

Southern Adventist University
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Diversity Tolerance, Nationalism, and Cosmopolitanism in College Students

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By

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According to Ulrich Beck (2011) the current global order has come to a veritable (if not actualized) reckoning. Beck argues that this shift in global order requires the abandonment of the current social theories used to explain it and the adoption of better ones in order to best describe societal conditions. His proposed conceptual shift is coined a ‘cosmopolitan turn’ and aims to describe methodologically and normatively ‘entangled modernities’ (Beck, 2011). Beck’s schema is referred to as methodological cosmopolitanism and is contrasted with methodological nationalism – the current frame of methodological analysis (Blok & Selchow, 2020). In advocating for a shift to methodological cosmopolitanism, Beck (2011) and Selchow (2020) state that the current focus on the nation-state must be abandoned because of its inadequate ability to explain current global conditions.

The following literature review outlines methodological cosmopolitanism and the associated idea of a risk society. The relationships between nationalism and cosmopolitanism are described. The impetus for review is that increased cosmopolitan thinking would equal increased tolerance whereas higher nationalism would have the opposite effect. There is evidence that levels of nationalism can be correlated to increased xenophobia (Taniguchi, 2021) while the concept of cosmopolitanism describes a cross-cultural concept (Rapport, 2010) and thus is conceived to lend itself to a more tolerant conception (Hamer et al., 2021). The literature used in this study was found through the search of the EBSCO database. Some literature was found by using the references of other journal articles within this literature review as well as a simple google search. Key terms used in gathering research include the following: cosmopolitanism, nationalism, diversity tolerance, methodological cosmopolitanism, empirical cosmopolitanism, Ulrich Beck, xenophobia, and religiosity.

Cosmopolitanism

Central to the shift within the social sciences is the ‘cosmopolitan condition’, the idea that social realities must be rethought of to better handle changed global realities (Selchow, 2020). Selchow uses ‘Cosmopolitanization’ as the term that describes this ongoing structural meshing and how this term emphasizes the inclusionary nature of this change and contrasted with globalization and its exclusionary characteristics. According to Selchow (2020), this brings distinct ‘global others’ into contact with one another which is in agreement with Beck (2011), who states that this process of cosmopolitanization culminates in the end of the global other because “the global other is here in our midst” (p. 18). A key component of the cosmopolitan condition is intentioned commitment to cosmopolitan principles and decided identification as a member of a global community over all other forms of association (Selchow, 2020).

Risk Societies

Risk societies and the World Risk Society are concepts developed by Ulrich Beck in order to describe changes in human community in an era of cosmopolitanization (Beck & Levy, 2013). Beck et al. (2013) describes a risk society as the formation of a social collective in response to some ‘risk’ that is beyond the capability of individual groups to handle. Beck et al. (2013) applied this idea to his climate research (Blok & Selchow, 2020). The climate crisis and the resulting displacement of persons fosters the development of cosmopolitan communities of climate risk and leads to cosmopolitized collective action (Beck et al., 2013). The nature of these cosmopolitized risk societies reject national boundaries, show a need to reevaluate national borders, and emphasizes a ‘threat to human civilization’ that creates a situation that transcends traditional divisions (Beck et al., 2013).

Cosmopolitan Political Science

The field of political science has conducted little research from the perspective of cosmopolitanism besides the work of Edgar Grande and Sabine Selchow (Selchow, 2020). Grande (2006) states that the cosmopolitan situation (cosmopolitan condition) requires a re-invention of political science in the age of globalization akin to the behavioral revolution within the field in the 1950s. A change taking place in this regard is the break-down of the wall that separates national and international politics (Grande, 2006). Grande clearly shares Beck's view that globalization has fundamentally shifted the global order and that analytical and normative perspectives must shift as a consequence (Selchow, 2020).

Edgar Grande's Cosmopolitan Political Science

Grande (2006) posits that globalization and reflexive modernization (a term coined by Beck referring to the second phase of modernity – where the choices made due to modernization have now led to reflection on those choices and a shift towards a management of the risks these choices have created) have led to territorial boundaries now being “ambiguous, incongruent, and contingent” (p. 91). This necessitates a shift in the analysis of boundary constitution since the national lens is impotent when it comes to dealing with these changed spaces. Grande states that these transnational spaces can be constituted based on historical, functional, social, and institutional relevance (Grande, 2006). This regime shift also sees the nation-state losing its monopoly on collective action and sees the creation of a new method of governance dependent on multilayered integration (Grande, 2006). In this new regime the nation-state is still active, but functions in a diminished role.

