ASSESSING GLOBAL LEARNING

Considering critical reflection, cultural humility, and global citizenship through engaged global learning at home and abroad

GLOBAL ENGAGEMENT SURVEY

2018

This report was written by Nora Pillard Reynolds, as a component of a larger Global Engagement Survey (GES) research project coordinated through globalsl.org.

The Global Engagement Survey (GES) is a multi-institutional effort to share tools and analysis, while advancing research and understanding, regarding global learning and high impact practices.

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2018 Global Engagement Survey - Executive Summary

The **Global Engagement Survey (GES)** is a multi-institutional assessment tool that employs quantitative and qualitative methods to better understand relationships among program variables and student learning, in respect to global learning goals identified by the Association of American Colleges and Universities (AAC&U, 2014), with adaptations particularly relevant to community-engaged global learning[1]. The GES therefore considers global learning in respect to the three components of global citizenship, cultural humility, and critical reflection.
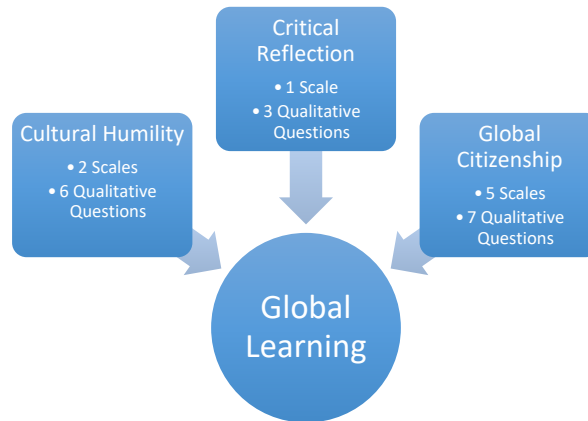
Drawing on existing research in education abroad, civic engagement, and related fields[2], conceptualizations relevant to global learning are further distilled into eight scales, along with sixteen related, responsive open-ended questions.

Scales		
Cultural Humility	Openness to diversity	**OD**
	Cultural adaptability	**CA**
Global Citizenship	Civic efficacy	**CE**
	Political voice	**PV**
	Conscious consumption	**CC**
	Global civic values	**GCV**
	Human rights beliefs	**HRB**
Critical Reflection	Critical reflection	**CR**

At a fundamental level, the researchers recognize global learning as a combination of several bold, visionary, and capacious ideals. Each scale shared here hangs together well, and qualitative questions offer further, related investigation of the core themes. However, it is clear that the globalsl learning community will continue to reflect, adapt, and learn as educators and activists make shared progress to

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[1] Adaptations reflect a focus on cultural humility and critical reflection, as articulated in Hartman, E., Kiely, R., Friedrichs, J., & Boettcher, C. (2018). *Community-based global learning: The theory and practice of ethical engagement at home and abroad.* Sterling, VA: Stylus Publishing.

[2] Ibid. And Appendix A.

advance conceptual and operational understanding of global learning, global citizenship, cultural humility, and critical reflection.

Further articulation of the scales appears on page 5. Actual scales appear in Appendix B. The data consists of: (1) participant background information, (2) program factors, and (3) responses to closed and open-ended questions. For the analyses that follow, only the sample of matched cases (*n*=219) was utilized to examine significant differences between the pre- and post-test surveys.

Findings: Quantitative Analysis

Participants: The participants indicated they are majority: female (76%), were born in the United States (76%), grew up in a suburban area (60%), are White (46%), have not participated in volunteer service before (56%), and report political views as far left or liberal (60%).
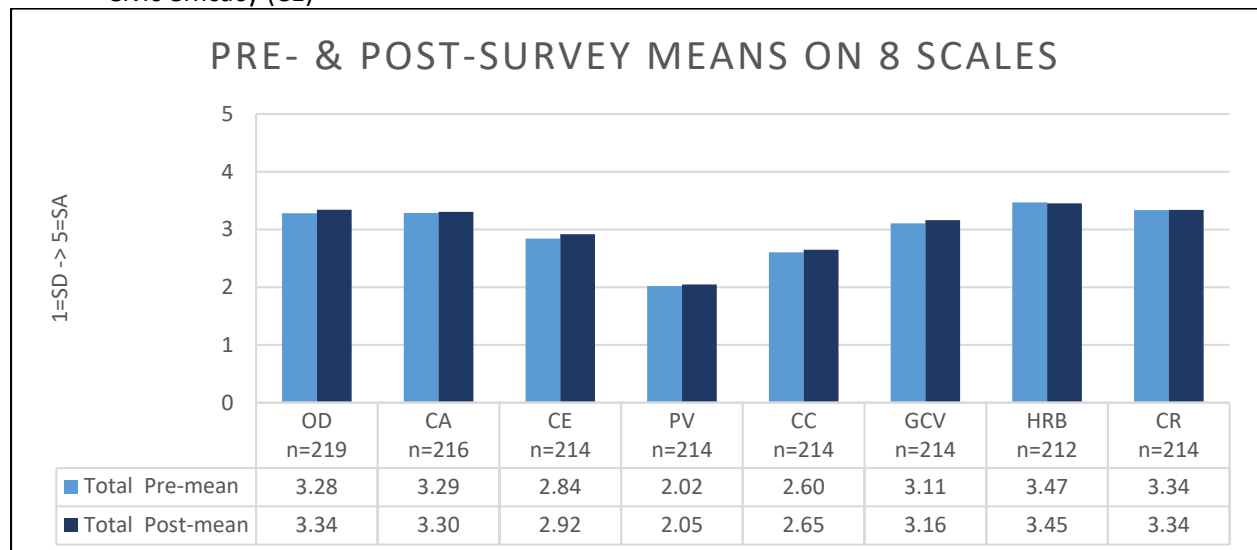
Demographic data and program factors: The analysis illustrates bivariate associations between learning outcomes and select demographic and program variables. As bivariate analyses, these associations do not control for any third variables that may mediate or moderate these relationships. As the GES population grows moving forward, we will include multivariate analyses in our analyses.

The following **demographic categories** were correlated with significant differences on participants' scores on at least one of the scales in the pre-survey (*n=847*): gender, race/ ethnicity, country of birth, area where you grew up, prior volunteer experience, parental income, and political views.

The following **program factors** were correlated with significant difference on at least one of the scales in the pre-survey: STEM, student cohort, number of credits, required/ elective, student selection, student – community language relationship, student – community SES relationship, program leader's relationship with the host community, location of program, immersion site classification, program leader present with students on site, time horizon of program, and community engagement.

