS WITH IMPLICATIONS FOR ADULT LEARNING

By

Robert J. Rentschler

Purpose

The purpose of this study was to develop information helpful to the world affairs adult educator in planning and conducting educational programs with voluntary world affairs organizations.

Assumption

The study was based on the assumption that participants in voluntary world affairs organizations hold different world views and different behavior patterns about world issues that make a difference to the adult educator designing world affairs learning experiences for those participants.

Study Design

Research subjects completed two written research instruments eliciting personal background information, stated attitudes of world-mindedness, ways of responding to world affairs issues, and preferred

designs for learning. The data was analyzed to determine differences and relationships.

Population and Sample

Persons associated with two voluntary world affairs organizations in Michigan assumed to represent a broad spectrum of world views were asked to complete the research instruments. They were the Michigan Partners of the Americas and the American Friends Service Committee of Michigan. The 132 respondents were divided equally between the two sample groups. Seventy-eight respondents were men and 54 respondents were women.

Instruments

Two research instruments were used in the study. The Participant Background Questionnaire contained biographical items, items about behavior toward world issues, and items about preferred designs for learning. The International Attitudes Survey consisted of 46 Likert-type items made up of the 32-item Sampson-Smith Worldmindedness Scale (1958) and the 14-item World Affairs Citizen Education Scale (1978). The 46 items in the International Attitudes Survey were distributed in 15 world affairs categories.

Hypotheses

The four research hypotheses projected differences in attitudes of worldmindedness, differences in behavior about world issues, a relationship between variables of personal backgrounds and attitudes

of worldmindedness, and differences in preferred designs for learning about world affairs among participants in voluntary world affairs organizations.

Limitations of the Study

Factors that may have influenced the findings of this study to some extent include the Quaker-pacifist orientation of one of the research groups (the American Friends Service Committee), the relatively small sample size (132 subjects), and the political and nationalistic nature of the definition of worldmindedness, itself, conceived in a time of cold war between the world's two super-powers (1958).

Conclusions

The basic assumption of differences in attitudes of worldmindedness was supported. It was found that women were more worldminded than men, and that age, occupation, religion, income, and political persuasion were related to the degree of worldmindedness at the .01 level of significance.

Concerning behavior about world affairs issues, the more worldminded subjects tended to be more public and activist, that is, in speaking to the public, writing letters to the editor, meeting with national government officials, and taking part in public demonstrations.

There appeared to be differences in preferred designs for learning. Higher mean scores were shown for the more worldminded

subjects' preferences for workshops which are action-oriented and for reading issue and opinion oriented journals.

Discussion

Discussion of the research findings and conclusions include the effect of differences in stated attitudes of worldmindedness on the adult educator's task of designing learning experiences, relationship of literature to the conclusions, designs for learning, the research process, further research, and a discussion of the possible limitations of the definition of worldmindedness used in the study with considerations for further elaboration and refinement.

This dissertation is dedicated to
Marilyn

TABLE OF CONTENTS

	Page
LIST OF TABLES	viii
LIST OF FIGURES	ix
 Chapter	
I. THE PROBLEM	1
Background	1
Need	6
Purpose	7
Hypotheses	7
Hypothesis 1	8
Hypothesis 2	8
Hypothesis 3	8
Hypothesis 4	8
Definition of Terms	9
Worldmindedness	9
Attitude	10
Traditional World Affairs Organization	11
Utopian World Affairs Organization	11
World Affairs	12
Ethnocentrism	12
Designs for Learning	12
Limitations of the Concept of Worldmindedness	13
Voluntary World Affairs Organizations	14
Summary	17
 II. REVIEW OF LITERATURE	18
Changes in Attitudes of Worldmindedness	18
Robert Moran, 1974	19
Lee Howard Smith, 1973	21
William Murphy, 1974	21
William F. Duffey, 1976	22
Thomas Patrick Gleason, 1969	25
Louis P. Aikman, 1972	26
Karl C. Garrison, 1959	26
Iraj Roudiani, 1974	27
Joseph M. Correa, 1970	28

	Page
Eric Philip Kafka, 1968	29
Summary	30
Profile of a Worldminded Person	31
Washburne, 1954	32
Anderson, 1968	33
Queener, 1949	33
Lentz, 1950	34
Reischauer, 1973	35
Smith and Rosen, 1958	36
Alfred O. Hero, 1959	36
Summary	39
Studies of the Ethnocentric Personality	39
Donald T. Campbell and Robert A. Levine, 1951	39
Bernard Spilka and E. L. Struening, 1954	41
Lawrence A. Dombrose and Daniel J. Levinson, 1950	42
Bernard Fensterwald, Jr., 1958	43
Jack Block and Jeanne Block, 1951	43
Muzafer Sherif and Carolyn W. Sherif, 1953	44
Daniel J. Levinson, 1950	45
Summary	47
Designs for Adult Learning	49
What is Learning?	49
The Adult Learner	50
Andragogy (Knowles, 1971)	52
How Adults Learn	53
Summary	56
III. DESIGN OF THE STUDY	57
Introduction	57
Population and Sample	58
American Friends Service Committee of Michigan	59
Michigan Partners of the Americas	61
Instruments	63
International Attitudes Survey	63
Sampson-Smith Worldmindedness Scale	65
World Affairs Citizen Education Scale	67
Participant Background Questionnaire	70
Administration	71
Processing Responses for Analysis	74
Analysis	78
Hypothesis 1	78
Hypothesis 2	80
Hypothesis 3	81
Hypothesis 4	82

	Page
Self-Perception of Worldmindedness	82
Responses Omitted from the Research Analysis	83
Limitations of the Study	84
Religious Influence	84
Study Sample	85
Protestants and Professionals	85
Definition of Worldmindedness	86
IV. ANALYSIS OF RESULTS	87
Personal Characteristics of the Research Subjects	88
Group Association and Sex of Research Subjects	88
Age Ranges of Subjects	90
Highest Level of Schooling Completed	94
Occupation of Subjects	94
Religious Preferences of Subjects	97
Approximate Annual Incomes of Subjects	99
Political Persuasions of Subjects	99
Number of Trips Abroad	102
Numbers of Trips Abroad for Stays of Six or More Months	103
Findings About Hypotheses	106
Hypothesis 1	106
Hypothesis 2	120
Hypothesis 3	133
Hypothesis 4	145
Self-Perception and Stated Attitudes of Worldmind- edness	150
Subject Comments on Survey Instruments and Reasons for Participating in World Affairs Organi- zations	151
V. SUMMARY, ANALYSIS, AND DISCUSSION	153
Summary	153
Purpose of the Study	153
Study Design and Administration	154
Review of Literature	154
Population and Sample	154
Instruments	155
Hypotheses	155
Data Analysis	155
Analysis and Discussion	156
Profile of Research Subjects According to Their Association with the Utopian or Traditional World Affairs Organizations	156

	Page
Hypothesis 1	159
Hypothesis 2	161
Hypothesis 3	163
Hypothesis 4	165
Self-Perception and Stated Attitudes of Worldmind- edness	165
A Contrasting View of the Data	166
Challenge for the Adult Educator	169
Relationship of the Literature to Conclusions	170
Subject Profile of Worldmindedness	172
Designs for Learning	175
Research Process	179
Further Research	180
More on Worldmindedness	181
NOTES	188
APPENDICES	190
APPENDIX A: Research Instruments and Data Collection Letters	191
APPENDIX B: Organizations to Which Research Subjects Belong	205
APPENDIX C: Comments by Research Subjects on Participation in World Affairs	210
APPENDIX D: Comments by Research Subjects on the Survey Instruments	228
APPENDIX E: Comments by Research Subjects on Items in the <u>International Attitudes Survey</u>	237
APPENDIX F: Statistical Tables	248
APPENDIX G: Computer Codes for Statistical Analyses of Research Data	260
BIBLIOGRAPHY	263

LIST OF TABLES

Table	Page
4.1 Number and Percentage of Subjects on the Basis of Group by Total Number and By Sex	89
4.2 Number and Percentage of Subjects on the Basis of Sex by Total Number and by Group	90
4.3 Comparison of Groups by Age Ranges of All Research Subjects	90
4.4 Comparison of Sexes by Age Ranges of All Research Subjects	91
4.5 Comparison of Age Ranges of All Research Subjects by Group and Sex	93
4.6 Comparison of Groups on the Basis of the Highest Level of Schooling Completed by All Research Subjects	95
4.7 Comparison of Groups on the Basis of the Occupations of All Research Subjects	96
4.8 Comparison of Groups on the Basis of Religious Preferences of All Research Subjects	98
4.9 Comparison of Groups on the Basis of Approximate Annual Income of All Research Subjects	100
4.10 Comparison of Groups on the Basis of the Political Persuasion of Subjects in the Total Sample	101
4.11 Comparison of Groups on the Basis of the Number of Trips Abroad by All Research Subjects	103
4.12 Comparison of Groups on the Basis of Trips Abroad for Six Months or More by All Research Subjects	103
4.13 Comparison of Groups on the Basis of the Frequency of Trips Abroad for Six Months or More by All Research Subjects	105

Table	Page
4.14 Total Worldmindedness Mean Scores on the Basis of Group and Sex	106
4.15 Differences Between Groups, Sexes, and Interaction of Groups and Sexes on the Basis of Total Worldmindness Mean Scores	108
4.16 Rank Order of 15 Categories of Worldmindedness Mean Scores for All Research Subjects	109
4.17 Differences Between Groups on the Basis of 15 Categories of Worldmindedness Mean Scores	111
4.18 Differences Between Sexes on the Basis of 15 Categories of Worldmindedness Mean Scores	116
4.19 Difference Between Groups and Difference Between Sexes on the Basis of the Variance of 15 Categories of Worldmind- edness Mean Scores	119
4.20 Differences Between Groups on the Basis of Persons With Whom Subjects Share Interest in and Information about World Affairs	122
4.21 Differences Between Groups on the Basis of Persons Whom Subjects Attempt to Influence About World Affairs	125
4.22 Differences Between Groups on the Basis of Ways in Which Subjects Attempt to Influence Others About World Affairs	129
4.23 Comparison of Groups on the Basis of Where Subjects Obtain Information About World Affairs	135
4.24 Difference Between Groups on the Basis of How Subjects First Became Interested in World Affairs	138
4.25 Number, Percentage and Rank Order of Responses by Group on How Subjects First Became Interested in World Affairs	139
4.26 Comparison of Groups on the Basis of Preferred Educational Formats for Effective World Affairs Learning	143
4.27 Total Worldmindedness Mean Scores for All Research Subjects by Participant Background Characteristics	146

Table	Page
4.28 Differences in Total Worldmindedness Scores for All Research Subjects on the Basis of Participant Background Characteristics	147
4.29 Relationship of Mean Scores for Self-Perception of World- mindedness and Stated Attitudes of Worldmindedness Among All Research Subjects	150
4.30 Worldmindedness Mean Scores for All Research Subjects Based on Self-Perception of Worldmindedness and Stated Attitudes of Worldmindedness	151

LIST OF FIGURES

Figure	Page
1. Example of a Pro-Worldmindedness Item	69
2. Example of an Anti-Worldmindedness Item	70
3. Pattern of Responses of Groups for All Response Options on How Subjects First Became Interested in World Affairs .	142

CHAPTER I

THE PROBLEM

Background

We live in an interdependent world.

The reality of this fact has been with us for a very long time, but our awareness of it is a recent and dramatic phenomenon. We are still in the process of defining and describing it. Descriptions and prescriptions are searching for consensus. Some indicators of interdependence are noted here.

Too numerous to mention are all the technological advances, life-science discoveries, and social revolutions which have effected such rapid and overwhelming changes in our lives and in our relationship to other lives and our natural world in the last one hundred years. A few benchmarks will serve to illustrate this observation.

The rise of the industrial revolution in the nineteenth century created master-slave relationships between producer and supplier nations resulting in colonial empires the breakup of which, begun in the aftermath of World War I, is the basis of the turmoil and struggle between nations to this day. (Fifty-one nations founded the United Nations in 1945; today, there are over 51 nations

nations in Africa, alone, and the United Nations has 153 member states.)

Electronic communication via the transistor has brought every part of the world to everyone's doorstep and opened up new possibilities of living for all inhabitants of the planet.

Rachael Carson in The Silent Spring reminded us that we are inextricably bound up with our environment; that we are in and of the natural order of things, not over and above them. Lester Brown in World Without Borders describes many inter-related human issues crucial to our well-being and our mutual survival that transcend the limited and ineffective powers of a single nation-state to resolve such as relative and absolute poverty, food shortfalls and maldistribution, population pressures, distributive justice, environmental pollution and desecration, endemic unemployment, and more.

Whether cause or effect or benign fact to be noted, the geometric growth of the world's population since 1830 A.D. is factor receiving much attention as a global issue. From the beginning of human history to 1830 the world's population grew to one billion. The second billion people were added in the next one hundred years (1930); the third billion people in 30 years (1960); and the fourth billion people were added in the next 15 years (1975). Projections call for the world population to reach five billion by 1990 and six billion people by the year 2000. Such rapid growth may not be simply a change in rate, but a radical change in kind, and call for new responses on a global level.

The atomic or nuclear age entered our lives at Hiroshima and Nagasaki, Japan, on August 6, and August 9, 1945, and made unlimited war unthinkable--except that nations are spending more on preparations for unlimited war than ever before in history: \$400 billion a year. Hiroshima and Nagasaki demonstrated that a nation-state will do anything deemed by its leaders to be in the national interest. There are no limits.

The fact of global interdependence has acquired other benchmarks since 1945: nuclear fallout from the atmospheric testing of thermonuclear devices does not recognize national boundaries or alliances; the rise of unaccountable power in the form of the transnational corporation; the deployment of inter-continental ballistic missiles holding hostage unseen and powerless populations; the upstream pollution of waters that move inevitably downstream; the unilateral destruction of temperate timber and tropical rainforests diminishing the world's supply of oxygen in the name of progress; and overfarming the oceans declared by the United Nations to be the common heritage of all mankind.

The demand for distributive justice is being voiced but is not yet heard in the ongoing and insistent dialogue between the nations of the north (the developed, rich, industrialized nations) and the nations of the south (the developing, poor, non-industrialized nations). This north-south dialogue about a new international economic order is becoming louder. Its full impact is yet to be

understood in all its seriousness, and its full impact is yet to be felt in all its revolutionary fervor.

The facts of interdependence and our inability to comprehend them have been brought home to people (some people) in modern, industrial nations by the OPEC nations in 1973 (Organization of Petroleum Exporting Countries). Building industrial systems and affluent, over-consuming societies with cheap fossil fuels at the expense of the fuel-supplying nations is ending, but not without resistance and avoidance and scape-goating and rationalization by those societies.

The OPEC nations are, perhaps, only the most dramatic example among many examples of the movement to create a new international order, as some people would describe it; or the most dramatic example among many examples of the movement toward the liberation of mankind in history, as other people would describe it.

Interdependence may be described in terms other than those used above. The north-south dialogue and OPEC present ways of looking at interdependence in terms of those societies that have gained little, if anything, from the past and present world order; those for whom the prevailing notion of interdependence means oppression, and development means exploitation. True interdependence means liberation as noted by Gustavo Gutierrez:

"The most important instance of. . .the presence and activity of man in history. . ., especially in under-developed and oppressed countries, is the struggle to

construct a just and fraternal society, where people can live with dignity and be the agents of their own destiny. It is our opinion that development does not well express these profound aspirations. Liberation, on the other hand, seems to express them better.¹

Gutierrez states that liberation is a single process, a unity of various dimensions and relationships of men and women. In other words, an interdependent act to overcome dependency.

The nation-state is no longer able or constituted to secure the well being of its citizens without regard to other peoples of the world. It can only serve as a temporary shelter during transient, brief and gentle storms. The old image of the world as a billiard table on which billiard ball nations roll around, occasionally and momentarily colliding but doing no permanent damage and altering the internal integrity of each not at all no longer holds. Our world is more like a spaceship in which the fate of all passengers is shared in common in all meaningful and lasting ways.

Perhaps the symbol of our age of interdependence is the photograph of Earth taken from Apollo 11 from 12,000 miles in space-- halfway to the Moon; a view seen by no previous generations of spaceship Earth, our beautiful Blue Marble. We are all passengers together floating in black space on a finely tuned planet in a thin and fragile envelope of life. But we do not act as though we understand or appreciate this new vision of our only one Earth.

It may well be that any attempt to capture the spirit of worldmindedness that this understanding and appreciation requires in

practical, specific, concrete terms is not possible. However, the intent of this study is to examine such a possibility.

The premise of this study is that an interdependent world needs worldminded people.

Need

Education is faced with the task of preparing worldminded citizens in an increasingly interdependent world. Voluntary world affairs organizations carry much of this responsibility in adult and continuing education.

Business, industry, labor, government, religion, colleges and universities contribute to world affairs adult education to some degree. In Michigan, the largest single world affairs group consists of voluntary world affairs organizations. The Michigan International Council has identified over 125 world affairs organizations in the state and 55 of them are classified as voluntary world affairs organizations.

Educational programs vary among voluntary world affairs organizations. The programs may take the form of foreign policy discussions, international student exchanges, humanitarian aid and relief, world peace studies and action, fine and cultural arts exhibits, economic and social development assistance, hosting foreign visitors, adult study tours abroad, ethnic studies and festivals, foreign trade and investment, partner and sister cities relationships, and global issues forums and lectures.

The world affairs adult educator working with voluntary world affairs organizations conducting diverse educational programs and accepting the responsibility of cultivating positive attitudes of worldmindedness needs to know if there are differences or relationships between the learners' personal backgrounds, attitudes of worldmind- edness, accepted modes of behavior about world affairs, and preferred designs for learning in order to develop the most effective learning environment for them.

This information is the basis for establishing individual and group goals and objectives, formulating curriculum content, selecting mentors, and determining the learning process.

Purpose

The purpose of this study was to develop information helpful to the world affairs adult educator in planning and conducting educational programs with voluntary world affairs organizations by finding out if participants in two different voluntary world affairs organizations held similar views of the world, if they responded to world issues in the same ways, if they preferred to learn about world affairs in like ways, and if there were any relationships between their personal backgrounds and their world views.

Hypotheses

Four hypotheses were proposed to find out if there are differences in the personal backgrounds, stated attitudes of

worldmindedness, modes of behavior about world affairs, and preferred designs for learning among participants in voluntary world affairs organizations, and to examine relationships between the personal backgrounds and stated attitudes of worldmindedness of participants in voluntary world affairs organizations.

The hypotheses were based on the assumption that participants in voluntary world affairs organizations have differing attitudes of worldmindedness and differing modes of behavior about world affairs that make a difference to the world affairs adult educator planning educational programs with the organizations.

Hypothesis 1

There are differences in stated attitudes of worldmindedness among participants in voluntary world affairs organizations.

Hypothesis 2

There are differences in preferred behavior about world affairs among participants in voluntary world affairs organizations.

Hypothesis 3

There are differences in preferred designs for learning among participants in voluntary world affairs organizations.

Hypothesis 4

There is a relationship between personal backgrounds and stated attitudes of worldmindedness among participants in voluntary world affairs organizations.

Definition of Terms

Terms defined are those that have special meaning for this study.

Worldmindedness

A frame of reference or value orientation favoring a worldview of the problems of humanity with mankind rather than nationals of a particular country as the primary reference group (Sampson and Smith, 1957).

This definition of worldmindedness is the standard used by researchers since Sampson and Smith used it as the basis for the construction of the Worldmindedness Scale in 1958. The Sampson-Smith Worldmindedness Scale is included in the research instruments in this study.

A worldminded person has the "generalized ability to perceive the world as a whole. . .and to see his own position in time and space from the perspective of the world system as a whole" (Anderson, 1968).

A distinction is made between the concept of worldmindedness and international-mindedness. International-mindedness refers to interest in or knowledge about world affairs. And, as Sampson and Smith note, "At the same time, common observation of international political relations reveals that a person can be internationally-minded without being worldminded" (Sampson and Smith, 1958).

Other ways of considering worldmindedness have been proposed since Sampson-Smith's definition in 1958 reflecting changes in the

world since that time. Gustavo Gutierrez (1973) proposed that the world be viewed from the perspective of human liberation from various forms of oppression of one group by another. Robert Harvey (1977) sees the world as a complex system of integrated parts and suggests the need to understand these relationships through a set of global perspectives. However, the Sampson-Smith definition of worldmindedness is the basis of this research study.

The operational definition of worldmindedness for this study is the score obtained on the International Attitudes Survey, one of the research instruments used with the study.

Attitude

A relatively enduring system of affective, evaluative reactions based upon and reflecting the evaluative concepts or beliefs which have been learned about the characteristics of a social object or class of social objects (Duffey, 1976).

This is the definition used by Duffey in his study of American students abroad. It has been found to be most useful for the purpose of attitude measurement by various scaling devices (Shaw and Wright, 1967).

For this study, a "stated attitude" is a subject's response to an item in one of the research instruments. It is difficult to ascertain true attitudes with any measurement instrument:

All that we can do with an attitude scale is to measure the attitude actually expressed with the full realization

that the subject may be consciously hiding his true attitude or that the social pressure of the situation has made him really believe what he expresses (Thurstone, 1970).

Traditional World Affairs Organization

An organization interested in international affairs based on realpolitik.

Realpolitik is politics based on practical and material factors, on political realities, or on the realities of national interest and power, especially as distinguished from theoretical, ethical, or moralistic objectives.²

Traditional organizations are more likely to represent an established way of thinking, feeling, doing. Traditional is opposed to modern, liberal, radical.³

Utopian World Affairs Organization

An organization interested in international affairs based on idealism.

Idealism is the cherishing or pursuit of high or noble principles, purposes, or goals. Utopia is a place that is imaginary and indefinitely remote; a place, state, or condition of ideal perfection; an impractical and usually impossibly ideal scheme, especially for social improvement. A utopian organization, then, "proposes or advocates visionary and usually impractically ideal schemes, especially for the perfection of social and political conditions."⁴

World Affairs

The whole range of issues, activities, and relations which a reasonably informed citizen is likely to view as transcending national boundaries in importance (Hattery, 1978).

Ethnocentrism

The view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it (Sumner, 1906).

Ethnocentrism is based on a pervasive and rigid ingroup-outgroup distinction. It involves stereotyped negative imagery and hostile attitudes regarding outgroups, stereotyped positive imagery and submissive attitudes regarding ingroups, and a hierarchical, authoritarian view of group interaction in which ingroups are rightly dominant, outgroups subordinate (Block, 1951).

An ethnocentric person is one who generally rejects and vilifies outgroups and, at the same time, overly accepts and glorifies the ingroup.

Designs for Learning

A combination of learning units or formats that accomplishes the objectives of an educational program most effectively, arranged in a pattern according to the principles of form, theme, and technique (Knowles, 1970).

Knowles uses the terms "design" and "form, theme, and technique" to indicate the artistic and architectural qualities of the formulation and construction of an educational enterprise. "Form

is delineated further to include line, tone, space, color, and texture.

Designs for learning may be individual or group, primary or supplemental, and describe a way of organizing participants.

The three functional design agents are educator, learner, and analyst. They may be known by a variety of names, and may appear in one or more person or combination of persons (Houle, 1972).

The design of an educational activity is usually in a constant state of reformulation. It can best be understood as a complex of interacting elements and begins with a learner-problem situation. The learner is central to the process of designing adult learning (Houle, 1972).

Limitations of the Concept of Worldmindedness

The Sampson-Smith concept of worldmindedness was proposed in a world dominated by two super-powers, the USA and the USSR. The world was seen as a bi-polar competition for the loyalties and alliances of all other nations to one or the other of these two powers. There was no middle ground of neutrality or unalignment.

The Sampson-Smith concept of worldmindedness and the research instruments reflect the political and nationalistic temper of the times of 1958 and also may not take into account the recently recognized complexities of the world system or the view of the world from the perspective of the new nations emerging from the dismantled

colonial empires. These factors may influence the findings of this study to some extent.

Voluntary World Affairs Organizations

World affairs citizen education has been a part of the adult and continuing education movement since World War I. Recognizing the waste and futility of modern warfare on a global scale, many voluntary organizations were established to work for world peace through adult education and action programs.

For example, the Women's International League for Peace and Freedom was founded in 1915 to promote psychological, social, economic, and political change through education and peaceful persuasion. In 1918, the Foreign Policy Association, a national, non-partisan, educational organization, was formed to help United States citizens gain an understanding of significant issues in foreign policy and to stimulate constructive citizen participation in world affairs. The aim of the Fellowship of Reconciliation, founded in 1915, was to substitute non-violence and reconciliation for violence in international, intercultural, and interracial relations through education and action programs. Although not as a direct consequence of World War I, the League of Women Voters was formed in 1920 to promote political responsibility through informed and active participation of citizens in various aspects of government, including international relations.

Since World War II the number and variety of voluntary world affairs organizations have grown rapidly along with an increased recognition of the need for global education in an interdependent world.

Multi-purpose world affairs councils were formed as associations of voluntary world affairs organizations or as independent entities on a community-wide basis. Chicago and Cleveland were the sites of the first two metropolitan world affairs councils established after World War I. They were founded on the premise that democracies become involved in war because of some failure of public opinion and, therefore, an informed public is the best guarantee against war. The greatest growth in world affairs councils came after World War II.

Statewide world affairs councils are in the early stages of development even though the University of Minnesota has had its World Affairs Center serving the state for a number of years. A model for statewide councils now being considered in several states is the Michigan International Council established in 1976. The Michigan International Council serves as a state center for international voluntary action and has identified over 125 organizations and agencies in Michigan that have world affairs on their agenda or are devoted completely to world affairs interests and programs.

The objectives of the Michigan International Council are to coordinate world affairs activities, provide a communication link among world affairs organizations, to support and strengthen world

affairs organizations, to promote public awareness of the stake each citizen has in world affairs and the role of the state of Michigan in world affairs, and to mobilize learning resources in adult education for world affairs.

The field of adult education in world affairs provides learning resources for voluntary world affairs organizations. Colleges and universities have extension specialists in world affairs education, outreach faculty in academic departments, and visiting professors available for off-campus assignments.

For example, Michigan State University has an Office of International Extension in the Continuing Education Service offering organization and program planning assistance to voluntary world affairs organizations. There are outreach service units organized in the interdisciplinary Comparative and Area Studies Centers, International Studies and Programs. The Cooperative Extension Service offers world affairs education options to people throughout the state through its 83 county offices.

The College of Agriculture and Natural Resources, the College of Business, and the College of Education maintain international institutes. James Madison College and Justin Morrill College place students in international work-study situations with voluntary world affairs organizations, among others. Foreign students participate in world affairs programs conducted by voluntary world affairs organizations in the state.

Voluntary world affairs organizations, metropolitan and statewide world affairs centers or councils, and adult education agencies provide a matrix for adult education in world affairs and the basis for this study.

Summary

In this chapter, the need for a research study to describe stated attitudes of worldmindedness, behavior about world affairs, preferred designs for learning, and the relationship of personal backgrounds to stated attitudes of worldmindedness was discussed. Also, the purpose, hypotheses, definitions of terms, and a brief background of world affairs organizations were presented. Further, limitations of the concept of worldmindedness were introduced.

CHAPTER II

REVIEW OF LITERATURE

Chapter II contains research studies on worldmindedness, ethnocentrism, and designs for learning.

In the first section ten research studies investigating changes in attitudes of worldmindedness among United States and foreign students in various U. S. and overseas settings are presented. Six studies are included in the second section to present a profile of a worldminded person. The third section describes six studies of the ethnocentric personality. The fourth section examines designs for learning, including how adults learn.

Changes in Attitudes of Worldmindedness

Studies of worldmindedness have been conducted primarily with high school, college, and university students. Experimental and control groups have been used to determine whether an overseas study experience, a weekend cross-cultural workshop, or a formal cross-cultural course would make a difference or effect attitudes of worldmindedness. In general, the results have shown little or no significant change taking place in either direction.

Robert Moran, 1974

The Moran study was concerned with possible changes in world-mindedness of 45 foreign and United States students after their participation in an Intercultural Communication Workshop. Moran attempted to identify those personality characteristics of the participants that are associated with changes in world-mindedness as a result of the experience.

The Sampson-Smith World-mindedness Scale and Gough's California Personality Inventory were administered to the experimental and control groups before and after the Workshop which took place over two weekends.

Moran wanted to know if there are personality differences between a world-minded person and a national-minded person; if participation in an Intercultural Communication Workshop would have an impact on these attitudes; and if there are personality differences between those individuals who change their attitudes in either direction.

His null hypotheses were stated this way:

- a. there are significant personality differences as determined by the California Personality Inventory between a world-minded person and a national-minded person as determined by the World-mindedness Scale;
- b. there are significant differences in world-mindedness as determined by the World-mindedness Scale between persons who participate in a weekend Intercultural Communication Workshop experience and a control group; and
- c. there are significant personality differences as determined by the California Personality Inventory

between those who change towards greater worldmindedness and those who change towards greater nationalmindedness after a weekend Intercultural Communication Workshop experience as determined by the Worldmindedness Scale.

The conclusions of the study showed no significant correlations between gain scores of the Worldmindedness Scale and the California Personality Inventory, and the group as a whole did not increase in worldmindedness after participation in the Workshop. Also, Moran concluded that personality variables are involved in the changing of worldmindedness attitudes. There appeared to be some significant personality differences between a worldminded person and a national-minded person.

Moran found the worldminded individual, compared to the nationalminded individual, to be more liberal in the political and economic spheres, much less authoritarian, and more favorably disposed to democratic ideology. This typology is supported by the research of Smith (1955), Lentz (1950), and Campbell and McCandless (1951). He found the worldminded individual to closely parallel the typology of the non-authoritarian personality described by Adorno, et al (1950).

Other personality characteristics were identified. World-minded as opposed to nationalminded females tended to be more dominant, responsible, sociable and have higher measures of intellectual potential and efficiency. For the total group, the worldminded person tended to be more responsible, more clear-thinking and capable, and more self-accepting than the nationalminded person.

Lee Howard Smith, 1973

Smith was interested in knowing if Patterns in Human History, a semester course developed by the Anthropology Curriculum Study Project, would affect the worldmindedness of students in the St. Louis Park High School, Minneapolis, Minnesota.

He administered the Sampson-Smith Worldmindedness Scale to 171 students before and after they took certain courses. Forty-five students in the experimental group were enrolled in Patterns of Human History, 97 students took a general world studies course (Control A), and 29 students completed a current affairs course (Control B).

An analysis of co-variance at (.05) level indicated no difference among the three groups of students in attitudes of worldmindedness.

William Murphy, 1974

The main concern of Murphy's study was to discover whether or not there were any significant relationships between worldmindedness and overseas study.

The experimental subjects were Indiana University students living and studying abroad for one year in Spain, France, Israel, or Germany. The control group consisted of students from the Indiana University Honors Division with characteristics similar to the experimental group.

The Sampson-Smith Worldmindedness Scale was administered to both groups before and after the academic year. In addition, a locus

of control scale, Rotter's Internal-External Scale (1966), Okedji's Adjustment Satisfaction Scale (1964), and a biographical questionnaire were completed.

The null hypotheses tested were: There will be no difference in worldmindedness . . .

- a. as a result of participating in the overseas study program;
- b. after the overseas study experience of those participants characterized as internals . . . and externals;
- c. after the overseas experience between those who had satisfactory . . . and unsatisfactory experiences;
- d. scores . . . between internally and externally oriented students who were satisfied or dissatisfied with their overseas study experience;
- e. among groups of students classified according to the overseas study centers they attended; and
- f. scores of internally or externally oriented overseas students when compared with internally or externally oriented campus students.

Murphy's conclusions and summary are not too clear in detail, but the results indicate that locus of control, satisfaction of adjustment, and the site of the overseas experience do not affect worldmindedness. Even so, he states, "the explicit assumption in overseas study programs that people will change as a result of the experience has been given support."

William F. Duffey, 1976

Duffey's hypothesis was that American junior and senior high school students who were in attendance at an American sponsored school

abroad two or more years would demonstrate greater international understanding than matched American students in a domestic school.

Do students in American schools abroad have international understanding? Do they do so more than similar students with no international experience? Is the American school abroad responsible in any way for creating, maintaining, or increasing that attitude? If so, what specific aspects of the schools are related to that phenomenon?

The subjects in the experimental groups were enrolled in two American-International schools; 131 students in grades seven through twelve in the fall term, and 99 in the same grades in the spring term attending the International School in Vienna, Austria; and 109 students in grades nine through twelve attending the Frankfort International School in Oberunsel, Taunus, Germany. The control group consisted of 147 students in grades seven through twelve in the Baltimore Public Schools, Baltimore, Maryland.

Instruments used were the Sampson-Smith Worldmindedness Scale, the Bogardus Social Distance Scale, and a biographical data sheet. The study was designed to measure mutual (international) understanding defined as worldmindedness and diminished social distance.

Duffey found no significant differences between the experimental and control groups, with one possible exception. The foremost characteristic of the three groups was their tolerance towards persons and customs of other cultures. All three groups perceived little social distance between themselves and social outgroups.

The exceptional finding was that while the students at the American-International schools had worldminded attitudes with regard to religion and race, they tended to be more nationalistic when it came to questions investigating their attitudes towards their own government. (This point is emphasized in some detail here because of the possible relationship it may have to the investigations of this study.)

Duffey stated that while the respondents agreed generally that every person in the world ought to have equal rights which are guaranteed by an international charter, they were opposed to the notion that a world government ought to be established in order to guarantee the welfare of all nations irrespective of the rights of anyone.

The students were opposed to the idea that national governments ought to be abolished and replaced by one central world government and felt that the United States should not participate in any international organization which requires that the United States give up any of its national rights or freedom of action. They valued the benefits bestowed upon them by their government and were unwilling to risk interference with their operation.

Duffey noted that these views parallel Terhune's findings that ". . . for American students, nationalism seems to be a defensive attitude associated with fear of loss of the status and prosperity enjoyed by the United States."⁵

And, in conclusion, it would appear from Duffey's study that parents are not as influential as they once were with their offspring. He noted that the opinions that make up a general attitude of tolerance toward outgroups are apparently the product primarily of peer- and media-induced norms and may be only residually a product of parental influence.

Thomas Patrick Gleason, 1969

Gleason sampled 157 American overseas-experienced college undergraduate students with overseas businessmen, missionaries, Department of Defense federal and civilian employees to find out the intra-group manifestations and degrees of worldmindedness.

The most positive responses he received were, in this order, (1) students in grades one through seven with five to seven years overseas, (2) students in grades eight through 13 with five and six years overseas, (3) Democrats before Republicans, (4) those with family income less than \$20,000 per year, and (5) those who had moved three or more times while overseas.

He concluded that the factors which contributed to the positive responses were living among the local population, frequent interaction with local citizens, attempts to learn and use the local language, living many years overseas, feeling at home overseas, and having foreign students as best friends.

Generally, as a result of numerous cultural confrontations missionary youth developed a worldminded outlook and acquired a different cultural background than their age group in the United States.