Grande (2006) further argues that this new cosmopolitan system trades national sovereignty for ‘complex sovereignty’. The interplay between the external pressures and

domestic structures are the two key areas that must be dealt with when it comes to policy change and state authority (Grande, 2006). Methodological nationalism is stated to have created an unnecessary dichotomy between the internal and external factors. Grande denies this dichotomy created by methodological nationalism and states that the external and domestic can be integrated in a cosmopolitan framework (2006). He offers the cooperation of domestic groups, international groups, and domestic policy changes in Latin America, Africa, and Asia as examples where this has occurred (Grande, 2006).

Cosmopolitanism and Nationalism

Clearly methodological cosmopolitanism is intended to do away with methodological nationalism as an analytical lens (Beck, 2011; Beck et al., 2013; Selchow, 2020). Additionally, the literature emphasizes that there must be a breakaway from the national perspective and national outlook because of their limited ability to see the true reality of a ‘cosmopolitized’ world (Grande, 2006; Selchow, 2016, 2020). The units of analysis must be reevaluated with the ‘national’ becoming one of several variables (Grande, 2006; Selchow, 2016).

Nationalistic Pushback

The changed reality of a cosmopolitized world can create nationalistic opposition. Grande (2006) discusses how one of the responses of de-nationalization is a resurgence of nationalistic sentiments. Hauman (2020) notes that the creation of the cosmopolitan moment does not equal adoption of a cosmopolitan outlook. He sees two responses: the adoption of a cosmopolitan outlook that overcomes national separation, and a resurgence of nationalism that seeks to coopt cosmopolitanization (Hauman, 2020). Grande (2006) describes a similar outcome when discussing reasons that new political divisions may emerge as a result of cosmopolitization: first, not all members of a national community are affected by globalization in the same way;

second, most people will see these changes through the lens of winners and losers; and third, these new divisions transect the former divisions.

Concurrent Cosmopolitanism and Nationalism

According to Bayram (2019), moral universalism has prevented cosmopolitanism from functioning alongside nationalism and patriotism. Bayram critiques this view on two accounts: first, the role national identification in the lives of many people is downplayed, and second, it fails to recognize the important role patriotism played in the development of the liberal values of justice, freedom, and equality (2019). Bayram uses data from the World Value Survey 2010-2014 to show that people can identify as both citizens of the world and the nation – a nationalist cosmopolitan (2019). Pavel (2009) also disagrees with the idea that nationalism and cosmopolitanism are mutually exclusive concepts and advocates for a pluralistic model that involves weighing the moral opportunity costs of a decision based on nationalistic or cosmopolitan frames of reference. Isikel (2020) goes further, arguing that Kant's original ideal cosmopolitanism was actually best designed to function within the institutional capacity of the state (2020). Taniguchi (2021) suggests a similar concept in stating that cosmopolitanism can be integral to national identity rather than its alternative.

Taniguchi (2021) presents the idea of varietal nationalism, separating the concept into the categories of nationalism based on ethnic, cultural, and civic identity. Taniguchi states that there is traditionally the belief of an inclusive/ethnic versus an exclusive/civic dichotomy when it comes to nationalism, but the literature itself cannot reach consensus on whether these different shapes of nationalism are mutually exclusive. The author also notes that levels nationalism is a greater predictor of xenophobia in the West but fails to consistently predict xenophobia in data from China, Korea, and Taiwan.

Currently, cosmopolitanism as an empirical framework in the social sciences is in its adolescence. The bulk of the discourse surrounding the concept is philosophical in nature and involves developing the theoretical frameworks on which empirical study may be conducted. As a result of its relative adolescence, there is a diverse number of terms and concepts that have significant overlap. Within the social sciences, the concept of empirical cosmopolitanism needs to undergo a standardization of terms. To date, the majority of empirical cosmopolitanism has been done within the field of sociology. This may be due to the fact that Ulrich Beck was a sociologist himself. The concepts require further cross-field development within the social sciences. Political science in particular has seen little usage of the concept because of the field's focus on the nation-state as actor. Additionally, while Ulrich Beck separates cosmopolitanism from nationalism (Beck, 2011), others state that the two concepts can exist concurrently (Bayram, 2019; Pavel, 2009; Isikel, 2020). Thus, it is necessary that the two be studied in concert rather than in vacuums as the two concepts influence one another (Taniguchi, 2021).