Scales: For the total data set (*n*=219), there was significant change in the expected direction from pre- to post-survey for the following scales:

- ✓ Openness to diversity (OD)
- ✓ Civic efficacy (CE)

PRE- & POST-SURVEY MEANS ON 8 SCALES

	OD n=219	CA n=216	CE n=214	PV n=214	CC n=214	GCV n=214	HRB n=212	CR n=214
Total Pre-mean	3.28	3.29	2.84	2.02	2.60	3.11	3.47	3.34
Total Post-mean	3.34	3.30	2.92	2.05	2.65	3.16	3.45	3.34

(y-axis: 1=SD -> 5=SA)

Findings: Qualitative Analysis

Because we are in the fifth year of the GES, qualitative analysis highlighted differences from year to year that relate to the current political moment.

- ➢ Across the total data set and individual institutions/ organizations, the number of participants that described **diversity related to politics and religion** was much higher this year than in past years.
- ➢ Participants focused on "**language**" as part of their understanding of diversity which did not surface as much in past years.
- ➢ When asked about feeling **uncomfortable discussing diversity**, participant comments described fear of offending someone across all years of the dataset. However, in the 2018 data comments about the "fear of offending" reflected two slightly different categories: **fear or offending and fear of conflict**.
- ➢ When asked about decisions to make **ethical decisions when spending money**, the majority of participants connected individual decisions to larger systems or structures. In past years, multiple participants across institutions/ organizations also described efforts as charitable or weighing what they need against what they want. This year, many more participants provided **specific examples including actions and strategies** that they employ in their daily lives than in past years.

Closing

The GES uniquely brings institutions and organizations into a common dataset to better understand the impact of specific program factors on broadly shared global learning goals. Through globalsl's role as a hub, we are able to look across programs and consider possible differences stemming from variations in student population, institutional cultures, and specific programming choices and opportunities.

Next steps

- Total data set analysis from 2015 to present is underway. With the larger data set, the research team will run multi-variate analyses on the program factors and demographic categories.
- An upcoming webinar for GES partners will facilitate peer-to-peer learning. During the webinar, we will begin discussion of processes for deepening involvement in qualitative analysis during the 19-20 academic year.

Report overview

- ✓ The **Survey overview (pgs. 6-8)** provides additional background information about the GES.
- ✓ The **Participants** section **(pgs. 9-10)** displays graphs to show the background of the participants in the total data set.
- ✓ The **Findings: Quantitative Analysis** section **(pgs. 11-15)** shares the quantitative analyses related to demographics, program factors, and the competency scales.
- ✓ The **Findings: Qualitative Analysis** section **(pgs. 15-30)** describes the analysis of the open-ended items alongside the closed items in each of the three competency areas.
- ✓ The **Next Steps** section **(pg. 30)** describes globalsl's plans and goals for this coming academic year.
- ✓ The **Appendices (pgs. 31-45)** provide background information, specific details about the scales and associated survey items, open-ended questions, program factors, program factor analysis, and demographic data.

Global Engagement Survey

The **Global Engagement Survey (GES)** is a multi-institutional assessment tool that employs quantitative and qualitative methods to better understand relationships among program variables and student learning, specifically in respect to global learning goals identified by the Association of American Colleges and Universities (AAC&U, 2014). The GES is composed of eight scales to assess cultural humility, civic engagement, and critical reflection. Global learning is conceptually large. Indeed, its three constituent parts also represent broad and sometimes nebulous ideas that often feel difficult to measure. See Appendix A for some additional discussion and background information about the GES.
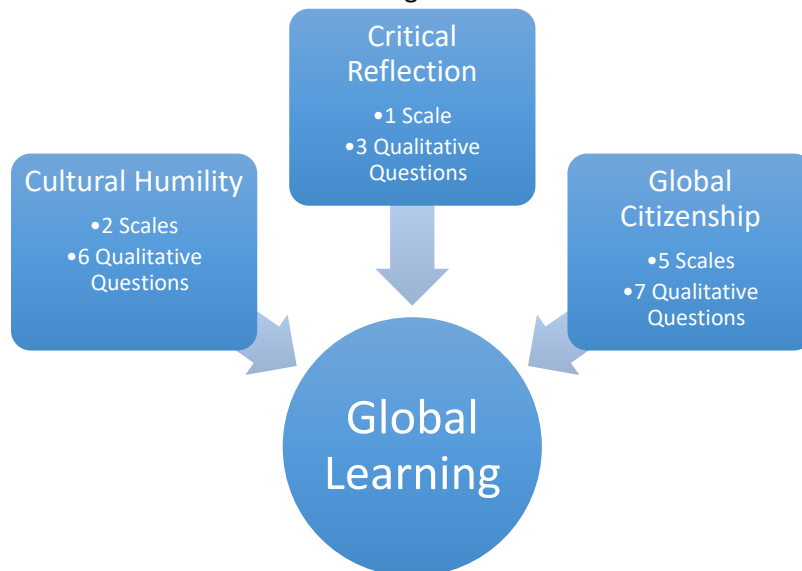
Drawing on existing research in education abroad, civic engagement, and related fields[3], conceptualizations relevant to global learning are further distilled into eight scales, along with sixteen related, responsive open-ended questions. Scale conceptualizations follow.

	Scale		Closed items	Open-ended items	Cronbach's α
Cultural humility	Openness to diversity	**OD**	8	4	.78
	Cultural adaptability	**CA**	7	6	.68
Global citizenship	Civic efficacy	**CE**	9	1	.79
	Political voice	**PV**	8	2	.90
	Conscious consumption	**CC**	8	1	.86
	Global civic values	**GCV**	4	0	.71
	Human rights beliefs	**HRB**	4	0	.75
Critical reflection	Critical reflection	**CR**	8	3	.80

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[3] Ibid. and Appendix A.

Conceptualization: Global Learning[4]

Cultural Humility	A commitment to critical self-reflection and lifelong re-evaluation of assumptions, increasing one's capacities for appropriate behaviors and actions in varying cultural contexts. This capacity for appropriate, culturally relevant action is coupled with awareness of one's positionality within systems of power, and aligned in service of collaboratively re-considering and re-constructing assumptions and systems to enact a deeper and broader embrace of shared dignity, redressing historic inequities.
Openness to Diversity	One's comfort with and interest in learning from and interacting across various forms of cultural difference.
Cultural adaptability	One's awareness of oneself as a cultural being, working to adapt behaviors appropriately for varying cultural contexts.
Critical Reflection	Engaging in a learning process that recognizes and critiques ideology (political, economic, social, and cultural), uncovers hegemonic assumptions, and examines relations of power with the goal of becoming critically aware of how each distorts our worldview.
Global Citizenship	Global citizenship is a commitment to fundamental human dignity, couched in a critically reflective understanding of historic and contemporary systems of oppression, along with acknowledgment of positionality within those systems; it connects with values, reflection, and action. A critical global citizenship calls us all to humble, careful, and continuous effort to build a world that better acknowledges every individual's basic human dignity.
Civic Efficacy	One's comfort and confidence in respect to one's own capacity to make meaningful civic contributions, locally and internationally.
Conscious Consumption	One's professed intentionality regarding the use of one's own economic resources to advance just outcomes through consumer practices.
Political Voice	One's intentions to use one's civic voice.
Global Civic Values	One's belief in shared human dignity, as expressed through global sense of community membership and civic identity.
Human Rights Beliefs	One's belief in fundamental human dignity, coupled with governments' responsibility to promote and protect that dignity through human rights.