The intimate contacts with another culture, the knowledge of several languages, and the association with friends of different nationalities all helped the students to develop an international outlook, a sense of worldmindedness.

Louis P. Aikman, 1972

Aikman's aim was to test the effectiveness of the Sampson-Smith Worldmindedness Scale in cross-cultural research. He found that it was highly reliable and valid, and most appropriate to use for such purposes.

The subjects of his study were secondary school students, age 16-18; 104 Italians, 121 Germans, 128 Americans, and 70 American adults, all in overseas settings.

Aikman found that a basic similarity in attitudes exists among the three national groups and that adolescents in these countries appear to share a common, value-oriented worldminded view.

Karl C. Garrison, 1959

One of the earliest studies using the Sampson-Smith Worldmindedness Scale was this survey of college students enrolled in introduction to education, educational psychology, and adolescent psychology courses at the University of Georgia.

Garrison made various correlations and came to the following conclusions, among others:

- (1) There is a progressive increase in the worldmindedness attitude score from the freshman to the senior year in college, with the scores for girls slightly higher than those for boys;

(2) Students from the South and Southeast score lower on the worldminded attitude scale than do students who have lived outside the South;

(3) The Baptists and related religious group of students scored lower on the worldminded attitudes test; and

(4) Students from an agricultural background scored lowest while those from a professional background scored highest on the worldminded attitude scale.

Iraj Roudiani, 1975

The Sampson-Smith Worldmindedness Scale and a background inventory questionnaire were administered to 100 foreign students (74 male, 26 female, 38 foreign students) at Indiana University, Bloomington, in 1975-76. Roudiani wanted to know whether, in their time-limited experience of American university and social life, the foreign students, who were for the most part from developing countries, became more worldminded in their attitudes. It was an attempt to isolate environmental, interactional, and background variables which correlate with the students' level of worldmindedness.

The focus of the study was to examine the relationship of the foreign students' worldmindedness with the length of their international experience, personal background variables, and patterns, character, and frequency of their interaction.

Roudiani found a significant correlation between the subjects' worldmindedness and their major area of study and their frequency of social interaction with other foreign students and the length of international experience. There was no significant correlation between the subjects' worldmindedness and the frequency of their

social or academic interaction with Americans or members of their own nationality group.

There was no significant correlation between the subjects' worldmindedness and their nationality, socio-economic and demographic backgrounds, marital status, age, sex, and their parents' educational background, number of children, academic degree goal, frequency of time spent alone.

Roudiani found no significant correlation between the subjects' worldmindedness and their total international experience, their total social interaction frequency, and their total parental educational level.

Joseph M. Correa, 1970

The purpose of this research project was to determine the relationship of intercultural interaction of American students with foreign students and their attitudes of worldmindedness. The intercultural interactions included parental origin, travel abroad, and friendship with foreign students. The main hypothesis was that American students who have more intercultural interaction with foreigners would exhibit a high sense of worldmindedness.

Correa administered a Sampson-Smith Worldmindedness Scale and a 16 item Personality Factor Questionnaire to 245 undergraduate students attending the spring and fall quarters at the University of Washington in 1969.

Pearson r correlations revealed that college students in general were more worldminded than the general population of the

United States; male students were significantly more worldminded than female students; freshmen tended to be significantly more worldminded than the other three classmen; and students who were more intelligent, imaginatively creative, are high on undisciplined self-conflict, expedient, forthright, placid, and experimenting score higher than those who were less intelligent, and who were practical, controlled, conscientious, shrewd, and apprehensive.

The results of this study indicated that the relationship of worldmindedness and interactions with foreign students is not significant. Travel abroad does not indicate any significant relationship with worldmindedness of the students.

Eric Philip Kafka, 1968

This study was conducted by Kafka as an evaluation of the cross-cultural based curriculum of the then three-year-old Justin Morrill College at Michigan State University. His purpose was to evaluate the effects of an intensive overseas educational experience on the simultaneous development of toleration for diversity and appreciation for the similarities of mankind.

Tests were given to the initial class of Justin Morrill College at the end of their freshman year before and after an overseas study experience in the summer. A control group was used. The tests were the Sampson-Smith Worldmindedness Scale, the Dogmatism Scale, and the Differential Values Inventory.

Using one-way analysis of covariance Kafka found that no variables were related to change in worldmindedness attitudes. And

exposure to a foreign culture usually reinforced a student's appreciation for his homeland while the image of the host country was often lowered. He concluded that change in attitudes and values is probably too much to expect from overseas study programs of brief duration.

Summary

Most of the studies cited dealt with the question of whether an international experience of some kind made a difference in stated attitudes of worldmindedness among students. The experiences may have been travel or study abroad, contacts with foreign students in the U. S., or participation in cross-cultural education programs.

It can be concluded that, in general, none of these experiences made a difference in stated attitudes of worldmindedness. Those subjects who were considered pro-worldminded or anti-worldminded before the studies merely reinforced those attitudes as a result of participating in the study.

The studies found no correlation of stated attitudes of worldmindedness

1. with interaction of U. S. students with foreign students, or travel abroad (Correa),
2. between home and overseas U. S. students (Duffey),
3. with immersion in foreign culture, knowing a foreign language, or having foreigners as close friends (Gleason),
4. with short overseas experiences (Kafka),
5. with cross-cultural workshop experiences (Moran),
6. between U. S. and overseas groups (Murphy),

7. of foreign students with Americans or their own national groups; with nationality, marital status, age, sex, parents' background, number of children, time spent alone, academic degree goal, demography (Roudiani), and
8. with enrollment in international-oriented courses (Smith).

Several characteristics of the more highly worldminded individuals were identified.

1. College students are more worldminded than the population at large, male students more than female students, freshmen more than the other three classes (Correa).
2. Worldmindedness is lower for students from the South and Southeast, for Baptists, for agriculture students, and higher for professionals (Garrison).
3. Worldminded students are more responsible, more clear-thinking, more capable, more self-accepting (Moran).

One cannot be too sanguine about the implications of this research for world affairs citizen education: first, the lack of information on adult attitudes of worldmindedness; and second, international experiences did not change existing attitudes, but tended to reinforce them.

Profile of a Worldminded Person

A description of the worldminded person comes in bits and pieces. Hints are found in studies and literature dealing with authoritarian and ethnocentric personalities, worldminded persons being anti-authoritarian and anti-ethnocentric. They would be thought to be open-minded rather than close-minded, also (Rokeach, 1960).

The following references are made, briefly, to suggest a composite worldminded person as an aid in considering the subject of this study, that is, the differences in worldmindedness among participants in voluntary world affairs organizations and their relationship to certain variables.

The perspectives of the following commentators is varied. Their approaches focus on questions of individual capacities, human needs, psychological symptoms, prestigious bio-variables, and authoritarianism.

Washburne, 1954

Carleton Washburne begins his discussion of worldmindedness with a plea for social integration, which is the thread running through his volume noted here.

He assumes that society is composed of individuals interacting and that it is with the individual that a peaceful and cooperative world-society will be created. The fundamental needs in the emotional life of the individual are

1. self-expression . . . response to one's environment in one's own characteristic way and finding an outlet for one's energies, satisfaction of one's desires, in accordance with one's own development pattern;
2. security . . . the feeling of being at home in one's environment, of knowing that one has a well-established place in the social structure, of feeling that one is loved and cherished and is a respected part of the home, the school, the community, and the social environment, generally; and
3. social integration . . . the identification of oneself with one's fellows--a full realization of the fact that we are "all members of one another."

The individual having such emotional characteristics will tend to be worldminded.

Anderson, 1968

Anderson laid out detailed outlines for designing school curricula for teaching and learning how to live in a global society. He identified worldmindedness as a generalized ability to perceive the world as a whole and to see one's own position in time and space from the perspective of the world system as a whole.

Anderson suggested that a worldminded person will have the following capacities:

1. to see the world from a global perspective;
2. to see actions of others sympathetically, and to understand cultures of others empathetically;
3. to recognize and overcome ethnocentric biases;
4. to define oneself as a human animal existentially, and identify oneself with life-at-large;
5. to see common needs of all peoples, see parallels in all human development; and
6. to experience multiple loyalties and see oneself as a responsible member of many kinds of human groups.

Queener, 1949

Reporting on a study of attitudes as positive and negative responses to prestiged and non-prestiged persons, respectively, Queener cited a combined profile of an internationalist as found in certain other studies. Not all of the studies agreed on all points, but they seemed to Queener to represent trends in the findings. As

a whole, and allowing for occasional contradictions, the studies claimed that a subject was more likely to be internationalist

1. if his parents were internationalist;
2. if one or both parents were foreign-born;
3. if the brothers and sisters were internationalist;
4. if older brothers and sisters had college educations;
5. if the religion was Jewish, Protestant, or non-affiliated;
6. if the age-group was below forty;
7. if the region was non-Southern;
8. if the sex-group was female;
9. if the spouse was internationalist;
10. if the college was non-sectarian and private; and
11. if the college curriculum was the social sciences and humanities rather than the physical sciences.

Lentz, 1950

Lentz compared the results of studies conducted in 1936 and 1946 concerning the phenomenon of world-mindedness vs. nationalism in the psychology of the individual. The 1946 data was obtained from a 158-item questionnaire submitted to 514 high school seniors and college underclassmen. Lentz concluded that the worldminded person showed

1. more definite antagonism toward war;
2. more hopefulness regarding universal disarmament;
3. less prejudice against peoples of other nations;

4. less conventional religious feelings;
5. less aversion to domestic minorities;
6. less rigidity in sex ethics;
7. less emphasis on the virtue of obedience; and
8. less favorable toward censorship.

Lentz concluded by declaring the world citizen to be not only more international as shown by his assent to various internationalistic expressions, but secondly more democratic, tolerant, social-minded, and thirdly more liberal in his outlook, generally.

Reischauer, 1973

Worldmindedness is a matter of an individual's emotional set, according to Reischauer. In the context of education for a changing world, he stated that world citizenship is an emotional awareness of shared interests and common identity as human beings, and the intellectual recognition of the need for world community and the organs of international cooperation required.

While the nation-state requires an emotional identity saying "we Americans," so the world community needs an emotional identity stating "we human beings." He noted that the feeling that others are too different from us to be really part of the same "we" group is an emotional problem, basically.

Reischauer feels that very little is being done to build a sense of identification with the whole human race in the schools; the "our gang" approach permeates our schools, turning out non-world citizens.

Smith and Rosen, 1958

Worldmindedness is inversely related to authoritarianism as measured by several personality factors. This was the conclusion of this test of twelve variables derived from Adorno's Authoritarian Personality (1950) against scores on the Sampson-Smith Worldmindedness Scale made by 193 middle-class, young-adult, college-educated subjects.

High-worldminded subjects were found to possess the following personality traits:

1. self-expansiveness . . .
2. love-orientation . . .
3. equalitarianism . . .
4. non-stereotypic . . .
5. highly internalized . . .
6. independent and individualized . . .
7. optimistic . . .
8. socially and personally secure . . ., and
9. artistic-intellectual-humanitarian ego-ideals.

Alfred O. Hero, 1959

In Chapter I of this study a voluntary utopian world affairs organization was defined as an organization interested in international affairs based on idealism. It was stated that a utopian organization proposes or advocates visionary and usually impractically ideal schemes, especially for the perfection of social and political conditions.

Hero supports this description of voluntary utopian world affairs organizations by claiming that the attitudes of internationalists are formed more from idealist and emotional than informational determinants. He claims, further, that by definition, utopians are not inclined to test reality when they formulate their objectives and consider the means for achieving them; that few utopian internationalists are very analytical toward the world around them; and that many interested and active utopian internationalists are poorly informed and emotional rather than knowledgeable and analytical.

Hero contends that utopian internationalist movements appear to be heavily populated with inner-directed idealists who have little inclination to grapple with specific realities of foreign policy.

This rather severe profile of a utopian internationalist organization and movement is tempered somewhat by his statements in another context. He suggests that 10% of Americans belong to organizations in which world affairs are discussed, but only one-half of one-percent of American citizens participate in responsible analytical discussions of world affairs. Hero places the sophisticated Quaker in this one-half of one-percent. This is an individual whose own views may be relatively pacifistic, but who exposes himself to alternative interpretations from various sources and participates in programs where he often encounters views different from his own. Also, Hero notes that little high-rapport communication seems to take place between the less- and more-sophisticated utopian participants.

It is the more sophisticated utopian citizen with whom we are dealing in the American Friends Service Committee.

The definition of a voluntary traditional world affairs organization given in Chapter I of this study was an organization interested in international affairs based on realpolitik; politics based on practical and material factors as distinguished from ethical or moralistic objectives. Traditional organizations are more likely than others to represent an established way of thinking.

Hero credits the traditional internationalist with more solid thinking and less emoting on world affairs than the utopian internationalist, but, also, suggests that he may tend to be among those participants in voluntary world affairs organizations referred to as isolationists or neo-isolationists.

While there are several types of isolationism from pacific to retaliatory, common elements of this attitude can be identified with the traditional internationalist: an inclination to wish for disengagement from other nations; a view that U. S. interests differ from and are incompatible with other nations; advocacy of unlimited and eternal sovereignty of nation-states; avoidance of obligations to other nations; and the need to protect U. S. purity, virtue, and vitality from corrupt and decadent nations.

Hero identifies the traditional internationalist with a high level of generalized hostility, suspiciousness, misanthropy, inflexibility, tendency to we-they distinctions, and an intolerance of differences and ambiguities.

Summary

A composite worldminded personality drawn from these six studies which approached the subject from six different perspectives might be stated in broad terms as follows.

A world minded person has

1. the ability to identify with humankind as a whole rather than to just any part of it;
2. an inner state of security, well-being, and at-homeness in the world;
3. a tolerant, accepting, optimistic, flexible, and expansive mental and emotional set; and
4. a family heritage and an association with groups having similar attitudes and frames of reference.

Studies of the Ethnocentric Personality

Attitudes of worldmindedness have a close relationship to attitudes of ethnocentrism. Research reveals a high negative correlation between characteristics marking worldminded and ethnocentric personalities. It is appropriate that a review of worldmindedness literature include some of the findings of studies on ethnocentrism. A few of these studies are reviewed here.

Reference is made to the definition of ethnocentrism cited in the definition section of this proposal. A profile of the ethnocentric personality is also included.

Donald T. Campbell and Robert A Levine (1951)

A survey of 55 groups listed in the Human Relations File at the University of Chicago was conducted to investigate existent

cross-cultural research on ethnocentrism. The index contained 186 entries on ethnocentrism. Thirty-six of the 55 groups were judged to be ethnocentric.

A second research area addressed by Campbell and LeVine was stereotypy. The cited several studies pointing to the existence of "universal stereotypes" on two grounds: (1) ethnocentrism theory, itself, and (2) psychoanalytic theory.

The first theory assumes that hostility is primary, and stereotypes are unconscious rationalizations for the hostility. A set of "universal stereotypes" for outgroups contains such traits as:

1. They are egotistical and self-centered; they love themselves more than they love us; they think they are God's chosen people
2. They are clannish; they stick together; they exclude others
3. They use different standards in dealing with one of their own than they do in dealing with us.
4. They are aggressive, expansionistic.
5. They hate us and others not of their tribe. They are a hostile people.
6. They are immoral and unclean.

For the psychoanalytic theory, outgroup stereotypes represent the common projections of the unconscious guilts and wishes of the ingroup.

Ethnocentrism theory is based upon the tendencies of ethnic groups to teach their own customs as moral and all deviations as immoral and unclean. The "universal stereotypes" noted by Campbell

and Levine parallel the ethnocentric descriptors of Levinson cited above.

Bernard Spilka and E. L. Struening (1954)

Measures of degrees of ethnocentric attitudes were obtained from 129 male students in introductory psychology and public speaking courses at Purdue University. The Ethnocentrism (E) Scale and three personality questionnaires were administered to investigate certain personality correlates of ethnocentrism. Twenty-two scores were correlated with four measures of ethnocentrism via the product-moment method.

Data analyses showed the ethnocentrist as one who tends to be a thinking introvert, and one who demonstrates poor emotional control with a tendency toward depression. Ethnocentric thinking persons tend to possess schizoid personality trends; to be withdrawn, depressive, and emotionally labile.

The ethnocentrically oriented individual tends to rate himself negatively with respect to the personal attributes and behaviors sampled by the personality tests. He tends to feel unworthy and personally inferior. Socially, he tends to disregard the rights of others, does not possess good personal control, and is somewhat anti-social in behavior.

In contrast to the characteristics of the ethnocentrist, the anti-ethnocentrist seems to have a non-schizoid outlook on life. He has good emotional control, and good personal and social adjustment patterns.

Lawrence A. Dombrose and Daniel J. Levinson (1950)

An Ideological Militancy-Pacifism Scale was constructed from the literature of liberal political and religious groups, newspapers, and everyday discussion of social issues and administered to 100 college students, administrators, and social workers. Also, the Ethnocentrism (E) Scale, the Political, Economic Conservatism Scale, and the Fascism (F) Scale were included.

The hypothesis of the study was that intensity of anti-ethnocentrism is related to the preferred program of action. What differences exist among people in the means proposed for the realization of democratic values? The issue was black-white relations and the possible courses of action to achieve agreed upon goals of socio-economic justice for blacks which might take "pacifist-democratic" or "militant-democratic" directions.

Dombrose and Levinson defined pacifistic-democratic as an ideology which advocates slow change to reach projected goals, which sees these changes originating in formal educational methods, which prefers not to press democratic demands until there is more universal acceptance of them, and which hopes to achieve democratic goals within the existing socio-economic structure--or if it be necessary to disturb the social order, to obtain the consent of contemporary authority for this action.

They defined a militant-democratic ideology as one which rejects or makes secondary pacifistic methods (education is secondary to more direct methods), which proposes the use of law and force to

achieve democratic values immediately, or within a relatively short period of time, whether or not there be universal acceptance of these values, and which would attempt to change the existing socio-economic framework wherever present institutions hinder democratic achievement.

The conclusion was that those who strongly reject ethnocentrism tend toward militancy in their programs of action for the propagations and realization of democratic values, whereas those who moderately reject ethnocentrism tend toward pacifistic programs of action. The greater the intensity of support for democratic ideology, the greater the tendency to prefer militant forms of social action.

Bernard Fensterwald, Jr. (1958)

In his interest to explore the psychological bases of the U. S. isolationism-expansionism syndrome, Fensterwald alluded to the ethnocentric literature. He discussed the primary characteristics of ethnocentrism, that is, the law of inverse loyalties and stereotyping, noted the factors of projection and irrationality, then presented a capsule of personality traits upon which he felt the experts agreed, in general. His list included such traits as conventionalism, submissiveness to authority, aggressiveness to outgroups, anti-intrasection, superstition, stereotypy, identification with power and toughness, cynicism, and projectivity.

Jack Block and Jeanne Block (1951)

One of the pervading traits of the ethnocentric personality is intolerance of ambiguity. The Blocks referred to this tendency

to resort to "black-white" solutions to problems and to arrive at premature closure as to valiative aspects, often at the expense of reality. The ethnocentric personality is disposed to think in rigid categories and to use dichotomies rather than continua in evaluations. He approaches and comprehends multiple complexities of strange situations with concepts of unqualified and unrealistic simplicities.

As a result of this avoidance of ambiguous or unstructured situations, he may experience unpleasant emotional reactions ranging from uneasiness to anxiety.

Muzafer Sherif and Carolyn W. Sherif (1953)

The Sherifs' account of social distance is noted here because of its effect on the individual. Degrees of social distance emerge from interaction between groups. These groups are usually functionally related and have conflicting vital interests, values, and ways of life. The norms, the classifications and definitions, which figure in the scales of social distance are those of the majority, not the minority. This is where the individual comes in.

An individual is under pressure to conform to the standards of the majority. The tendency to be prejudiced in favor of the majority norms exists. The Blocks contended that the anti-ethnocentrist in society is the one who is to some degree rebellious against at least some of the major norms of the larger society; he is, to that extent, a non-conformist, and less prejudiced toward outgroups.

Daniel J. Levinson (1950)

At the outset, a distinction was made between prejudice and ethnocentrism. Prejudice was regarded commonly as a feeling of dislike against a specific group. Ethnocentrism referred to a relatively consistent frame of mind concerning aliens generally, and may be negative with respect to outgroups and positive regarding ingroups.

Ethnocentrism is an ideological system pertaining to groups and group relations. There are ingroups with which the individual identifies himself actually or psychologically and towards which he has positive, friendly relations. And there are outgroups with which he has negative, hostile feelings, and which are regarded as anti-thetical to the interests of the ingroup.

Levinson recounted the development of the Ethnocentrism (E) Scale through several stages beginning with a 34-item instrument to an E-Scale in final form consisting of 20 items covering sub-scale categories of Jews (anti-semitism), Negroes (blacks), other minorities and patriotism (zootsuiters, Okies, Filipinos, women, foreigners, religious sects, the American way). The scale was designed to answer questions about the generality of outgroup rejection, the content of ideas about ingroups and outgroups, and the amount of stereotypy in thinking about groups, generally.

The E-Scale was first submitted to 144 women subjects in an Introductory Psychology class at the University of California in April, 1944, including 19 members of major minorities. Levinson

describes in much detail case studies of two persons representative of relatively extreme pro-ethnocentric and anti-ethnocentric personalities.

It was a Likert-type scale and all items were regarded as pro-ethnocentric. The total E-Scale was intended to measure the individual's readiness to accept or oppose the ethnocentric ideology as a whole.

The questions in the E-Scale were designed to get at most of the ideology regarding the subjects of the sub-scales noted above when the scale was tested. Blacks are described as lazy and ignorant and not really wanting equality with whites. Are they uppity if they seek a better life? Are they lazy if they do not seek a better life?

Moral and ethnic minorities were described as inherently incapable people who should be subordinated, segregated, restricted (including the majority-minority, women).

The United States was described as a superior nation in a hierarchy of superiority-inferiority, and should be dominant among nations. Discipline, loyalty, and obedience are highly valued. Other nations are inferior when distant and threatening when close. A cynicism about peace and a moralistic attribution of the cause of war to other nations indicated the sense of threat from outgroups and the moral righteousness of the ingroup. These pseudo-patriotic attitudes may be held while most Americans can be rejected on the

other sub-scales. This brought out an attitude that it is only the native, white Christian Americans who can be trusted. An individual may be highly nationalistic in a pseudo-patriotic way while placing large sections of the U. S. population in outgroup categories.

Summary

Some general observations from this research are in order. First, most people were not entirely consistent in their ethnocentric ideas on an item-by-item basis, were moderately consistent on a subscale-by-subscale basis, and were notably consistent on acceptance or rejection of general ethnocentrism from the scale as a whole.

Second, the generality of outgroup rejection as a primary characteristic of ethnocentric ideology was affirmed. "It is as if the ethnocentric individual feels threatened by most of the groups to which he does not have a sense of belonging; if he cannot identify, he must oppose; if a group is not 'acceptable,' it is 'alien.' The ingroup-outgroup distinction thus becomes the basis for most of his social thinking, and people are categorized primarily according to the groups to which they belong."

Third, Levinson reported a general characteristic of ethnocentric ideology to be the shifting of the outgroup among various levels of social organization. Once the social context for discussion has been set, ethnocentrists are likely to find an outgroup-ingroup distinction.

And, fourth, the content of ethnocentrism was found to be similar to that found in anti-semitic ideology. That is, outgroups

were seen as threatening and power-seeking, although weaker than the ingroup. Accusations against them tend to be moralistic and mutually contradictory. The conflict, as the ethnocentrist sees it, is between an ingroup trying to maintain or recapture its justly superior position, and an outgroup, resentful of past hurts trying to do to others what they have done to it.

The worldview of the ethnocentric personality as described by Levinson based on results of research with the E-Scale has a close relationship to stated attitudes of worldmindedness. It is recounted here in some detail because of its relevance to the subject of this study.

Levinson noted that the ethnocentric need for an outgroup prevents that identification with humanity as a whole which is found in anti-ethnocentrism. This incapacity takes the political form of nationalism and cynicism about world government and permanent peace.

In group and outgroup characteristics are similar but go in opposite directions. Ingroups are thought of as superior in morality, ability, and general development. They ought to be superior in power and status, and when their status is lowered or threatened the ethnocentrist tends to feel persecuted and victimized. The ingroup is clean, unaggressive, hard-working and ambitious, honest, disciplined, and well-mannered; outgroups are the opposite.

One final note of some interest in considering the behavior of the ethnocentrist or anti-worldminded person is offered here. Levinson carries his discussion to the ethnocentric solutions to

problems of group conflict which are based on liquidation, subordination, and segregation. These methods are used to keep the ingroup pure and strong. While liquidation of outgroups still remains beyond democratic vistas, the second and third methods are supported and practiced by many Americans.

Designs for Adult Learning

An important purpose of this study was to gain insight into the most effective designs for learning for participants in voluntary world affairs organizations. In this section a background for designs for adult learning and research findings on how adults learn are presented.

What is Learning?

The literature reviewed for this study revealed no consensus on the definition of learning except perhaps, that "learning is change." Some commentators say that "learning is a change in behavior" which is relatively easy to measure, and other commentators say that "learning is change in the learner," a state not so easy to measure (Howe, 1977).

One researcher states that "learning is a change in character formation" (Maslow, 1954). Also, he states that the most important learning may be canalized learning which meets basic needs and is regulated by gratification phenomena, rather than associative learning which is based primarily on the stimulus-response mechanism.

Several commentators describe the learning process in dissimilar terms but with similar conceptual bases:

Learning as Change (des Brunning, 1959)

1. change in cognitive structure
2. change in motivation
3. change in group belongingness
4. change in voluntary control of the body

Learning Process (des Brunning, 1959)

1. learning about idea or practice
2. interest in seeking more information about the idea or practice
3. evaluation of the idea or practice
4. trial of the idea or practice
5. adoption of the idea or practice

Processes of Learning (des Brunning, 1959)

1. perception and comprehension of the material to be learned
2. capacity for short term storage of material as bridge to long term retention process
3. retention by biochemical or structural change
4. recognition of demand for re-use of the material learned
5. recall of learned material
6. use of learned material

The Adult Learner

Samuel Butler is quoted as writing, "the best time to learn about something is when one feels uncomfortable in not knowing it"

(Knowles, 1950). Following are considerations for the adult educator involved in creating designs for adult learning.

Whether learning is a change in the learner's behavior or change in the learner, there was a general belief up to the time of William James that little learning of any kind took place after one reached maturity. It was Edward L. Thorndike's Adult Learning published in 1928 that brought the acceptance of a belief in the power of adults to learn effectively through their life span of years (Bryson, 1936).

Thorndike is quoted as follows: "A person should attempt to learn what he needs when he needs it. Age should be considered an unimportant factor" (Bryson, 1936). It became generally accepted that the decline in learning powers was much slower and more selective with age.

Requirements for learning are (1) a desire to learn, (2) active participation in the process, and (3) an experience of satisfaction. John Dewey refers to these requirements as (1) need, (2) effort, and (3) satisfaction (Knowles, 1950).

Motivation is based on needs. Learning needs have been defined as physical, growth, security, new experience, affection, and recognition (Knowles, 1950). Then, they became known as a hierarchy of needs and were called physiological, safety, belongingness, esteem, and self-actualization (Maslow, 1954). Maslow considers pre-requisites for meeting these needs in part or in whole are the freedom to learn, justice, honesty, and a modicum of orderliness and

dependability. He states that the cognitive capacities, or perceptual and intellectual learning are tools to meet these needs.

There are barriers to adult learning to be considered. They are stated as lack of practice, lack of incentive, lack of time, and the energy needed to relearn knowledge not used in the immediate past (Bryson, 1936).

The adult human learner is a highly active and relatively autonomous being who makes plans and decisions, who organizes his experience, and is very far from being the passive recipient of environmental influences that earlier ideologies tended to suggest (Howe, 1977).

Andragogy (Knowles, 1971)

Pedagogy, the art and science of teaching children, has been and continues to be in too many instances the basic approach to adult education. This means that adults are taught as children are taught. Also, pedagogy is based on the concept that the purpose of education is to transmit knowledge. In a rapidly changing world in which the learning generation is becoming much shorter, "it is no longer functional to define education as a process of transmitting what is known; it must now be defined as a lifelong process of discovering what is not known."

Also, pedagogy emphasizes teaching in a subject-centered environment while adults tend to enter learning situations with a problem-orientation. Adults "engage in learning largely in response to pressures they feel from their current life situation."

Andragogy, the art and science of helping adults learn, is suggested as a framework for designing the most meaningful learning

experiences for and with adults. This means that problem areas of learners, not educational content, are the basic organizing elements of adult learning programs, that the learner is directly involved in the planning and design process, and that the design for learning experiences may take many forms.

It was noted in Chapter I, Definition of Terms, that any design for learning can best be seen as a complex of interacting elements rather than a sequence of events. Once the problem is defined, the decision to move ahead is made, and the learning objectives are determined, the development of the means (format, design) for meeting the objectives proceeds. The format-designing process is a blend of many and various elements from individual, group and institutional categories.

The term design for adult learning as used in this study refers to the formats or patterns of learning rather than to the educational content of the learning experience.

How Adults Learn

Basically, learning is one or a combination of (1) training the mind---acquiring truths (mental discipline), (2) conditioning or reinforcement (stimulus-response), and (3) development of insight (Gestalt-field). Learning models for these three types of learning are content acquisition, problem solving, and self-actualization, respectively (Apps, 1973).

A recent profile drawn of adult learners shows that they are disproportionately young, white, well educated, employed in

professional and technical occupations, and making good incomes. The best single predictor of whether an adult will participate in continuing learning activities is prior level of educational attainment. Eighty-five percent of adult learners have at least a high school diploma. A college graduate is four times more likely to participate in an organized learning experience than a high school dropout. Those with no interest in adult learning are predominantly older and from lower socio-economic classes (Gross, 1978).

Recent surveys have shown why and where adults learn. In rank order of preference, a survey of 1,501 adults indicated their reasons for learning were personal development, home and family, hobbies and recreation, general education, job, religion, voluntary activity, public affairs, and agriculture/technology (Penland, 1977). World affairs considered as public affairs ranks eighth out of nine choices. Only nine percent of 256 adults surveyed in Nebraska engaged in learning activities to acquire social and civic competencies (Hiemstra, 1975).

Penland learned in his survey that preferred loci for adult learning were the home, on the job, outdoors, discussion groups, classrooms, libraries, and public events, in that order (Penland, 1977).

Allen Tough conducted a study in 1971 which pointed out the importance of adult learning projects for the field of adult and continuing education (Tough, 1971). He conducted interviews with 60-70 blue collar workers, low rank white collar workers, beginning

elementary school teachers, municipal politicians, social science professors, and upper middle class women with pre-school children. Tough learned from his study that the typical learner spends 500 hours per year in five learning efforts of 100 hours each; that 73% of the learning efforts are self-planned, 20% are professionally planned, and seven percent are planned with the assistance of friends and peers; that less than one percent of the learning efforts are intended for academic credit, accreditation or certification; and that 70% of his sample conducted at least one major learning effort in any year.

From this study, Tough arrived at his definition of a major learning effort: a deliberate learning activity in which the learner does most of the day-to-day planning to acquire knowledge, a skill, or a change of some sort, and in which the learner is engaged for seven hours a week over a six month period.

Tough learned that the most common motivation for learning was the future use or application of the anticipated knowledge or skill. The learner had a task to perform. A common motivation was curiosity, puzzlement, or knowledge for its own sake. A less common motivating factor was the acquisition of academic credit; a degree, license or certificate.

Reasons given by the study sample for preferring self-planned learning over formal, externally planned learning were a desire to set one's own learning pace, to put one's own structure on the learning project, to use one's own style of learning, to keep one's

own learning strategy flexible and easy to change, to learn right away and not have to wait for class to start, classes often not being available, no time to engage in group learning programs, dislike of a classroom and teacher environment, no money for course fees, and no transportation, in this order of importance.

Summary

The literature examined in this section points out plusses and minuses for world affairs education. Of particular interest to the world affairs adult educator are the findings in the above survey studies suggesting that (1) adult education attracts those persons who already have a great deal of formal education, (2) knowledge of public affairs and the acquisition of social and civic competencies rate very low on the list of expected benefits to be derived from learning, (3) the most common motivation for learning is the application of knowledge or a skill in a reasonably near future, and (4) adult learning is predominantly self-initiated, self-planned, and self-evaluated activity.

Age is not a barrier to further learning, and the satisfaction of needs, motivational factors, and learning processes cited in this section are guides to the design of effective adult learning.

Cato was studying the Greek language when he was past 80 years of age. He was asked, "Why do you try to learn Greek at your age?" Cato replied, "What other age have I?" (Bryson, 1936)

CHAPTER III

DESIGN OF THE STUDY

Introduction

This chapter describes the research methodology used in the study. The population and sample are presented followed by a discussion of the survey instruments and the administration process. An analysis and summary of the study design conclude the chapter.

The purpose of the study was to compare stated attitudes of worldmindedness and stated behavior about world affairs among participants in voluntary world affairs organizations, and the implications for the designs for adult learning in world affairs.

This was a descriptive and comparative study based on data collected through two written research instruments. A Participant Background Questionnaire and an International Attitudes Survey were submitted to subjects selected by simple random sampling of participants in two voluntary world affairs organizations.

The Participant Background Questionnaire included items on subjects' personal backgrounds, behavior about world affairs issues, and preferred designs for learning. The International Attitudes Survey consisted of the Sampson-Smith Worldmindedness Scale and the

World Affairs Citizen Education Scale. (These research instruments are in Appendix A.

Population and Sample

The Michigan International Council has identified approximately 125 world affairs organizations in Michigan classified as voluntary, divisions of government, institutions of higher education, associations of business, industry, or labor, or religious. Eighty-seven of these organizations were included in the first edition of the Council's directory of international organizations in Michigan, Michigan in the World.

One voluntary utopian world affairs organization and one voluntary traditional world affairs organization were selected from Michigan in the World for this study. The basis for their selection was that the members would be broadly representative of either the utopian or the traditional world affairs points of view and as such, would provide a measurable range of stated attitudes of worldmindedness, behavior with respect to world affairs issues, and preferred designs for learning about world affairs.

A comparison of the definitions of utopian and traditional world affairs organizations used in the study was made with the goals, objectives, and programs of several voluntary world affairs organizations. The organizations selected on the basis of these comparisons were the American Friends Service Committee of Michigan representing the voluntary utopian world affairs organizations, and the Michigan

Partners of the Americas representing the voluntary traditional world affairs organizations.

American Friends Service Committee of Michigan

A utopian world affairs organization has been defined as an organization interested in international affairs based on idealism. A utopian organization proposes or advocates visionary and usually impractically ideal schemes, especially for the perfection of social and political conditions.

The American Friends Service Committee of Michigan, a Quaker organization, was selected as the utopian world affairs organization for this study. It is founded on a belief in the dignity and worth of every individual and a faith in the power of love and nonviolence to bring about change.