Another limitation of the research is that it tends to be detached from the individual. While there is some discussion of how a cosmopolitized world has impacted individuals (Hamer et al., 2021), there has not been significant research done on how individual persons fit within and relate to the concept. There needs to be more empirical research into how certain segments of the population understand the world current world order and whether they are acting within a cosmopolitan frame of reference and whether there is variation between demographic groups. While nationalism and cosmopolitanism have been looked at in relation to xenophobia (Taniguchi, 2021), overall diversity of tolerance is an area still in need of further exploration. For simplicity sake, this study looks at cosmopolitanism and nationalism in their broadest sense rather than the categorized breakdowns used by Taniguchi (2021). Religiosity is another area that

has seen some correlation to xenophobia and nationalism, but this was within a Russian Orthodox context in a study focused on the link between ethnic-religious identity (Barry, 2019). Therefore, it is beneficial to look at this concept within a Protestant and ethnically diverse, as well as how cosmopolitanism relates to religiosity. Thus, nationalism and cosmopolitanism must need to be evaluated in the study of tolerance, as well as whether there is any correlation between the two concepts themselves. Nationalism, cosmopolitanism, and tolerance all need to be evaluated in correlation to religiosity, and tolerance should be studied to see whether shares a relationship with other demographic variables.

Statement of the Problem

The study of a cosmopolitan frame of reference is relatively new within the social sciences and there is little known about how prevalent this frame is used in the decision of college students. More needs to be known about whether college students work off of a cosmopolitan or nationalist frame and how this in turn affects their tolerance of diversity. The purpose of this study is to evaluate whether college students possess nationalistic or cosmopolitan outlooks, and if so, how these relate to how tolerant of diversity these college students are as well as whether this tolerance correlates with any demographic variables. Knowledge of how cosmopolitanism and nationalist frames impact diversity tolerance will be useful in understanding an increasingly interconnected world. There are significant gaps within the empirical study of cosmopolitanism and this study provides empirical data about the affect cosmopolitization has had on the attitudes of college students and may be useful in understanding shifts in policy decisions as societal priorities shift. Audiences that can benefit from this study include the scientific community (sociologists, anthropologists, social psychologists, political scientists), policy makers, university officials, and college students.

Subproblems

Fourteen subproblems will guide this study:

1. The first subproblem is to measure the level of diversity tolerance in college students
2. The second subproblem is to determine whether cosmopolitanism influences college students' view of the world
3. The third subproblem is to determine whether nationalism influences college students' view of the world
4. The fourth subproblem is to compare cosmopolitanism's correlation with diversity tolerance in college students to nationalism's correlation with diversity tolerance in college students.
5. The fifth subproblem is to determine the relationship between cosmopolitanism and nationalism
6. The sixth subproblem is to measure whether multilingualism has a relationship to diversity tolerance
7. The seventh subproblem is to determine whether a correlation exists between religiosity and diversity tolerance in college students
8. The eighth subproblem is to determine whether a correlation exists between religiosity and cosmopolitanism in college students
9. The ninth subproblem is to determine whether a correlation exists between religiosity and nationalism in college students
10. The tenth subproblem is to explore gender differences in diversity tolerance
11. The eleventh subproblem is to examine the difference of major academic field of study on diversity tolerance

12. The twelfth subproblem is to describe differences in ethnic background as a function of diversity tolerance.
13. The thirteenth subproblem is to evaluate whether multiethnicity has a relationship with diversity tolerance
14. The fourteenth subproblem is to evaluate the relationship of political ideology with diversity tolerance.

Hypotheses

Two hypotheses will guide this study:

1. College students who are more cosmopolitan have greater diversity tolerance than college students who have higher nationalism.
2. There is an inverse correlation between cosmopolitanism and nationalism.

Research Questions

Twelve research questions will guide this study:

1. What level of diversity tolerance do college students possess?
2. Do college students possess a cosmopolitan view of the world?
3. Do college students possess a nationalistic view of the world?
4. Does multilingualism have a relationship with diversity tolerance in college students?
5. Is there a correlation between religiosity and diversity tolerance in college students?
6. Is there a correlation between religiosity and cosmopolitanism in college students?
7. Is there a correlation between religiosity and nationalism in college students?
8. Does gender have a relationship with diversity tolerance?
9. What is the relationship between major academic field and diversity tolerance?
10. Are there differences in ethnic background as a function of diversity tolerance?

11. Does multiethnicity have a correlation with diversity tolerance?
12. Does political ideology correlate to diversity tolerance in colleges students?