At a fundamental level, the researchers recognize global learning as a combination of several bold, visionary, and capacious ideals. Each scale shared here hangs together well, and qualitative questions offer further, related investigation of the core themes. However, it is clear that the globalsl learning community will continue to reflect, adapt, and learn as educators and activists make shared progress to advance conceptual and operational understanding of global learning, global citizenship, cultural humility, and critical reflection.

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[4] Further articulated in Hartman, E., Kiely, R., Friedrichs, J., & Boettcher, C. (2018). *Community-based global learning: The theory and practice of ethical engagement at home and abroad.* Sterling, VA: Stylus Publishing.

Global Engagement Survey 2018

The data consisted of: (1) participant background information, (2) program factors, and (3) responses to closed and open-ended questions. For the analyses that follow, only the sample of matched cases (n=219) was utilized to examine significant differences between the pre- and post-test surveys.

Multi-institutional: In the 2018 GES, nine institutions/ organizations participated. The participating institutions facilitated 102 different programs intended to support global learning. The participating institutions/ organizations were: Child Family Health International, Cornell University, East Carolina University, Elon University, Haverford College, Northwestern University, Queens University of Charlotte, Quinnipiac University, and The University of the South: Sewanee.

Mixed methods: The survey used a mixed methods approach that incorporated open-ended questions to delve more deeply into students' responses to the closed items. If a student responded "strongly agree" (SA) or "agree" to a survey item or "strongly disagree" (SD) or "disagree", then that student would be prompted with a follow-up open-ended question specific to their response [see **Appendix C** for full list of open-ended questions].

> **Example: Closed survey item (part of the intercultural competence – communication scale):**
>
> I am very comfortable talking about diversity with people of different cultures.
>
> *If SA or A, could you describe a point at which you get uncomfortable discussing diversity with people of different cultures?*
>
> *If SD or D, can you indicate why you are uncomfortable discussing diversity with people of different cultures?*

Program factors: The GES collects data on variables for each of the programs, which enables further analysis to connect specific programming decisions to global learning outcomes and competencies. Program factors may include whether an experience is course-connected, whether it takes place in the United States or abroad, whether the language spoken is English, or similar potentially important variables (see **Appendix D** for full list of program variables, including the percentages and frequencies from the total data set).

Survey completion rates: The survey completion rates for this year are represented as follows:

Completed pre-surveys	Completed post-surveys	Completed both (matched cases)
923	**376**	**242**

For the statistical analyses that follow, only the sample of matched cases (n=219) was utilized to examine significant differences between the pre- and post-test surveys. The survey overview describes initial findings related to the scales and individual items for the overall matched sample. All closed survey items asked participants to respond with the following options: strongly agree, agree, neutral, disagree, and strongly disagree.

Participants

The participants indicated they are majority: female (76%), were born in the United States (76%), grew up in a suburban area (60%), are White (46%), have not participated in volunteer service before (56%), and report political views as far left or liberal (60%). See **Appendix F** for demographic data for the total data set.

GENDER

Legend: ■ Male ■ Female ■ Missing

- 6%
- 18%
- 76%

COUNTRY OF BIRTH

Legend: ■ United States ■ Other ■ Missing

- 6%
- 18%
- 76%

AREA WHERE YOU GREW UP

Legend: ■ Urban ■ Suburban ■ Rural ■ Missing

- 6%
- 11%
- 24%
- 59%

RACIAL/ ETHNIC IDENTITY

Legend: ■ African American/ Black ■ Asian/ Pacific Islander ■ Arab/ Arab American ■ Latino/ Hispanic ■ White ■ Other/ Multiracial ■ Missing

- 7%
- 12%
- 16%
- 0%
- 7%
- 46%
- 12%
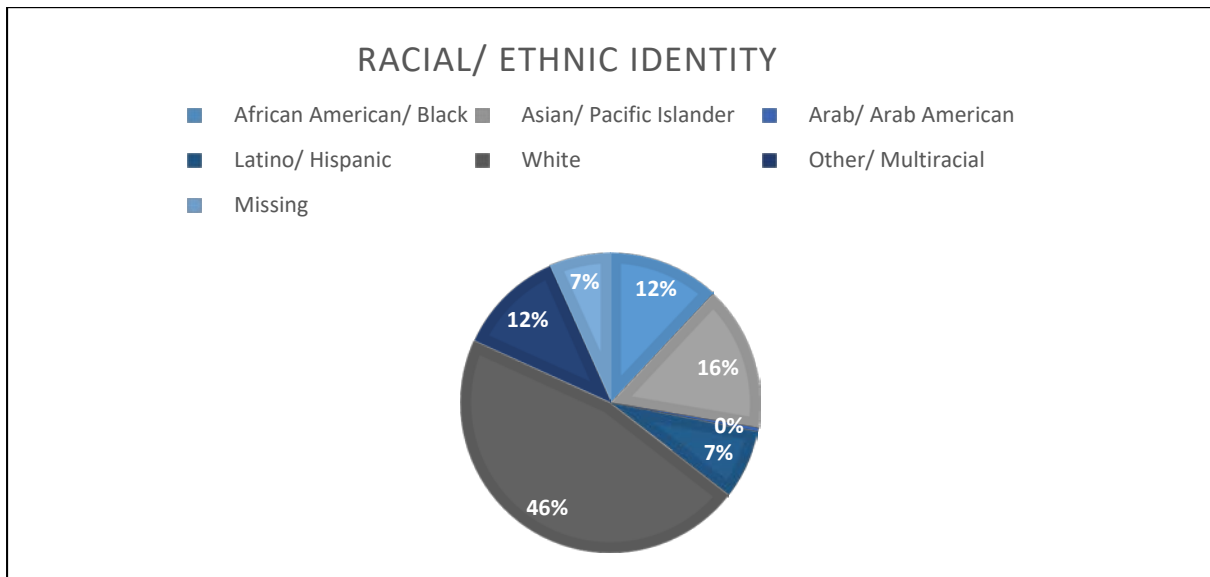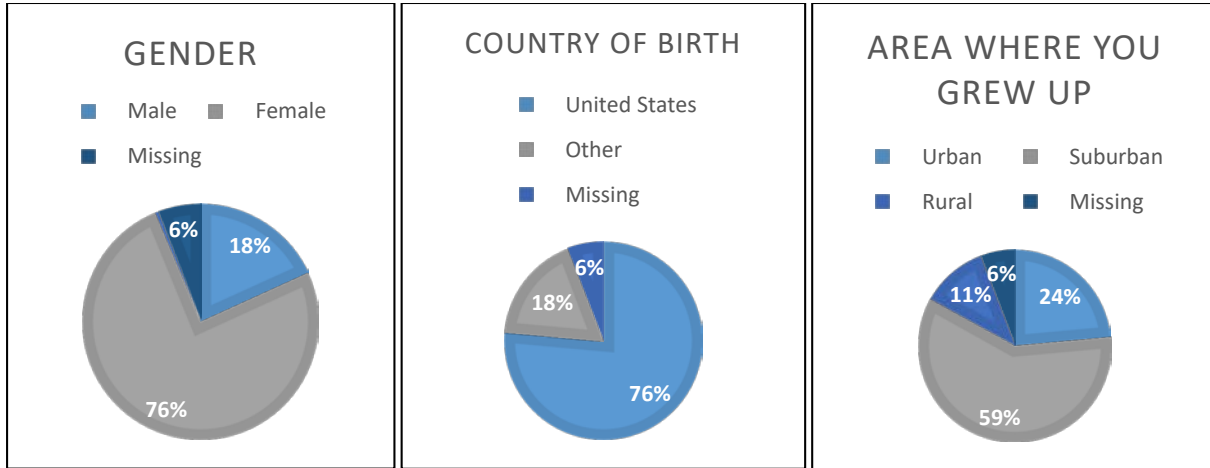
PRIOR VOLUNTEER EXPERIENCE