Holding fast to the Quaker testimonies of love, integrity, compassion, and simplicity, the AFSC seeks to express a tenderness for the dignity and promise of every individual, the importance of people rather than agendas, structures, or ideologies; and appreciation for cultural and philosophical diversity and an affirmation of the power of nonviolence to bring positive change. The AFSC sees each human life as sacred, each person as a child of God.⁶

Programs in service, social and economic development, justice, and peace are based on these convictions. Their programs deal with such issues as sharing the world's resources, controlling the arms race, economic conversion to peace, U.S. and world hunger, peace studies in the schools, human rights, and U.S. relations with repressive national governments. Programs are designed to meet human needs,

promote international and intercultural understanding, and secure justice and equality for persons everywhere.

The American Friends Service Committee of Michigan has two offices in Michigan: the Michigan American Friends Service Committee in Ann Arbor and the Western Michigan American Friends Service Committee in Grand Rapids. References to the American Friends Service Committee of Michigan in this study include both of the Michigan offices. The American Friends Service Committee of Michigan is affiliated with the international office of the American Friends Service Committee in Philadelphia, Pennsylvania.

Examples of programs conducted in Michigan by the American Friends Service Committee of Michigan are support of Save Our Communities Week to stop the arms race, encouragement of letter writing in support of international food programs, sponsorship of community forums on multinational corporations and world hunger, nuclear disarmament and energy resources, human rights in Southeast Asia, the right to food, South Africa and economic divestment, the co-existence of the Israelis and the Palestinians, the New International Economic Order, a 30-member social and economic development tour to Jamaica, support for Friendshipment--a citizen aid program for Vietnam, participation in a coalition for the proposal of prison alternatives, hosting the visit to Michigan of a Catholic priest working with the poor in Chile, and supporting a nuclear power moratorium march in Midland, Michigan.

Michigan Partners of the Americas

The traditional world affairs organization has been defined as an organization interested in international affairs based on real-politik, that is, politics based on practical and material factors as distinguished from ethical or moralistic objectives. Traditional organizations are more likely than others to represent an established way of thinking.

The purpose of the Michigan Partners of the Americas, the traditional world affairs organization selected for this study, is to promote good relations between the people of Belize and the Dominican Republic, and the United States and Michigan on the basis of mutual partnership.

The Partners is an organization for private citizen volunteers committed to fostering closer ties with Belize and the Dominican Republic through international programs of technical educational and cultural exchange. It works through programs of economic, social and cultural development which utilize the skills of volunteers in mutual self-help efforts. Michigan citizens initiate projects in conjunction with their counterparts in Belize and the Dominican Republic by sharing appropriate resources, both human and material.⁷

Self-help projects in education, public health and medicine, agriculture and rural development, tourism, community recreation and sports, youth activities, environmental improvement, emergency relief, and cultural exchange are conducted. Personal contacts between the people of Belize and the Dominican Republic and the people of Michigan are emphasized. Funds are obtained from individual and corporate contributions. The United States Agency for International

Development provides financial assistance for Michigan travellers participating in projects in the partner countries.

Following is a sample of projects and programs conducted during the period 1977-1978. In Belize: 4-H Youth International rural work camps, arts and crafts workshops, staff and program development, vegetable and flower gardens, and small animal breeding; livestock feed research project; organization of softball teams and training of umpires, softball clinics by MSU women's team; donation and delivery of five commercial vehicles; donation of 40,000 textbooks; consultation on special and adult education; and provision of hurricane relief supplies.

In the Dominican Republic: on-site survey of medical technician and paramedical personnel needs by a team of medical doctors; donation of furniture-making tools and clothing; pine seedling project; donation of an X-ray unit to a rehabilitation facility.

In the United States activities include an exhibit of Dominican art, scholarships for two Belizean students studying at Michigan State University and for three Dominican Republic students attending school in Detroit, a three-week visit of a Belizean government official, visit of a Dominican Peace Corps director, collection of funds to finance surgery for an injured Dominican Republic student in Detroit.

The Michigan Partners of the Americas is one of 44 organizations in the United States affiliated with the National Partners of the Americas, Inc. in Washington, D.C.

Instruments

Two research instruments were used in the study to collect data about stated attitudes of worldmindedness, behavior about world affairs issues, and preferred designs for learning from a sample of members of the two selected organizations. These research instruments were the International Attitudes Survey and the Participant Background Questionnaire. The two instruments are in Appendix A.

International Attitudes Survey

The International Attitudes Survey was made of two separate but related scales. The first was the 32-item Sampson-Smith Worldmindedness Scale. The second scale was the World Affairs Citizen Education Scale, a 14-item scale constructed specifically for this study.

Items on the two scales in the International Attitudes Survey were mixed to disperse the 15 categories of items and to disperse pro-worldminded items and anti-worldminded items.

The 46-item International Attitudes Survey consisted of 15 categories of world affairs items. The Sampson-Smith Worldmindedness Scale, one of the two scales making up the International Attitudes Survey, contained eight categories of world affairs items: religion,

immigration, government, economics, patriotism, race, education, and war. There were four items in each of the eight categories. Two of the four items in each category were stated in pro-worldminded form, and the other two items in each category were stated in anti-worldminded form. Of the 32 items in the Sampson-Smith Worldmindedness Scale 16 were stated in pro-worldminded form and 16 were stated in anti-worldminded form.

The World Affairs Citizen Education Scale, the second of the two scales making up the International Attitudes Survey, consisted of seven categories of world affairs items: the USSR, the military, social action, foreign policy-making, cultural exchange, foreign policy, and communism. There were two items in each of the seven categories. One of the two items in each category was stated in pro-worldminded form, and the other item in each category was stated in anti-worldminded form. Of the 14 items in the World Affairs Citizen Education Scale seven were stated in pro-worldminded form and seven were stated in anti-worldminded form.

The International Attitudes Survey consisted of a total of 46 items. Allocating six points for the most worldminded response for each item and one point for the least worldminded response for each item, the total score for all 46 items ranged from 46 points for the least worldminded total score through 276 points for the most worldminded total score. The mid-score, representing a neutral worldminded total score, was 161 points. There was an interval of 115 points between the mid-score and the extreme high and the extreme low scores.

The International Attitudes Survey yielded total worldmindedness scores and scores on 15 categories of attitudes of worldmindedness.

Sampson-Smith Worldmindedness Scale

The Sampson-Smith Worldmindedness Scale, one of the two scales used for the International Attitudes Survey, was designed by Donald L. Sampson and Howard P. Smith in the post-World War II period. International tensions were increasing and the cold war between the United States and the Soviet Union was underway. There was an interest in research into and the evaluation of cross-cultural and educational programs aimed at the development of worldminded attitudes (Sampson and Smith, 1957).

They felt that existing scales were deficient because they measured attitudes limited by concepts of nationalism-internationalism. What was needed was an instrument that would examine attitudes transcending these narrow boundaries. The definition of worldmindedness used in this study distinguished between the essential foci of the terms international-mindedness and worldmindedness. That is, international-mindedness refers to interest in or knowledge about specific international affairs with the nation as its reference group. Worldmindedness refers to a value orientation apart from such interest or knowledge with humankind its reference group.

The Sampson-Smith Worldmindedness Scale is designed to distinguish worldmindedness from national-mindedness on a Likert-type

continuum of 32 items, 16 pro- and 16 anti-worldminded, 4 in each of eight dimensions of worldmindedness: religion, immigration, government, economics, patriotism, race, education, and war.

The items represent stated attitudes rather than statements of fact about national or international affairs. They are not topical in nature. The eight dimensions of worldmindedness are categories with which opinions on specific issues may be compared.

Research use of the Sampson-Smith Worldmindedness Scale has shown it to be valid by statistical correlations with other scales whose validity has been independently established. Also, it has demonstrated its capacity to distinguish at a statistically significant level between the attitudes of subjects known to differ in worldmindedness, and its capacity to predict differences between highly worldminded and highly national-minded subjects in certain types of internationally oriented behavior (Sampson and Smith, 1957).

When administered to subjects, Sampson and Smith called the scale a "social attitudes questionnaire."

The reliability of the Sampson-Smith Worldmindedness Scale was determined by both the odd-even and test-retest methods. The product-moment correlation of .87 was corrected to .93 by the Spearman-Brown formula. A test-retest with 33 students over 28 days yielded a similar correlation of .93. Empirical tests of the scale's validity was confirmed by correlations with the Ethnocentrism Scale of the California Public Opinion Scale (Pearson coefficient $-.71$) and similar correlations with other scales (Sampson and Smith, 1957).

Additional evidences of validity were derived from the scale's internal consistency and a known group comparison of overseas American students with an international service group.

The response mode consisted of six response options ranging from strongly agree to strongly disagree. Subjects responded to each item by checking one of the six degrees of agreement/disagreement as follows: strongly agree, agree, mildly agree, mildly disagree, disagree, strongly disagree.

Pro-worldminded responses received a score of six for strongly agree, five for agree, four for mildly agree, three for mildly disagree, two for disagree, and one for strongly disagree. The scoring was reversed for anti-worldminded items. That is, anti-worldminded items received a score of one for strongly agree, two for agree, three for mildly agree, four for mildly disagree, five for disagree, and six for strongly disagree.

A high cumulative score indicated a pro-worldmindedness attitude and a low cumulative score indicated an anti-worldmindedness attitude on the part of the subject.

World Affairs Citizen Education Scale

The World Affairs Citizen Education Scale accounted for 14 items in the International Attitudes Survey. The categories were the USSR, the military, social action, foreign policymaking, cultural exchange, foreign policy, and communism. These categories were selected for inclusion in the International Attitudes Survey to

broaden the content areas of the Sampson-Smith Worldmindedness Scale by including current world affairs interests and issues. The categories added for this purpose were the USSR, the military, foreign policy, and communism.

The category of cultural exchange was added because of the interest of the two voluntary world affairs organizations used as the population in this study--the American Friends Service Committee of Michigan and the Michigan Partners of the Americas--in conducting cultural exchange programs. The categories of social action and foreign policy-making were added to help determine differences in the subjects' behavior about world affairs.

The World Affairs Citizen Education Scale items were validated by three independent judges. Each of them were asked to score the items as to whether, in his view, the attitude represented by the item would be held by a participant in a traditional or utopian world affairs organization. If the judge was uncertain, he scored the item with a question mark. Each item was considered valid if two or all of the judges agreed on its score. From this pool of valid items, a total of 14 items were then selected for inclusion in the International Attitudes Survey. Two items were selected for each of the seven categorical areas.

The response mode consisted of six response options ranging from strongly agree to strongly disagree. Subjects responded to each item by checking one of six degrees of agreement/disagreement as follows: strongly agree, agree, mildly agree, mildly disagree,

disagree, strongly disagree. This response mode was designed to be consistent and compatible with the mode used for the Sampson-Smith Worldmindedness Scale.

The following two item from the International Attitudes Survey demonstrate the scoring procedure for the agreement/disagreement scale used for each of the 46 items.

Item 28 in Figure 1 is stated in pro-worldmindedness form and a score of six was recorded for the highest pro-worldmindedness response, that is, "strongly agree."

28. Any healthy individual, regardless of race or religion, should be allowed to live wherever he or she wants to live in the world.

Strongly Agree	Agree	Mildly Agree	Mildly Disagree	Disagree	Strongly Disagree
1	1	1	1	1	1
6	5	4	3	2	1

Figure 1--Example of a Pro-Worldmindedness Item

Item 23 in Figure 2 is stated in anti-worldmindedness form and a score of six was recorded for the highest pro-worldmindedness response, that is, "strongly disagree."

Pro-worldmindedness responses received a score of six for strongly agree, five for agree, four for mildly agree, three for mildly disagree, two for disagree, and one for strongly disagree. The scoring was reversed for anti-worldminded items. That is,

23. Our country should refuse to cooperate in a total disarmament program even if some other nations agreed to it.

Strongly Agree	Agree	Mildly Agree	Mildly Disagree	Disagree	Strongly Disagree
1	1	1	1	1	1
1	2	3	4	5	6

Figure 2--Example of an Anti-Worldmindedness Item

anti-worldminded items received a score of one for strongly agree, two for agree, three for mildly agree, four for mildly disagree, five for disagree, and six for strongly disagree.

Participant Background Questionnaire

The Participant Background Questionnaire requested different types of information from subjects of the study: biographical, the ways subjects respond to world affairs issues, preferred designs for learning, subjects' self-perception about their general attitude of worldmindedness, and general comments on the two research instruments. The subjects were requested to complete this questionnaire prior to filling out the International Attitudes Survey.

The biographical information included items concerning age, sex, occupation, income, level of schooling completed, religious preference, political persuasion, membership in organizations, and frequency and length of overseas travel. Biographical information was used to test hypothesis four, that is, there is a relationship between the personal backgrounds and degrees of worldmindedness among participants in voluntary world affairs organizations.

The Participant Background Questionnaire contained items relating to the subjects' behavior about world affairs. The items asked with whom the subjects shared their interest in and information about world affairs, whether the subjects had ever attempted to influence anyone's thinking about world affairs, and, if so, whom had they attempted to influence and in what ways had they attempted to influence them. These items were used to test hypothesis two, that is, there are differences in preferred behavior about world affairs among participants in voluntary world affairs organizations.

The information about preferred designs for learning contained in the Participant Background Questionnaire was found in three items. Subjects were asked where they obtain their information about world affairs, and what educational formats they prefer. The data from these items were used to test hypothesis three, that is, there are differences in preferred designs for learning among participants in voluntary world affairs organizations.

The Participant Background Questionnaire contained a single item about the subjects' self-perception of their overall attitude of worldmindedness. The response mode for the item was a scale of 1-6 with the score "one" recorded as "not worldminded at all" and the score "six" recorded as "completely worldminded."

Administration

Approval was received from the executive director of the American Friends Service Committee of Michigan and the president of

the Michigan Partners of the Americas for the use of the membership lists of their organizations in the study. Copies of the International Attitudes Survey and the Participant Background Questionnaire were provided to them for their information, and conversations were held with them to clarify the purpose of the research study and the use of the International Attitudes Survey and the Participant Background Questionnaire with their members. Anonymity of the subjects was assured since no names were included on the International Attitudes Survey and the Participant Background Questionnaire.

The population used for the study consisted of 300 members of these two organizations. One hundred and fourteen were members of the American Friends Service Committee of Michigan (38% of the population) and 186 were members of the Michigan Partners of the Americas (62% of the population).

The Participant Background Questionnaire, the International Attitudes Survey, a cover letter, a postcard to be returned if the respondent wanted to receive a summary report of the study, and a stamped return envelope were mailed to the 320 members of these two organizations; 120 members of the American Friends Service Committee of Michigan and 200 members of the Michigan Partners of the Americas. Twenty mailings were returned as undeliverable by the U.S. Post Office. This resulted in a population of 300; 114 members of the American Friends Service Committee of Michigan and 186 members of the Michigan Partners of the Americas.

Respondents were given an opportunity to request a summary report of the study by returning a postcard to the researcher. Also, the postcards were used to identify those responding to the first mailing. Eight-four of the 106 respondents who responded within four weeks after the first mailing returned the postcard requesting a summary report of the study.

Four weeks after the first mailing a follow-up letter was sent to the 216 members of the two organizations who had not returned a postcard requesting a summary report of the study. This follow-up letter requested that they complete and return the Participant Background Questionnaire and the International Attitudes Survey. One hundred and thirty-two members of the two organizations (44% of the population of 300 used for the study) responded within six weeks after the first mailing and were then specified as the research sample of subjects used for the study. The 132 subjects consisted of 106 subjects who responded within four weeks of the first mailing and 26 subjects who responded within two weeks after the second mailing.

Of the 132 subjects, 66 were from the American Friends Service Committee of Michigan (50% of the sample) and 66 were from the Michigan Partners of the Americas (50% of the sample). This represents a 57.8% return from the membership of the American Friends Service Committee of Michigan (66 of 114 members) and a 35.4% return from the Michigan Partners of the Americas (66 of the 186 members).

Processing Responses for Analysis

Items in the Participant Background Questionnaire and the International Attitudes Survey were organized in specific ways for purposes of comparison and correlation. A preliminary analysis of the responses from 91 subjects was made to assist in this process. This preliminary analysis is referred to as the sample preview in this section.

The responses to item 1, "In what year were you born?", were organized according to the following age ranges: "35 years or fewer," "36-55 years," and "56 years and over."

The responses to item 4, "In what community do you live?", were omitted in the data analysis due to its nondiscriminating nature. There was no large grouping of respondents from any single community.

The responses to item 6, "What is your occupation?", were organized as follows: "professional," "education," "business," and "other." The "professional" classification included clergy, physicians, dentists, lawyers, architects, and engineers. "Education" was treated separately even though it is considered to be a profession, because the sample preview showed that 24% (32 cases) were public school teachers, educational administrators, or college and university teaching faculty members. The "other" classification included public service, clerical, blue collar, homemaker, and student. The sample preview showed less than 5% (4 cases) for homemaker which was the "other" classification that was selected most often.

The responses to item 7, "What is your religious preference?", were organized as follows: "Protestant," "Catholic," "Society of Friends" (Quakers), "others," and "none." This division was determined by the sample preview showing no preference for the Jewish religion, two preferences for Greek Orthodox, two Unitarians, and each for Buddhist, Druid, Christian Scientist, Bahai, and humanist.

The responses to item 8, "What is your annual income, approximately?", were organized according to the following income ranges: "under \$12,000," "\$12,001-\$25,000," "\$25,001-\$50,000," "\$50,001 and over." The responses "\$50,000-\$100,000," and "over \$100,000" were combined into a single classification "\$50,000 and over" based on the sample preview showing only two subjects earning over \$100,000 annually.

The responses to item 9, "List organizations to which you belong," were used to organize subjects into "utopian" or "traditional" world affairs groupings. These classifications were the bases for comparing and correlating the Participant Background Questionnaire and International Attitudes Survey data. Organizations were listed as "utopian" or "traditional" according to the definitions accepted for this study. Organizations included were non-governmental, peace fellowships, patriotic societies, social action groups, fraternal orders, civic organizations, social clubs, professional associations, and world affairs groups.

Organizations listed but not considered appropriate for classifying subjects as utopian or traditional were fine or practical

arts groups, hobby clubs, literary societies, special education associations, denominational fellowships, and social welfare organizations. (These organizations are listed in Appendix B.)

The responses to item 10, "How would you classify yourself politically?", were organized as follows: "Democrat," "Republican," "independent," and "other." In the sample preview four subjects identified themselves as apolitical, five subjects as socialists, and one subject as a feminist-anarchist. These responses were included in the "other" classification.

The responses to item 11, "How many times have you made trips out of the United States?", were organized according to "less than or equal to five," "6-10," and "more than 10."

The responses to item 12, "Have you ever lived in a foreign country for an extended period of time (over 6 months)?", were organized as "yes" or "no" responses.

Item 13, "Where do you get your information about world affairs?", listed 15 possible response options. The respondent was asked to rank order these options in terms of importance. The three "most important" responses were used for analysis.

Items 14, 15, and 16 concerning sources of interest in world affairs, sources of information about world affairs, and how subjects influenced others about world affairs were quantified according to the total number of times each response option was selected by the respondents.

For item 17, "How did you first become interested in world affairs?", only one response for each subject was recorded. Data was not recorded on this item for any subject who checked more than one response.

Responses for item 18 concerning subjects' preferences for designs for effective world affairs learning listed eight possible response options. The respondent was asked to rank order these options in terms of importance. The two "most important" responses were used for analysis.

The responses to item 19 concerning self-rating as a world-minded person were recorded on a scale of 1-6. This score was then compared with the subject's total worldmindedness score from the International Attitudes Survey.

Responses to item 20, "Why do you devote a portion of your time, attention, energy, and resources to world affairs to the extent you do?", were used in the descriptive narrative of the study to identify perceived reasons for participation in world affairs programs by utopian and traditional subjects. The responses are in Appendix C.

Item 21, "Do you have any general comments on this questionnaire?", were used to provide feedback from the subjects about the form, content, and act of completing the research instruments. The responses are in Appendix C.

Subject responses were omitted from the data analysis if response options were checked with an "X" rather than rank ordered "1-2-3. . .n" as requested. A response was omitted from the data

analysis if the subject checked several responses rather than just one item as desired.

Responses to individual items in the International Attitudes Survey were omitted from the data analysis if more than one response was circled or underlined when only one response was requested. Some subjects did not respond at all to some of the items. Also, responses to individual items were omitted when subjects altered the meaning of an item substantially with their own comments before expressing their position on it. Subjects' comments are in Appendix D.

Analysis

The research instruments were made up of items requiring different statistical analyses. Some items had either-or answers; some items required single choices; other items called for multiple choices from a number of response options; and still other items asked for 1-2-3 rank order responses from a number of choices.

The statistical methods of analyses used were the multivariate analysis of variance, the multiple response program, the chi-square test for homogeneity, the analysis of variance, and the Pearson product-moment correlation. This section describes the statistical processes applied to the two research instruments.

Hypothesis 1: There are differences in stated attitudes of world-mindedness among participants in voluntary world affairs organizations.

The 46 items in the International Attitudes Survey were grouped in two ways for statistical testing: (1) all 46 items were

taken as one group and tested for total worldmindedness scores, and (2) each of the 15 categories of worldmindedness items was tested individually and (3) differences were tested on the 15 categories taken altogether. This allowed for an examination of each of the 15 individual categories and also two procedures for examining total worldmindedness scores.

Also, statistical tests were made to determine differences on the subjects taken in two ways: (1) differences by sex (men and women) in total worldmindedness scores and in scores for 15 categories of worldmindedness items taken as a whole, and (2) differences group (voluntary utopian and traditional world affairs organizations) in total worldmindedness scores and in scores for 15 categories of worldmindedness items taken as a whole.

Statistical tests were made to determine if there was any interaction between sex and group on total worldmindedness scores and on scores of 15 categories of worldmindedness items taken as a whole.

A two-way analysis of variance was used to determine differences in total worldmindedness scores by sex and by group, and to determine any interaction between sex and group on total worldmindedness scores.

A multivariate analysis of variance was used to determine differences in worldmindedness scores for 15 categories of worldmindedness items taken as a whole by sex and by group, and to determine any interaction between sex and group on scores for 15 categories of worldmindedness items taken as a whole.

Hypothesis 2: There are differences in preferred behavior about world affairs among participants in voluntary world affairs organizations.

Two statistical tests were applied to items in the Participant Background Questionnaire to determine differences in preferred behavior about world affairs among the subjects.

Questionnaire items concerning behavior about world affairs were these:

Item 14. With whom do you share your interest in and information about world affairs?

Item 15. Have you ever attempted to influence anyone's thinking about world affairs? Whom?

Item 16. Indicate the ways you have attempted to influence others.

Each of items 14, 15, and 16 contained 10 response options. Subjects were asked to respond to as many of the response options as were appropriate. Chi-square tests for homogeneity were used to test each of the total of 30 response options for the three items.

A multiple response program was used with items 14, 15, and 16 to determine the percentage of total responses for each of the 30 response options in the three items.

Differences between subjects associated with voluntary utopian world affairs organizations and subjects associated with voluntary traditional world affairs organizations in behavior about world affairs were measured in each of the 30 response options included in items 14, 15, and 16 in the Participant Background Questionnaire.

Hypothesis 3: There are differences in preferred designs for learning among participants in voluntary world affairs organizations.

Two statistical tests were applied to items in the Participant Background Questionnaire to determine differences in preferred designs for learning among the subjects.

Participant Background Questionnaire items concerning preferred designs for learning were these:

Item 13. Where do you get your information about world affairs?

Item 17. How did you first become interested in world affairs?

Item 18. There are many different educational formats for effective world affairs learning. For each of the following formats, write a number to indicate your own preference.

Item 13 contained 15 rank-order response options.

Item 17 contained 13 response options among which each subject was requested to select one. These were then coded into seven items for purposes of analysis. This was done to consolidate several items of similar character and to facilitate the statistical analysis. Some of the 13 items received very few responses and it was felt that reducing their number would not make significant differences in the results.

Item 18 contained eight response options among which each subject was requested to select three in rank-order of preference.

A multiple response program was used with items 13 and 18 to determine the percentage of total responses for each of the 22 response options in the two items. A chi-square test for homogeneity was

used to test each of the thirteen response options contained in item 17.

Differences between subjects associated with voluntary utopian world affairs organizations and subjects associated with voluntary traditional world affairs organizations in preferred designs for learning were measured in each of the 35 response options included in items 13, 17, and 18 in the Participant Background Questionnaire.

Hypothesis 4: There is a relationship between personal backgrounds and degrees of worldmindedness among participants in voluntary world affairs organizations.

The relationship of age, level of schooling completed, occupation, religious preference, annual income, political persuasion, and frequency and length of overseas travel to the total worldmindedness scores from the International Attitudes Survey for all subjects was tested by a one-way analysis of variance.

Self-Perception of Worldmindedness

Given a definition of worldmindedness, item 19 in the Participant Background Questionnaire was stated as follows:

Item 19. Using this definition, how would you rate yourself in a general way as a "worldminded" person on the following one-to-six scale? (1 - not worldminded at all, 6 - completely worldminded)

The correlation between the subject's self-perception of his worldmindedness and the subject's total worldmindedness score received

on the International Attitudes Survey which he completed after responding to item 19 was tested by a Pearson product moment correlation. Included was a test for significance of the total perceived worldmindedness scores and the total actual worldmindedness scores. Results from this test had no direct bearing on the four hypotheses, but did indicate a degree of the subject's self-awareness of his worldmindedness attitudes.

Reponses Omitted from the Research Analysis

Responses to items in the Participant Background Questionnaire and the International Attitudes Survey by research subjects were omitted from the research analysis if essential information could not be obtained. An item was omitted if the subject responded to an item by selecting response questions in some manner other than ranking the items 1-2-3. . .n as requested. An item was omitted from the research analysis if the subject responded to an item by selecting several response options rather than selecting just one response option as requested.

For item 17 in the Participant Background Questionnaire, "How did you first become interested in world affairs?", only one response was requested. The item was omitted if the subject selected more than one response option non-numerically.

For item 18 in the Participant Background Questionnaire, "There are many different educational formats for effective world affairs learning. . .," first and second rank order responses were

requested from research subjects. The item was omitted if the subject responded to the item non-numerically.

Responses to items on the International Attitudes Survey were omitted if the subject selected more than one response option or did not respond at all. Fifteen responses by research subjects to items in the Participant Background Questionnaire (.597% of total possible responses) were omitted from the research analysis. Sixty-five responses by research subjects to items in the International Attitudes Survey (1.1% of total possible responses) were omitted from the research analysis.

Limitations of the Study

The findings of this study may be subject to certain limitations which are set out in this section for consideration.

Religious Influence

The American Friends Service Committee of Michigan, one of the two voluntary world affairs organizations from which the research subjects were drawn, is the social service and action division of the Society of Friends, an international Quaker organization. It is probable that a majority of the 66 research subjects associated with this organization (referred to in the study as the voluntary utopian world affairs organization) may be members of or associated with the Quaker religious order. If this is the case, those items in the Participant Background Questionnaire and the International Attitudes

Survey in which religious preference or religious orientation plays a role may be affected to a certain degree.

Study Sample

While not necessarily a limiting factor, the relatively small sample size of the study should be noted. A sample of 132 research subjects was drawn from a population of 300 (44% of the population). Of the 132 research subjects, 66 subjects were drawn from 114 members of the utopian organization (American Friends Service Committee of Michigan) and 66 subjects were drawn from 186 members of the traditional organization (Michigan Partners of the Americas). The utopian return was 57.8% and the traditional return was 35.4%

An assumption is made that this sample adequately represents the study population. There is no obvious reason to suspect that the validity of the sample is affected because of its size, but this possibility exists to the extent that the sample size may be too small.

Protestants and Professionals

The study showed two groups of research subjects requiring special designation due to their relatively large numbers in proportion to their categorized counterparts. "Quakers" were separated from the "Protestants" in the Religious Preference category, and "Education" was separated from the "Professions" in the Occupation category in the Participant Background Questionnaire. The added weight given these items may be a factor to be considered in the data analysis.

Definition of Worldmindedness

The Sampson-Smith definition of worldmindedness may be conditioned by the times in which it was propounded. It was a bi-polar world in 1958 with the United States and the USSR playing "choose up sides" with the nations of the world. The definition of worldmindedness and the research instruments reflect this relatively simplistic, nationalistic, and political view of the world. Since that time, our perspectives and the world have changed. Power has been redefined and dispersed. Relationships have been re-aligned. Issues take on different forms and nuances. New voices are heard. Findings and conclusions of the study about worldmindedness will be considered in light of this particular definition of worldmindedness in the context of the period in which it was conceived.

CHAPTER IV

ANALYSIS OF RESULTS

In this chapter, personal characteristics of the research subjects and results of analyses of the research data are presented.

The first section of the chapter is a comparison of the personal characteristics of the research subjects associated with the voluntary utopian world affairs organization and the personal characteristics of the research subjects associated with the traditional world affairs organization.

The personal characteristics of the research subjects are examined in terms of the group with which they are associated (voluntary utopian world affairs organization and voluntary traditional world affairs organization, sex (men and women), age ranges, highest level of schooling completed, occupations, religious preferences, income, political persuasions, numbers of trips abroad, and number of trips abroad for stays of six or more months. These personal characteristics were drawn from specific items in the Participant Background Questionnaire.

The second section of the chapter includes findings about the four hypotheses of the study in terms of statistical differences, relationships, and correlations. Also, comparisons among subjects

are made as a basis for drawing implications for the world affairs educator. Sources of the findings presented in the second section are items in the Participant Background Questionnaire about designs for learning, behavior about world affairs, self-perception of attitudes of worldmindedness, and the 46 items in the International Attitudes Survey.

Section three of the chapter is the relationship between the research subjects' self-perception of worldmindedness and their stated attitudes of worldmindedness.

Section four is a summary of the research subjects' responses to the narrative items in the Participant Background Questionnaire about their reasons for involvement in world affairs and their general comments on the research instruments, the Participant Background Questionnaire and the International Attitudes Survey.

Personal Characteristics of the Research Subjects

Group Association and Sex of Research Subjects

The research population consisted of 300 persons. The study sample totaled 132 research subjects (44% of the population). Table 4.1 shows the number of subjects associated with the voluntary utopian world affairs organization and the voluntary traditional world affairs organization in total numbers and according to their distribution by sex (men and women).

Sixty-six subjects (50% of research subjects) were associated with the voluntary utopian world affairs organization and 66 subjects

(50% of research subjects) were associated with the voluntary traditional world affairs organization.

TABLE 4.1--Number and Percentage of Subjects on the Basis of Group by Total Number and by Sex (N = 132).

Group	Sex				Total	
	Men		Women			
	N	(%)	N	(%)	N	(%)
Utopian	26	(39.4)	40	(60.6)	66	(100)
Traditional	52	(78.8)	14	(21.2)	66	(100)

Of the 66 subjects associated with the voluntary utopian world affairs organization, 26 subjects (39.4% of utopian subjects) were men and 40 subjects (60.6% of utopian subjects) were women. Of the 66 subjects associated with the voluntary traditional world affairs organization, 52 subjects (78.8% of traditional subjects) were men and 14 subjects (21.2% of traditional subjects) were women.

Table 4.2 shows the number of subjects by sex (men and women) in total numbers and according to their distribution by group (voluntary utopian world affairs organization and voluntary traditional world affairs organization).

Seventy-eight subjects (59% of research subjects) were men and 54 subjects (41% of research subjects) were women. Of the 78 subjects who were men, 26 subjects (33.3% of the men) were associated with the voluntary traditional world affairs organization.

TABLE 4.2--Number and Percentage of Subjects on the Basis of Sex by Total Number and by Group (N = 132)

Sex	Group					
	Utopian		Traditional		Total	
	N	(%)	N	(%)	N	(%)
Men	26	(33.3)	52	(66.7)	78	(100)
Women	40	(74.0)	14	(26.0)	54	(100)

Of the 54 subjects who were women, 40 subjects (74% of the women) were associated with the voluntary utopian world affairs organization and 14 subjects (26% of the women) were associated with the voluntary traditional world affairs organization.

Age Ranges of Subjects

Table 4.3 shows how the groups (voluntary utopian world affairs organization and voluntary traditional world affairs organization) compared by age ranges of all research subjects.

TABLE 4.3--Comparison of Groups by Age Ranges of All Research Subjects

Group	Age Ranges						Total	
	35 Years and Under		36-55 Years		56 Years and Over			
	N	(%)	N	(%)	N	(%)		
Utopian	18	(27.3)	22	(33.3)	26	(39.4)	66	(100)
Traditional	2	(3.0)	35	(53.1)	29	(43.9)	66	(100)

Eighteen subjects associated with the voluntary utopian world affairs organization (27.3% of utopian subjects) and two subjects associated with the voluntary traditional world affairs organization (3.0% of traditional subjects) were under 35 years of age. Twenty-two subjects associated with the voluntary utopian world affairs organization (33.3% of utopian subjects) and 35 subjects associated with the voluntary traditional world affairs organization (53.1% of traditional subjects) were between the ages of 36 and 55 years. Twenty-six subjects associated with the voluntary utopian world affairs organization (39.4% of utopian subjects) and 29 subjects associated with the voluntary traditional world affairs organization (43.9% of traditional subjects) were 56 or more years old.

Table 4.4 shows how the sexes (men and women) compared by age ranges of subjects in the total sample.

Table 4.4--Comparison of Sexes by Age Ranges of All Research Subjects

Sex	Age Ranges						Total	
	35 Years and Under		36-55 Years		56 Years and Over			
	N	(%)	N	(%)	N	(%)		
Men	10	(12.8)	38	(48.7)	30	(38.5)	78	(100)
Women	10	(18.5)	19	(35.1)	25	(46.4)	54	(100)

Of the 78 subjects who were men in the research sample, 10 subjects (12.8% of subjects who were men) were 35 years of age or younger, 38 subjects (48.7% of subjects who were men) were between 36 and 55 years of age, and 30 subjects (38.5% of subjects who were men) were 56 years of age or older.

Of the 54 subjects who were women in the research sample, 10 subjects (18.5% of subjects who were women) were 35 years of age or younger, 19 subjects (35.1% of subjects who were women) were between 36 and 55 years of age, and 25 subjects (46.4% of subjects who were women) were 56 years of age or older.

Table 4.5 shows how the sexes (men and women) compared by age ranges according to the group (utopian and traditional world affairs organizations) with which they were associated.

Of the 26 subjects who were men associated with the voluntary utopian world affairs organization, eight subjects (30.7% of the utopian men) were 35 years of age or younger, 10 subjects (38.6% of the utopian men) were between 36 and 55 years of age, and eight subjects (30.7% of the utopian men) were 56 years of age or older.