Definition of terms

The following terms are operationally defined in this study:

1. *Diversity tolerance* will be measured using the *Decker Diversity Comfort Scale*. This scale was developed for this study and possesses 8 items. Each item uses a 5-point Likert scale.
2. *Cosmopolitanism* will be measured based on participants' scores using the *Identification with All Humanity Scale (IWAH)*. This scale contains 9 items with each item containing 3 subitems. Cosmopolitanism will be measured based on mean scores from subitem 3 for all 9 items.
3. *Nationalism* will be measured based on participants' scores using the *Identification with All Humanity Scale (IWAH)*. This scale contains 9 items with each item containing 3 subitems. Nationalism will be measured based on the means scores from subitems 1 and 2 for all 9 items.
4. *Religiosity* has a dictionary definition of "the quality or state of being religious" and "religious feeling or devotion" (Merriam-Webster, n.d.). Additionally, since the sample is drawn from an Adventist university campus, religiosity for this study is defined based on traditional Adventist belief and practice. Based on this dictionary definition and traditional Adventist practice, religiosity is operationally defined as the following for the purpose of this study:
 - Attendance of a traditional worship service at least 3 times a month

- Belief in key Adventist doctrine such as the Investigative Judgement, the state of the dead, the Sabbath, and the gift of prophecy
 - Regularly participate in worship services, community service, and tithe giving
5. *Gender* will be measured by participants' self-report of male, female, or other
 6. *Ethnic Background* will be measured by self-report with the participants being informed of the option to select multiple options on the survey.
 7. *Languages Spoken* will be measured by self-report based on the numerical value of languages spoken. Based off the self-report, all those who record a single language spoken will be assigned a variable of 0 while those who record multiple languages spoken will be assigned the dummy variable of 1.
 8. *Major Academic Field* will be evaluated by assigning each student into one of the four following categories: Natural Science, Social Science, Humanities, or Other based on the self-reported major of each student.
 9. *Political Ideology* will be based on a similar scaling method as used by Haner et al. (2019). A scale from 1 to 5 will be used ranging from very conservative to very liberal. This scale will be a reverse of Haner's, assigning the value 1 to very conservative and 5 to very liberal. For this survey values very conservative and conservative will be coded 0, and all other values will be coded 1.

Delimitations of the Study

This study is delimited by the following:

1. This is neither a comprehensive nor exhaustive study of cosmopolitanism or nationalism.
2. Only students from Southern Adventist University are used in participants for this study.

There are three major limitations to this study:

1. There may be additional variables not evaluated in this study that can correlate with diversity tolerance.
2. Nationalism and cosmopolitanism are evaluated in their broadest sense
3. This study is operating as a strictly quantitative study, but the concepts would benefit from a mixed-methods approach.

Assumptions of Study

Three assumptions are made explicit in this study

1. This study has scientific merit
2. A quantitative study is a necessary first step in the research of cosmopolitanism, nationalism, and diversity tolerance
3. The timeframe for completing this project is adequate
4. Participants will be honest in their self-report of all significant variables.

Importance of Study

There has not been much empirical research done in relation to cosmopolitanism within the social sciences. This study will provide additional research into the prevalence of a cosmopolitan outlook by looking at tolerance of diversity and how this breaks down demographically. By better understanding how college students understand and relate to a cosmopolitized world, it will lead to more just policy decisions.

Method

Participants

This research study will sample 75 students from various classrooms across Southern Adventist University campus. Classes from the major academic fields will be chosen in order to build a robust dataset. All students will be over 18 years of age. This sample will be a sample of

convenience and will be administered per the permission of the instructors of class and after each participant has filled out an informed consent form. “All participants will be treated in accordance with the Ethical Principles of Psychologists and Code of Conduct of the American Psychological Association (American Psychological Association, 2010)”.

Materials

The test to be administered is the *Decker Tolerance, Cosmopolitanism, and Nationalism Questionnaire (DTCNQ)* which will be included in the appendix. This questionnaire will be administered through paper-pencil test in a classroom setting. This test is a combination of the following survey information. First it the following demographic data: age, gender, ethnic identity, languages spoken, and political ideology. Political ideology is measured on a scale from 1 to 5 with 1 being very conservative and 5 being very liberal. The questionnaire also makes use of the *Identification with All Humanity Scale (IWAH)* developed by McFarland et al. (2012). This scale was modified and replaces the A-E lettering values with 1-5 numerical values. The *Identification with All Humanity Scale* will be used to measure both cosmopolitanism and nationalism. The scale has 9 items each possessing 3 subitems. Subitems 1 and 2 will be used as a measure of nationalism while subitem 3 will be used as a measure of cosmopolitanism. Diversity tolerance will be measured using the *Decker Diversity Comfort Scale* which was developed for this study and will be used as a pilot methodology. It contains 8 items scored using a Likert scale. Religiosity will be measured using the pilot *Decker Religiosity Scale* which was developed for this study. This scale contains 3 items and will be scored using a Likert scale. Data analyses will be performed using SPSS.