- Yes
- No
- Missing

6%
38%
56%
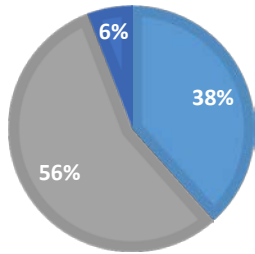
POLITICAL VIEWS

- Far left
- Liberal
- Middle of the road
- Conservative
- Missing

10%
7%
6%
27%
50%

Parental income

45	
40	
35	
30	
25	
20	
15	
10	
5	
0	

<$25,000 $25,000-49,999 $50,000-74,999 $75,000-99,999 $100,000-124,999 $125,000-149,999 $150,000-174,999 $175,000-199,999 $200,000-224,999 $225,000-249,999 $250,000+ Don't know
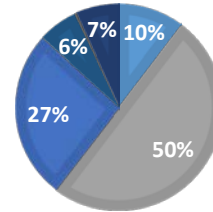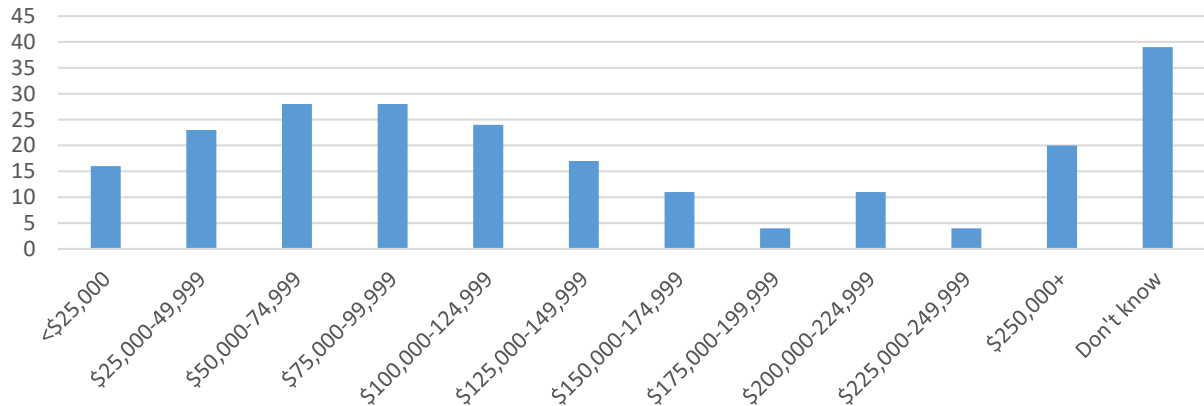
RELIGIOUS AFFILIATION

- Atheist/ Agnostic
- Buddhist
- Hindu
- Jewish
- Muslim
- Roman Catholic
- Orthodox Christian
- Evangelical Christian
- Non-evangelical Protestant
- Other Christian
- Spiritual, not religious
- None

10%
12%
2%
3%
4%
2%
20%
3%
9%
4%
17%
14%
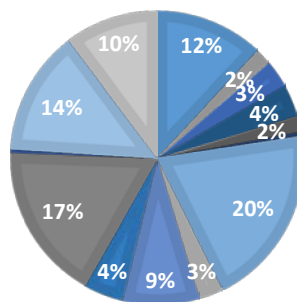
Findings: Quantitative Analysis

Demographic data and program factors: The analysis illustrates bivariate associations between learning outcomes and select demographic and program variables. As bivariate analyses, these associations do not control for any third variables that may mediate or moderate these relationships. As the GES population grows moving forward, we will include multivariate analyses in our analyses.

The following **demographic categories** were correlated with significant differences on participants' scores on at least one of the scales in the pre-survey (*n=847*): gender, race/ ethnicity, country of birth, area where you grew up, prior volunteer experience, parental income, and political views.

The table below displays each of these demographic categories, which scales were affected, and a description of how each demographic category affected each scale. For example, gender showed significant difference on the following scales: Global civic values (GCV), Human rights beliefs (HRB), and Critical reflection (CR). The description of how gender affected those scales is displayed in the right-hand column: "Females are significantly higher than males on Global civic values (GCV), Human rights beliefs (HRB), and Critical reflection (CR)."