Of the 52 subjects who were men associated with the voluntary traditional world affairs organization, two subjects (3.8% of the traditional men) were 35 years of age or younger, 28 subjects (55.8% of traditional men) were between 36 and 55 years of age, and 22 subjects (40.5% of traditional men) were 56 years of age or older.

Of the 40 subjects who were women associated with the voluntary utopian world affairs organization, 10 subjects (25% of

utopian women) were 35 years of age or younger, 12 subjects (30% of utopian women) were between 36 and 55 years of age, and 18 subjects (45% of utopian women) were 56 years of age or older.

Table 4.5--Comparison of Age Ranges of All Research Subjects by Group and Sex

Group and Sex	Age Ranges						Total	
	35 Years and Under		36-55 Years		56 Years and Over			
	N	(%)	N	(%)	N	(%)		
Utopian								
Men	8	(30.7)	10	(38.6)	8	(30.7)	26	(100)
Women	10	(25.0)	12	(30.0)	18	(45.0)	40	(100)
Traditional								
Men	2	(3.8)	28	(55.8)	22	(40.5)	52	(100)
Women	0	(0.0)	7	(50.0)	7	(50.0)	14	(100)

Of the 14 subjects who were women associated with the voluntary traditional world affairs organization, none of the subjects (0% of traditional women) was 35 years of age or younger, seven subjects (50% of traditional women) were between 36 and 55 years of age, and seven subjects (50% of traditional women) were 56 years of age or older.

Highest Level of Schooling Completed

Table 4.6 shows how groups (voluntary utopian world affairs organization and voluntary traditional world affairs organization) compared on the basis of the highest level of schooling completed by the research subjects.

Of the 66 subjects associated with the voluntary utopian world affairs organization, none of the subjects (0% of utopian subjects) noted high school as the highest level of schooling completed, 15 subjects (22.7% of utopian subjects) noted college as the highest level of schooling completed, and 45 subjects (68.2% of utopian subjects) noted graduate school as the highest level of schooling completed.

Of the 66 subjects associated with the voluntary traditional world affairs organization, one of the subjects (1.5% of traditional subjects) noted grade school as the highest level of schooling completed, seven subjects (10.6% of traditional subjects) noted high school as the highest level of schooling completed, 26 subjects (39.4% of traditional subjects) noted college as the highest level of schooling completed, and 32 subjects (48.5% of traditional subjects) noted graduate school as the highest level of schooling completed.

Occupation of Subjects

Table 4.7 shows how groups compared on the basis of the occupations of all research subjects.

Of the 66 subjects associated with the voluntary utopian world affairs organizations, four subjects (6.1% of utopian subjects)

TABLE 4.6--Comparison of Groups on the Basis of the Highest Level of Schooling Completed by All Research Subjects

Group	Schooling Completed								Total	
	Grade School		High School		College		Graduate School			
	N	(%)	N	(%)	N	(%)	N	(%)		
Utopian	0	(0.0)	6	(9.1)	15	(22.7)	45	(68.2)	66	(100)
Traditional	1	(1.5)	7	(10.6)	26	(39.4)	32	(48.5)	66	(100)

TABLE 4.7--Comparison of Groups on the Basis of the Occupations of All Research Subjects

Group	Occupation					
	Professions		Education		Business	
	N	(%)	N	(%)	N	(%)
Utopian	4	(6.1)	30	(45.5)	9	(13.6)
Traditional	4	(6.1)	15	(22.7)	25	(37.9)
					23	(34.8)
					22	(33.3)
					66	(100)
					66	(100)

were engaged in the professions, 30 subjects (45.5% of utopian subjects) were engaged in education, nine subjects (13.6% of utopian subjects) were engaged in business, and 23 subjects (34.8% of utopian subjects) were engaged in other occupations, including retirement.

Of the 66 subjects associated with the voluntary traditional world affairs organization, four subjects (6.1% of traditional subjects) were engaged in the professions, 15 subjects (22.7% of traditional subjects) were engaged in education, 25 subjects (37.9% of traditional subjects) were engaged in business, and 22 subjects (33.3% of traditional subjects) were engaged in other occupations, including retirement.

Religious Preferences of Subjects

Table 4.8 shows how groups compared on the basis of the religious preferences of all research subjects.

Of the 66 subjects associated with the voluntary utopian world affairs organization, 20 subjects (30.3% of utopian subjects) were Protestants, 12 subjects (18.2% of utopian subjects) were Catholics, 17 subjects (25.7% of utopian subjects) were Quakers, nine subjects (13.6% of utopian subjects) had other religious preferences, and eight subjects (12.1% of utopian subjects) had no religious preference.

Of the 66 subjects associated with the voluntary traditional world affairs organization, 41 subjects (62.1% of traditional subjects) were Catholics, none of the subjects (0% of traditional subjects) were

TABLE 4.8--Comparison of Groups on the Basis of Religious Preferences of All Research Subjects

Group	Religious Preferences											
	Protestant		Catholic		Quaker		Other		None		Total	
	N	(%)	N	(%)	N	(%)	N	(%)	N	(%)	N	(%)
Utopian	20	(30.3)	12	(18.2)	17	(25.7)	9	(13.6)	8	(12.1)	66	(99.9)
Traditional	41	(62.1)	13	(19.7)	0	(0.0)	4	(6.1)	8	(12.1)	66	(100)

Quakers, four subjects (6.1% of traditional subjects) had other religious preferences, and eight subjects (12.1% of traditional subjects) had no religious preference.

Approximate Annual Incomes of Subjects

Table 4.9 shows how groups compared on the basis of the approximate annual income of subjects in the total sample.

Of the 66 subjects associated with the voluntary utopian world affairs organization, 28 subjects (42.4% of utopian subjects) had an approximate annual income of \$12,000 and under, 34 subjects (51.5% of utopian subjects) had an approximate annual income of \$12,001 to \$25,000, four subjects (6.1% of utopian subjects) had an approximate annual income of \$25,001 to \$50,000, and none of the subjects (0% of utopian subjects) had an approximate annual income of \$50,001 or over.

Of the 66 subjects associated with the voluntary traditional world affairs organization, two subjects (3.1% of traditional subjects) had an approximate annual income of \$12,000 and under, 20 subjects (30.3% of traditional subjects) had an approximate annual income of \$12,001 to \$25,000, 31 subjects (46.9% of traditional subjects) had an approximate annual income of \$25,001 to \$50,000, and 13 subjects (19.7% of traditional subjects) had an approximate annual income of \$50,001 or over.

Political Persuasions of Subjects

Table 4.10 shows how groups compared on the basis of the political persuasion of all research subjects.

TABLE 4.9--Comparison of Groups on the Basis of Approximate Annual Income of All Research Subjects

Group	Approximate Annual Income								Total	
	\$12,000 and Under		\$12,001 - \$25,000		\$25,001 - \$50,000		\$50,001 and Over			
	N	(%)	N	(%)	N	(%)	N	(%)		
Utopian	28	(42.4)	34	(51.5)	4	(6.1)	0	(0.0)	66	(100)
Traditional	2	(3.1)	20	(30.3)	31	(46.9)	13	(19.7)	66	(99.9)

TABLE 4.10--Comparison of Groups on the Basis of the Political Persuasion of Subjects in the Total Sample

Group	Political Persuasion										Total	
	Democrat		Republican		Independent		Apolitical		Other			
	N	(%)	N	(%)	N	(%)	N	(%)	N	(%)	N	(%)
Utopian	29	(43.9)	2	(3.0)	25	(37.9)	2	(3.0)	8	(12.1)	66	(99.9)
Traditional	6	(9.1)	34	(51.4)	24	(36.4)	2	(3.0)	0	(0.0)	66	(100)

Of the 66 subjects associated with the voluntary utopian world affairs organization, 29 subjects (43.9% of utopian subjects) were Democrats, two subjects (3.0% of tuopian subjects) were Republicans, 25 subjects (37.9% of utopian subjects) were politically independent, two subjects (3.0% of utopian subjects) were apolitical, and eight subjects (12.1% of utopian subjects) were of other political persuasions.

Of the 66 subjects associated with the voluntary traditional world affairs organization, six subjects (9.1% of traditional subjects) were Democrats, 34 subjects (51.4% of traditional subjects) were Republicans, 24 subjects (36.4% of traditional subjects) were politically independent, two subjects (3.0% of traditional subjects) were apolitical, and none of the subjects (0% of traditional subjects) were of other political persuasions.

Numbers of Trips Abroad

Table 4.11 shows how groups compared on the basis of the number of trips abroad made by all research subjects.

Of the 66 subjects associated with the voluntary utopian world affairs organization, 36 subjects (54.5% of utopian subjects) had made 1 to 5 trips abroad, 18 subjects (27.3% of utopian subjects) had made 6 to 10 trips abroad, and 12 subjects (18.2% of utopian subjects) had made over 10 trips abroad.

Of the 66 subjects associated with the voluntary traditional world affairs organization, 18 subjects (27.3% of traditional subjects)

have made 1 to 5 trips abroad, 19 subjects (28.7% of traditional subjects) have made 6 to 10 trips abroad, and 29 subjects (44% of traditional subjects) have made over 10 trips abroad.⁸

TABLE 4.11--Comparison of Groups on the Basis of the Number of Trips Abroad by All Research Subjects

Group	Trips Abroad						Total	
	1 - 5 Times		6 - 10 Times		Over 10 Times			
	N	(%)	N	(%)	N	(%)		
Utopian	36	(54.5)	18	(27.3)	12	(18.2)	66	(100)
Traditional	18	(27.3)	19	(28.7)	29	(43.9)	66	(100)

Number of Trips Abroad for Stays of Six or More Months

Table 4.12 shows how groups compared on the basis of the number of trips abroad for six months or more that were made by all research subjects.

TABLE 4.12--Comparison of Groups on the Basis of Trips Abroad for Six Months or More by All Research Subjects

Group	Trips Abroad for Six Months or More				Total	
	Yes		No			
	N	(%)	N	(%)	N	(%)
Utopian	22	(33.3)	44	(66.7)	66	(100)
Traditional	20	(30.3)	46	(69.7)	66	(100)

Of the 66 subjects associated with the voluntary utopian world affairs organizations, 22 subjects (33.3% of utopian subjects) had made trips abroad for six months or more. Of the 66 subjects associated with the voluntary traditional world affairs organization, 20 subjects (30.3% of traditional subjects) had made trips abroad for six months or more.

Table 4.13 shows how groups compared on the basis of how many trips abroad for six months or more were made by all research subjects.

Of the 22 subjects associated with the voluntary utopian world affairs organization who made trips abroad for six months or more, 13 subjects (19.7% of utopian subjects) had made trips abroad for six months or more one time, seven subjects (10.6% of utopian subjects) had made such trips abroad two times, two subjects (3.0% of utopian subjects) had made such trips abroad three times, and none of the subjects (0% of utopian subjects) had made such trips abroad four or more times.

Of the 20 subjects associated with the voluntary traditional world affairs organization who had made trips abroad for six months or more, eleven subjects (16.6% of traditional subjects) had made trips abroad for six months or more one time, six subjects (9.1% of traditional subjects) had made such trips abroad two times, one subject (1.5% of traditional subjects) had made such trips abroad three times, and two subjects (3.0% of traditional subjects) had made such trips abroad four or more times.

TABLE 4.13--Comparison of Groups on the Basis of the Frequency of Trips Abroad for Six months or More by All Research Subjects

Group	Frequency of Trips Abroad for Six Months or More							
	One		Two		Three		Four or More Times	
	N	(%)	N	(%)	N	(%)	N	(%)
Utopian	13	(19.7)	7	(10.6)	2	(3.0)	0	(0.0)
Traditional	11	(16.6)	6	(9.1)	1	(1.5)	2	(3.0)
Total	24	(100)	13	(54.2)	3	(12.5)	2	(8.3)

Findings About Hypotheses

Hypothesis 1: There are differences in stated attitudes of world-mindedness among participants in voluntary world affairs organizations.

The findings of the study showed that there are differences in stated attitudes of world-mindedness among participants in the voluntary world affairs organizations from which the study sample was drawn.

Table 4.14 shows the total world-mindedness mean scores on the basis of group (voluntary utopian world affairs organization and voluntary traditional world affairs organization) and sex (men and women).

TABLE 4.14--Total World-mindedness Mean Scores on the Basis of Group and Sex

Group	Sex		Total
	Men	Women	
Utopian	4.637	4.697	4.673*
Traditional	3.617	4.134	3.727*
Total	3.957*	4.551*	

*Significant at the .01 level of significance

There was a difference between the total world-mindedness mean score for subjects associated with the voluntary utopian world affairs

organization (4.673) and the total worldmindedness mean score for subjects associated with the voluntary traditional world affairs organization (3.727) at the .01 level of significance.

There was a difference between the total worldmindedness mean score for subjects who were men (3.957) and the total worldmindedness mean score for subjects who were women (4.551) at the .01 level of significance.

The total worldmindedness mean score for subjects associated with the voluntary utopian world affairs organization who are women (4.697) appears higher than the total worldmindedness mean score for subjects associated with the voluntary traditional world affairs organization who are women (4.134), but was not found to be significantly different.

The total worldmindedness mean score for women associated with the voluntary utopian world affairs organization (4.697) appears higher than the total worldmindedness mean score for men associated with the voluntary utopian world affairs organization (4.637), but was not found to be significantly different.

Table 4.15 shows the difference between groups (voluntary utopian world affairs organization and voluntary traditional world affairs organization), the difference between sexes (men and women), and the interaction between groups and sexes on the basis of total worldmindedness mean scores at the .01 level of significance.

The statistical "F Score" for groups (132.816) shows that there was a difference between subjects associated with the voluntary

utopian world affairs organization and subjects associated with the voluntary traditional world affairs organization on the basis of total worldmindedness mean scores at the .01 level of significance (.00001).

TABLE 4.15--Differences Between Groups, Sexes, and Interaction of Groups and Sexes on the Basis of Total Worldmindedness Mean Scores

Source of Variation	Mean Square	Degree of Freedom	F Score	Significance
Group	31.332	1	132.816	.00001*
Sex	6.082	1	25.783	.00001*
Interaction	.091	1	.387	.5352

*Significant at the .01 level of significance

The statistical "F Score" for sex (25.783) shows that there was a difference between research subjects who were men and research subjects who were women on the basis of total worldmindedness mean scores at the .01 level of significance (.00001).

The statistical "F Score" for interaction (.387) shows that there was no interaction between groups by sex at the .01 level of significance (.5352).

Table 4.16 shows the rank order of the 15 categories of worldmindedness mean scores for all research subjects.

The range of worldmindedness mean scores was from "Religion" (5.019), the highest ranking category of worldmindedness mean scores,

TABLE 4.16--Rank Order of 15 Categories of Worldmindedness Mean Scores for All Research Subjects*

Category	Mean of Total Sample*	Rank of Total Sample*
Religion	5.019	1
Cultural Exchange	4.845	2
Policy Making	4.693	3
Race	4.651	4
Military	4.606	5
Communism	4.439	6
Education	4.099	7.5
War	4.099	7.5
Patriotism	3.960	9
Immigration	3.916	10
Economics	3.855	11
Social Action	3.751	12
Government	3.708	13
U. S. Policies	3.073	14
USSR	3.065	15

*6 = highest possible worldmindedness mean score, 1 = lowest possible worldmindedness score

to "USSR" (3.065), the lowest category of worldmindedness mean scores. The difference between the highest ranking category of worldmindedness mean scores (Religion) and the lowest ranking order of worldmindedness mean scores (USSR) was (1.954).

Table 4.17 shows the differences between groups (voluntary utopian world affairs organization and voluntary traditional world affairs organization) on the basis of the 15 categories of worldmindedness mean scores at the .01 level of significance.

There were differences between groups on 13 of the 15 categories of worldmindedness mean scores (Religion, Policy Making, Race, Military, Communism, Education, War, Patriotism, Immigration, Economics, Social Action, Government, and USSR). There were no differences between groups on two categories of worldmindedness mean scores (Cultural Exchange and U. S. Policies).

The worldmindedness mean scores for 13 categories of worldmindedness that showed differences between groups were higher for subjects associated with the voluntary utopian world affairs organization than the worldmindedness mean scores for the 13 categories of worldmindedness for subjects associated with the voluntary traditional world affairs organization.

A total of five categories of worldmindedness showed differences greater than 1.0 between subjects associated with the voluntary utopian world affairs organization and subjects associated with the voluntary traditional world affairs organization (Military, Patriotism, War, Economics, and Government).

TABLE 4.17--Differences Between Groups on the Basis of 15 Categories of Worldmindedness Mean Scores*

Category	Group				χ^2 Test For Significance
	Utopian	Rank	Traditional	Rank	
Religion	5.354	2	4.689	2	.00001**
Cultural Exchange	4.952	5	4.735	1	.21383
Policy Making	4.952	3	4.265	4	.00001**
Race	4.969	4	4.337	3	.00006**
Military	5.646	1	3.583	7	.00001**
Communism	4.915	7	3.970	5	.00001**
Education	4.570	9	3.636	6	.00001**
War	4.940	6	3.323	9	.00001**
Patriotism	4.842	8	3.091	12	.00001**
Immigration	4.404	11	3.436	8	.00001**
Economics	4.508	10	3.213	11	.00001**
Social Action	4.223	13	3.288	10	.00001**
Government	4.354	12	3.072	13	.00001**
U. S. Policies	3.162	15	2.985	14	.35380
USSR	3.562	14	2.860	15	.00001**

*6 = highest possible worldmindedness mean score, 1 = lowest possible worldmindedness mean score

**Significant

The greatest difference (2.063) between the groups in a category of worldmindedness mean scores was the category "Military" for which the worldmindedness mean score of subjects associated with the voluntary utopian world affairs organization was (5.646) and the worldmindedness mean score for subjects associated with the voluntary traditional world affairs organization was (3.583). The "Military" category of worldmindedness mean scores was in the first rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization and in the seventh rank order of responses for all response options for subjects associated with the voluntary traditional world affairs organization on a scale of highest to lowest worldmindedness mean scores.

There was a difference of (1.751) for the "Patriotism" category of worldmindedness mean scores between groups. The subjects associated with the voluntary utopian world affairs organization had a worldmindedness mean score of (4.842) for the "Patriotism" category of worldmindedness mean scores. The subjects associated with the voluntary traditional world affairs organization had a worldmindedness mean score of (3.091) for the "Patriotism" category of worldmindedness mean scores.

There was a difference of (1.617) for the "War" category of worldmindedness mean scores between groups. The subjects associated with the voluntary utopian world affairs organization had a worldmindedness mean score of (4.940) for the "War" category of worldmindedness mean scores. The subjects associated with the

voluntary traditional world affairs organization had a worldmindedness mean score of (3.323) for the "War" category of worldmindedness mean scores.

There was a difference of (1.295) for the "Economics" category of worldmindedness mean scores between groups. The subjects associated with the voluntary utopian world affairs organization had a worldmindedness mean score of (4.508) for the "Economics" category of worldmindedness mean scores. The subjects associated with the voluntary traditional world affairs organization had a worldmindedness mean score of (3.213) for the "Economics" category of worldmindedness mean scores.

There was a difference of (1.282) for the "Government" category of worldmindedness mean scores between groups. The subjects associated with the voluntary utopian world affairs organization had a worldmindedness mean score of (4.354) for the "Government" category of worldmindedness mean scores. The subjects associated with the voluntary traditional world affairs organization had a worldmindedness mean score of (3.072) for the "Government" category of worldmindedness mean scores.

One of the two categories of worldmindedness mean scores that showed no difference between groups (Cultural Exchange) was in the second rank order of worldmindedness mean scores for all research subjects, in the first rank order for subjects associated with the voluntary traditional world affairs organization, and was in the fifth rank order of worldmindedness mean scores of subjects associated

with the voluntary utopian world affairs organization on a rank order scale from highest to lowest attitudes of worldmindedness.

The other category of worldmindedness mean scores that showed no difference between groups (U. S. Policies) was in the fourteenth rank order of worldmindedness mean scores for all research subjects and for subjects associated with the voluntary traditional world affairs organization, and was in the fifteenth rank order of worldmindedness mean scores for subjects associated with the voluntary utopian world affairs organization.

The "Military" category of worldmindedness mean scores was first in rank order of worldmindedness mean scores for subjects associated with the voluntary utopian world affairs organization and was seventh in rank order of worldmindedness mean scores for subjects associated with the traditional world affairs organization on a rank order scale from highest to lowest worldmindedness mean scores.

The "Cultural Exchange" category of worldmindedness mean scores was first in rank order of worldmindedness mean scores for subjects associated with the voluntary traditional world affairs organization and was fifth in rank order of worldmindedness mean scores for subjects associated with the voluntary utopian world affairs organization on a rank order scale from highest to lowest worldmindedness mean scores.

The "Religion" category of worldmindedness mean scores was second in rank order of worldmindedness mean scores for subjects associated with the voluntary utopian world affairs organization and

subjects associated with the voluntary traditional world affairs organization.

The "U. S. Policies" category of worldmindedness mean scores was fifteenth in rank order of worldmindedness mean scores for subjects associated with the voluntary utopian world affairs organization and was fourteenth in rank order of worldmindedness mean scores for subjects associated with the voluntary traditional world affairs organization on a rank order scale from highest to lowest worldmindedness mean scores.

The "USSR" category of worldmindedness mean scores was fourteenth in rank order of worldmindedness mean scores for subjects associated with the voluntary utopian world affairs organization and was fifteenth in rank order of worldmindedness mean scores for subjects associated with the voluntary traditional world affairs organization.

Table 4.18 shows the differences between sexes (men and women) on the basis of the 15 categories of worldmindedness mean scores at the .01 level of significance.

There were differences between sexes on six of the 15 categories of worldmindedness mean scores (Military, Education, War, Patriotism, Immigration, and Economics). There were no differences between sexes on nine categories of worldmindedness mean scores (Religion, Cultural Exchange, Policy Making, Race, Communism, Social Action, Government, U. S. Policies, and the USSR).

The worldmindedness mean scores for women were higher than the worldmindedness mean scores for men in all 15 categories of worldmindedness.

TABLE 4.18--Differences Between Sexes on the Basis of 15 Categories of Worldmindedness Mean Scores*

Category	Sex				χ^2 Test For Significance
	Men	Rank	Women	Rank	
Religion	4.929	1	5.151	2	.06796
Cultural Exchange	4.793	2	4.915	3	.43344
Policy Making	4.609	3	4.830	5	.17226
Race	4.522	4	4.840	4	.02190
Military	4.211	6	5.189	1	.00001**
Communism	4.333	5	4.594	7	.11135
Education	3.942	7	4.330	9	.00101**
War	3.750	8	4.613	6	.00001**
Patriotism	3.689	9	4.358	8	.00005**
Immigration	3.666	10	4.288	10	.00003**
Economics	3.635	12	4.180	11	.00064**
Social Action	3.647	11	3.906	13	.08059
Government	3.571	13	3.910	12	.04385
U. S. Policies	3.058	15	3.095	15	.85017
USSR	3.189	14	3.236	14	.15744

*6 = highest possible worldmindedness mean score, 1 = lowest possible worldmindedness mean score

**Significant

No categories of worldmindedness mean scores showed differences greater than 1.0 between men and women.

The greatest difference in a category of worldmindedness mean scores between men and women (.978) was in the category "Military" for which the worldmindedness mean score for men was (4.211) and the worldmindedness mean score for women was (5.189). The least difference in a category of worldmindedness mean scores between men and women (.037) was in the category "U. S. Policies" for which the worldmindedness mean score for men was (3.058) and the worldmindedness mean score for women was (3.095).

There was a difference of (.863) for the "War" category of worldmindedness mean scores between men and women. Men had a worldmindedness mean score of (3.750) and women had a worldmindedness mean score of (4.613).

There was a difference of (.669) for the "Patriotism" category of worldmindedness mean scores between men and women. Men had a worldmindedness mean score of (3.689) and women had a worldmindedness mean score of (4.358).

There was a difference of (.662) for the "Immigration" category of worldmindedness mean scores between men and women. Men had a worldmindedness mean score of (3.666) and women had a worldmindedness mean score of (4.288)

There was a difference of (.545) for the "Economics" category of worldmindedness mean scores between men and women. Men had a worldmindedness mean score of (3.635) and women had a worldmindedness mean score of (4.180).

There was a difference of (.388) for the "Education" category of worldmindedness mean scores between men and women. Men had a worldmindedness mean score of (3.942) and women had a worldmindedness mean score of (4.330).

The "Religion" category of worldmindedness mean scores was in the first rank order of worldmindedness mean scores for men and in the second rank order of worldmindedness mean scores for women on a rank order scale from highest to lowest worldmindedness mean scores.

The "Military" category of worldmindedness mean scores was in the first rank order of worldmindedness mean scores for women and in the sixth rank order of worldmindedness mean scores for men on a rank order scale from highest to lowest worldmindedness mean scores.

The "U. S. Policies" and "USSR" categories of worldmindedness mean scores were in the fifteenth and fourteenth rank order of worldmindedness mean scores, respectively, for both men and women.

Table 4.19 shows the difference between groups and the difference between sexes on the basis of the variance of the 15 categories of worldmindedness mean scores. The differences are significant at the .01 level of significance.

There was a difference between subjects associated with the voluntary utopian world affairs organization and subjects associated with the voluntary traditional world affairs organization on the basis of the 15 categories of worldmindedness mean scores taken altogether.

TABLE 4.19--Difference Between Groups and Difference Between Sexes
on the Basis of the Variance of 15 Categories of World-
mindedness Mean Scores

Source of Variation	Degrees of Freedom	F Score	Test for Significance
Group	15	12.511	.00001*
Sex	15	3.611	.00004*

*Significant

A statistical examination was made of the 15 categories of worldmindedness mean scores shown in Table 4.17 taken altogether as though they constituted 15 items in a research instrument. The examination showed a difference between groups (.00001) on the basis of the 15 categories of worldmindedness mean scores taken altogether.

There was a difference between men and women on the basis of the 15 categories of worldmindedness mean scores taken altogether. A statistical examination was made of the 15 categories of worldmindedness mean scores shown in Table 4.18 taken altogether as though they constituted 15 items in a research instrument. The examination showed a difference between sexes (.00004) on the basis of the 15 categories of worldmindedness mean scores taken altogether.

The tests for significance showed that the statistical difference between men and women (.00004) was not as great as the statistical difference between subjects associated with the voluntary

utopian world affairs organization and subjects associated with the voluntary traditional world affairs organization (.00001).

In summary, there was a difference between subjects associated with the voluntary utopian world affairs organization and subjects associated with the voluntary traditional world affairs organization on the basis of total worldmindedness mean scores (Tables 4.14, 4.15), on the basis of 13 of the 15 categories of worldmindedness mean scores taken separately (Tables 4.16, 4.17, 4.18), and on the basis of the 15 categories of worldmindedness mean scores taken altogether (Table 4.19).

Hypothesis 2: There are differences in stated behavior about international issues among participants in voluntary world affairs organizations.

The findings of the study showed that there are differences in stated behavior about international issues among participants in the voluntary world affairs organizations from which the research subjects were drawn.

Statistical tests at the .01 level of significance showed differences between subjects associated with the voluntary utopian world affairs organization and subjects associated with the voluntary traditional world affairs organization on 10 of 30 response options included in three items in the Participant Background Questionnaire.

The items examined were: (1) "With whom do you share your interest in and information about world affairs?", (2) "Have you ever

attempted to influence anyone's thinking about world affairs?", and (3) "Indicate the ways you have attempted to influence others." Each item contained 10 response options. Statistical tests were conducted on each of the 10 response options for the three items and differences were found in 10 responses out of the 30 possible responses.

Table 4.20 shows differences between groups on the basis of persons with whom subjects associated with each of the two groups shared their interest in and information about world affairs.

There was a difference between subjects associated with the voluntary utopian world affairs organization and subjects associated with the voluntary traditional world affairs organization in sharing their interest in and information about world affairs with "Students." Twenty-six subjects associated with the voluntary utopian world affairs organization (8.4% of traditional responses) shared their interest in and information about world affairs with "Students."

The response option "Students" was in the sixth rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization and was in the tenth rank order of responses for all response options for subjects associated with the voluntary traditional world affairs organization.

There was no difference between subjects associated with the voluntary utopian world affairs organization and subjects associated with the voluntary traditional world affairs organization in sharing their interest in and information about world affairs with the other nine response options (National Government Officials, General Public,

TABLE 4.20--Differences Between Groups on the Basis of Persons With Whom Subjects Share Interest in and Information About World Affairs

Response Option	Group						χ^2 Test For Significance
	Utopian			Traditional			
	N	(%)	Rank	N	(%)	Rank	
Students	26	(8.4)	6	7	(2.7)	10	.0002*
National Government Officials	32	(10.3)	4	18	(7.0)	5	.0151
General Public	21	(6.8)	7	10	(3.9)	8	.0353
Mass Media	14	(4.5)	9	8	(3.1)	9	.1426
Organization Members	46	(14.9)	3	38	(14.9)	3	.1575
Friends	57	(18.9)	1	62	(24.6)	1	.3491
Local Government Officials	19	(6.2)	8	15	(5.8)	6	.5159
International Government Officials	12	(3.8)	10	12	(4.7)	7	.5930
Work Associates	31	(10.0)	5	35	(13.7)	4	.6627
Family	50	(16.2)	2	50	(19.6)	2	.9612
Total	308	(100.0)		255	(100.0)		

*Significant

Mass Media, Organization Members, Friends, Local Government Officials, International Government Officials, Work Associates, and Family).

When all subjects are grouped together, the response option "Friends" as persons with whom subjects shared their interest in and information about world affairs was selected most. One hundred nineteen subjects, 57 subjects associated with the voluntary utopian world affairs organization (18.9% of utopian response) and 62 subjects associated with the voluntary traditional world affairs organization (24.6% of traditional responses) shared their interest in and information about world affairs with "Friends."

When all subjects are grouped together, "Mass Media" is the response option selected least in terms of persons with whom subjects shared their interest in and information about world affairs. Twenty-two subjects, 14 subjects associated with the voluntary utopian world affairs organization (4.5% of utopian responses) and eight subjects associated with the voluntary traditional world affairs organization (3.1% of traditional responses) shared their interest in and information about world affairs with "Mass Media."

"Mass Media" was in the ninth rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization and subjects associated with the voluntary traditional world affairs organization.

"International Government Officials" was in the tenth rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization and in the

seventh rank order of responses for all response options for subjects associated with the voluntary traditional world affairs organization.

"Students" was in the tenth rank order of responses for all response options for subjects associated with the voluntary traditional world affairs organization and in the seventh rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization.

Table 4.21 shows differences between groups on the basis of persons whom subjects attempt to influence about world affairs.

There was a difference between subjects associated with the voluntary utopian world affairs organization and subjects associated with the voluntary traditional world affairs organization in their attempts to influence four categories of persons (Students, National Government Officials, General Public, Local Government Officials) of the 10 categories of persons in the response options.

Twenty-eight subjects (8.2% of utopian responses) associated with the voluntary utopian world affairs organization and eight subjects (3.9% of traditional responses) associated with the voluntary traditional world affairs organization attempted to influence "Students" about world affairs. The response option "Students" was in the seventh rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization, and in the ninth-and-a-half rank order of responses for all response options for subjects associated with the voluntary traditional world affairs organization.

TABLE 4.21--Differences Between Groups on the Basis of Persons Whom Subjects Attempt to Influence About World Affairs

Response Option	Group						χ^2 Test For Significance
	Utopian			Traditional			
	N	(%)	Rank	N	(%)	Rank	
Students	28	(8.2)	7	8	(3.9)	9.5	.0002*
National Government Officials	45	(13.3)	3	25	(12.3)	4	.0006*
General Public	30	(8.9)	6	12	(5.8)	6	.0012*
Local Government Officials	26	(7.7)	8	9	(4.4)	7.5	.0013*
Family	48	(14.2)	2	34	(16.6)	2	.0139
Mass Media	20	(5.9)	9	8	(3.9)	9.5	.0169
Organization Members	38	(11.2)	4	24	(11.7)	5	.0184
Work Associates	37	(10.9)	5	26	(12.7)	3	.1098
Friends	53	(16.2)	1	49	(23.3)	1	.3296
International Government Officials	12	(3.5)	10	9	(4.4)	7.5	.6069

*Significant

Forty-five subjects (13.3% of utopian responses) associated with the voluntary utopian world affairs organization and 25 subjects (12.3% of traditional responses) associated with the voluntary traditional world affairs organization attempted to influence "National Government Officials" about world affairs. The response option "National Government Officials" was in the third rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization, and in the fourth rank order of responses for all response options for subjects associated with the voluntary traditional world affairs organization.

Thirty subjects (8.9% of utopian responses) associated with the voluntary utopian world affairs organization and twelve subjects (5.8% of traditional responses) associated with the voluntary traditional world affairs organization attempted to influence the "General Public" about world affairs. The response option "General Public" was in the sixth rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization, and in the sixth rank order of responses for all response options for subjects associated with the voluntary traditional world affairs organization.

Twenty-six subjects (7.7% of utopian responses) associated with the voluntary utopian world affairs organization and nine subjects (4.4% of traditional responses) associated with the voluntary traditional world affairs organization attempted to influence "Local Government Officials" about world affairs. The response option "Local

Government Officials" was in the eighth rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization, and in the seventh-and-one-half rank order of responses for all response options for subjects associated with the voluntary traditional world affairs organization.

There was no difference between subjects associated with the voluntary utopian world affairs organization and subjects associated with the voluntary traditional world affairs organization in their attempts to influence six categories of persons (Family, Mass Media, Organization Members, Work Associates, Friends, International Government Officials) of the 10 categories of persons in the response options.

The response option "Friends" received 102 responses from all research subjects. Fifty-three subjects (16.2% of utopian subjects) associated with the voluntary utopian world affairs organization, and 49 subjects (23.3% of traditional subjects) associated with the voluntary traditional world affairs organization attempted to influence "Friends" about world affairs.

When all subjects are grouped together, "International Government Officials" was the response option selected least in terms of persons whom subjects attempted to influence about world affairs. Twenty-one subjects, 12 subjects (3.5% of utopian responses) associated with the voluntary utopian world affairs organization and nine subjects (4.4% of traditional responses) associated with the voluntary traditional world affairs organization attempted to influence

"International Government Officials" about world affairs. "International Government Officials" were in the tenth rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization and in the seventh-and-one-half rank order of responses for all response options for subjects associated with the voluntary traditional world affairs organization.

"Students" and "Mass Media" shared the ninth-and-one-half rank order of responses for all response options for subjects associated with the voluntary traditional world affairs organization and in the seventh rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization.

Table 4.22 shows differences between groups on the basis of ways in which the research subjects attempt to influence others about world affairs.

There was a difference between subjects associated with the voluntary utopian world affairs organization and subjects associated with the voluntary traditional world affairs organization in their attempts to influence others about world affairs through "Demonstration in Own Community," "Demonstration in Another Michigan Community," "Demonstration in Out-of-State Community," "Wrote Letter to Editor," and "Wrote to Legislators."