Design and Procedure

This study will follow a nonexperimental correlational-comparative research design using survey methodology. This subject will recruit more than 30 participants over 18 years of age from the student body of Southern Adventist University. Over 30 participants are needed so that the findings of this study will be substantive. If any questionnaires are completed by those under 18 years of age, they will be excluded from data analysis. If any questionnaires are incomplete, they will be excluded from data analysis. Students recruited for this study will be done through convenience sampling per the permission of classroom instructors. The tests will be administered in the classroom setting. In order to have a more diverse sample, participants will be recruited from multiple classrooms.

The first step in the procedural process is gaining the permission of professors to use their class for research purposes. This will be done by asking each professor in person if their class could be used for the purposes of this study. At least four classes will be used in order to collect data. Once permission is granted, the primary researcher will attend each class on the scheduled date set by the professor and offer the students in attendance the opportunity to take the survey. The period for data collection will be a 2-week period and must occur within this time frame after the research proposal has been approved. The primary researcher will introduce themselves and offer a brief overview of the study being conducted. Then the primary researcher will read the informed consent form so that each student is aware of any inherent risks and is offered the opportunity to opt out of the study. Once this is done and participating students have signed the form, the survey tests will be administered. This should take no longer than 15 minutes. After the study is administered a debrief of the study will be offered. The researcher will inform the students of the nature of the study if they so desire. The data will be scored, coded, and then

analyzed using SPSS software (IBM Corp., 2017). Data analysis will be done as soon as survey administration has been completed by the primary researcher.

Data Analysis

After the data has been scored, coded, and entered into SPSS (IBM Corp., 2017), the following statistical analyses will be run to test the hypotheses and answer the researching questions

Participants' Demographics

1. Age: Acts as a screening variable to verify that participants are over 18 years of age. If a participant is not over 18 years of age, the data for that survey will be excluded from analysis.
2. Gender: Male = 0, Female = 1, Other = 2. Those marked as Other in the analysis of gender will likely be unable to be analyzed because of the expected small sample size of this group.
3. Ethnic Background: American Indian or Alaskan Native = 0, Asian = 1, Black or African American = 2, Native Hawaiian or Other Pacific Islander = 3, White = 4, Hispanic = 5, Middle Eastern or North African = 6, Mixed or Biracial = 7, Other = 8
4. Academic Majors will be assigned into one of the appropriate major academic field's categories: Natural Science = 0, Social Science = 1, Humanities = 2, Other = 3
5. Languages Spoken: Single language spoken = 0, Multilingual = 1
6. Multiethnicity: Based on ethnic background data those who report a single ethnicity will be assigned the value of 0, those who report the mixed or biracial option will be assigned a value of 1.

7. Political ideology: Measured on a 5-point scale measuring from very conservative (1) to very liberal (5). Data being recorded as very conservative and conservative will be coded with values of 0 and everything else represented by 1 (Haner et al., 2019).

Religiosity

1. *Religiosity* will be measured with the 3 item *Decker Religiosity Scale* which uses a Likert scale. This study will act as a pilot use of this scale. This scale uses the following values to determine religiosity: not at all = 1, very little = 2, somewhat = 3, quite a bit = 4, and very much = 5. The mean for the 3 items is taken to represent a value of religiosity out of 5 that will be used in data analysis.

Diversity Tolerance

1. *Diversity Tolerance* will be measure using the 8 item *Decker Diversity Comfort Scale* developed for pilot use in this study using a Likert scale assigning the following values for items 1 – 4: strongly agree = 1, agree = 2, neutral = 3, disagree = 4, and strongly disagree = 5. Items 5 – 8 are scored in the following manner: very uncomfortable = 1, uncomfortable = 2, neutral = 3, comfortable = 4, and very comfortable = 5. The mean if these 8 items will be taken to represent diversity tolerance out of 5 which will be used in data analysis.