Demographic category								Description
Gender								Females are significantly higher than males at pre-test on **Global civic values (GCV), Human rights beliefs (HRB), and Critical reflection (CR)**.
Showed significant difference on….								
OD	CA	CE	CC	PV	GCV	HRB	CR	
Race/ ethnicity								Participants who identified as White scored significantly lower than participants that identified as other races at pre-test on **Openness to diversity (OD), Civic efficacy (CE), and Political voice (PV)** scales. Participants who identified as White scored significantly higher than participants that identified as other races at pre-test on the **Conscious consumption (CC)** scale.
Showed significant difference on….								
OD	CA	CE	CC	PV	GCV	HRB	CR	
Country of birth								Participants born in the U.S. scored significantly lower than participants born in other countries at pre-test on all four scales: **Openness to diversity (OD), Cultural adaptability (CA), Political voice (PV), and Global civic values (GCV)**.
Showed significant difference on….								
OD	CA	CE	CC	PV	GCV	HRB	CR	
Area where you grew up								On the **Civic efficacy (CE)** scale, participants who grew up in an urban area scored significantly higher than participants who grew up in a suburban area at pre-test. On the **Political voice (PV)** scale, participants who grew up in an urban area scored significantly higher at pre-test than participants who grew up in suburban and rural areas.
Showed significant difference on….								
OD	CA	CE	CC	PV	GCV	HRB	CR	
Prior volunteer experience								Participants who reported prior volunteer experience scored significantly higher at pre-test on **Openness to diversity (OD), Cultural adaptability (CA), Conscious consumption (CC), and Global civic values (GCV)** scales than participants who reported no prior volunteer experience.
Showed significant difference on….								
OD	CA	CE	CC	PV	GCV	HRB	CR	

	Description
Parental income	Participants who reported parental income >$150,000 scored significantly lower at pre-test than participants who reported parental income <$150,000 on the **Civic efficacy (CE)** and **Political voice (PV)** scales. Participants who reported parental income >$150,000 scored significantly lower at pre-test than participants who reported parental income between $75,000-$150,000 on the **Global civic values (GCV)** scale.

Showed significant difference on….							
OD	CA	CE	CC	PV	GCV	HRB	CR

	Description
Political views	On the **Openness to diversity (OD), Civic efficacy (CE), Political voice (PV), Human rights beliefs (HRB), and Critical reflection** (CR) scales, participants who report conservative political views scored significantly lower at pre-test than participants who reported "middle of the road" political views AND participants who reported "middle of the road" political beliefs scored significantly lower at pre-test than participants who reported liberal/ far left political views. On the **Cultural adaptability (CA)** scale, participants who reported conservative political views scored significantly lower at pre-test than participants who reported middle of the road or liberal/ far left political beliefs. On **Conscious consumption (CC)**, participants who reported conservative political beliefs scored significantly lower at pre-test than participants who reported liberal/ far left political beliefs. On the **Global civic values (GCV)** scale, participants who reported liberal/ far left political views scored significantly higher at pre-test than participants who reported conservative political beliefs.

Showed significant difference on….							
OD	CA	CE	CC	PV	GCV	HRB	CR

Other demographic categories (see **Appendix F** for full list of categories) did not show significant difference on the scales in the pre-survey.

The following **program factors** were correlated with significant difference on at least one of the scales in the pre-survey: STEM, student cohort, number of credits, required/ elective, student selection, student – community language relationship, student – community SES relationship, program leader's relationship with the host community, location of program, immersion site classification, program leader present with students on site, time horizon of program, and community engagement.

The table below displays select program factors of interest, the scales that showed significant difference by that program factor, and a description of how the program factor affected each scale. For example, the first program factor displayed is STEM. STEM showed significant difference on the following scales: Cultural adaptability (CA), Conscious consumption (CC), Global civic values (GCV), and Human rights beliefs (HRB). The description of how STEM affected those scales is in the right-hand column: "On the Cultural adaptability (CA), Conscious consumption (CC), Global civic values (GCV), & Human rights beliefs (HRB) scales STEM programs were significantly higher than non-STEM programs."

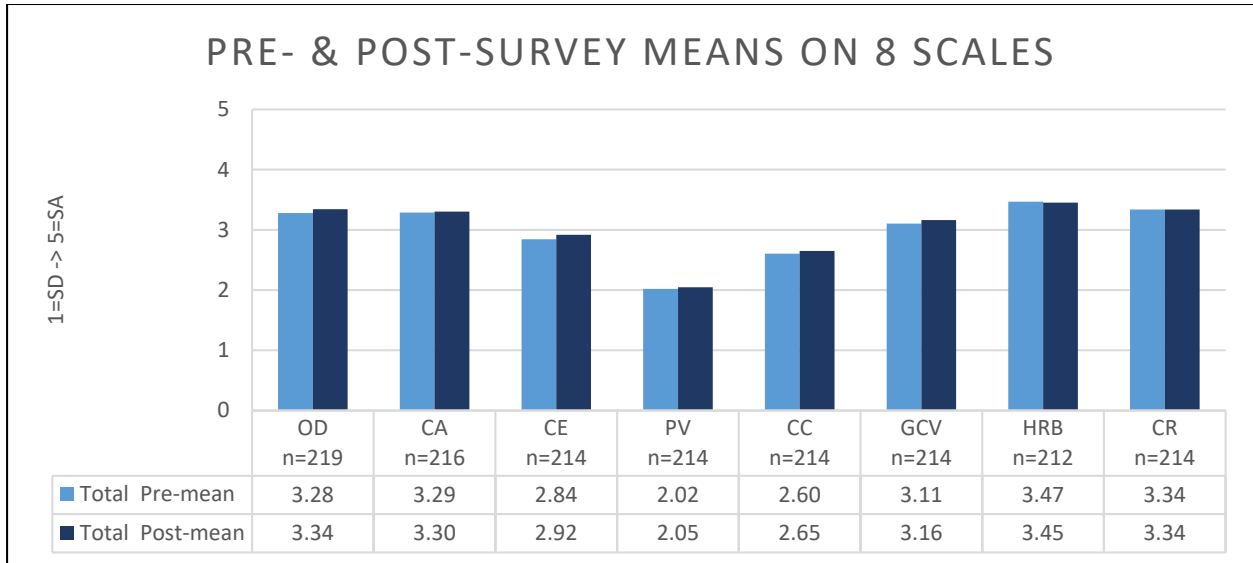| Program factor								Description
STEM								On the **Cultural adaptability (CA), Conscious consumption (CC), Global civic values (GCV), & Human rights beliefs (HRB)** scales STEM programs were significantly higher at pre-test than non-STEM programs.
Showed significant difference on….								
OD	CA	CE	CC	PV	GCV	HRB	CR	

# of credits								On the **Cultural adaptability (CA), Civic efficacy (CE), & Human rights beliefs (HRB)** scales the number of credits is significantly and strongly correlated at pre-test.
Showed significant difference on….								
OD	CA	CE	CC	PV	GCV	HRB	CR	