There was no difference between subjects associated with the voluntary utopian world affairs organization and subjects associated with the voluntary traditional world affairs organization in their

TABLE 4.22--Differences Between Groups on the Basis of Ways in Which Subjects Attempt to Influence Others About World Affairs

Response Option	Group						χ^2 Test For Significance
	Utopian			Traditional			
	N	(%)	Rank	N	(%)	Rank	
Demonstration in Own Community	44	(12.9)	2	5	(3.2)	8	.0001*
Demonstration in Out-of-State Community	31	(9.1)	7	1	(.6)	10	.0001*
Wrote Letter to Editor	37	(10.8)	4.5	9	(5.7)	6	.0001*
Wrote to Legislators	61	(17.8)	1	23	(14.7)	4	.0001*
Demonstration in Another Michi- gan Community	20	(5.8)	8	4	(2.5)	9	.0005*
Organized a Meeting	35	(10.2)	6	24	(15.4)	3	.0528
Published Article/ Book	15	(4.3)	10	7	(4.5)	7	.0939
Talked With Officials	37	(10.8)	4.5	27	(17.3)	2	.0972
Addressed an Audience	42	(12.8)	3	37	(24.0)	1	.4724
Appeared on Radio/TV	19	(5.5)	9	19	(12.1)	5	.8913
Total	341	(100.0)		156	(100.0)		

*Significant

attempts to influence others about world affairs through "Organized a Meeting," "Published Article/Book," "Talked with Officials," "Addressed an Audience," or "Appeared on Radio/TV."

Three of the five response options that showed differences in the ways subjects attempt to influence others about world affairs were "Demonstration in Own Community," "Demonstration in Another Michigan Community," and "Demonstration in Out-of-State Community." Forty-four subjects (12.9% of utopian responses) associated with the voluntary utopian world affairs organization and five subjects (3.2% of traditional responses) associated with the voluntary traditional world affairs organization have attempted to influence others about world affairs by participating in a "Demonstration in Own Community." The response option "Demonstration in Own Community" was the second rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization and in the eighth rank order of responses for all response options for subjects associated with the voluntary traditional world affairs organization.

Twenty subjects (5.8% of utopian responses) associated with the voluntary utopian world affairs organization and four subjects (2.5% of traditional responses) associated with the voluntary traditional world affairs organization have attempted to influence others about world affairs by participating in a "Demonstration in Another Michigan Community." The response option "Demonstration in Another Michigan Community" was in the eighth rank order of responses for all response options for subjects associated with the voluntary utopian

world affairs organization and in the ninth rank order of responses for all response options for subjects associated with the traditional world affairs organization.

Thirty-one subjects (9.1% of utopian responses) associated with the voluntary utopian world affairs organization and one subject (0.6% of traditional responses) associated with the voluntary traditional world affairs organization have attempted to influence others about world affairs by participating in a "Demonstration in Out-of-State Community." The response option "Demonstration in Out-of-State Community" was in the seventh rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization and in the tenth rank order of responses for all response options for subjects associated with the traditional world affairs organization.

Ninety-five subjects (27.8% of utopian responses) associated with the voluntary utopian world affairs organization and ten subjects (6.4% of traditional responses) associated with the voluntary traditional world affairs organization have attempted to influence others about world affairs through "Demonstration in Own Community," "Demonstration in Another Michigan Community," and "Demonstration in Out-of-State Community" taken altogether.

When all subjects are grouped together, the response option "Wrote to Legislators" as an attempt to influence others about world affairs was selected most. Eight-four subjects, 61 subjects (17.8% of utopian responses) associated with the voluntary utopian world

affairs organization and 23 subjects (14.7% of traditional responses) associated with the voluntary traditional world affairs organization "Wrote to Legislators" in attempting to influence others about world affairs.

When all subjects are grouped together, the response option "Published an Article/Book" as an attempt to influence others about world affairs was selected least. Twenty-two subjects, 15 subjects (4.3% of utopian responses) associated with the voluntary utopian world affairs organization and seven subjects (4.5% of traditional responses) associated with the voluntary traditional world affairs organization have attempted to influence others about world affairs by "Published an Article/Book."

The response option "Wrote to Legislators" was in the first rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization and in the fourth rank order of responses for all response options for subjects associated with the voluntary traditional world affairs organization. The response option "Addressed an Audience" was in the first rank order of responses for all response options for subjects associated with the voluntary traditional world affairs organization and in the third rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization.

The response option "Published an Article/Book" was in the tenth rank order of responses for all response options for subjects

associated with the voluntary utopian world affairs organization and in the seventh rank order of responses for all response options for subjects associated with the voluntary traditional world affairs organization.

Hypothesis 3: There are differences in preferred designs for learning among participants in voluntary world affairs organizations.

The findings of this study showed some differences in preferred designs for learning among participants in the voluntary world affairs organizations from which the study sample was drawn.

The three items in the Participant Background Questionnaire relating to this hypothesis were: (1) "Where do you get your information about world affairs?", (2) "How did you first become interested in world affairs?", and (3) "There are many different educational formats for effective world affairs learning. For each of the following formats, write a number to indicate your own preference."

The items "Where did you get your information about world affairs?", and "There are many different educational formats . . ." were subjected to multiple response programs showing differences in numbers and percentages of responses among response options for each item by group (subjects associated with the voluntary utopian world affairs organization and subjects associated with the voluntary traditional world affairs organization).

The item "How did you first become interested in world affairs?" showed differences between subjects associated with the voluntary

utopian world affairs organization and subjects associated with the voluntary traditional world affairs organization at the .01 level of significance.

Table 4.23 shows where subjects obtain their information about world affairs according to number and percentage of responses, rank order of responses for all responses for subjects associated with the voluntary utopian world affairs organization and subjects associated with the voluntary traditional world affairs organization.

Subjects were asked to rank the 15 response options in the order of importance to them as sources of information about world affairs. The first, second and third rank order responses for all subjects were given the multiple response program.

The response option "Magazines" received 66 responses (19.4% of all responses) from all research subjects. "Magazines" was in the first rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization and subjects associated with the voluntary traditional world affairs organization. Twenty-eight subjects (16.1% of utopian responses) associated with the voluntary utopian world affairs organization and 38 subjects (22.8% of traditional subjects) associated with the voluntary traditional world affairs organization obtained their information about world affairs from "Magazines."

When all research subjects are grouped together for analysis, it is seen that they obtain their information about world affairs least from "Government Officials." One subject associated with the

TABLE 4.23--Comparison of Groups on the Basis of Where Subjects Obtain Information About World Affairs

Response Options	Group					
	Utopian			Traditional		
	N	(%)	Rank	N	(%)	Rank
Newspapers - Local	16	(9.2)	5	30	(18.2)	2
Newspapers - National	22	(12.6)	3	22	(13.4)	3
Magazines	28	(16.1)	1	38	(22.8)	1
Pamphlets - Journals	26	(14.9)	2	12	(7.2)	5
Government Publications	2	(1.1)	13	2	(1.2)	13.5
Books	11	(6.2)	8	5	(3.0)	9.5
Discussions	8	(4.5)	9	4	(2.4)	11
Conferences - Meetings	20	(11.5)	4	10	(6.0)	7
Speakers - Lecturers	14	(8.5)	6	5	(3.0)	9.5
Friends	12	(6.8)	7	6	(3.6)	8
Work Associates	2	(1.1)	13	2	(1.2)	13.5
Government Officials	1	(.4)	15	1	(.6)	15
Foreign Visitors - Students	2	(1.1)	13	3	(1.8)	12
Travel	7	(4.3)	10	15	(9.0)	4
TV/Radio	3	(1.7)	11	11	(6.6)	6
Total	174	(100.0)		166	(100.0)	

voluntary utopian world affairs organization and one subject associated with the voluntary traditional world affairs organization listed "Government Officials" among their top three choices of where they obtain their information about world affairs. "Government Officials" was in the fifteenth rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization and subjects associated with the voluntary traditional world affairs organization.

The response option "Pamphlets/Journals" was in the second rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization and in the fifth rank order of responses for all response options for subjects associated with the voluntary traditional world affairs organization. Twenty-six subjects (14.9% of utopian responses) associated with the voluntary utopian world affairs organization and 12 subjects (7.2% of traditional responses) associated with the voluntary traditional world affairs organization obtained their information about world affairs from "Pamphlets/Journals."

The response option "Newspapers - Local" was in the second rank order of response for all response options for subjects associated with the voluntary traditional world affairs organization and in the fifth rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization. Thirty subjects (18.2% of traditional responses) associated with the voluntary traditional world affairs organization and 16 subjects (9.2%

of utopian responses) associated with the voluntary utopian world affairs organization obtained their information about world affairs from "Newspapers - Local."

The response option "Newspapers - National" received 22 responses (12.6% of utopian responses) from subjects associated with the voluntary utopian world affairs organization and 22 responses (13.4% of traditional responses) from subjects associated with the voluntary traditional world affairs organization. "Newspapers - National" was in the third rank order of responses for all response options for subjects from both world affairs organizations.

The response option "Conferences - Meetings" received 20 responses (11.5% of utopian responses) from subjects associated with the voluntary utopian world affairs organization and 10 responses (6.0% of traditional responses) from subjects associated with the voluntary traditional world affairs organization. The response option "Speakers - Lecturers" received 14 responses (8.5% of utopian responses) from subjects associated with the voluntary utopian world affairs organization and five responses (3.0% of traditional responses) from subjects associated with the voluntary traditional world affairs organization.

The response option "Travel" received 15 responses (9.0% of traditional responses) from subjects associated with the voluntary traditional world affairs organization and seven responses (4.3% of utopian responses) from subjects associated with the voluntary utopian world affairs organization. The response option "TV/Radio"

received 11 responses (6.6% of traditional responses) from subjects associated with the voluntary traditional world affairs organization and three responses (1.7% of utopian responses) from subjects associated with the voluntary utopian world affairs organization.

Table 4.24 shows that there was a difference between subjects associated with the voluntary utopian world affairs organization and subjects associated with the voluntary traditional world affairs organization on the basis of how they first became interested in world affairs; that is, the pattern of responses among the seven response options is not the same for subjects associated with the voluntary utopian world affairs organization and for subjects associated with the voluntary traditional world affairs organization.

TABLE 4.24--Difference Between Groups on the Basis of How Subjects First Became Interested in World Affairs

	Degrees of Freedom	χ^2	Test Significance
Interest	6	18.266	.0056*

*Significant

The chi-square test for homogeneity showed significance with six degrees of freedom and a raw chi-square score of 18.266 at the .01 level of significance established for this study.

Table 4.25 shows the number and percentage of responses and the rank order of responses for all response options for subjects

associated with the voluntary utopian world affairs organization and subjects associated with the voluntary traditional world affairs organization on the basis of how the subjects first became interested in world affairs.

TABLE 4.25--Number, Percentage and Rank Order of Responses by Group on How Subjects First Became Interested in World Affairs

Response Options	Group					
	Utopian			Traditional		
	N	(%)	Rank	N	(%)	Rank
Family	16	(26.6)	1	13	(20.6)	3
School	5	(8.3)	5.5	14	(22.6)	1.5
Individual	5	(8.3)	5.5	2	(3.1)	6.5
Group	3	(5.3)	7	8	(13.1)	5
Travel	7	(11.6)	4	10	(15.8)	4
Religion	14	(23.3)	2	2	(3.1)	6.5
TV/Radio	10	(16.6)	3	14	(22.2)	1.5
Total	60	(100.0)		63	(100.0)	

When all subjects are grouped together for analysis, (29 subjects) first became interested in world affairs through "Family." The response option "Family" received 16 responses from subjects associated with the voluntary utopian world affairs organization (26.6% of utopian responses) and 13 responses from subjects associated with

the voluntary traditional world affairs organization (20.6% of traditional responses).

"Family" was in the first rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization and in the third rank order of responses for all response options for subjects associated with the voluntary traditional world affairs organization.

When all subjects are grouped together for analysis, (seven subjects) first became interested in world affairs through "Individual." The response option "Individual" received five responses (8.3% of utopian responses) from subjects associated with the voluntary utopian world affairs organization and two responses (3.1% of traditional responses) from subjects associated with the voluntary traditional world affairs organization. "Individual" was in the fifth-and-one-half rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization and in the sixth-and-one-half rank order of responses for all response options for subjects associated with the voluntary traditional world affairs organization.

Each of the two response options "School" and "TV/Radio" received 14 responses (22.2% of traditional responses) from subjects associated with the voluntary traditional world affairs organization sharing the one-and-one-half rank order of responses for all response options for those subjects.

The response option "Religion" received 14 responses (23.3% of utopian responses) from subjects associated with the voluntary utopian world affairs organization, thereby placing it at the second rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization.

Figure 3 shows the pattern of responses to response options on how subjects associated with the voluntary utopian world affairs organization and subjects associated with the voluntary traditional world affairs organization first became interested in world affairs.

The largest difference between groups is shown in the response option "Religion" which received 14 responses (23.3% of utopian responses) from subjects associated with the voluntary utopian world affairs organization and two responses (3.1% of traditional responses) from subjects associated with the voluntary traditional world affairs organization. The second largest difference between groups is shown in the response option "School" which received 14 responses (22.2% of traditional responses) from subjects associated with the voluntary traditional world affairs organization and five responses (8.3% of utopian responses) from subjects associated with the voluntary utopian world affairs organization.

Table 4.26 shows the number and percentage of responses and the rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization and subjects associated with the voluntary traditional world affairs organization on the basis of their preferred educational formats for effective world affairs learning.

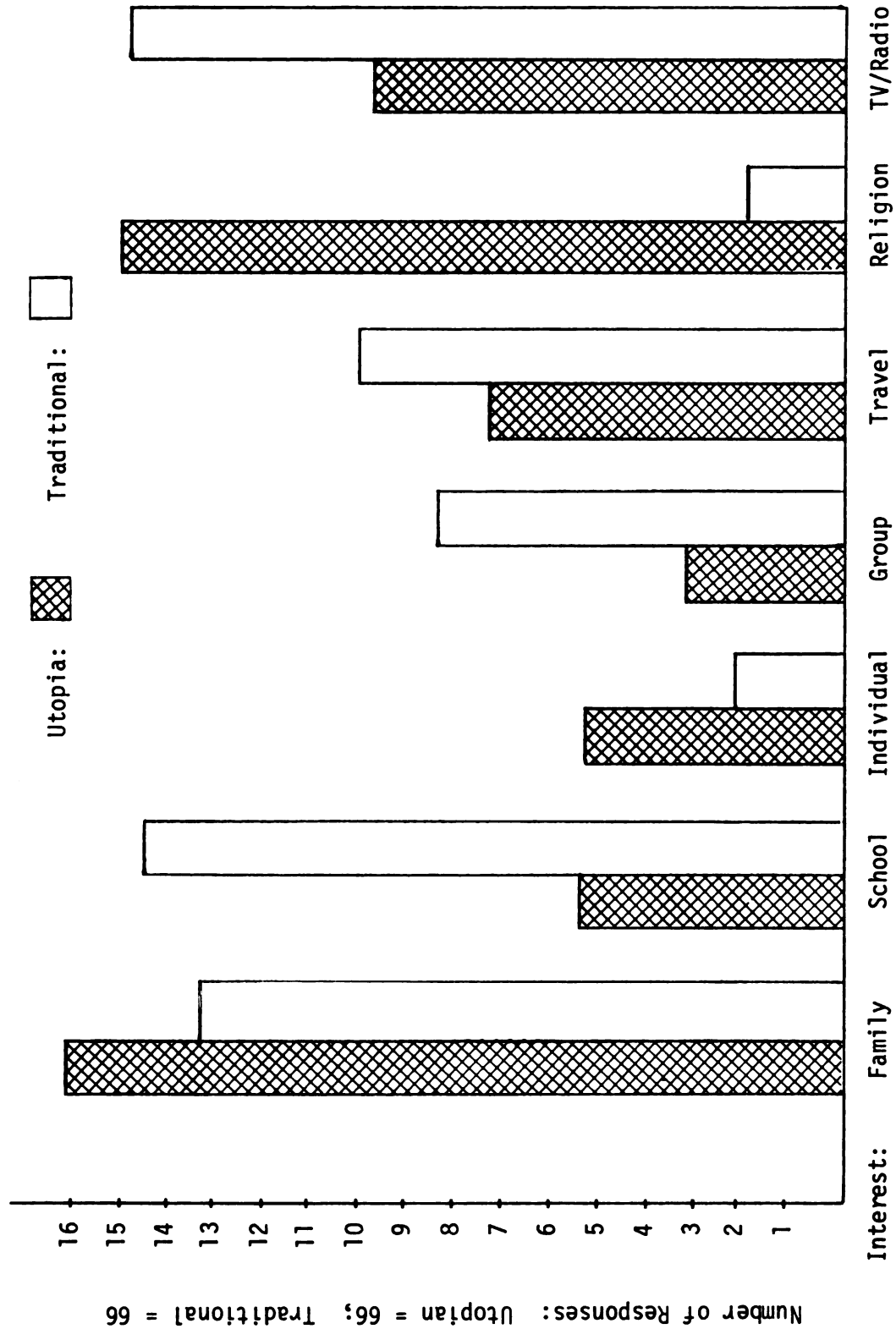


Figure 3--Pattern of Responses of Groups for All Response Options on How Subjects First Became Interested in World Affairs

TABLE 4.26--Comparison of Groups on the Basis of Preferred Educational Formats for Effective World Affairs Learning

Response Options	Group					
	Utopian			Traditional		
	N	(%)	Rank	N	(%)	Rank
Lecture	6	(3.3)	7	9	(5.4)	7
Lecture and Discussion	34	(18.6)	2.5	34	(20.8)	1
Panel Presentation/Discussion	34	(18.6)	2.5	23	(14.1)	4
Workshop	38	(20.8)	1	22	(13.5)	5
Independent Study	17	(9.3)	6	16	(10.1)	6
Films/Slides	24	(13.1)	5	24	(14.7)	3
Field Trip	25	(13.7)	4	32	(19.6)	2
Other	4	(2.6)	8	3	(1.8)	8
Total	182	(100.0)		163	(100.0)	

When all subjects are grouped together, the response option "Lecture and Discussion" as a preferred educational format for effective world affairs learning was selected most. Sixty-eight subjects, 34 subjects associated with the voluntary utopian world affairs organization (18.6% of utopian responses) and 34 subjects associated with the voluntary traditional world affairs organization (20.8% of traditional responses), preferred "Lecture and Discussion" as an educational format for effective world affairs learning.

When all subjects are grouped together, the response option "Lecture" as a preferred educational format for effective world affairs learning was selected least (excluding the 12 responses for the "Other" response option). Thirteen subjects, six subjects associated with the voluntary utopian world affairs organization (3.3% of utopian responses) and seven subjects associated with the voluntary traditional world affairs organization (5.4% of traditional responses), preferred "Lecture" as an educational format for effective world affairs learning.

The response option "Workshop" was in the first rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization and in the fifth rank order of responses for all response options for subjects associated with the voluntary traditional world affairs organization. Thirty-four subjects associated with the voluntary utopian world affairs organization (20.8% of utopian responses) and 22 subjects associated with the voluntary traditional world affairs organization, preferred the

"Workshop" as an educational format for effective world affairs learning.

The response option "Lecture and Discussion" was in the first rank order of responses for all response options for subjects associated with the voluntary traditional world affairs organization and in the second-and-one-half rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization.

The response option "Lecture" was in the seventh rank order of responses for all response options for subjects associated with the voluntary utopian world affairs organization and for subjects associated with the voluntary traditional world affairs organization.

Hypothesis 4: There is a relationship between participant backgrounds and degrees of worldmindedness among participants in voluntary world affairs organizations.

The findings of this study showed that there is a relationship between participant backgrounds and degrees of worldmindedness among participants in voluntary world affairs organizations.

Table 4.27 shows the total worldmindedness mean scores for all research subjects on the basis of participant background characteristics.

Table 4.28 shows differences in total worldmindedness mean scores for all research subjects on the basis of participant background characteristics at the .01 level of significance.

TABLE 4.27--Total Worldmindedness Mean Scores for All Research Subjects by Participant Background Characteristics

Participant Background Categories		Means*	N
Age:	35 and Under	4.768	20
	36-55	4.050	58
	56 and Over	3.982	54
Education:	Graduate School	4.269	77
	College	3.970	41
	High School	3.908	13
	Grade School	3.022	1
Occupation:	Education	4.328	50
	Others	4.274	27
	Professional	4.155	7
	Business	3.728	30
Religion:	Quaker	4.655	17
	None	4.480	13
	Catholic	4.202	24
	Other	4.182	17
	Protestant	3.858	59
Income:	\$12,000 and Under	4.631	29
	\$12,001-\$25,000	4.239	53
	\$25,001-\$50,000	3.769	36
	Over \$50,000	3.560	13
Political Persuasion:	Other	4.565	13
	Democrat	4.533	35
	Independent	4.255	49
	Republican	3.395	35
Trips Abroad:	6-10 Times	4.263	34
	1-5 Times	4.251	52
	Over 10 Times	3.899	46
Length of Trips Abroad:	Under 6 Months	4.180	53
	6 Months and Over	4.099	79

*6 = highest possible worldmindedness mean score, 1 = lowest possible worldmindedness mean score

TABLE 4.28--Differences in Total Worldmindedness Scores for All
Research Subjects on the Basis of Participant Background
Characteristics

Source of Variation	Sum of Squares	Mean Square	F	Test for Significance
Age	9.700	4.850	12.799	.0005*
Education	4.390	1.463	2.962	.03474
Occupation	7.329	2.443	5.338	.00180*
Religion	10.803	2.701	6.120	.00016*
Income	16.835	5.612	14.048	.00001*
Political Persuasion	27.817	9.272	29.806	.00001*
Trips Abroad	3.831	1.916	3.873	.02326
Length of Trips Abroad	.211	.211	.407	.52476

*Significant

There were differences in total worldmindedness mean scores for all research subjects on the basis of the participants' age, occupation, religion, income, and political persuasion as indicated on the corresponding items in the Participant Background Questionnaire. That is, the worldmindedness mean scores are not the same for all research subjects when the subjects are examined on the basis of their age, occupation, religion, income, and political persuasion.

There were no differences in total worldmindedness mean scores for all research subjects based on the participants' education, trips abroad, and length of trips abroad. That is, the worldmindedness mean scores are the same for all research subjects when the subjects are examined on the basis of the participants' education, trips abroad, and length of trips abroad.

The participant background category "Age," a basis of differences on total worldmindedness mean scores for all research subjects, showed worldmindedness mean scores as follows: "35 and Under" (4.768), "36-55" (4.050), "56 and Over" (3.982).

The participant background category "Occupation," a basis of differences on total worldmindedness mean scores for all research subjects, showed worldmindedness mean scores as follows: "Education" (4.328), "Other" (4.274), "Professional" (4.155), "Business" (3.728).

The participant background category "Religion," a basis of differences on total worldmindedness mean scores for all research subjects showed worldmindedness mean scores as follows: "Quaker" (4.655), "None" (4.480), "Catholic" (4.202), "Other" (4.182), "Protestant" (3.858).

The participant background category "Income," a basis of differences on total worldmindedness mean scores for all research subjects, showed worldmindedness mean scores as follows: "\$12,000 and Under" (4.631), "\$12,001-\$25,000" (4.239), "\$25,001-\$50,000" (3.769), "Over \$50,000" (3.560).

The participant background category "Political Persuasion," a basis of differences on total worldmindedness mean scores for all subjects, showed worldmindedness mean scores as follows: "Other" (4.565), "Democrat" (4.533), "Independent" (4.255), "Republican" (3.395).

The participant background category "Education," which showed no differences on total worldmindedness mean scores for all research subjects, showed worldmindedness mean scores as follows: "Graduate School" (4.269), "College" (3.970), "High School" (3.908), "Grade School" (3.022).

The participant background category "Trips Abroad," which showed no differences on total worldmindedness mean scores for all research subjects, showed worldmindedness mean scores as follows: "6-10 Times" (4.263), "1-5 Times" (4.251), "Over 10 Times" (3.899).

The participant background category "Length of Trips Abroad," which showed no differences on total worldmindedness mean scores for all research subjects, showed worldmindedness mean scores as follows: "Under Six Months" (4.180), "Six Months and Over" (4.099).

Self-Perception and Stated Attitudes
of Worldmindedness

Table 4.29 shows that there is a relationship between the research subjects' self-perception of their worldmindedness and the research subjects' stated attitudes of worldmindedness at the .01 level of significance.

TABLE 4.29--Relationship of Mean Scores for Self-Perception of Worldmindedness and Stated Attitudes of Worldmindedness Among All Research Subjects

Correlation Coefficient	Cases (N)	Test For Significance
.4538	126	.001*

*Significant

The positive correlation (.4538) shows that research subjects having high mean scores for self-perception of worldmindedness had high mean scores for stated attitudes of worldmindedness, and research subjects having low mean scores for self-perception of worldmindedness had low mean scores for stated attitudes of worldmindedness.

Table 4.30 shows the total worldmindedness mean scores for all research subjects based on their self-perception of their worldmindedness and their stated attitudes of worldmindedness.

The total worldmindedness mean score for all research subjects based on their self-perception of their worldmindedness was (4.7063).

The total worldmindedness mean score for all research subjects based on their stated attitudes of worldmindedness was (4.1313). The total worldmindedness mean score for all research subjects based on their self-perception of their worldmindedness appears higher than the total worldmindedness mean score for all research subjects based on their stated attitudes of worldmindedness, but was not found to be significantly different.

TABLE 4.30--Worldmindedness Mean Scores for All Research Subjects Based on Self-Perceptions of Worldmindedness and Stated Attitudes of Worldmindedness*

Variable	Standard Deviation	Total Worldmindedness Mean Scores	Cases (N)
Self-Perception	.9803	4.7063	126
Attitudes	.7186	4.1313	132

*6 = highest possible worldmindedness mean score, 1 = lowest possible worldmindedness mean score

Subject Comments on Survey Instruments
and Reasons for Participating in
World Affairs Organizations

One hundred and twenty-one research subjects responded to the item, "Why do you devote a portion of your time, attention, energy, and resources to world affairs to the extent you do?" in the Participant Background Questionnaire. The responses were classified as

follows: (1) Religious Imperatives (N = 23), (2) National Interest (N = 3), (3) Human Development (N = 27), (4) Global Interdependence (N = 32), and (5) Personal Rewards (N = 36). Specific responses to the item are shown in Appendix E.

Sixty-four research subjects responded to the item "Do you have any general comments on this questionnaire?" in the Participant Background Questionnaire. Half of the responses related to what the respondents felt was bias and ambiguity in some of the items in the International Attitudes Survey. Half of the respondents expressed appreciation for being included in the study, a few of them noting some uncertainty as to the specific purpose of the study. Specific comments to this item are shown in Appendix E.

CHAPTER V

SUMMARY, ANALYSIS, AND DISCUSSION

The first section of Chapter V is a summary of the purpose of the study, study design and administration, review of literature, population and sample, instruments, hypotheses, and data analysis. The second section is an analysis and discussion of the research findings, including profiles of research subjects according to their association with the utopian or traditional world affairs organizations, the four research hypotheses, research subjects' self-perception of worldmindedness, a contrasting view of the data, a discussion of the findings and conclusions of the study in terms of implications for the adult educator, relationship of the literature to conclusions, a subject profile of worldmindedness, designs for learning, the research process, further research, and a further discussion of the concept of worldmindedness.

Summary

Purpose of the Study

The purpose of the study was to find out if participants in voluntary world affairs organizations held similar views of the world, if they responded to world issues in the same ways, if they preferred

to learn about world affairs in like ways, and if there were any relationships between their personal backgrounds and their world views.

Study Design and Administration

Two descriptive survey instruments soliciting information about personal backgrounds and worldmindedness attitudes were mailed to a population of active participants in two voluntary world affairs organizations. The survey instruments were accompanied by a cover letter, a postcard to be returned if the respondent wanted to receive a summary report of the research study, and a stamped return envelope for the survey instruments. A follow-up letter was sent after several weeks to encourage a response. Subject anonymity was assured.

Review of Literature

The review of literature included doctoral dissertations on worldmindedness, studies of ethnocentrism, surveys on designs for adult learning and how adults learn.

Population and Sample

The research instruments were sent to 300 members and associates of two voluntary world affairs organizations in Michigan which the researcher felt represented a broad spectrum of world views. One was the American Friends Service Committee of Michigan referred to in the study as a voluntary utopian world affairs organization. The other was the Michigan Partners of the Americas, known as a voluntary

traditional world affairs organization in the study. The 132 respondents (44% return) were divided equally between the two groups.

Instruments

The Participant Background Questionnaire contained biographical items and questions on behavior about world affairs and preferred designs for adult learning about world affairs. An item was included about the subject's self-perception as a worldminded person. Two items invited comments of the subject to the survey instruments and asked about the subject's reasons for participating in world affairs organizations.

Hypotheses

Four hypotheses were proposed to test and compare (1) stated attitudes of worldmindedness, (2) behavior about world affairs, (3) preferred designs for learning, and (4) relationships between personal background and worldmindedness.

Data Analysis

Multivariate analyses of variance, one- and two-way analyses of variance, chi-square tests for homogeneity, multiple response programs, a Pearson product moment correlation, and mean scores were used to test for differences and relationships among the variables in the study.

Analysis and Discussion

Conclusions from the study support the underlying assumption that there are differences in worldmindedness among participants in voluntary world affairs organizations.

In this section, specific conclusions are classified in three ways: a profile of research subjects according to their association with the utopian or traditional world affairs organization, the four research hypotheses, and the research subjects' self-perception of worldmindedness. The conclusions are discussed and analyzed in light of the potential interpretations of the data.

Profile of Research Subjects According to Their Association with the Utopian or Traditional World Affairs Organizations

Age

1. More women than men associate with the voluntary utopian world affairs organization (Tables 4.1, 4.2).
2. More men than women associate with the voluntary traditional world affairs organization (Tables 4.1, 4.2).

Age

1. More younger persons associate with the voluntary utopian world affairs organization than with the voluntary traditional world affairs organization (Table 4.3).
2. More middle-age persons associate with the voluntary traditional world affairs organization than with the voluntary utopian world affairs organization (Table 4.3).

3. About the same number of older persons associate with both the voluntary utopian world affairs organization and the voluntary traditional world affairs organization (Table 4.3).

Sex and Age

1. Of the total number of men associated with the voluntary utopian world affairs organization and the voluntary traditional world affairs organization, very few, if any, are younger men, a large number are middle-age men, and a moderate number are older men (Table 4.5).
2. The number of women associated with the voluntary utopian world affairs organization and the voluntary traditional world affairs organization increases slightly from younger women to middle-age women to older women (Table 4.5).

Level of Schooling Completed

1. The number of persons completing each level of schooling is about equally divided between those persons associated with the voluntary utopian world affairs organization and those persons associated with the voluntary traditional world affairs organization (Table 4.6).
2. About 90% of persons associated with the voluntary utopian world affairs organization and the voluntary traditional world affairs organization have completed a college level or higher of schooling (Table 4.6).
3. Over one-half of persons associated with the voluntary utopian world affairs organization and the voluntary traditional world affairs organization have completed a graduate level of schooling (Table 4.6).

Occupation

1. There are twice as many educators associated with the voluntary utopian world affairs organization as there are educators associated with the voluntary traditional world affairs organization (Table 4.7).
2. There are nearly three times as many businessmen and businesswomen associated with the voluntary

traditional world affairs organization as there are businessmen and businesswomen associated with the voluntary utopian world affairs organization (Table 4.7).

3. There are relatively few but equal numbers of professional persons associated with the voluntary utopian world affairs organization and the voluntary traditional world affairs organization (Table 4.7).

Religious Preference

1. There are twice as many Protestants associated with the voluntary traditional world affairs organization as there are Protestants associated with the voluntary utopian world affairs organization (Table 4.8).
2. There are about equal numbers of Catholics associated with the voluntary utopian world affairs organization and the voluntary traditional world affairs organization (Table 4.8).
3. While about 25% of persons associated with the voluntary utopian world affairs organization were Quakers, there were no Quakers associated with the voluntary traditional world affairs organization (Table 4.8).⁹

Approximate Annual Income

Persons associated with the voluntary traditional world affairs organization have higher approximate annual incomes than persons associated with the voluntary utopian world affairs organization (Table 4.9).

Political Persuasion

1. There are about five times as many Democrats among persons associated with the voluntary utopian world affairs organization as there are among persons associated with the voluntary traditional world affairs organization (Table 4.10).
2. There are about 17 times as many Republicans among persons associated with the traditional

world affairs organization as there are among persons associated with the voluntary utopian world affairs organization (Table 4.10).

3. There are about equal numbers of political independents among persons associated with both the voluntary traditional world affairs organization (Table 4.10).

Number of Trips Abroad

1. Twice as many persons associated with the voluntary utopian world affairs organization as persons associated with the voluntary traditional world affairs organization travelled abroad one to five times (Table 4.11).
2. More than twice as many persons associated with both the voluntary utopian world affairs organization and the voluntary traditional world affairs organization travelled abroad six to 10 times (Table 4.11).

Frequency of Trips Abroad for Six Months or More

There are no differences among persons associated with both the voluntary utopian world affairs organization and the voluntary traditional world affairs organization on the basis of the frequency of trips abroad for six months or more (Table 4.12, 4.13).

Hypothesis 1: There are differences in stated attitudes of world-mindedness among participants in voluntary world affairs organizations.

1. In general, persons associated with the voluntary utopian world affairs organization are more world-minded than persons associated with the voluntary traditional world affairs organization (Table 4.15).
2. In particular, persons associated with the voluntary utopian world affairs organization are more world-minded than persons associated with the voluntary traditional world affairs organization in the international areas of religion, policy making, race, the military, communism, education,

war, patriotism, immigration, economics, social action, government, and the USSR (Table 4.17).

3. Of all the 15 international areas tested, persons appear to be most worldminded in the international area of religion (Table 4.16).
4. Of all the 15 international areas tested, persons appear to be least worldminded in the international area of the USSR (Table 4.16).
5. Differences in worldmindedness between persons associated with the voluntary utopian world affairs organization and persons associated with the voluntary traditional organization appear to be the greatest in the international area of the military (Table 4.17).
6. Differences in worldmindedness between persons associated with the voluntary utopian world affairs organization and persons associated with the voluntary traditional world affairs organization appear to be the least in the international area of U.S. policies (Table 4.17).
7. All subjects are highly worldminded in the international area of cultural exchange and lowly worldminded in the international area of U.S. policies (Table 4.17).
8. In general, women are more worldminded than men (Table 4.15).
9. In particular, women are more worldminded than men in the international areas of immigration, economics, patriotism, education, war and the military (Table 4.18).
10. Women associated with the voluntary utopian world affairs organization appear to be more worldminded than women associated with voluntary traditional world affairs organization (Table 4.14).
11. Women associated with the voluntary traditional world affairs organization are more worldminded than men associated with voluntary traditional world affairs organization (Table 4.14).
12. Women associated with the voluntary utopian world affairs organization appear to be more worldminded

than men associated with the utopian world affairs organization (Table 4.14).