Cosmopolitanism

1. *Cosmopolitanism* will be measured using subitem 3 of the 9 item *Identification with All Humanity Scale* (McFarland et al., 2012). This uses a 5-point Likert scale to measure the values of cosmopolitanism. The mean score for subitem 3 on the 9 items will be used to represent the measure of cosmopolitanism out of 5.

Nationalism

1. *Nationalism* will be measured using subitems 1 and 2 of the 9 item *Identification with All Humanity Scale* (McFarland et al., 2012). This uses a 5-point Likert scale to measure the values of nationalism. The mean scores for subitems 1 and 2 on the 9 items will be used to represent the measure of nationalism out of 5.

PHASE 1: Descriptive statistics will be calculated for all major variables in this study

PHASE 2: Statistical Inference

Two hypotheses will be tested in this study:

1. College students who are more cosmopolitan have greater diversity tolerance than college students who have higher nationalism. This hypothesis will be tested by first finding the Pearson's product moment correlation coefficient analysis for the relationship between diversity tolerance and cosmopolitanism and the relationship between diversity tolerance and nationalism. Then these two correlations will be compared by performing a Fisher's r to z score transformation analysis.
2. There is an inverse correlation between cosmopolitanism and nationalism. This hypothesis will be evaluated using a Pearson's product-moment correlation coefficient analysis in order to test the hypothesis that an inverse correlation exists between cosmopolitanism and nationalism.

Twelve research questions will guide this study:

1. What level of diversity tolerance do college students possess? Descriptive statistics will be used to report the mean and standard deviation of diversity scores.
2. Do college students possess a cosmopolitan view of the world? Descriptive statistics will be used to report the mean and standard deviation of scores on subitem 3 for each of the 9 items on the *Identification with All Humanity Scale*.

3. Do college students possess a nationalistic view of the world? Descriptive statistics will be used to report the mean and standard deviation of scores on subitems 1 and 2 for each of the 9 items on the *Identification with All Humanity Scale*.
4. Does multilingualism have a relationship with diversity tolerance in college students? An independent-samples t-test will be used to evaluate differences in means between those who are multilingual and those who speak a single language.
5. Is there a correlation between religiosity and diversity tolerance in college students? A Pearson's product-moment correlation coefficient analysis will be used to evaluate whether a linear relationship exists between religiosity and diversity tolerance.
6. Is there a correlation between religiosity and cosmopolitanism in college students? A Pearson's product-moment correlation coefficient analysis will be used to evaluate whether a linear relationship exists between religiosity and cosmopolitanism.
7. Is there a correlation between religiosity and nationalism in college students? A Pearson's product-moment correlation coefficient analysis will be used to evaluate whether a linear relationship exists between religiosity and nationalism.
8. Does gender have a relationship with diversity tolerance? An independent-samples t-test will be used to evaluate differences in means between male and female responses.
9. What is the relationship between major academic field and diversity tolerance? A one-way ANOVA will be run to examine differences in mean diversity tolerance between the 4 major academic fields.
10. Are there differences in ethnic background as a function of diversity tolerance? A one-way ANOVA will be run to examine differences in means of diversity tolerance between the 9 ethnic backgrounds listed.

11. Does multiethnicity have a correlation with diversity tolerance? An independent-samples t-test will be used to evaluate differences in the mean scores of diversity tolerance between those who reported a single ethnicity and those who reported mixed or biracial.
12. Does political ideology correlate to diversity tolerance in colleges students? An independent-samples t-test will be used to evaluate differences in the mean scores of diversity tolerance between those who were coded 0 (very conservative or conservative) and those who were coded 1 on a measure of political ideology.

Results

For this study, the results will hopefully yield evidence to the fact that cosmopolitanism leads to greater diversity tolerance while nationalism leads to decreased diversity tolerance. Additionally, I think there may be an inverse relationship between cosmopolitanism and nationalism, though this may prove not to be true. The literature does have significant debate on whether the two ideas are mutually exclusive. Concerning the research questions, I do not believe that languages spoken, or ethnicity will have statistically significant effect. Gender is also expected to have little statistical significance. Religiosity may have correlation with decreased diversity tolerance, and it is expected that more conservative political ideology will also correlate with decreased diversity tolerance.

Discussion

This study functions as a pilot study. The topic of cosmopolitanism, nationalism, and tolerance would greatly benefit from a mixed methods approach. A quantitative study is a necessary first step but is limited in the conclusions that can be drawn. Thus, a combination of quantitative and qualitative would be highly beneficial to this study. Combining quantitative survey analysis with case studies may be a beneficial way of further research being undergone.

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Appendix