Student - community language relationship								On **Openness to diversity (OD)**, programs with English as the dominant language is significantly lower at pre-test than programs where the dominant language is not English and students are required to have some local language skills. On Political voice (PV), programs where the dominant language is English were significantly higher at pre-test than programs where the dominant language is not English. On **Conscious consumption (CC)** and **Global civic values (GCV)** scales, programs where the dominant language is English are significantly lower at pre-test than programs where the dominant language is not English. On the **Human rights beliefs (HRB)** scale, programs where the dominant language is not English and students are required to have some local language skills are significantly higher at pre-test than programs where student are not required to have any local language skills and higher than programs where the dominant language is English.
Showed significant difference on….								
OD	CA	CE	CC	PV	GCV	HRB	CR	

Student - community SES relationship								"Students generally represent the same SES as community members" was significantly higher at pre-test on the **Political voice (PV)** scale than when students were higher SES than community members.
Showed significant difference on….								
OD	CA	CE	CC	PV	GCV	HRB	CR	

Location of program								Domestic immersion experience was significantly lower at pre-test than international immersion experience on the **Conscious consumption (CC)** scale.
Showed significant difference on….								
OD	CA	CE	CC	PV	GCV	HRB	CR	

Immersion site classification								Suburban immersion site was significantly lower at pre-test on the **Conscious consumption (CC)** scale than urban or rural.
Showed significant difference on….								
OD	CA	CE	CC	PV	GCV	HRB	CR	

Community engagement								On the **Conscious consumption (CC)** and **Global civic values (GCV)** scales, programs with community engagement showed significant difference and scored higher at pre-test than programs without community engagement.
Showed significant difference on….								
OD	CA	CE	CC	PV	GCV	HRB	CR	

See **Appendix E** for table with displaying all program factors that showed significant difference on any of the eight scales. The factors not listed here did not show significant difference on the pre-survey scales. See the **Appendix D** for a full list of all program factors.

Scales: For the total data set (*n*=219), there was significant change in the expected direction from pre- to post-survey for the following scales:

- ✓ Openness to diversity (OD)
- ✓ Civic efficacy (CE)

PRE- & POST-SURVEY MEANS ON 8 SCALES

	OD n=219	CA n=216	CE n=214	PV n=214	CC n=214	GCV n=214	HRB n=212	CR n=214
Total Pre-mean	3.28	3.29	2.84	2.02	2.60	3.11	3.47	3.34
Total Post-mean	3.34	3.30	2.92	2.05	2.65	3.16	3.45	3.34

(y-axis label: 1=SD -> 5=SA)

Higher scores indicate stronger agreement with each statement (strongly agree = 5; strongly disagree = 1).

See the **Appendix B** for tables that provide additional information on each of the competency scales including the associated closed survey items.

Because multiple institutions participate in the GES, it enables **multi-institutional comparison** to identify interesting patterns. The graph below displays the pre- and post-survey means on the Human rights beliefs (HRB) scale for the total data set and two individual institutions/ organizations. The graph provides an example of some differences between institutions on the scales that specific institutional reports examine further.

HUMAN RIGHTS BELIEFS (HRB)

	PRE	POST	PRE	POST	PRE	POST
	3.47	3.45	3.31	3.45	3.58	3.46
	TOTAL		INSTITUTION A		INSTITUTION B	
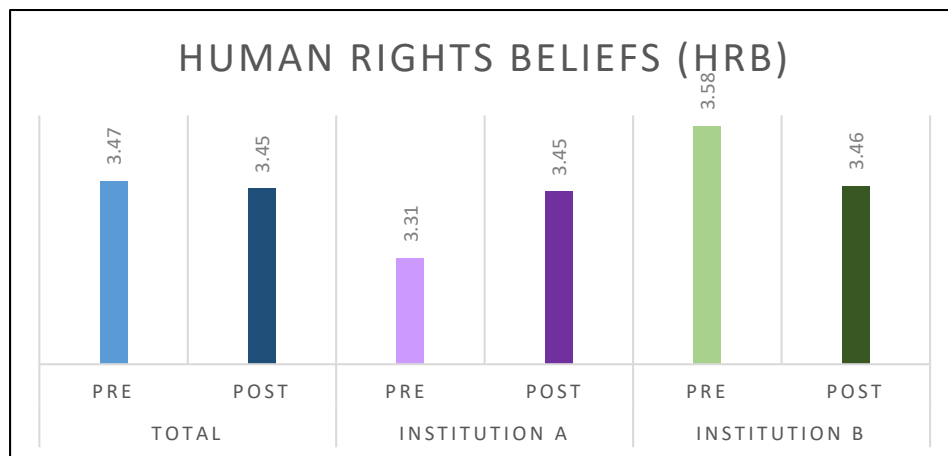
For example, on the Human rights beliefs (HRB) scale, the total data set decrease slightly from pre-survey to post-survey (3.47 to 3.45). While Institution A started lower in the pre-survey than the total data set (3.31 compared to 3.47), Institution A increased much more from the pre-survey to the post-survey (3.31 to 3.45) than the total data set. Institution B started higher than the total data set (3.58 compared to 3.47) and then decreased from the pre- to post-survey (3.58 to 3.46) and was nearly the same as the total data set in the post-survey.

Findings: Qualitative Analysis

The mixed methods approach allowed the research team to analyze the scores on the scales and individual survey items alongside the open-ended responses in each area. Across the dataset, the qualitative questions led to several interesting insights about cultural humility, civic engagement, and critical reflection.

Cultural Humility

Participants described their ideas about **diversity** related to: race/ ethnicity, class/ SES, sexuality/ LGBTQ, religion, and politics. Across the data set, participants focused most on race/ethnicity in their comments about diversity. Interestingly, across the total data set and individual institutions/ organizations, the number of participants that described diversity related to **politics and religion** was much higher this year than in past years.

> "I am not a big fan of discussing *politics*, and while in Guatemala I discussed politics with my host family which was a bit uncomfortable."

> "One time at school I was working on a project in Civics and Economics with a girl who was very *liberal* and I'm *conservative*. We argued the whole time and didn't get anything done."

> "I have wondered why people have such strong and deep set *political beliefs*, and why these are less fluid then other opinions."

> "Sometimes I get uncomfortable when speaking about *religious* topics. I have my own ideas and it can be difficult to talk to someone who has a very different point of view for potential fear of judgement."

Also, participants focused on "language" as part of their understanding of diversity which did not surface as much in past years.

> "I think that *language* can be a huge barrier to understanding as is cultural norms. Many cultures do not express emotions the same way as Americans do so it can be very hard to tell."

> "Sometimes when working with people who are not native English speakers I get impatient with *language* difficulties and may talk over others more than usual."