13. The military is the international area that ranks highest in worldmindedness with women and is the international area that shows the greatest difference in worldmindedness between women and men (Table 4.18).
14. Women and men have nearly the same low worldmindedness with respect to the international area of U.S. policies (Table 4.18).
15. Men associated with the voluntary utopian world affairs organization are more worldminded than men associated with the voluntary traditional world affairs organization).

Hypothesis 2: There are differences in preferred behavior about world affairs among participants in voluntary world affairs organizations.

1. Persons associated with the voluntary utopian world affairs organization and persons associated with voluntary traditional world affairs organizations are not the same with respect to their behavior about world affairs issues.
2. Persons associated with the voluntary utopian world affairs organization share their interest in and information about world affairs with students more than do persons associated with the voluntary traditional world affairs organization (Table 4.20).
3. Persons associated with the voluntary utopian world affairs organization and the voluntary traditional world affairs organization appear to share their interest in and information about world affairs more with members of their families and their friends than with any of the other contact groups (Table 4.20).
4. Persons associated with the voluntary utopian world affairs organization and the voluntary traditional world affairs organization appear to share their interest in and information about world affairs less with the mass media, the general public, and international government officials than any of the other contact groups (Table 4.20).

5. Persons associated with the voluntary utopian world affairs organization attempt to influence students, local and national government officials, and the general public about world affairs more than do persons associated with the voluntary traditional world affairs organization (Table 4.21).
6. Persons associated with the voluntary utopian world affairs organization and the voluntary traditional world affairs organization appear to attempt to influence members of their families and their friends more than any of the other contact groups (Table 4.21).
7. Persons associated with the voluntary utopian world affairs organization and the voluntary traditional world affairs organization appear to attempt to influence the mass media, local and international government officials, and students less than any of the other contact groups (Table 4.21).
8. Persons associated with the voluntary utopian world affairs organization attempt to influence others about world affairs by participating in demonstrations, writing letters to editors, and writing to legislators more than do persons associated with the voluntary traditional world affairs organization (Table 4.22).
9. Local, non-local community, and out-of-state demonstrations are the three ways to influence others least used by persons associated with the voluntary traditional world affairs organization (Table 4.22).
10. It appears that the ways used most often by persons associated with the voluntary utopian world affairs organization to influence others about world affairs are writing to legislators and participating in local demonstrations (Table 4.22).
11. It appears that the ways used most often by persons associated with the voluntary traditional world affairs organization to influence others about world affairs are addressing audiences and talking to officials (Table 4.22).
12. Few persons associated with the voluntary utopian world affairs organization and the voluntary

traditional world affairs organization publish articles and books or participate in non-local demonstrations as ways to attempt to influence others about world affairs (Table 4.22).

Hypothesis 3: There are differences in preferred designs for learning among participants in voluntary world affairs organizations.

1. Persons associated with the voluntary utopian world affairs organization and the voluntary traditional world affairs organization choose magazines as their prime source of information about world affairs (Table 4.23).
2. Persons associated with the voluntary utopian world affairs organization and the voluntary traditional world affairs organization refer to government officials and government publications as their last source of information about world affairs (Table 4.23).
3. Work associates and foreign visitors and students are the next least used sources of information about world affairs for persons associated with the voluntary utopian world affairs organizations and the voluntary traditional world affairs organization (Table 4.23).
4. Twice as many persons associated with the voluntary traditional world affairs organization as persons associated with the voluntary utopian world affairs organization rely on local newspapers for information about world affairs (Table 4.23).
5. Twice as many persons associated with the voluntary utopian world affairs organization as persons associated with the voluntary traditional world affairs organization rely on pamphlets and journals for information about world affairs (Table 4.23).
6. Persons associated with the voluntary utopian world affairs organization and persons associated with the voluntary traditional world affairs organization refer to nationally distributed newspapers for information about world affairs with equal frequency (Table 4.23).

7. Persons associated with the voluntary utopian world affairs organization and the voluntary traditional world affairs organization first became interested in world affairs most often through members of the family than through any other source (Table 4.25).
8. The second most frequent source of persons associated with voluntary utopian world affairs organization and persons associated with the voluntary traditional world affairs organization first interest in world affairs is the radio and television media (Table 4.25).
9. Almost three times as many persons associated with the voluntary traditional world affairs organization as persons associated with the voluntary utopian world affairs organization first became interested in world affairs in school (Table 4.25).
10. Seven times as many persons associated with the voluntary utopian world affairs organization as persons associated with the voluntary traditional world affairs organization first became interested in world affairs through their religion (Table 4.25).⁹
11. Persons associated with the voluntary utopian world affairs organization and persons associated with the voluntary traditional world affairs organization prefer lecture-discussion over other designs for effective learning about world affairs (Table 4.25).
12. Persons associated with the voluntary utopian world affairs organization and persons associated with the voluntary traditional world affairs organization prefer the lecture least of all other designs for effective learning about world affairs (Table 4.26).
13. More than one and one-half times as many persons associated with the voluntary utopian world affairs organization as persons associated with the voluntary traditional world affairs organization prefer the workshop over other designs for effective learning about world affairs (Table 4.26).

Hypothesis 4: There is a relationship between personal backgrounds and degrees of stated worldmindedness among participants in voluntary world affairs organizations.

1. There are differences in worldmindedness between persons associated with the voluntary utopian world affairs organization and persons associated with the voluntary traditional world affairs organization on the bases of their ages, occupations, religious preferences, approximate annual incomes, and political persuasions (Table 4.28).
2. Younger persons are more worldminded than older persons.
3. Professional educators are the most worldminded and businessmen and businesswomen are the least worldminded among persons on the basis of occupations.
4. Quakers are the most worldminded and Protestants are the least worldminded among persons on the basis of their religious preferences.
5. Lower income persons are more worldminded than higher income persons.
6. Social-democrats, socialists, and feminist-anarchists are more worldminded than Republicans on the basis of political persuasions.
7. Persons completing graduate school appear to be more worldminded than persons with only a grade school education.
8. The number and length of trips abroad appears to make no difference in worldmindedness among persons associated with both the voluntary utopian world affairs organizations and the voluntary traditional world affairs organizations (Table 4.27).

Self-Perception and Stated Attitudes of Worldmindedness

Persons have a good idea of how worldminded they are when related to scores on a written attitude survey (Tables 4.29, 4.30).

A Contrasting View of the Data

Up to this point the discussion has focused on an interpretation of the research data in terms of the Sampson-Smith definition of worldmindedness. It is possible for the data to be interpreted in another way.

The personal background information obtained from the Participant Background Questionnaire suggests that the data may be interpreted in terms of socio-economic class distinctions and social stratification as manifested in the United States. It is possible that the research instruments used in this study have provided data on the research subjects that define their interests in the context of traditional class divisions without regard to attitudes of worldmindedness at all.

For example, it is interesting to note the differences among the subjects on the basis of approximate annual income. The social characteristics of subjects with high incomes are similar to the traditional class structures associated with high income people in the United States with regard to age, sex, occupation, religious preference, and political persuasion.

The largest single age group among the high income earners in the study are in the middle age range. This is in accord with the optimum age range for upper mobile managers and entrepreneurs involved in the career ladder game with its attendant financial rewards. The preponderant majority of the subjects in this age range category are men, a fact which reflects the minimal number of women given the

opportunity to participate in the career game with the men. And, of course, the most of the high income subjects are businessmen and, sometimes, businesswomen. It is clear that that would be the case. Where the enterprise is one devoted to making money, that is where most of the money will be made.

It is also interesting to note that the vast majority of those subjects earning high annual incomes are associated with the Republican political party. The Republican has a tradition of representing the conservative, moneyed interests throughout its history. This is the party that represents, by and large, those persons who are doing well economically. It is the Republican party that stands most consistently for competitive, filter-down economic policies while supporting welfare for the rich and free enterprise for the poor--through federal intervention and non-intervention, respectively.

And those subjects earning high annual incomes associate mostly with mainline Protestant churches. The so-called high churches are known for the access they provide to the social and economic elite while propagating theological and social doctrine that do not threaten the bases of the economic system which bestows such financial rewards to its members.

This contrasting interpretation of the study data is supported by the avenues of access to power sources enjoyed by those with higher annual incomes. They appear to share their interest in and information about world affairs, and attempt to extend their influence

with and through their family, friends and associates, and officials. They eschew other ways to do these things.

Those subjects who have lesser incomes are in direct contrast to the above observations about those subjects who earn higher incomes. That is, they are mostly women, they are younger or older, with few in the middle age range. They are educators, social service workers and other occupations, but not businessmen or businesswomen. They are mostly Democrats or some type of socialist-humanist, but not Republicans. They are associated with the Catholic church, side-line Protestant denominations, or no church affiliation at all. They write letters to legislators and editors, and participate in public demonstrations in order to influence world affairs; their business or economic connections are non-existent.

This discussion lays the groundwork for the consideration of a contrasting view of the study data vis-à-vis worldmindedness. The data may be interpreted in terms of social stratification rather than worldmindedness. It should be noted that the Sampson-Smith definition is limited by its setting in time (1958) as discussed in Chapter III. There may be other definitions of worldmindedness to be examined that would allow a different interpretation of the personal background characteristics of the subjects.

In the context of this study, the reader must be cautioned that the contrasting view of the data discussed here is a viable alternate interpretation of the findings.

Challenge for the Adult Educator

A basic premise of this study was that an increasingly interdependent world needs worldminded citizens and it is a major responsibility of adult and continuing education to help produce such worldminded citizens. If this premise is valued by society and affirmed as a goal worth pursuing, then the adult and continuing educator along with other societal agents has a major challenge to meet.

Differences in attitudes of worldminded as defined and measured by this study point to the magnitude of the problem. The adult educator in world affairs must accomodate the varied viewpoints represented by these differing attitudes of worldmindedness in planning learning experiences with any coalition of world affairs groups such as the Michigan International Council mentioned in Chapter I. Also, the adult educator in world affairs must consider varying individual viewpoints within the specific learning experience.

The role of the adult educator as change agent in this context is complicated by the findings of the literature on ethnocentrism and authoritarianism that one's state of worldmindedness is a reflection of psychological sets, and by the findings of this study that one's degree of worldmindedness is correlated with certain determinants of social status. These findings are complicated further by the conclusions of studies noted in Chapter II that cross-cultural experiences tend to reinforce rather narrow and existing worldmindedness attitudes rather than to broaden them.

Still another factor the world affairs adult educator must consider is that all subjects were influenced most by their families, religion, and schooling with respect to their interest in world affairs. These represent long-term relationships that began early in life when one acquires a basic worldview and one's place in that world; a cognitive and affective action of the world as open and congenial or as closed and threatening, or one that switches back and forth between such clear cut scenarios. In any event, these world-views or definitions of the world are difficult to change whether the adult educator acts quite alone or in concert with other community change agents.

Perhaps a strategy to be explored is that of identifying and broadening the concept of self-interest on individual, community, societal, national, and global terms. Ethnocentric or less-worldminded subjects seem to have a rather narrow and short-term concept of self-interest. How to make the quantum leap to a broader, more long-term, and more realistic concept of self-interest in a society that does not place a high value on such views must be addressed by the world affairs adult educator accepting the premise of this study.

Relationship of the Literature to Conclusions

The studies in Chapter II, Review of Literature, found no change in attitudes of worldmindedness using control and experimental groups of college and university students. However, some findings of these studies relating to the personal or background characteristics

of the subjects and their attitudes of worldmindedness both support and contrast with conclusions reached in this study.

In the study of 157 overseas students, Gleason (1969) found those students from families with incomes below \$20,000 per year, those students from Democratic rather than Republican families, and those students living many years overseas to evidence the most positive attitudes of worldmindedness. The income and political factors support the findings of this study; the overseas experience was not affirmed.

Duffy (1976) found his student subjects to have positive worldminded attitudes about religion and race, but were quite nationalistic when it came to questions about their government. The same was true of this study.

While he found no change in worldmindedness in workshop participants, Moran (1974) found personality differences between worldminded and national-minded subjects. Worldminded subjects were more politically and economically liberal, less authoritarian, and inclined to support democratic ideologies.

Garrison (1959) found girls more worldminded than boys. Roudiani (1975) cited no correlation of worldmindedness with demographic backgrounds, and no correlation with overseas experiences. This latter finding was supported by Correa (1970) and this study. But Correa also found boys more worldminded than girls.

The profile of a worldminded person was drawn by Queener (1949): a female under 40 years of age, college educated and from an internationalist family.

The literature of ethnocentrism (Dombrose and Levinson, 1950) is quoted here in support of findings of this study that subjects associated with utopian world affairs organizations are more liable to participate in demonstrations than are subjects associated with traditional world affairs organizations. That is, utopian subjects are militant-democratic, and traditional subjects are pacifist-democratic:

. . .those who strongly reject ethnocentrism tend toward militancy in their programs of action for the propagations and realization of democratic values, whereas those who moderately reject ethnocentrism tend toward pacifistic programs of action.¹⁰

Levinson (1950) identified patriotism or pseudopatriotism and cynicism about world peace and world government as badges of ethnocentrism and anti-worldmindedness. Such conclusions bear out the results of the research instruments in this study.

Cross (1978) considers the level of educational achievement to be the single best predictor of success in adult learning. This is in accord with the finding of this study that 118 of 132 research subjects had completed college, university, or a graduate study program.

Subject Profile of Worldmindedness

According to the sample used for this study, an extremely worldminded person would be a young woman, thirty or so years old with a four-year college or graduate degree and earning around \$12,000 a year as a teacher or a social welfare worker. This person may have

been a Quaker or have had no church affiliation at all, and was likely to be an unaffiliated socialist or a Democrat. This subject may have been abroad half a dozen times or so for less than six months at a time.

This worldminded person relied on special interest journals, general interest magazines, and nationally distributed daily newspapers for her information on world affairs. Her least reliable source was government. If a teacher, this person shared her interest and information mostly with students; if in social services, she shared with national government and the general public most often.

This worldminded person attempted to influence others by writing to legislators and the editors of newspapers. This person may have been seen in demonstrations at all community levels on occasion. Her first interest in world affairs was sparked by her family, church, or school, in that order of frequency.

This worldminded person was action-minded preferring designs for learning that encouraged active participation and program development, such as group discussions and workshops.

According to the sample used for this study, a least worldminded person would be an older professional or businessman with a college education and an income over \$25,000 a year. He would be a Protestant with Republican or independent political leanings, and may have travelled as many as 10 times overseas with frequent stays of six months or more.

This person seldom, if ever, wrote letters to the editor or to his congressman, and he would not be a participant in a public demonstration.

This least worldminded person shared his world affairs interests more often with friends and work associates. Local newspapers and magazines were the main sources of his information about world affairs.

Shunning both non-participative lectures and highly-participative workshops, this least worldminded person would select the somewhat participative lecture-discussion and the field trip as preferred designs for learning.

All subjects, more and less worldminded, shared some characteristics in common.

In the area of cultural exchange, there was general agreement that in the long run, U.S. citizens visiting foreign countries and foreigners spending some time in the United States would have a positive effect on international relations. Also, there was agreement, although less positive, that the United States should not exclude other countries from participation in cultural exchange programs for political or any other reasons.

There were no differences among the subjects in choosing between principles and pragmatism as the basis for United States relations with other countries. They agreed that the U.S. should not compromise its principles in dealing with foreign countries whether friendly or not friendly, and they agreed that regardless of whether

or not this is an imperfect world the U.S. should not deal one way with one country and another way with another country.

A pervasive belief in liberal democracy was evidenced by a consensus that the vote and petition were the most effective influences on foreign policy-makers in the U.S.

They were equally skeptical of government sources of information about world affairs. Very little contact was made with officials of international institutions. Information about and interest in world affairs was shared most widely by all subjects with family and relatives, friends and acquaintances. And, of course, efforts to influence these same friends and relatives followed in the same ratio as the sharing.

They shared equally their high use of national newspapers and their little use of work associates, governmental officials and publications as sources of world affairs information.

Lecture-discussions and independent study were two designs for learning with the same value for all subjects.

Designs for Learning

Findings from the study shed some light on the problem of designing learning experiences for participants in voluntary world affairs organizations.

All subjects seemed to reject educational settings in which they played a completely passive role. That is, the lecture, as such, was rebuffed decidedly. The lecture-discussion was much favored by

all subjects; the panel-discussion less favored, perhaps because it has not been organized and conducted properly in their experience.

Still in the participative mode, two distinctions appeared. The more worldminded subjects preferred workshops significantly more than the less worldminded subjects. This is consistent with findings that more worldminded subjects are more action-oriented. The workshop is designed for how-to-do-it learning experiences. The less worldminded subjects had marked preferences for field trips and overseas travel. This may reflect the fact that such ventures can take a considerable amount of time and cost a lot of money. Study findings showed that more worldminded subjects had less money than less worldminded subjects, and the more worldminded subjects had occupations less amenable to travel time demands than those held by the less worldminded subjects.

Another consideration for the world affairs adult educator is the identification of the learner. This study was concerned with the active participant in voluntary world affairs organizations. It did not deal with the person who is involved in world affairs for occupational or professional reasons. It did not include the person not actively engaged in an organized world affairs program through an identifiable group; the apathetic citizen or the independent learner.

The findings from the Participant Background Questionnaire showed that the study subjects were highly educated. It appears that less educated subjects were less worldminded. The implication is that the world affairs adult educator has a large field to cultivate

in the region of the less educated. Here is introduced the long-standing dilemma for the world affairs adult educator. Does he invest his limited resources where the returns may be highest, that is, the already interested, fairly well-informed, attentive audience? Or does he let them fend for themselves and go after the uninvolved and disinterested person with the expectation of little immediate return? These findings only raise the question again. They do not answer it.

Guidelines for world affairs adult educators interested in fostering worldmindedness among learners are suggested by the findings of the study.

Participants in voluntary world affairs organizations prefer active learning and environments. It has been noted that they reject lectures, per se. Utopian subjects prefer workshops. Traditional subjects prefer travel abroad and field trips. Utopian and traditional subjects together prefer the lecture-discussion.

It was shown that family and friends are the most important influences on the subjects' interest and involvement in world affairs. It follows that the world affairs educator should find ways to expand family participation in world affairs education programs.

Possible ways to be considered are activities centered around meals, outings, field trips, work camps, residential retreats, recreation weekends, cross-cultural house guests and family exchanges. Also, peer connections might be cultivated through coalitions of

collegial groups, civic organizations, social clubs, and convivial associations.

A pre-learning assessment of personal backgrounds of participants would be helpful in projecting the relative national or world frame of reference brought to the learning experience by the participants. This would assist the adult educator plan the most effective approach to and tone of the learning experience. The differences found in stated attitudes of worldmindedness among subjects in this study dependent on personal characteristics suggest the reliability of this type assessment.

The findings of this study point to the advisability of conducting integrated learning experiences. That is, more- and less-worldminded participants should be engaged in common learning experiences. More-worldminded mentors should be included in less-worldminded learning situations. Inter-organization, coalition planning of and participation in world affairs programs by more- and less-worldminded groups will maximize the opportunity for change.

Efforts might be made to incorporate the learning potential of the world affairs participants' patterns of behavior about world issues in the learning experience. Utopian subjects participate in public demonstrations and write to new editors and legislators most frequently. Traditional subjects talk a great deal about world affairs with government officials. Building learning experiences into these actions or incorporating the objects of these initiatives into the learning experiences would strengthen both aspects of the total learning process.

The world affairs adult educator should pay particular attention to the role of the mass media and governmental sources of information in the total design for learning. Caution is advised because of the lack of credibility in and little use of radio and television and government sources of information by the research subjects.

Research Process

The Sampson-Smith Worldmindedness Scale (1958) was useful in demonstrating differences among the subjects in this study. However, there were comments made on a number of items by subjects pointing out either the ambiguity of the item or the unreality of the situation posited by the item which caused the subject to respond to the item not at all or to respond to it as conditioned by him. In these cases, the items were rejected for analysis. Items so editorialized are noted in Appendix E.

The Scale was more useful in this study than in the experimental studies cited in Chapter II, Review of Literature, but still should be updated and revised to reflect world affairs issues which have arisen since 1958, the date of the Sampson-Smith Scale, and to offer more realistic statements on specific items without becoming susceptible to central-tendency and indiscriminating responses.

Constructing items for the Participant Background Questionnaire that allowed for more continuity in response modes would have simplified statistical analyses for differences and relationships.

Items asked for either-or, rank order, single choice, multiple choice, and fill-in responses. These required a variety of analyses; multiple-response, multivariate analysis of variance, one and two way analysis of variance, chi-square tests for homogeneity, and Pearson product moment correlation. This is particularly true for items relating to behavior about world affairs issues and preferred designs for learning.

Further Research

This study was descriptive in nature. While the experimental studies cited in Chapter II, Review of Literature, relating to change in attitudes of worldmindedness among college students do not give much hope for finding differences between control and experimental groups, such a study among participants in voluntary world affairs organizations is recommended. The world affairs adult educator is interested in change, whether it is a change in the adult learner's behavior, a change in the adult learner's character formation, or a change in the adult learner, generally.¹¹ A research study of an experimental design to disclose changes, if any, resulting from a world affairs educational experience is in order.

It would be helpful to the world affairs adult educator to know more about the influence of members of the family and friends on the interest of persons in world affairs. Family and friends, in addition to religion for persons associated with voluntary utopian world affairs organizations and school for persons associated with

voluntary traditional world affairs organizations, seemed to be quite influential with the research subjects in this study. A more in-depth investigation of these factors might provide some helpful insights to the designer of effective world affairs learning for adults.

More needs to be known about motivation. This study did not delve into the reasons why the research subjects had the stated attitudes of worldmindedness they reported. A world affairs adult educator should be aware of the reasons for and impulses which affect certain states of mind or behavior by the learner.

It appears that the Sampson-Smith Worldmindedness Scale is due for up-dating and further refinement. Studies cited in Chapter II, Review of Literature, and the comments of research subjects in this study about items in the International Attitudes Survey point to the need for it.

More on Worldmindedness

This section deals with the Sampson-Smith definition of worldmindedness used in this study and the feasibility of using the concept in its present or refined form in future studies.

In Chapter I it was suggested that the indicators of an interdependent world are seen from various points of view. In Chapter III the possible limitations of the Sampson-Smith definition of worldmindedness used in this study and the items in the Sampson-Smith Worldmindedness Scale and the World Affairs Citizen Education Scale were noted. In this chapter the contextual limitations of the Sampson-Smith Worldmindedness Scale were discussed.

The findings of the study showed that stated attitudes of worldmindedness as defined and measured varied significantly among the members of the research subjects and were dependent on several demographic and socio-economic factors: age, sex, education, occupation, income, religious preference, political persuasion, and the utopian or traditional group to which the subject belonged.

It was found that utopian subjects were more worldminded than traditional subjects, women subjects more than men subjects, lower income subjects more than higher income subjects, higher educated subjects more than lower educated subjects, socialist subjects more than Republican subjects, Quaker subjects more than other Protestant subjects, and subjects who were educators more than subjects who were businessmen and women.

These findings must be considered within the scope of the definition of worldmindedness and the research instruments used in the study. Conclusions drawn from these findings are derived from research instruments reflecting a 1958 cold war, nationalistic orientation. Therefore, they may represent attitudes toward world issues from a narrow "we-they" relationship rather than a broader "all of us" world view.

For example, those subjects in this study who might be considered to be outside the dominant society of the United States--low incomes, association with fringe, marginal, minority groups, the very young and the very old--have a broader frame of reference with regard to world issues. Those subjects who might be considered

to be inside the dominant society--higher incomes, association with mainline groups, the middle age range--have a narrower frame of reference with regard to certain world affairs issues. Those subjects deriving relatively few benefits from the dominant society find their interests and identity beyond that society. Those subjects deriving relatively more benefits from the dominant society find their interests and identity within that society.

While this says much about the responses of the research subjects to the items in the International Attitudes Survey according to their personal backgrounds, it may not really get at the substance of attitudes of worldmindedness.

Robert Hanvey has attempted a more recent and detailed definition of worldmindedness than that of Sampson-Smith in terms of what he calls "global perspectives."¹²

Hanvey (1977) has suggested criteria for the measurement of a person's global perspective with the object of establishing goals for education in an age of interdependence. He cites the factors in terms of "awarenesses" and "global cognitions." The "awarenesses" are: (1) a state of the planet awareness, (2) a cross-cultural awareness, (3) a global dynamics awareness, and (4) an awareness of human choices.

He then contrasts "pre-global cognition" with the "emergent global" (worldmindedness). The linkage of events are seen in their truly complex rather than simplistic systemic connections. Social goals and values are made explicit and vulnerable to challenge. Long

term consequences of actions begin to be considered. The distinction between self, national and global interests become blurred. Systematic attention is given to problems that transcend the state, the nation, the region.

Hanvey summarizes his concept of his first phase of a definition of a global perspective:

A global perspective is an outlook characterized by heightened awareness and understanding of the global arena and the global system.

It is marked by relatively high levels of attention to conditions, happenings, and developments planet-wide (the arena) and by sensitivity to interactions and consequences (the system).

Since it involves increased consciousness of the intimate relationships of self, humankind, and biosphere, it may lead to a somewhat amplified sense of personal identity and to somewhat more responsible decision making.¹³

Hanvey adds a dimension to the above attempt at definition of a global perspective which provides a basis for the way in which the individual will respond to the cognitive aspects of the above definition. He calls this dimension the "humanistic."

For Hanvey, the "humanistic" approach shows a "respect for and concern for the human species as a whole, for the interwoven future of self/species/planet." The "humanistic" approach encourages, strengthens and focuses the sensitivities described in the basic definition.

The Hanvey definition of global perspectives (world-mindedness) takes into account the complexities of today's world and is not as

simplistic in this regard as Sampson-Smith. The International Attitudes Survey does not deal with short and long term consequences of human actions on a global level; the melding of distinctions between self, national and global interests; and the interconnections of natural and human events.

A third view of worldmindedness is represented by Gustavo Gutierrez. As noted in Chapter I, he presents a point of view held by those people, societies and nations whose well-being and choices of action are least subject to their own control. That is, they are certainly part of the interdependent world, but they have little, if any, control of their destinies within that interdependent world.

Gutierrez recognizes that the world today is experiencing a profound and rapid socio-cultural transformation, that the conditions in which others live are no longer distant and unknown, that changes do not occur at a uniform pace, and that inequalities are caused by a type of relationship that often has been imposed by one actor upon the other. He sees this ongoing process of cultural transformation on a global level as a quest for liberty, dignity, and the possibility of personal fulfillment for all.¹⁴

The problem is an unequal distribution of power in the world system achieved and sustained through force resulting in oppression, dependency and poverty. Liberation of men and women is the goal of human endeavor, "liberation from all that limits or keeps man from self-fulfillment, liberation from all impediments to the exercise of his freedom."¹⁵

If attitudes of worldmindedness are conducive to the creation of conditions for the liberation of humankind, it might be essential to take into account in its definition the notions of economic dependency, cultural imperialism, and other imposed restrictions on a person's or society's ability to act on his own behalf in his own interests.

Sampson-Smith's worldmindedness (1958), Gustavor Gutierrez' liberation (1973), and Robert Hanvey's global perspectives (1977) represent three ways to enable men and women everywhere to live most effectively and fully in an interdependent world. There may be other ways.

Sampson-Smith's world was dominated by a cold war between two super-powers over the division of the spoils from a hot war. Hanvey responded to a world likened to a highly integrated system of finely tuned parts. Gutierrez describes a two tiered world of the oppressors and the oppressed, both in need of liberation. There may be other visions.

This study focused on the Sampson-Smith model of worldmindedness and its instruments of measurement. The findings of the study are to be considered within the scope of this model. It is recognized that there maybe and probably are other notions of what constitutes worldmindedness. The other possibilities and interpretations have been presented above. This study represents an effort to determine the feasibility of the model in determining worldmindedness. Recommendations have been made for refining the concept and the research instrument.

It would be interesting to conduct worldmindedness studies of the two voluntary world affairs organizations from which this study sample was drawn based on the global perspectives views of Hanvey and the liberation perspectives of Gutierrez.

It is clear that further research is needed to find out whether or not there can be a concept of worldmindedness to serve as a focal point for the establishment of educational goals and objectives for world affairs citizen education and, if there is, how it can be measured.

NOTES

¹Gustavo Gutierrez, A Theology of Liberation (Maryknoll, New York: Orbis Books, 1973), p. x.

²Webster's Third New International Dictionary, unabridged, (1961), p. 1890.

³Ibid., p. 2422.

⁴Ibid., p. 2422.

⁵Kenneth W. Terhune, "Nationalism Among Foreign and American Students: An Exploratory Study," Journal of Conflict Resolution 8 (1965):251.

⁶"Beliefs and Practices of the American Friends Service Committee" (pamphlet), AFSC, Philadelphia, Pennsylvania, 1976.

⁷"Michigan Partners of the Americas," (pamphlet), East Lansing, Michigan, 1978.

⁸There were no subjects who had never been abroad. Three subjects had only made trips to Canada one or more times. One subject had been abroad two to five times, but only to Canada.

⁹This conclusion may have been influenced by the Society of Friends (Quakers) background of the American Friends Service Committee representing the voluntary utopian world affairs organization in this study.

¹⁰Lawrence A. Dombrose and Daniel J. Levinson, "Ideological 'Militancy' and 'Pacifism' in Democratic Individuals," The Journal of Social Psychology 32 (1950):101-113.

¹¹See references to the definition of learning (Howe, 1977 and Maslow, 1954), Chapter II, "Review of Literature," p. 49 of this study.

¹²Robert Hanvey, "Global Perspectives: Some Questions and Answers," Center for Global Perspectives, Berkeley, 1977, p. 6 ff.

¹³Ibid., p. 6.

¹⁴Gustavo Gutierrez, A Theology of Liberation (Maryknoll, New York: Orbis Books, 1973), p. 21.

¹⁵Ibid., p. 27.

APPENDICES

APPENDIX A
RESEARCH INSTRUMENTS AND DATA COLLECTION LETTERS

INTERNATIONAL ATTITUDES SURVEY

Please send me a summary of the results of your
questionnaire and survey.

Name _____

Address _____

City _____, MI Zip _____

Robert Rentschler
312 E. Brookfield Drive
East Lansing, Michigan 48823

PARTICIPANT BACKGROUND QUESTIONNAIRE

These questions are to help identify some of the personal characteristics and international involvement of selected participants in world affairs organizations. The questionnaire is part of an international attitudes survey.

Please do not give your name or otherwise identify yourself. The confidentiality and anonymity of your responses is assured. Thank you for your kind assistance.

- _____
1. In what year were you born? _____
 2. Sex: male _____ female _____
 3. Marital Status: single _____ Married _____
 4. In what community do you live? _____
 5. What is the highest level of schooling you have completed?
grade school _____ high school _____ college _____ vocational school _____
graduate school _____ other (specify) _____
 6. What is your occupation? _____
 7. What is your religious preference? _____
 8. What is your annual income, approximately?
under \$12,000 _____ \$12,000 - 25,000 _____ \$25,000 - 50,000 _____ \$50,000 - 100,000 _____
over \$100,000 _____
 9. List organizations to which you belong.
(a) _____
(b) _____
(c) _____
(d) _____
(use additional space, if needed)
 10. How would you classify yourself politically?
Democrat _____ Republican _____ Independent _____ apolitical _____
other _____
 11. How many times have you made trips out of the United States?
one time _____ 2 to 5 times _____ 6 to 10 times _____ over 10 times _____
 12. Have you ever lived in a foreign country for an extended period of time (over 6 months)?
country _____ length of stay _____
country _____ length of stay _____
country _____ length of stay _____
(use additional space, if needed)
 13. Where do you get your information about world affairs? Rank the sources in order of importance to you. (1 - most important; 2 - second most important; etc.)

newspapers - local	_____	discussions	_____	foreign visitors/ students	_____
newspapers - national	_____	conferences/meetings	_____		
magazines	_____	speakers/lecturers	_____	travel	_____
pamphlets/journals	_____	friends/acquaintances	_____	other (specify)	_____
government publications	_____	work associates	_____		
books	_____	government officials	_____		

14. With whom do you share your interest in and information about world affairs? (check one or more)

family/relatives	_____	students (as teacher)	_____
friends/acquaintances	_____	organization members	_____
work associates	_____	general public	_____
government officials:		mass media	_____
local	_____	other (specify)	_____
national	_____		_____
international	_____		

15. Have you ever attempted to influence anyone's thinking about world affairs? yes _____ no _____

If yes, whom have you attempted to influence?

family/relatives	_____	students (as teacher)	_____
friends/acquaintances	_____	organization members	_____
work associates	_____	general public	_____
government officials:		mass media	_____
local	_____	other (specify)	_____
national	_____		_____
international	_____		

16. Indicate the ways you have attempted to influence others. (check one or more)

addressed an audience	_____	appeared on radio/tv	_____
organized a meeting	_____	took part in a demonstration:	
wrote to legislators	_____	in my own community	_____
wrote a letter to the editor	_____	in another Michigan community	_____
talked with officials	_____	in an out-of-state community	_____
published an article/book	_____	other (specify)	_____

17. How did you first become interested in world affairs? (check only one)

through my family	_____	because taxes are so high	_____
in school	_____	through a club or an association	_____
after a trip abroad	_____	through an already existing	
my own or a family member's military service	_____	interest in local, state, or	
a particular person	_____	national affairs	_____
attending meetings/classes	_____	newspaper, radio/tv	_____
through friends who had this interest	_____	because of my way of making	
		a living	_____
		through my church/religious beliefs	_____
other (specify)	_____		

18. There are many different educational formats for effective world affairs learning. For each of the following formats, write a number to indicate your own preference. (1 - format preferred most; 2 - format preferred second best; etc.)

_____ lecture	_____ workshop	_____ field trip
_____ lecture and discussion	_____ independent study	_____ (other) _____
_____ panel presentation/discussion	_____ films/slides/etc.	_____

19. Definition of worldmindedness:

A frame of reference or value favoring a worldview of the problems of humanity with mankind rather than nationals of a particular country as the primary reference group. . A worldminded person has the generalized ability to see his or her own position in time and space from the perspective of the world system as a whole.

Using this definition, how would you rate yourself in a general way as a "worldminded" person on the following one-to-six scale? (circle one number)

1	-	2	-	3	-	4	-	5	-	6
not										completely
worldminded										worldminded
at all										

20. Why do you devote a portion of your time, attention, energy, and resources to world affairs to the extent you do? (your candid comments are invited)

21. Do you have any general comments on this questionnaire? Thank you very much.

INTERNATIONAL ATTITUDES SURVEY

These are statements of attitudes toward various international issues. You may agree with some of them and disagree with others. Read each of them carefully and circle the phrase that best expresses how much you agree or disagree with it.