Openness to Diversity (OD)

	OD	Q6	Q13	Q19	Q28	Q35	Q37	Q65	Q72
Pre-mean	3.28	3.46	3.25	3.53	3.13	3.11	2.88	3.57	3.34
Post-mean	3.34	3.54	3.36	3.58	3.19	3.24	3.00	3.56	3.29

1=SD -> 5=SA
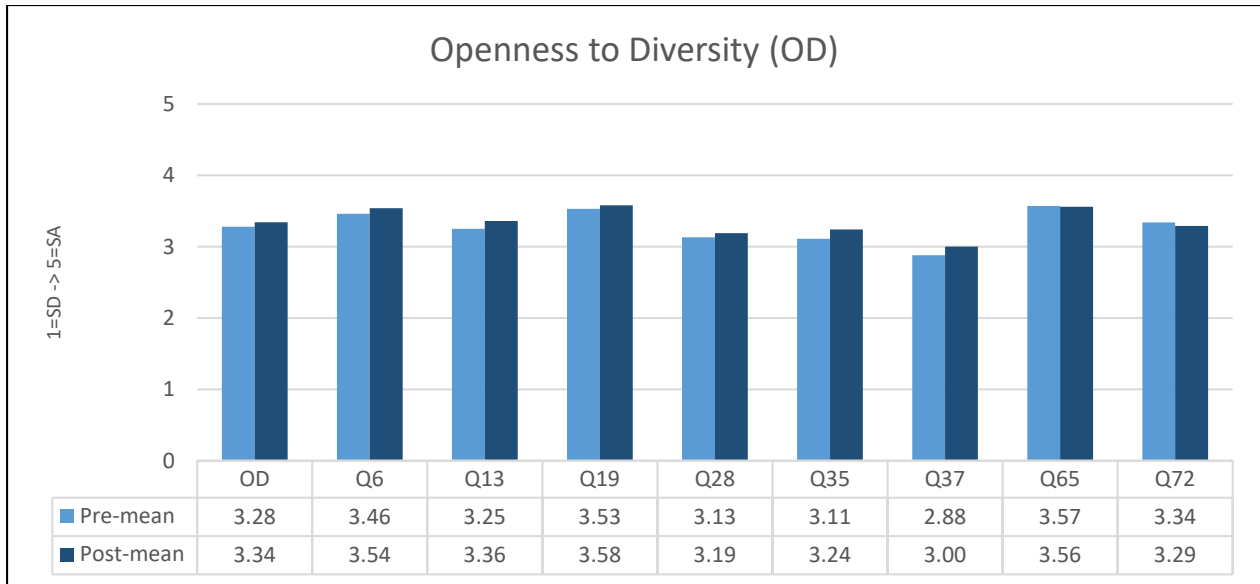
Openness to diversity (*n*=219)	
Q6	By interacting with people who are different from me, I have learned that I am flexible in my thinking and ideas.
Q13	I am very comfortable talking about diversity with people of different cultures.
Q19	I have a very strong appreciation of other nations, cultures, and customs.
Q28	I am able to communicate in different ways with people from different cultures.
Q35	When I am in a cultural space that is different from my home culture, I make efforts to adapt my language to include local language, sayings, or speech patterns.
Q37	When I am in a cultural space that is different from my home culture, I adjust my expectation and defense of personal space.
Q65	I enjoy when my friends from other cultures teach me about our cultural differences.
Q72	I am open to people who strive to live lives very different from my own lifestyle.

Cultural adaptability (CA)

	CA	Q7	Q20	Q29	Q44	Q57	Q16	Q53
Pre-mean	3.29	3.31	2.93	3.27	2.38	3.28	4.18	3.66
Post-mean	3.30	3.33	3.00	3.24	2.48	3.29	4.01	3.75

1=SD -> 5=SA
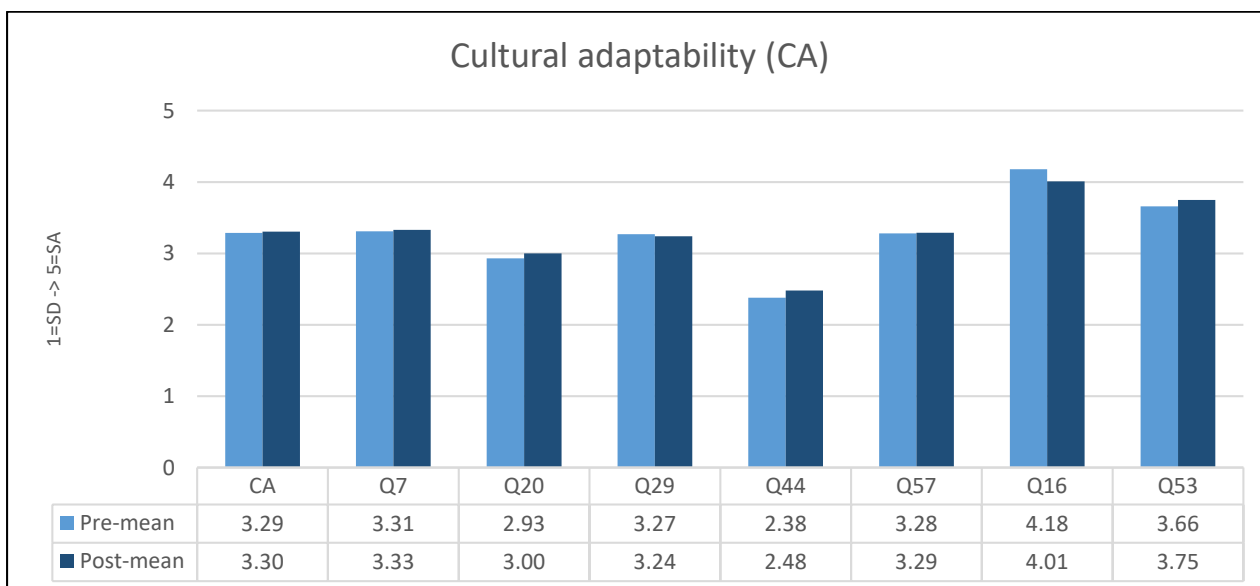
Cultural adaptability (*n*= 216)	
Q7	I adapt my behavior and mannerisms when I am interacting with people of other cultures.
Q20	I often adapt my communication style to other people's cultural background.
Q29	I can easily adapt my actions in response to changing circumstances.
Q44	I can easily resolve misunderstandings with people from other cultures.
Q57	I work to develop and maintain relationships with people of backgrounds different from my own.
Q16	I have a hard time working with people who are different from me. (reverse coded)
Q53	I have a hard time understanding the feelings of people from other cultures well. (reverse coded)

When asked about **feeling uncomfortable discussing diversity**, participant comments described their limited knowledge or experiences, awareness about the social identifiers of the group with whom they are interacting, acknowledgement of their own privilege, and fear of offending someone.