There are no right or wrong answers. Do not spend too much time on any one statement. Please respond to all of them. Do not give your name or any other form of identification. Thank you.

Example: Censorship can never be justified in a free country.

Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree

If you mildly agree with this statement, you would circle the words Mildly Agree, as above.

1. Our country should have the right to prohibit certain racial and religious groups from entering it to live.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
2. Immigrants should not be permitted to come into our country if they compete with our own workers.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
3. It would be a dangerous procedure if every person in the world had equal rights which were guaranteed by an international charter.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
4. All prices for exported food and manufactured goods should be set by an international trade committee.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
5. Our country is probably no better than many others.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
6. Race prejudice may be a good thing for us because it keeps many undesirable foreigners from coming into this country.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
7. It would be a mistake for us to encourage racial groups to become well educated because they might use their new knowledge against us.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
8. We should be willing to fight for our country without questioning whether it is right or wrong.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
9. The Russian leaders will honestly support any United Nations plan to keep the peace.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
10. In the long run, it would be in our best interest as a nation to spend less money for military purposes and more money for education, housing, and other social improvements.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
11. Sometimes we need to express our views about foreign policy in our country by taking part in public demonstrations.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
12. International affairs are very complex and it is best to leave them in the hands of the experts without interference by an uninformed public.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
13. It is naive to think that travel abroad by U.S. citizens or foreigners visiting the U.S. will have any real and lasting effect on international affairs.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
14. We should never compromise our principles in dealing with foreign governments no matter whether we consider them to be our friends or not.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
15. There are different kinds of communist countries and we should judge them according to their own particular standards.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree

16. Foreigners are particularly obnoxious because of their religious beliefs.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
17. Immigration should be controlled by an international organization rather than by each country on its own.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
18. We ought to have a world government to guarantee the welfare of all nations irrespective of the rights of any one nation.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
19. Our country should not cooperate in any international trade agreements which attempt to better world economic conditions at our expense.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
20. It would be better to be a citizen of the world than of any particular country.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
21. Our responsibility to people of other races ought to be as great as our responsibility to people of our own race.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
22. An international committee on education should have full control over what is taught in all countries about history and politics.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
23. Our country should refuse to cooperate in a total disarmament program even if some other nations agreed to it.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
24. The only way peace can be maintained is to keep the U.S. so powerful and well-armed that no other nation will dare to attack us.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
25. Voting and petitioning our congresspersons are the best ways to influence foreign policy in our country.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
26. Even in a democratic country like ours, communists should not be allowed to espouse their doctrines in public schools or other tax-supported institutions.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
27. It would be dangerous for our country to make international agreements with nations whose religious beliefs are antagonistic to ours.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
28. Any healthy individual, regardless of race or religion, should be allowed to live wherever he or she wants to live in the world.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
29. Our country should not participate in any international organization which requires that we give up any of our national rights or freedom of action.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
30. If necessary, we ought to be willing to lower our standard of living to cooperate with other countries in getting an equal standard for every person in the world.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
31. We should strive for loyalty to our own country before we can afford to consider world brotherhood.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
32. Some races ought to be considered naturally less intelligent than ours.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
33. Our schools should teach the history of the whole world rather than of our own country.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
34. An international police force ought to be the only group in the world allowed to have armaments.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree

35. The Soviet Union is likely to start another European war, sooner or later.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
36. We should try to help all nations, whether we get anything special out of it or not.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
37. The U.S. should not exclude other countries from participation in our cultural exchange programs for political reasons or for any other reasons.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
38. We should remember that this is an imperfect world and sometimes we need to deal with one country one way and another country another way.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
39. It would be dangerous for us to guarantee by international agreement that every person in the world should have complete religious freedom.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
40. Our country should permit the immigration of foreign peoples even if it lowers our standard of living.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
41. All national governments ought to be abolished and replaced by one central world government.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
42. It would not be wise for us to agree that working conditions in all countries should be subject to international control.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
43. Patriotism should be a primary aim of education so our children will believe our country is the best in the world.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
44. It would be a good idea if all the races were to intermarry until there was only one race in the world.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
45. 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.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree
46. War should never be justifiable even if it is the only way to protect our national rights and honor.
Strongly Agree Agree Mildly Agree Mildly Disagree Disagree Strongly Disagree

October 6, 1978

Dear Friend of International Education:

I am conducting a bit of research in my role as Assistant Director, Office of International Extension, Continuing Education Service, Michigan State University, and as a doctoral candidate in adult and continuing education, MSU, and I need your kind assistance.

My field of work is international education. I serve as staff director of the Michigan International Council and the Michigan Division, United Nations Association of the USA, state coordinator for Great Decisions, and co-director of the Adventure in World Understanding. Primarily, I am involved in world affairs citizen education.

With the enclosed survey and questionnaire, I hope to learn something of the attitudes of worldmindedness held by Michigan citizens active in world affairs programs and activities that will be helpful to program planners and educators in world affairs.

So, I am asking for 30 minutes of your time to complete the enclosed survey and questionnaire for me. It is important that I have as complete a return as possible. Your participation will be appreciated very much.

As indicated, responses will be anonymous; your identity will not be known. If you wish to receive a brief report of the results of the study, return the enclosed card, separately.

Thank you for your help. I think you will enjoy this world affairs exercise. I will be most grateful to receive your survey and questionnaire within the next two weeks.

Again, thank you very much.



Robert Rentschler

312 E. Brookfield Drive

199 East Lansing, Michigan 48823

Monday, October 30, 1978

Dear Friend of International Education:

About three weeks ago I invited you and others to participate in an international attitudes survey I am conducting as part of my professional work in world affairs citizen education, and as a doctoral candidate at Michigan State University.

The initial responses have been gratifying, but more returns are needed to assure the validity of the study. If you have not yet been able to find the time to complete the survey and are still interested in doing so, I would very much appreciate hearing from you soon. My analysis of the survey information must begin in the near future, and I want to include your responses.

If you have returned the survey already, please excuse this letter. Thank you very much for your kind assistance.

Cordially,

A handwritten signature in cursive script, reading "R. Rentschler".

Robert J. Rentschler
312 E. Brookfield Drive
East Lansing, Michigan
48823

WACE SCALE

The following items are being considered for inclusion in a research project designed to measure the attitudes of worldmindedness held by persons participating in selected world affairs citizen organizations (WACE).

Robert J. Rentschler
312 E. Brookfield Dr.
East Lansing, Michigan
332-0237 (H) 353-0682 (O)

Would you please mark by each item a letter U for "utopian," T for "traditional," or ? if you are undecided according to whether you think the item represents an attitude that would be held by a member of a "utopian" or "traditional" organization as described below.

A "utopian" organization would be one holding political, economic, or social ideals thought be many people to be impossibly visionary or impractical in the existing world of hard knocks and compromise. Examples: Women's International League for Peace and Freedom, World Federalists.

A "traditional" organization would represent more of an established way of thinking, feeling, and doing, and would hold political, economic, and social views based on what many people would consider to be practical and material factors rather than theoretical, ethical, or moralistic grounds. Examples: world affairs councils, Council on Foreign Relations.

Responses

Items

- | | |
|-------|--|
| T T T | 1. The most reliable source of information on foreign policy issues are officials of the federal government who have access to knowledge that no other persons have and are responsible for making and carrying out that policy. |
| T T T | 2. Voting and petitioning our Congressmen are the best ways to influence foreign policy in our country.* |
| T U U | 3. Institutions will not change significantly or reform themselves unless threatened overtly with disruption or dissolution. |

<u>Responses</u>	<u>Items</u>
T ? T	4. International affairs are very complex and it is best to leave them in the hands of the experts without interference by an uninformed public. *
U T T	5. We should make every effort to communicate with the power structure in our communities if we want to have the greatest impact on social policy-making.
T U T	6. It makes no sense to put on a public affairs conference and offer a forum for views with which you do not agree.
T ? T	7. The greatest threat to world peace is international communism.
T ? T	8. It is naive to think that travel abroad by U.S. citizens or foreigners visiting the U.S. will have any real and lasting effect on international affairs.*
U T T	9. By and large, the elected and appointed officials of our national government can be trusted to look out for the general welfare of all citizens without a lot of constant monitoring.
T ? T	10. The best possible government we can have is one that keeps out of our way and acts only when and where our national security is threatened.
T T T	11. The affairs of our country should be run by persons skilled and experienced in managing large enterprises.
U U U	12. We should never compromise our principles in dealing with foreign governments no matter whether we consider them to be our friends or not.*
U T U	13. The United States should not exclude other countries from participation in our cultural exchange programs for political or any other reasons.*
U ? U	14. There are different kinds of communist countries and we should judge them according to their own particular standards.*

<u>Responses</u>	<u>Items</u>
U U U	15. Visiting other countries will improve international relations only if contact is made with the common people, not just the officials or VIPs (Very Important People).
U U U	16. The conduct of foreign affairs in our country is influenced too much by special interest groups and needs the constant input of public opinion to keep it in balance.
U T U	17. The purpose of government is to promote economic and social justice and opportunities for personal fulfillment for everybody.
U U U	18. What our country needs is more social science and humanities-oriented people involved in making public policy.
T T T	19. We should remember that this is an imperfect world and sometimes we need to deal with one country one way and another country another way.*
T U T	20. Politicians and bureaucrats will always serve their own best interests or the interests of those who apply the most pressure, so we should keep our eye on them at all times.
T T T	21. Even in a democratic country like ours, communists should not be allowed to espouse their doctrines in public schools or other tax-supported institutions.*
U T U	22. Educational meetings on social issues should present all points of view for open and unprejudiced discussion.
U T U	23. The most important thing is to go directly to the people and encourage them to make their opinions known on matters of public importance for their welfare.
T ? T	24. Cultural exchange programs do not work because a host country only lets visitors see what the government of that country wants them to see.
U T U	25. Education and persuasion are the most effective tools for effecting change in public affairs.

<u>Responses</u>	<u>Items</u>
U U U	26. Sometimes we need to express our views about foreign policy in our country by taking part in public demonstrations.*
U ? T	27. Only private persons who have been directly affected by or subject to certain foreign policy decisions can really tell you what is going on.
T ? U	28. The ideals of communism have much merit and are worth considering for our country.
U U U	29. The Russian leaders will honestly support any United Nations plan to keep the peace.*
U ? U	30. In the long run, it would be in our best interest as a nation to spend less money for military purposes and more money for education, housing, and other social improvements.*
T T T	31. The only way peace can be maintained is to keep the U.S. so powerful and well-armed that no other nation will dare to attack us.*
? U U	32. We should try to help all nations, whether we get anything special out of it or not.*

Do you have any comments to make about these items? Thank you very much for your very kind assistance.

*Items included in the World Affairs Citizen Education Scale

APPENDIX B
ORGANIZATIONS TO WHICH RESEARCH SUBJECTS BELONG

WORLD AFFAIRS ORGANIZATIONS TO WHICH RESEARCH SUBJECTS
BELONG ACCORDING TO THE VOLUNTARY WORLD
AFFAIRS ORGANIZATIONS WITH WHICH
THEY ARE ASSOCIATED

American Friends Service Committee of Michigan

American Association of University Women
American Civil Liberties Union
Amnesty International
Anti-Nuke Coalition

Bahai International
Bread for the World

Center for Democratic Studies
Coalition for Justice
Common Cause
Concerned Scientists

Episcopal Peace Fellowship

Fellowship of Reconciliation

Great Lakes Life Community

Institute for World Order
International Institute

League of Women Voters

Michigan Coalition for Development Action
Michigan CROP Hunger Appeal
Michigan Education Association
Michigan Institute for Global Education

Michigan Institute for Non-Violence
Michigan International Council*
Michigan Partners of the Americas*
Mobilization for Survival

*Members in both voluntary world affairs organizations.

National Association for the Advancement of Colored People
 National Association of Welfare Rights
 National Association of Women Religious
 National Council of Catholic Women
 New Directions

Pax Christi
 Peacemakers
 People for the Promotion of Global Understanding
 Peoples Food Co-op

SANE - Committee for a Sane Nuclear Policy
 South African Liberation Committee
 Street Corner Society

UNICEF - United Nations Children's Fund
 United Nations Association of the USA*
 Urban League
 U.S.-China Peoples Friendship Association

War Resisters League
 West Michigan Environmental Council
 World Federalists Association
 Women's International League for Peace and Freedom

Michigan Partners of the Americas

American Association of University Professors
 American Legion
 American Medical Association
 American Red Cross

Boy Scouts of America

Chambers of Commerce (various)
 Christian Camping International
 Country Clubs (various)

Detroit Economic Club
 Disabled American Vets

Elks Club

Jaycees

Kiwanis International
 Knights of Columbus

Lions Clubs International

Masons

Michigan Education Association*

Michigan 4-H International

Michigan International Council*

Michigan Manufacturers Association

Michigan State Medical Society

Organization Executives of Michigan

Rotary International

Shrine

United Nations Association of the USA*

U.S. Coast Guard Auxiliary

Veterans of Foreign Wars

Women's Economic Club

YMCA

Non-International - Unclassified

Actors Equity

American Cancer Society

American Chemical Society

American Choral Directors Association

Big Brothers-Big Sisters

Detroit Boat Club

Dulcimer Players of Michigan

Feminist Karate Association

Institute of Radio Engineers

Michigan Association for Hearing and Speech

Michigan League for Human Services

National/Michigan Council for Senior Citizens

National Microfilm Association

National Wheelchair Athletic Association

Phi Delta Kappa

Radio and TV Pioneers
Renaissance Society of America

Screen Actors Guild
Society of Sigma Xi

Veterans Wireless Operators

APPENDIX C
COMMENTS BY RESEARCH SUBJECTS ON PARTICIPATION
IN WORLD AFFAIRS

COMMENTS BY RESEARCH SUBJECTS ON PARTICIPATION IN WORLD AFFAIRS

Subjects' comments on the item, "Why do you devote a portion of your time, energy, and resources to world affairs to the extent you do?", in the Participant Background Questionnaire.

Total Responses: Utopian - 61 Traditional - 59

National Perspective

Utopian

1. (none)

Traditional

1. Because I am concerned about the future of our international economy as it affects American business and our citizens.
2. Due to my heritage and I am interested in world affairs and their effect on the U.S. and particularly in Greece.

World Perspective

Utopian

1. I feel that events in other places affect me and vice versa. I also feel committed to promoting the values of "one-world" because I believe that we are, in part, one people inside.
2. I consider myself bi-cultural and there is no way I can live without being involved in world affairs. I belong to a western country and I belong to a

third world Asian country. I see the way western countries have bled Asia and know the cause and effect relationship between them.

3. I believe we can be the most effective, useful and fulfilled actors on the stage of life if we view our relatively short existence here in the largest practical context, that of the world as a whole, as well as in a myriad of sub-contexts.
4. An awareness of the smallest of the world and our dependence on each other to survive. People from other nations no longer seem strange or impersonal to me. I'm interested in humanity and I care about what happens.
5. I consider my citizenship to be universal.
6. Having had several opportunities to travel outside the U.S., I have come to the realization that we, as a nation, are a very powerful economic and military source to deal with, but we are by no means the only power. . .people are by far a much more important factor. Humanity transcends all nationalities, languages, customs, etc.
7. Science and technology have made us as people interdependent on a worldwide basis. Social, economic and political problems which were national in my youth have now become international in their relevance. For more than 60 years I have tried to concentrate my efforts on what I am for and always regret having to devote time, thought and effort to what I am against.
8. Because I believe it is probably the surest means of achieving world peace, to avoid a very possible nuclear war, which is bound to happen someday if we persist in the idea that national boundary lines are sacred and the resources found within those boundaries belong only to the persons living within those boundaries and the continued insane weapons race between the Powers. We must bring up children to believe and acknowledge that they are world citizens first and inhabitants of a certain part of the globe by chance. Preventing nuclear war through worldmindedness is our most important business.

9. Because I feel there is no other answer to world problems.
10. Because of my convictions for peace and justice. Concern for people.
11. I have lived in Germany during the first world war; I have lived in this country during the second world war; and learned the destruction and the futility of all wars first hand. We must arrive at some way to settle national and international problems by some other ways than by wars or war-like measures. One step, for a start, is to point fingers at ourselves before pointing fingers at others. Another step: U.S. presidents claiming that we must have the most powerful weaponry only forces USSR leaders to exhort their people to the same for them. The continued existence of all life on this planet rests upon the removal of hunger, of greed, and fear of man for man.
12. The interdependence of people becomes both more imperative and apparent hourly. Have always been interested in how other people live and are conditioned by their beliefs, climate, customs, social organization, food, etc. . . .
13. I believe we can make the world a better place in which to live--we can learn from others and they can learn from us.
14. It seems that all of us belong to one family. We should behave that way to each other: with care, understanding and love.
15. My concern for world affairs is inseparable from my concern for humanity. In order to make this world a better place for mankind, efforts of many individuals and concerns of individuals in world affairs is important. I feel that my concern and involvement in world affairs is my duty as a human being and as a citizen of this world. It helps me to grow more human each day.
16. Because I know that we now live in one world with interconnected parts. Because through my friends and a husband of another nationality, I am convinced that there is no such thing as national superiority or inferiority.

17. Need to extend a world consciousness as a form to eradication of wars and other exploitation, as a way of gaining better knowledge by wider scope.
18. I do so because no other way has even entered my mind. The only hope for the world is to establish world peace and understanding.
19. I believe we are interdependent and this is a fragile world. We must work together to achieve peace, slow pollution, feed people, nurture our children, educate our children, young people and adults, achieve health care for all people, insure religious freedom, protect political rights. No one nation has a right to a monopoly on these basic needs of all. I believe the priorities of the U.S. are wrong and I cannot support morally or in any other way our huge defense budget.
20. Margaret Mead said everyone should have a child in his/her life so that he/she cares what happens to the world. I have 2 grandchildren. Devoting time and energy also means that it brings me together with people of like mind. I feel a responsibility.
21. I have a six-year-old son, alive and intelligent-- I want there to be a world in existence for him to grow up and not just any world, but one in which individuals are respected and humans and the whole ecosystem is prioritized over and above profit and goods. I believe children everywhere should have this right and we as responsible adults need to provide it. . . .
22. Only possible means of achieving an enforceable world peace and the preservation of human rights for all. Believe it is obligatory for those who have "enlightenment" with regard to the aforementioned to invest in its attainment.
23. The U.S. and multi-nationals based in the U.S. have a large impact upon almost every country in the world, particularly upon underdeveloped countries.
24. Because I believe we are all part of one another and as friends we must give of our resources to those who have less than we do.

25. I am firmly committed to the idea of personhood survive in the Global Village. . . attempting more and more a life style that is more and more simple with a motto of caring, sparing and sharing.
26. Because I believe there exists basically an international monetary/resources exchange system, i.e. those powers of the world who have the most wherewithal hold the power. Thus, to limit one's perspective to exclude the implications of this reasoning is counter-productive.
27. Because I am concerned about the welfare of all people and know that quality of life will increase for all as it becomes more fair and satisfactory for all. Our "standard of living" may be lowered in terms of material things. The increase in quality would be in terms of less fear of war, theft, violence, etc., and the release from guilt that we are too fat while others starve, warm while others are cold, get medical attention while others suffer and die in need of medical treatment, etc. . . .
28. Because it's all of us together that makes the world better, not just some of us--I'm working for all of us to get together.
29. Because time is of the essence in solving the human conflicts to eradicate war. The gap between the well-fed and the hungry needs to be closed. A system to bring a better economic distribution to meet human needs must be developed. The alternative is disaster. So much needs to be done!
30. In part, because of an interest in other cultures and people; in part because of an academic interest in theories of modernization and political development; and in part because of the realization that world survival hinges on our ability to walk together toward the solution of common problems and to achieve mutual understanding.
31. I believe strongly that each of us must be our brother's keeper and that "no man lives unto himself or dies unto himself."

I also believe strongly that we must move steadily and rapidly toward finding global solutions for

global problems or humankind will be self-destroyed, so will most other forms of life.

32. Because I want my daughter and all the children of the world to have a future. Unless we see ourselves as world citizens, we will continue to stockpile nuclear weapons to use against our "enemies" and we will eventually blow up our world. My Christian beliefs also play a large part in motivating me to devote time and energy to world affairs.
33. I feel that we are headed for destruction if we don't as a nation change our way of thinking.
34. Because they are interesting. Because I think they are of immeasurable importance to individual, ordinary persons in their effects. Because I feel we are responsible for each other's well-being as much as possible.
35. Teachers affect eternity through their contact with today's children, preparing them for tomorrow's world. My experience has been that teacher preparation is very slight in developing a "world view." Also, increasing fiscal pressures have not enhanced opportunities for "in-service" training of those already teaching. Therefore, my energy, time and resources are spent in attempting to develop global education opportunities by promoting organization plans and programs.

Traditional

1. For the betterment of this world, this nation and a better future for my family, my friends, and all the people of the world.
2. I am very interested in the world human community and feel human beings are basically the same regardless of national boundaries.
3. The ultimate determinant of the fate of humankind will be our ability--or failure--to learn to live in harmony, one with the other, in the world community. Nothing can be more important. Individual efforts can only be pragmatic bits which hopefully will contribute to the whole.

4. I am interested in world affairs from a cultural (anthropological) viewpoint. I am fascinated by how much of behavior is culture-bound, and I enjoy studying behavior.

I strongly believe that the only sensible way to live is in peace, and I'm sure much more communication among peoples of all cultures is necessary to achieve this objective.

5. We live during a time when travel and communication have made the world seem smaller. Within this world people practice different customs, different ways of doing things, but in a sense, they do the same things. Manners, cultural differences, and basic needs don't change. We have a common existence of "living" that should allow mankind a better understanding and appreciation of one another. As we study world affairs, I feel we can become more knowledgeable of our own domestic problems. . .politically, as well as in community living. Even on a very personal level, we can become more tolerant, more understanding and more generous in sharing and even sacrificing for others. I need to be able to expose my children to more and more of the complete world in order for their growth and preparedness for the world they and their children might live in.
6. I believe in the dignity of all men--everywhere.
7. Because I feel that the only real solution to any individual country's problems cannot be solved without worldwide correction and understanding. It is particularly true in the United States because we consume so much of the world's resources. I was an advisor to the United States delegation to the International Sugar Conference in May, 1977, representing Sugar Users.
8. Because we in the U.S. take so much for granted--there are so many places in the world that are undeveloped--without bare necessities--we should help them to develop their talents and resources.
9. I work with preschool blind. The world is at approximately the same level of development. It is a waste of time to concentrate one's efforts

in a locality when together more can be done. The world is small. What happens in other areas affects us. What we do can/does affect others.

10. Believe we have "one world"--all share this planet and all should benefit from its resources and accept responsibilities for the earth's liabilities. The only way we will have world peace is for all of us to work at it all the time.
11. Without better human interplay and understanding, the world as we know it is doomed. Tolerance of the values and ideas of all men must be learned. I believe nations can, and indeed, should maintain their independent roles, while also mutually cooperating towards world peace and economic development, higher educational levels, birth control, etc. . . .
12. Became "sensitized" to international problems as a Peace Corps volunteer. I don't think there can be world peace and stability without all countries cooperating to solve economic and social problems in lesser developed countries.
13. I am interested in a world free from the exploitation of man by man; a world with everyone given an equal opportunity to develop to the fullness of their ability.
14. Because citizen efforts are needed to create a basis for world peace, world political freedom and freedom from hunger.
15. The misery through wars and hunger and natural disasters is almost too much for the average person to absorb or comprehend. It is difficult to imagine myself as a human being having to endure so much suffering. Most of us take for granted our own good fortunes and life style.
16. What goes on in the world affects us at home. Therefore, I am interested in world affairs. This becomes more true each day. The time is coming that we will be one big family.
17. Without each person putting his "drop in the bucket," positive changes would be impossible. I do believe the sum of individuals influences the whole.

18. I enjoy working with people of other cultures. I feel that I need to keep abreast of world affairs because it affects all of us to some degree. I feel that too many Americans do not see the role that this country plays in world affairs and how everything we do affects those in other countries to some extent. We must take more responsibility as individuals to realize that our own communities are not the only thing that matters.
19. I firmly believe the good for all can be achieved only to the extent that all people better understand each other--as we get better acquainted with different cultures, values, patterns, etc., we get insights, understandings, erasing our biases, prejudices, etc.

Keeping abreast of world affairs help me to better understand my present role--why things happen as they do--helps me to know how best to help others to achieve a better life--helps me to better understand the larger context in which we operate. Over the years I have observed world hardships, catastrophes, war, etc. I want to do all in my power to help avert such problems. I am vitally interested in current events.

Religious Perspective

Utopian

1. With the possible exception of family and religious faith, a deep interest in world affairs is my life.
2. Because I am aware of the unequal distribution of basic human needs such as food, clean water and shelter. In addition, the gap between rich (or first world countries) and "developing" countries is being exploited or widened at an alarming rate. The U.S. should be an example and leading catalyst in avoiding mass starvation. Since we have the technology and the Lord showed us the right direction 1900 years ago.
3. Personal experiences and religious beliefs combine to motivate me to devote some time to world affairs.

4. I believe that God is the Father of the whole human race and that all people are my brothers and sisters. I desire peace and cooperation among all people so that we may address our collective wisdom and resources to creating a better world. The amount of time, energy and resources I personally contribute is not large, but joined with contributions of many other persons I hope that it contributes positively to these ends.
5. As a Christian, I believe that my allegiance is first and primarily to God--the creator and redeemer of the world. Therefore my responsibility is to seek justice for and to demonstrate God's love to all peoples regardless of where they live or what they believe. We live in a world community which is interrelated by political, economic, and ecological ties. In any system, movement in one part creates a response in other parts of the system. It is not possible to isolate ourselves from the rest of the world community. The coffee, sugar, bananas, gas, etc., that I buy are often a direct link to people in other countries. We (the U.S. government and its citizens) share a responsibility for much of the poverty and injustice in the third world and we may share the consequences of that injustice, should the third world mobilize itself--either to fight for their rights or to refuse to continue to support our excessive use of world resources.
6. We must become one world! "God is at work" to make this One Brotherhood.
7. I have had opportunities to live and work overseas and to see the unbalanced interdependent world we live in. My personal concerns to raise these issues of economic dependence and domination by some countries over others and of the opportunities westerners have to learn from other peoples some valuable aspects of humanhood come from my religious understanding of the wholeness of humankind.
8. My commitment to the human race. We must join the human race before it is too late. Deep religious commitment to world peace. "Blessed are the peacemakers for they are the children of God."

9. Because I am convinced of the "global village" concept. God has made us brothers and sisters, and we have responsibilities toward each other. What I do and say and how I live affects the whole world.
10. I am a citizen of the world trying to seek that of God in every living person, answering that good and spreading it.
11. I believe it is the responsibility of every person created by God to make this world a good place, that we will be answerable to our Creator for how we have lived our life, helped our fellow creatures.
12. Because I feel too many of us have tunnel vision. Because my faith mandates my concern and my obligation to do what I can do. Because I believe it all begins with me, like a stone thrown into the water--and ripples into a wide circle.

Because I cannot believe that the material wealth of this world is meant for such a few people.

And finally, because the children whom we neglect today are the potential world leaders--and will never reflect love and care and concern if it is not shown to them, now.

13. My belief in Christ, my desire to follow Him, my knowledge of His caring for the world--all people, has been my strongest motivation. My parents were Christian and were broad in their concepts of world affairs. I have had a privileged life with great opportunities for education and growth. I have always sought for answers and have been open in mind and have welcomed change.
14. Primarily because I enjoy the stimulation and excitement of learning and sharing with others. The challenge of working with like-minded people in the struggle for better human relationships and a higher level of humanistic development is what keeps me optimistic. The basic roots of of involvement in this area are firmly established is my deep religious convictions.

15. I interpret my religion to mean that we are all sisters and brothers on earth and in this context individual nations are not important. I also believe that the only way for the human race to survive is for everyone to share my view. I am concerned for the quality of the lives of my descendents if they live.
16. I have always had an altruistic bent which I developed while in Methodist Youth Fellowship. Then as I drifted away from organized church I still had a commitment to a life of service and feel one in such a field has a duty to be an informed person about the world affairs and to work toward peace and relieving the suffering of all people of the world.
17. As a Christian I feel compelled to do something about the many problems. I also enjoy the type of people and activity involved in the peace movement (using broad definition). Being a student it is a good educational experience.

Traditional

1. We should and need to be concerned about others in the world. From a religious point of view we have the responsibility to help others wherever they may be. However, that help must be based on their requests and needs, not our perceived ideas of what's best.
2. A real live interest and sensitivity to the needs of others. The command of Jesus: "Go ye into all the world. . . ."

Personal Perspective

Utopian

1. (a) Find it stimulating, meaningful and fulfilling, (b) as a parent, feel it is giving to my child's future, especially regarding anti-nuclear work and conflict resolution, and (c) it is my occupation (shoe-string!).
2. Cultures and peoples of the world are interesting and exciting. Others enrich my experiences and

make life much more interesting. Our arrogance as U.S. citizens has added to suffering around the world. I'm outraged by work of CIA and global corporations.

3. Because I have close relatives and friends in Europe. Because I think it a moral duty.

Traditional

1. In an effort to pay my "rent" for being--and I enjoy my associates and friends on both sides of the water.
2. Personal interest in values and cultures of all people. Future of the human species depends on friendly, successful communication.
3. Interested in politics. GI service in India with stop in North Africa. Reading New York Times daily in college. Like to have a fair, balanced presentation of other countries to citizens of USA.
4. Because of my ability to teach and to do constructive work in matters of health needs.
5. Because of personal attitude or involvement for general knowledge as an interested citizen.
6. We have resources/abilities to make a difference. Leverage--we can accomplish a considerable amount of exchange/cooperation/assistance in development in our "extra time." It's great fun--the people are in it not for profit but to work with and enjoy other people. We can and do learn a lot.
7. They affect me, my business, my investments, my taxes, and my very safety.
8. As a foreigner in the USA, I felt that I should be better prepared than the average American.
9. (a) Selfishness--I enjoy it, and (b) many of my best colleagues are foreigners.
10. I am interested in the world, travel, etc. Also, I am interested in the interchange of politics

and political forces. Having travelled considerably I feel I have some international perspective to contribute.

11. I am interested in short term medical groups working in foreign countries--especially Honduras. Promote this by talk/slide shows and personal recruitment.
12. Yes. I financially support overseas projects.
13. Interest in world affairs as it has bearing on children and grandchildren.
14. It is interesting, but I really don't know very much about world affairs.
15. I have always been interested in politics and developed a natural interest in politics and forms of government in other countries. The Jaycees have given me a natural outlet for my interests.
16. The personal fulfillment from the high degree of response and progress experienced from the investment in other (less independent) cultures.
17. World affairs interest me, and I'd like to know and understand as much as I can about the attitudes, beliefs and conditions of citizens of other countries.
18. To avoid getting old. Having good health; keep studying and the brain active.
19. We have been interested in learning new values re: "The American way." Example: the communist theories are working in Russia--Soviet Union and China--the "American way" or "democratic methods" would not feed the masses or control them as efficiently.

We enjoy and intensely interested in our studies of the changing world.

20. I enjoy international involvement. I feel I have something to offer to better world understanding. It is challenging intellectually. I feel somewhat obligated after having gained so much personally from international experiences.

21. Personal satisfaction in aiding people of countries less fortunate than us. Plus unless we build for the future (personal relations and goodwill) communism will succeed.
22. I am interested in knowing people, their cultures and problems. The best way to get to know them is to work among them. Ideally learn their language. Again, this December, I am spending a portion of my vacation in Mexico teaching an intensive, short (1 week) course in Analytical Instrumentation at no pay from the University. This enables me to work directly with these people and to know them. Other countries have also asked me to come teach and some day I hope to have the time--but one vacation only goes so far.
23. (a) Personal satisfaction, (b) help others achieve more profound personal fulfillment, and (c) help others understand human values better.
24. Lack of sex.
25. Because I view myself as a sensitive humanistic type of person, plus I have a great interest in working with handicapped and disadvantaged persons through local, state, and national/international organizations.
26. Because I can personally make a greater contribution in this area, and I believe that international events have a greater impact on my life than national, state, or local events. Furthermore, I could not be an educated person without understanding world affairs.
27. Important part of my income is from foreign business. It is a refreshing break from local routine activity. I enjoy foreign travel and new experiences. It is important for the U.S. to have a sound foreign policy.

Other

Utopian

1. I can't expect someone else to do it if I don't.

2. I have to leave as much for the world as I take from it.
3. I send money to UNICEF. I attend lectures about world/countries problems. I talk to people--students--about what is happening. If I have the opportunity, I vote.
4. I cannot help it. It's the way I was born--a Cancer birthday--and Cancerians are said to be "mothers of the earth."
5. I believe in unity of principles and diversity in methods. Example: compulsory education is a universal principle and each nation develops its educational system according to its culture and needs.
6. At this point in my life, I don't feel I am so involved other than through re-evaluation counseling which is a peer-counseling, grass roots world changing group. Most of my energy is taken up with earning a living and dealing with my family. Past activities have included AFSC, LWV, Salvation Army (fresh air camp). Unless through AFSC or Quaker affiliation, I don't see how my name would have come to your attention.

Traditional

1. All people should improve their living conditions and standards. A worldwide communication will be very good program, starting in school.
2. I have been involved in working with the country of Belize because I feel I have been blessed with more than I need and I want to share with those who don't have enough. My activities have included sending aid to the country as well as travelling to the country to help them raise funds.
3. I believe other people need our help.
4. Because I think I can do some good; give true facts.
5. I respond or participate in the response of an expressed need if I am capable.

6. I really don't, except in discussion which really doesn't rate.
7. Continuous awareness of state of world affairs in the USA, Latin America and Europe--no active involvement.
8. Currently I devote no time.
9. Don't really spend that much time on world affairs.

APPENDIX D
COMMENTS BY RESEARCH SUBJECTS ON THE SURVEY INSTRUMENTS

COMMENTS BY RESEARCH SUBJECTS ON THE SURVEY INSTRUMENTS

Subjects' comments on the item, "Do you have any general comments on this questionnaire?", in the Participant Background Questionnaire.

Total Responses: Utopian - 38 Traditional - 25

Utopian

1. None except difficult to answer the international attitudes survey without qualifying my answer. Because you requested I answer every one, I sometimes answered when no one response listed was entirely indicative of my thinking. I circled that answer which was closest. (For some questions the answer was very clear cut.)
2. Some of the questions were very difficult to answer. The last statement for instance, that war is never justifiable even if it is the only way to protect our national rights and honor. In war time we are told we are fighting for our country and its honor when we are not. In all wars, I feel there is only one that could not have been avoided and that is World War II. Even that needn't have happened if we had joined the League of Nations or had joined with other countries to prevent Hitler from rearming. But after he was allowed to break the Treaty of Versailles by rearming, it was too late.
3. Yes--questionnaires often leave room for individual response--I find boxes don't always leave space for what I really am and how I would like to respond. Questions 1-46 deserve more response than can be given. Agreeing or disagreeing is too simplistic, but, hopefully you'll draw conclusions helpful to your thesis.

4. Very thorough. It was not clear to me how the answer to question 19 should be answered.
5. Very good and interesting questionnaire. Some of your attitudinal questions are so impractical it's difficult to answer objectively; e.g. one world is a fine ideal if it is not achieved at the expense of diversity and individuality.
6. I like being asked to think about these things. I think you should have a category of "don't know," "haven't decided," or some such. I can't list all things in their importance by numbers.
7. I just wish there had been a way on the survey to say, "I don't know."
8. Only wish the attitude survey had another category between "mildly agree" and "mildly disagree."
9. Often an issue is not either/or; example: No. 33. We can do both--teach world history and our own. Not much can be done about such statements.
10. The questionnaire seems adequate for its purpose. However the international attitudes survey statements reflect a heartland (if not a hinterland) mentality. A large number of these statements contain loaded or stereotype words, or are so vague that they render any response to them meaningless. Hence, the value of the survey is suspect.
11. Most of the questions are so blatantly biased that even my junior high Sunday school group were amused.
12. (a) The attitudes survey--no place for anarchist replies, i.e. those who feel uncomfortable with centralization involved in world government, yet certainly are not patriotic nationalist, either; and (b) a few additional questions would have been interesting, such as: the affectivity people perceive in their attempts to influence others and/or their sense of general pessimism or optimism to change things.

Occupation of parents and/or spouse--any influence?

Political involvement of parents and/or spouse--any influence?

13. Those where I answer mildly (17, 25, 28, 33), there was no really correct answer. In 17 (immigration)--control is too strong--aided, perhaps. In 25 (social action) sometimes that's the best way and sometimes picketing or civil disobedience is best. 28 (immigration)--there are other factors to consider. 33 (education)--schools should teach world history and national history. Don't know that you can improve on them, but those are my problems with them.
14. Some of the questions are vague and would be interpreted by different people in very different ways, since I don't want to be misinterpreted it was difficult for me to answer.
15. Some of the questions are a bit unclear--or at least they force decision that aren't stated the way I would do it.
16. Some questions such as 16 and 25 seem to be able to be answered ambiguously.
17. This questionnaire is written with an obvious perspective that you belong to a "dominant" group. Example: against us (re: question 7--education).
18. It's a little "honky" and too damned long and contains a lot of dumb questions.
19. Fine. I just hope you have a good response and can do something constructive with the results and with the respondents toward elimination of war and hunger. Some of the statements under "survey" could easily be interpreted two ways: thus I failed to answer 27, 39, 32, and 42.
20. Many questions are double-barreled and ambiguous. I doubt if this questionnaire ever underwent a reliability check.
21. No. 18 (designs for learning) I couldn't honestly answer because the method is not nearly as important as the effectiveness of the method.
22. Very thorough, indeed.
23. Looks interesting.

24. How nice to be asked to comment on my opinions and feelings without a questionnaire so weighted that the person who designed it gets the answers he/she wants and there is no room or space to present the interviewee's position.
25. Answering the questions forced me to face the implications of some of my convictions. Most of the questions were formulated so that it was possible to circle one of the choices. I hope that the study will contribute to worldmindedness.
26. It is timely, should be widely disseminated, should be repeated about every 5 years, and, I hope, the present findings will be compared with past findings to delineate change and direction of change. I will be interested very much in the report.

(The type on the next pages should be larger for people past 60.)
27. Think it was pretty well designed.
28. Very interesting. Our frequent lament is the provincialism of our fellow-countrymen. Would that more had a world view!
29. Interesting.
30. A good job.
31. I thank you very much for this innovation in educational research. Another important area is the resolution of conflict by means other than terror (war) and the threat of terror.
32. I appreciate the chance to analyze myself in relation to concern for world affairs. I often wish to have more company in my concern and wonder if I have been extreme in my activities and actions. I am glad that such a survey is being made and I will be interested in the report.
33. This is a marvelous project! I hope a concrete plan for furthering worldmindedness for all people (not just an educated middle class) will be developed. I teach adults and I look for materials and

different forms of presentation constantly. Someone in favor of worldmindedness will probably be quite delighted with my answers. However, I know that my husband and I are very different from others in our community.

34. I enjoyed taking the questionnaire--it got me thinking about some of the reasons for my involvement in foreign (world) affairs. I say "foreign" because that is how so much of what I read, hear, and see strikes me intellectually and emotionally. I still need a much greater level of sensitization. Your work endeavors sound fascinating--I wish you continued success in the future.
35. Yes, I heard on the radio today Ted Kennedy saying we now have the "best Congress money can buy," referring to special interest groups. I believe him. I also believe fewer, yet bigger, multi-nationals are running international trade, resulting in much suffering and early death for many people.
36. I am unsure of what use it will be to you.
37. My comments would not be of too great value; I don't know exactly what this questionnaire is supposed to accomplish, though I have a general idea.
38. Hope your study is revealing.

Traditional

1. Regarding question 19, definition of worldmindedness too complex to answer effectively.
2. Not exactly; some questions I would like to qualify answers, but there is not enough space. Each citizen (of the world hopefully, but for now the U.S.) needs to operate on what I call C³R. This stands for communication, cooperation, contribution (of some kind to his other society) and R responsibility to see that the C³ are carried out. I try to teach this to the groups that I work with in my teaching or working with Boy Scouts, and my fellow workers.

3. I found the attitude questions too simplistic and not adequately answered by the choices given.
4. Difficult to answer some of the questions because of the wording--or choice of answers.
5. I don't enjoy these questionnaires. There is no way one can temporize--even with the multiple choices. And at times, I want to temporize.
6. The way some of the last 46 questions are asked leave one no answer that fully expresses my real opinion, but I answered them all to hopefully help in obtaining a better profile.
7. While there are a lot of good points, the quality of questions could be improved; e.g. (a) instead of foreign aid. . ., or along with such a question, such question as whether the U.S. should aid other countries to help them attain self-sufficiency; and (b) instead. . .abolishing national government to institute world government. . ., or along with it, such question as national governments under world government functioning much as state governments in a federal system. . . . Organization of questionnaire: (a) other important international aspects should be included; and (b) questions could have been under different categories.

Note: Good luck with your efforts.

8. The general tone of questioning seems biased to an "internationalist posture" at any price, without giving alternative choices to accurately reflect my viewpoint. Adding up the check numbers will not really represent me. A simplistic approach to an exceedingly complex topic--disappointing.
9. Your questions tend to make me feel I have to endorse either narrow nationalism or world "Big Brotherhood." A world government is not workable, but peace among individually governed nations hopefully is.
10. You have neglected to determine if trips abroad have been frequent and repeated, of one day duration or anything else less than more than

6 months. You have neglected to determine how many parts of the world (continents or countries) are involved in the respondent's "worldmindedness." This project does not interest me further--it is too naive.

11. It is thought-provoking, memory-stimulating and the two of us have discussed quite a few of the answers. Thank you.
12. Well done.
13. Good luck. I hope it will give you perspective you seek.
14. Yes, it shows somewhere somebody is beginning to understand the imperative need of helping other countries less fortunate than ours, not with money but know-how.
15. Enlightening. I expect greater interest in world affairs of the foreign born. Average American citizen feels self-sufficient within the national boundaries.
16. In my 25 years of experience, I have not had the experience of filling out a questionnaire or survey like this. I will look forward to receiving a summary of the outcome.
17. Hope you have other input than the response to this and the attitudes survey--else you haven't included the "man on the street"--who wouldn't read and write, but has an attitude toward the issue.
18. Questionnaire well organized and presented and should reveal interesting data. It points out to me my differing views. At times I perceive myself as being broadminded-worldminded, and at other times, reveals my biases, presumably because of my biases. For example, I like to view myself as being openminded but felt it difficult when so patriotic to my own country. My five years of U.S. Army and combat over 2½ years (8 major campaigns) obviously had a major effect on my life and views. Probably I would have answered the questions differently had it been 15-20 years ago.

With age I have tended to become more conservative on certain views. In answering the questions I recognize there are two extremes--what is asked and what represents reality in the present world order.

19. Good luck in securing your doctorate.
20. Seems like a very worthwhile effort. Hopefully, you can find the key or keys to turning other people to a "worldview."
21. I hope that I have helped in some measure to contribute to the success of progress to you and our community.
22. I found it of great value.
23. None--good luck. This is a toughie--some answers you know the "right" answers, but I tried to put down what I "feel," and not the intellectually accurate response.
24. Insufficient knowledge on its end use to determine value.
25. Curious as to what you are up to--questionnaire is well organized. But elusive in its non-apparent objective. Assume you're trying to develop a profile.

APPENDIX E
COMMENTS BY RESEARCH SUBJECTS ON ITEMS
IN THE INTERNATIONAL ATTITUDES SURVEY

COMMENTS BY RESEARCH SUBJECTS ON ITEMS
IN THE INTERNATIONAL ATTITUDES SURVEY

(U = UTOPIAN GROUP, T = TRADITIONAL GROUP)

1. Our country should have the rights to prohibit certain racial and religious groups from entering it to live.

We should not discriminate, but there is a limit on how many we can allow to enter (T).

But not necessarily exercise it (T).

Not at this time. Future could offer health reasons (T).

2. Immigrants should not be permitted to come into our country if they compete with our own workers.

I believe in free enterprise, but there are limits (T).

As long as new groups are not taken financially advantage of (T).

3. It would be a dangerous procedure if every person in the world had equal rights which were guaranteed by an international charter.

Only dangerous in getting it organized (T).

My reaction conditioned by type of international enforcement (U).

4. All prices for exported food and manufactured goods should be set by an international trade committee.

I believe in free enterprise (T).

Trade committee should include consumers who purchase and farmers and other workers who produce (T).

Difficult to answer because of other contingent factors (U).

What composition (U)?

Exported and manufactured by whom (T)?

5. Our country is probably no better than many others.

Countries are all good--the individuals suffer (T).

Depends on criteria used: in some ways we're better, some ways no better (T).

7. It would be a mistake for us to encourage racial groups to become well educated because they might use their new knowledge against us.

Dumb question (U).

I hope they do: to keep this country honest (U).

Confusing statement (T).

8. We should be willing to fight for our country without questioning whether it is right or wrong.

For our survival (T).

Depends on who is running our country and why (T).

If called upon to protect our country, we should do so, but should have the option to question the rightness or wrongness of it. I would not refuse to fight for my country if called upon to do so. To me it would be immoral (T).

9. The Russian leaders will honestly support any United Nations plan to keep the peace.

Who knows (U)?

Don't know how to answer that because of word "any" and what you mean by it (U).

Depends on issues involved (U).

12. International affairs are very complex and it is best to leave them in the hands of the experts without interference by an uninformed public.

"Uninformed public"--the key words that make me agree (T).

But help educate the uninformed (T).

I agree that the public should be informed and use its influence (U).

14. We should never compromise our principles in dealing with foreign governments no matter whether we consider them to be our friends or not.

Who is our (U)?

Another dumb question (U).

What principles (U)?

Assuming principles which I approve (U).

Semantic difficulty here (U).

Who is "we?" The government already compromises my principles.

What principles--economic, moral, religious (T)?

The word "never" gives different meaning to the statement. I believe in principles, but also recognize the world of reality. We must be flexible. Situations change (T).

15. There are different kinds of communist countries and we should judge them according to their own particular standards.

Which certainly doesn't mean one agrees with the tenets of communism (U).

How can we judge another country (T)?

17. Immigration should be controlled by an international organization rather than by each country on its own.

Countries have their own peculiarities. More cooperation would be good (T).

18. We ought to have a world government to guarantee the welfare of all nations irrespective of the rights of any one nation.

What composition (U)?

I would want to see a world government charter, first, before I passed opinion (U).

The other purposes would have to be spelled out (T).

World government is great, but countries, too, are sovereign (T).

19. Our country should not cooperate in any international trade agreements which attempt to better world economic conditions at our expense.

We have grown rich at the expense of other nations, so why not vice-versa (U)?

20. It would be better to be a citizen of the world than of any particular country.

In theory, yes--reality at present, no (U).

In today's society--disagree (T).

The same rationale as all families being the same; it's against basic human tendencies and drives (T).

Can't one be a citizen of both a country and to larger world (T)?

22. An international committee on education should have full control over what is taught in all countries about history and policies.

All peoples should be free to seek truth (U).

What composition (U)?

Only if the real truth were taught (T)?

Influence, perhaps--not control (T).

What assurance is there that an international committee knows what's best (T)?

23. Our country should refuse to cooperate in a total disarmament program even if some other nations agreed to it.

Depends on which ones (T).

Statement seems redundant. As most fanciful nation, USA should dare to lead (U).

We must give and take, but must first look out for ourselves (T).

24. The only way peace can be maintained is to keep the U.S. so powerful and well-armed that no other nation will dare to attack us.

Not the "only" way (T).

Peace not monitored only by force. Must give and take (T).

25. Voting and petitioning our Congresspersons are the best ways to influence foreign policy in our country.

Among other things (U).

Education and travel (T).

But petitioning is not enough. Knowledgeable dialogue is necessary (U).

26. Even in a democratic country like ours, communists should not be allowed to espouse their doctrines in public schools or other tax-supported institutions.

There's no reason why we should deny this. What I object to is the espousing of other doctrines without expressing our own (T).

If there is to be a debate, a communist must be heard (U).

27. It would be dangerous for our country to make international agreements with nations whose religious beliefs are antagonistic to ours.

Yes, it might be dangerous, but not evil (U).

Should be separate problems (T).

28. Any healthy individual, regardless of race or religion, should be allowed to live wherever he or she wants to live in the world.

Dumb question (U).

Abortion? Family planning (T)?

29. Our country should not participate in any international organization which requires that we give up any of our national rights or freedom of action.

Dumb question (U).

In 1965 some southern states believed they should not belong to the United States.

30. If necessary, we ought to be willing to lower our standard of living to cooperate with other countries in getting an equal standard for every person in the world.

Not necessary (U).

Contingent factors (U).

It should start here in the USA! It's long overdue (T).

Providing the others are benefiting (U).

No need to lower our own standards. Instead, our goal should be to help others to raise theirs--all working toward common goals (T).

31. We should strive for loyalty to our own country before we can afford to consider world brotherhood.

Dumb question (U).

32. Some races ought to be considered naturally less intelligent than ours.

And we less than some others (T).

33. Our schools should teach the history of the whole world rather than of our own country.

Both (T).

Both (U).

Than of "just" our own (U).

Both (U).

Than of "just" our own (T).

Than of "merely" our own (U).

Teach both (T).

They do! We need both (T).

We should teach both (T).

34. An international police force ought to be the only group in the world allowed to have armaments.

Under representative international control (U).

Eventually (T).

There would have to equal representation of major political ideologies, races, and geographical areas of the world (U).

Why not totally disarm (U)?

Who would police the international police force (T)?

35. The Soviet Union is likely to start another European war, sooner or later.

We must be the strongest military nation in the world (T).

Or have a great influence (T).

Doubtful (U).

If they can't win the economic war (T).

36. We should try to help all nations, whether we get anything special out of it or not.

But realistically, what we do should benefit us in some way. True collaboration is the goal (T).

37. The U.S. should not exclude other countries from participation in our cultural exchange programs for political reasons or any other reasons.

Until conditions arise which make discontinuance advisable (U).

38. We should remember that this is an imperfect world and sometimes we need to deal with one country one way and another country another way.

A bit ambiguous (U).

We can make it perfect if we want to (U).

Lousy question. But not for the condition given (U).

39. It would be dangerous for us to guarantee in international agreement that every person in the world should have complete religious freedom.

Dangerous, but just (U).

"Us"--who (T)?

At the present time (U).

40. Our country should permit the immigration of foreign peoples even if it lowers our standard of living.

If it lowers our living "some" (U).

Most Americans could lower and not know it (T).

41. All national governments ought to be abolished and replaced by one central world government.

Some try to start it, but the world is not yet ready for it (T).

When (U)?

What composition (U)?

National governments should be like member states (U).

Yes, but still need national governments without power of making war and other powers, limited (U).

Eventually (T).

43. Patriotism should be a primary aim of education so our children will believe our country is the best in the world.

Not necessarily, but patriotism should be one of aims, not primary one (T).

44. It would be a good idea if all the races were to intermarry until there was only one race in the world.

Stupid (T).

Will happen within 5 centuries (T).

Biologically not possible (U).

Year 2400 (T)?

Never thought of it long enough (T).

Is one way to achieve an end, but would do cultural damage (T).

What a question. But I do agree that the faces of the world will grow darker (T).

As a black, I am not sure I would be happy to see my race and heritage and tradition disappear (U).

46. War should never be justifiable even if it is the only way to protect our national rights and honor.

Yes, in light of nuclear weapons (U).

How are rights and honor defined (U)?

War is Hell. Might is protective of our rights (T).

I hate war. It's a ghastly experience for anyone. But there are times when it is our only recourse to protect what we have. If we believe in something, we should stand up for those beliefs. More important, we can't stand idly by and be taken over by others (T).

Necessary, perhaps. But justifiable, no (U).

Protection of human life (T).

In conclusion:

It should be noted that I have answered these questions as of October, 1978, and not for tomorrow or the year 2000 (T).

APPENDIX F
STATISTICAL TABLES

TABLE F.1--One Way Analysis of Variance of Participant Background
Categories on Stated Attitudes of Worldmindedness Scores

Source of Variation	SS	DF	MS	F	Significance of F
Age	9.700	2	4.850	10.799	.00005*
Within Cells	57.937	129	.449		
Education	4.390	3	1.463	2.962	.03474
Within Cells	63.247	128	.494		
Occupation	7.329	3	2.443	5.338	.00180*
Within Cells	50.340	110	.458		
Religion	10.803	4	2.701	6.120	.00016*
Within Cells	55.159	125	.441		
Income	16.835	3	5.612	14.048	.00001*
Within Cells	50.734	127	.399		
Political Persuasion	27.817	3	9.272	29.806	.00001*
Within Cells	39.820	128	.311		
Trips	3.831	2	1.916	3.873	.02326
Within Cells	63.806	129	.495		
Time Abroad	.211	1	.211	.407	.52476
Within Cells	67.426	130	.519		

TABLE F.2--Multiple Response: Where Do You Get Your Information About World Affairs?

Response Options	Utopian		Traditional		% Diff.		Total R
	R	%	R	%	U	T	
Newspapers - local	16	27.1	30	51.7		21.4	46 (2)
Newspapers - national	22	37.3	22	37.3		.6	44 (3)
Magazines	28	47.6	38	65.5		17.9	66 (1)
Pamphlets/Journals	26	44.1	12	20.7	23.4		38 (4)
Government Publications	3	5.1	1	1.7	3.4		4 (13.5)
Books	11	15.6	5	8.6	7		16 (9)
Discussions	8	13.6	4	6.9	6.7		12 (11)
Conferences/Meetings	20	33.9	10	17.2	16.7		30 (5)
Speakers/Lecturers	14	23.1	5	8.6	14.5		19 (7)
Friends/Acquaintances	12	20.3	6	10.3	10		18 (8)
Work Associates	2	3.4	2	3.4			4 (13.5)
Government Officials	1	1.7	1	1.7			2 (15)
Foreign Visitors/Students	2	3.4	3	5.2		1.8	5 (12)
Travel	7	11.9	15	25.9		14	22 (6)
Media/Other	3	5.1	11	19		13.9	14 (10)

TABLE F.3--Chi-Square Test: With Whom Do You Share Your Interest in and Information about World Affairs?

Response Options	DF	χ^2	Significance
Family/Relatives	1	.002	.9612
Friends/Acquaintances	1	.377	.3491
Work Associates	1	.190	.6627
Government Officials:			
Local	1	.422	.5159
National	1	5.792	.0151
International	2	1.045	.5930
Students	1	13.495	.0002*
Organization Members	1	1.998	.1575
General Public	1	4.428	.0353
Mass Media/Other	2	3.900	.1426

*Significant at (.01) level of significance

TABLE F.4--Multiple Response: With Whom Do You Share Your Interest in and Information about World Affairs?

Response Options	Utopian		Traditional		% Diff.		Total R	
	R	%	R	%	U	T		
Family/Relatives	50	50.0	50	50.0	50		100	(2)
Friends/ Acquaintances	57	47.9	62	52.1		4.2	119	(1)
Work Associates	31	47.0	35	53.0		7	66	(4)
Government Officials								
Local	19	55.9	15	44.1	11.8		34	(6)
National	32	64.0	18	35.0	29		50	(5)
International	12	50.00	12	50.0			24	(9)
Students	26	78.8	7	21.2	57.6		33	(7)*
Organization Members	46	54.8	38	45.2	9.6		84	(3)
General Public	21	67.7	10	32.3	35.4		31	(8)
Mass Media/Others	14	65.2	8	34.8	30.4		22	(10)

*Significant at (.01) level of significance

TABLE F.5--Chi-Square Test: Whose Thinking Have You Ever Attempted to Influence?

Response Options	DF	χ^2	Significance
Family/Relatives	1	5.154	.0139
Friends/Acquaintances	1	.951	.3296
Work Associates	2	4.419	.1098
Government Officials:			
Local	1	10.318	.0013*
National	1	11.708	.0005*
International	1	.265	.6069
Students	1	13.868	.0002*
Organization Members	1	5.560	.0184
General Public	1	10.514	.0012*
Mass Media/Other	1	5.712	.0169

*Significant at (.01) level of significance

TABLE F.6--Multiple Response: Whose Thinking Have You Ever Attempted to Influence?

Response Options	Utopian		Traditional		% Diff.		Total R
	R	%	R	%	U	T	
Family/Relatives	48	58.5	34	41.5	17		82 (2)
Friends/ Acquaintances	53	52.0	49	48.0	4		102 (1)
Work Associates	37	56.9	26	43.1	13.8		53 (5)
Government Officials:							
Local	26	74.3	9	25.7	48.6		35 (8)*
National	45	64.3	25	35.7	28.6		70 (3)
International	12	57.1	9	42.9	14.2		21 (10)
Students	28	77.8	8	22.2	55.6		36 (7)
Organization Members	38	61.3	24	38.7	22.6		62 (4)
General Public	30	71.4	12	28.6	42.8		42 (6)
Mass Media/Other	20	71.4	8	28.6	42.8		28 (9)

*Significant at (.01) level of significance

TABLE F.7--Chi-Square Test: In What Ways Have You Attempted to Influence Others?

Response Options	DF	χ^2	Significance
Addressed an Audience	1	.516	.4724
Organized a Meeting	1	3.752	.0528
Wrote to Legislators	1	45.158	.0000*
Letters to the Editor	1	25.165	.0000*
Talked with Officials	1	2.751	.0972
Published Article/Book	1	2.807	.0939
Appeared on Radio/TV	1	.019	.8913
Took Part in a Demonstration:			
In Own Community	1	48.113	.0000*
In Another Community	1	11.751	.0005*
In Out-of-State Community	1	34.863	.0000*

*Significant at (.01) level of significance

TABLE F.8--Multiple Response: In What Ways Have You Attempted to Influence Others?

Response Options	Utopian		Traditional		% Diff.		Total R
	R	%	R	%	U	T	
Audience	42	53.2	37	46.8	6.4		79 (2)
Meeting	35	59.3	24	40.7	18.6		59 (4)
Legislators	61	72.5	23	27.4	45.1		84 (1)*
Letters to Editor	37	80.4	9	19.5	60.9		46 (6)*
Officials	37	57.8	27	42.2	15.6		64 (3)
Published	15	68.2	7	31.8	36.4		22 (10)
Media	19	50.0	19	50.0			38 (7)
Demonstration:							
Local	44	89.8	5	10.2	79.6		49 (5)*
Non-Local	20	83.3	4	16.7	66.6		24 (4)*
Out-of-State	31	96.9	4	3.1	93.8		32 (8)*

*Significant at (.01) level of significance

TABLE F.9--Chi-Square Test: How Did You First Become Interested in World Affairs?

Item	DF	χ^2	Significance
Interest	6	18.266	.0056*

*Significant at (.01) level of significance

Response Option	Utopian		Traditional		Total	
	N	%	N	%	N	%
Family	16	13.0	13	10.6	29	23.6
School	5	4.1	14	11.4	19	15.4
Individual	5	4.1	2	1.6	7	5.7
Group	3	2.4	8	6.5	11	8.9
Travel	7	5.7	10	8.1	17	13.8
Religion	14	11.4	2	1.6	16	13.0
Other/Media	10	8.1	14	11.4	24	19.5
Total	60	48.8	63	51.2	123	100.0

TABLE F.10--Multiple Response: How Did You First Become Interested in World Affairs?

Response Options	Utopian		Traditional		% Diff.		Total R
	R	%	R	%	U	T	
Family	16	55.2	13	44.8	11.4		29 (1)
School	5	26.3	14	73.7		47.4	19 (3)
Individual	5	71.4	2	28.6	42.8		7 (7)
Group	3	27.3	8	72.7		45.4	11 (6)
Travel	7	41.2	10	58.8		17.6	17 (4)
Religion	14	87.5	2	12.5	75		16 (5)
Media/Other	10	41.7	14	58.3		16.6	24 (2)

*Significant at (.01) level of significance

TABLE F.11--Multiple Response: What Educational Formats Do You Prefer for Effective World Affairs Learning?

Response Options	Utopian		Traditional		% Diff.		Total R
	R	%	R	%	U	T	
Lecture	6	9.5	9	14.5		5	15 (7)
Lecture - Discussion	34	54.0	34	54.8		.8	68 (1)
Panel - Discussion	34	54.0	23	37.1	16.9		57 (3.5)
Workshop	38	60.3	22	35.5	24.8		60 (2)
Independent Study	17	27.0	16	25.8	1.2		33 (6)
Films/Slides	24	38.1	24	38.7		.6	48 (5)
Field Trip	25	39.7	32	51.6		11.9	57 (3.5)
Other	4	6.3	3	4.8	1.5		7 (8)

APPENDIX G
COMPUTER CODES FOR STATISTICAL ANALYSES
OF RESEARCH DATA

COMPUTER CODES FOR STATISTICAL ANALYSES OF RESEARCH DATA

Items 13, 14, 15, 16, and 18 in the Participant Background Questionnaire were analyzed manually rather than by use of the computer. All other items in the Questionnaire and the International Attitudes Survey were analyzed with the computer. The computer code book was as follows:

<u>Column-Item</u>	<u>Category</u>	<u>Code Book Description</u>	
1	Age	0-35	(1)
		36-55	(2)
		56-over	(3)
2	Sex	Male	(1)
		Female	(2)
3	Marital Status	Single	(1)
		Married	(2)
4	City	(not used in study)	
5	Education	Grade School	(1)
		High School	(2)
		College	(3)
		Vocational	(4)
		Graduate School	(5)
6	Occupation	Professional	(1)
		Education	(2)
		Business	(3)
		Other	(4)
7	Religious Preference	Protestant	(1)
		Catholic	(2)
		Quaker	(3)
		Other	(4)
		None	(5)

<u>Column-Item</u>	<u>Category</u>	<u>Code</u>	<u>Book Description</u>
8	Approximate Annual Income	Under \$12,000 \$12,001-\$25,000 \$25,001-\$50,000 \$50,001-over	(1) (2) (3) (4)
9	Groups	Utopian Traditional	(1) (2)
10	Political Persuasion	Democrat Republican Independent Other	(1) (2) (3) (4)
11	Number of Trips Abroad	5 or less 6-10 10 or more	(1) (2) (3)
12	Length of Stay Abroad	Less than 6 months 6 months or more	(1) (2)
13-16	(blank)	(manual computations)	
17	First Interested in World Affairs	Family School Individual Group Travel Religion Other	(1) (2) (3) (4) (5) (6) (7)
18	(blank)	(manual computation)	
19	Self-Perception of Worldmind- edness	Not W.M.-1 -2 -3 -4 -5 All W.M.-6	(1) (2) (3) (4) (5) (6)
20-21	(blank)	(manual computation)	
22-26	Attitudes of Worldmind- edness (46)	Not W.M.-1 -2 -3 -4 -5 All W.M.-6	(1) (2) (3) (4) (5) (6)

BIBLIOGRAPHY

BIBLIOGRAPHY

Books

- Adorno, T. W., and others. The Authoritarian Personality. New York: Harper, 1950.
- Apps, Jerold W. Toward a Working Philosophy of Adult Education. Syracuse, New York: Publications in Continuing Education, Syracuse, University, May, 1973.
- Bergevin, Paul, and Dwight Morris, Robert M. Smith. Adult Education Procedures. New York: The Seabury Press, 1963.
- Bryson, Lyman. Adult Education. New York: American Book Company, 1936.
- des Brunner, Edmund. An Overview of Adult Education Research. Chicago: Adult Education Association of the USA, 1959.
- Gutierrez, Gustavo. A Theology of Liberation. Maryknoll, New York: Orbis Books, 1973.
- Hero, Alfred O. Americans in World Affairs, Vol. I. Boston: World Peace Foundation, 1959.
- Houle, Cyril O. The Design of Education. San Francisco: Jossey-Bass Publishers, 1973.
- Howe, Michael J. A. (ed.). Adult Learning: Psychological Research and Applications. London: John Wiley and Sons, 1977.
- Kidd, J. R. How Adults Learn. New York: Association Press, 1959.
- Knowles, Malcolm. Informal Adult Education. New York: Association Press, 1951.
- Knowles, Malcolm S. The Modern Practice of Adult Education. New York: Association Press, 1971.
- Reischauer, Edwin O. Toward the 21st Century: Education for a Changing World. New York: Alfred A. Knopf, 1973.
- Rokeach, Milton. The Open and Closed Mind. New York: Basic Books, Inc., 1960.

Shaw, Marvin E., and Jack M. Wright. Scales for the Measurement of Attitudes. New York: McGraw-Hill Book Co., 1967.

Sherif, Muzafer, and Carolyn W. Sherif. Groups in Harmony and Tension: An Integration of Studies in Intergroup Relations. New York: Harper Brothers, Inc., 1953.

Sumner, William Granam. Folkways. New York: Ginn and Company, 1906.

Tough, Allen. The Adult's Learning Projects. Toronto: The Ontario Institute for Studies in Education, University of Toronto, 1971.

Washburne, Carleton. The World's Good: Education for Worldmindedness. New York: John Day, 1954.

Webster's Third New International Dictionary. Unabridged, 1961.

Articles and Periodicals

Anderson, Lee J. "An Examination of the Structure and Objectives of International Education." Social Education 32 (1968): 639.

Block, Jack, and Jeanne Block. "An Investigation of the Relationship Between Intolerance of Ambiguity and Ethnocentrism." Journal of Personality 19 (1951):303-311.

Campbell, Donald T., and R. A. Levine. "A Proposal for Cooperative Cross-Cultural Research on Ethnocentrism." Journal of Conflict Resolution 5 (1961):82-108.

Cross, K. Patricia, Allen Tough, Rita Weathersby. "The Adult Learner." Current Issues in Higher Education, 1978 National Conference Series, American Association for Higher Education, Washington, D.C., 1978.

Dombrose, Lawrence A., and Daniel J. Levinson. "Ideological 'Militancy' and 'Pacifism' in Democratic Individuals." The Journal of Social Psychology 32 (1950):101-113.

Fensterwald, Bernard, Jr. "The Anatomy of American Isolationism and Expansionism, I and II." Journal of Conflict Resolution 2 (1958):280-309.

- Garrison, Karl C. "Worldminded Attitudes of College Students in a Southern University." Journal of Social Psychology 54 (1961): 147-153.
- Lentz, T. F. "The Attitudes of World Citizenship." Journal of Social Psychology 32 (1950):207-214.
- Levinson, Daniel J. "The Study of Ethnocentric Ideology," in T. W. Adorno, The Authoritarian Personality. New York: Harper, 1950, pp. 102-150.
- Queener, E. Llewellyn. "The Development of Internationalist Attitudes: III, The Literature and a Point of View." Journal of Social Psychology 30 (1949):105-126.
- Sampson, D. L., and H. P. Smith. "A Scale to Measure Worldminded Attitudes." The Journal of Social Psychology 45 (1957):99-106.
- Smith, H. P., and E. W. Rosen. "Some Psychological Correlates of Worldmindedness and Authoritarianism." Journal of Personality 26 (1958):170-183.
- Spilka, B., and E. I. Struening. "A Questionnaire Study of Personality in Ethnocentrism." Journal of Social Psychology 44 (1956):65-71.
- Terhune, Kenneth W. "Nationalism Among Foreign and American Students: An Exploratory Study." Journal of Conflict Resolution 8 (1965):256-269.
- Thurstone, Louis L. "Attitudes Can Be Measured," in Gene F. Summers, Attitude Measurement. Chicago: Rand McNally and Company, 1970, p. 127.

Reports

- Aikman, Louis, and Edmond Parker. "Using the Worldmindedness Scale in Cultural Research: An Exploratory Study." Paper read at the annual conference of the New England Educational Research Organization, Hartford, Connecticut, May 12, 1972.
- Hanvey, Robert. "Global Perspectives: Some Questions and Answers." Center for Global Perspectives, Berkeley, 1977.
- Hattery, Robert W., and others. A Midwest World Affairs Audience. Madison, Wisconsin: Bureau of Government, University Extension Division, University of Wisconsin, April, 1959.

Unpublished Materials

- Correa, Joseph M. "Intercultural Interaction and the Worldmindedness of College Students." Ph.D. dissertation, University of Washington, 1970.
- Duffey, William F. "The International Understanding in Two American Sponsored Schools Abroad." Ed.D. dissertation, Teachers College, Columbia University, 1976.
- Gleason, Thomas Patrick. "Social Adjustment Patterns and Manifestations of Worldmindedness of Overseas-Experienced American Youth." Ph.D. dissertation, Michigan State University, 1969.
- Kafka, Eric Philip. "The Effects of Overseas Study on Worldmindedness and Other Selected Variables of Liberal Arts Students." Ph.D. dissertation, Michigan State University, 1968.
- Moran, Robert Thomas. "Personality Correlates and Changes in Worldmindedness After an Intercultural Group Experience." Ph.D. dissertation, University of Minnesota, 1974.
- Murphy, William John. "Worldmindedness and Overseas Study." Ph.D. dissertation, Indiana University, 1974.
- Roudiani, Iraj. "Foreign Students: A Comparative and Correlational Study in Frames of Reference, Length of International Experience, and Patterns of Interaction in a Multi-cultural Environment." Ph.D. dissertation, Indiana University, December, 1975.
- Smith, Lee Howard. "The Development of Worldminded Attitudes Through the Use of Anthropological Materials." Ph.D. dissertation, University of Minnesota, 1973.
- Webster, E. D. "An Evaluation of Some Factors Related to Worldmindedness." Ph.D. dissertation, Syracuse University, 1961.

MICHIGAN STATE UNIV. LIBRARIES



31293101916041