In both pre- and post-survey responses across all institutions, students described feeling uncomfortable discussing diversity with people of different cultures because they **did not want to offend anyone**. Comments included,

"If I do not know much on the topic, I prefer not to speak up and *offend*."

"I feel like asking questions might be taken *offensively* rather than as my curiosity."

"Diversity is inherently tied to unknowns of others experience. As such, there is always a fear of possible *insult or misunderstanding* when discussing diversity with a culture different from your own. Even with good intentions and tact that fear is inescapably felt by both conversationalists. Be it discussing the caste system with a group of "untouchables" protesting in the streets of Delhi or discussing segregation in the south with black classmates in my Race and Religion coarse, discussion on diversity is and should be sensitive."

Interestingly, the comments participants related to fear of offending seemed to fall into two slightly different categories: fear of offending and fear of conflict. Comments reflecting ideas more related to a **fear of conflict** included,

"I get uncomfortable when I am stating something and someone on the other party is starting to *get mad*."

"When people get *hostile*, other than that I don't care."

"I get frustrated when people are not willing to understand my perspective, and I would rather *avoid the conflict* than take on the responsibility of educating another person."

Across institutions, many students looked inward and articulated awareness about their **own lack of knowledge or experience** as reasons for their discomfort discussing diversity. Students described their own gaps in knowledge,

"I am really good at reading body language, however, I know that feelings typically run deeper than words or visual presentation, therefore, I will never understand someone's true feelings on events that have taken place in their home country and that have affected them and their families/communities, UNLESS I ask and try to reflect and gain knowledge on the circumstances in a culturally aware way."

"If I have to explain problems of inequity or experiences of people from my country/culture that aren't necessarily my own (e.g., being a white woman and talking in detail about police brutality focused at black men in the US), then I sometimes worry I am overstepping my bounds."

In responses about students' awareness of their own lack of knowledge or experience, they often identified their **own social identities (of privilege)** as reasons for this gap in knowledge or experience. Each of the following comments is from a different institution/ organization:

"When I feel like my *privilege* gets in the way of me understanding the nuances of diversity, like when I'm talking to a person whose identity is less privileged than mine and I'm not sure how they feel about the concept of diversity and what their experiences have been with it."

"I feel uncomfortable discussing diversity with people of different cultures when I am in a position of *power and privilege.*"

"I sometimes become uncomfortable discussing *white privilege* as I myself am white."

"It's sometimes difficult to talk about diversity without seeming insensitive since I'm very *privileged* so I don't want to overstep."

Across the total data set, the majority of respondents focused on the **group composition and social identifiers of the group members** when describing their discomfort discussing diversity. Interestingly, the discomfort resulting from different group composition described both:

(1) Being a member of a privileged group discussing diversity with a group that primarily identifies as members of underrepresented groups.

"As a white person sometimes I feel uncomfortable talking about situations in which global white supremacy has had a major impact on the person I am talking to."

"If we are talking about oppression of a group I am not a part of; I do not think I have the right to speak about it; it is more important to listen."

"Sometimes when I am in a space that is predominantly POC, I feel awkward when asked for my opinion on certain things, just in case I unintentionally offend with my answer. I am always open to learning, though."

(2) Being a member of an underrepresented group in a discussion where the rest of the group are members of the majority or more privileged group.

"I don't usually get uncomfortable but sometimes when I am the only minority surrounded by rich white people."

"I become uncomfortable when discussing diversity with individuals that come from more advantaged backgrounds than I do. For instance, I feel especially uncomfortable when I discuss the importance of diversity of thoughts and backgrounds with individuals from wealthier and overall more advantaged backgrounds (i.e. white, wealthy etc.)."

"I feel uncomfortable discussing diversity when I am the only, or one of the only, people of color in the room. It's very hard to discuss a problem people have never experienced personally. "

Communication challenge

When asked to "describe a point at which you get uncomfortable / discussing diversity with people of different cultures," students mirrored much of the data set by responding in ways that suggested the **challenge with intercultural communication often resided with the other person**, without considering their own role in the communication equation. The comments below are from different institutions; however, they all describe the communication challenge as residing in the other person.

"People who are closed minded often make me uncomfortable when dealing with diversity topics."

"When 'uneducated' people are ignorant and say racist, sexist, etc. comments. "

"When people are too controlling or bossy can result in me having a hard time working with them."

"I would only have a hard time working with people who are not open-minded and reflect negative behavior towards me because they don't know me."

Several participants did articulate ideas of **"living in tension"** in which they wrote about both self and other as co-implicated in the communication challenge.

"I have a hard time understanding people's feelings from my own culture. I can only image it being difficult to understand another culture."

"The only experiences that I've had in regards to difficulty with working with others who are different from me are when I am experiencing miscommunications due to a language barrier. I am not fluent in Spanish, so I struggled to communicate and work with others at times. Rather than be upset or blame other people, I became more motivated to learn Spanish and improve my skills so that I may communicate more effectively and become a more valuable team member."

"I think I have the hardest time working with people that are different from me when we have different assumptions about how certain things in our working dynamic will go, and those aren't communicated. Then generally, things just become more difficult because you and the person you are working with aren't meeting the un-communicated assumptions you both have. So, good, concise communication about what you expect is important."

"I think there was this one time when my boss was trying to communicate a frustration she had about her working environment in [international immersion site] and what an ideal situation might be like, and we were coming at it from different places. It's not super easy to understand certain things when there are just so many different social factors at play in understanding the thing that y'all don't share, but that's why it requires a lot of hard work and good listening to be as present and able to receive in those situations. It's hard but it's definitely worth trying extra hard for too."

In their answers to open-ended questions about encountering communication challenges, responses described difference attributed to either individual background and personality traits or structural factors.

The responses that attribute **cultural differences to individual background experiences or personality traits,** such as work ethic or laziness, arguably display an incomplete view of their own role or broader global context. Each of the comments below is from a different institution/ organization demonstrating this trend across the total data set and each individual institution/ organization.

> "When that person's *work ethic*, in my eyes, is lacking, inefficient, or *lazy*."

> "This summer, working in a group with [country of immersion] medical students who had different *work ethics* in the quality and production of our work."

> "When people have very different *work ethics* or slack in pulling weight in a project."

> "If the "difference" was that they were hateful, *lazy*, or were extremely closed-minded."

> "My biggest gripe is people who have a different *work ethic* than me, I often get frustrated with *laziness*."

> "I have a hard time working with people who have a different *work ethic* than me. I am very hard working and like to be productive and usually take on a leadership role, so it's often frustrating when my co-workers cannot see my vision and aren't being productive workers."

> "I think the difficulty mostly lies in adjusting to people's different personalities, communication styles, and *work ethics*."

Participants also attributed **cultural differences to structural factors**:

> "I have a hard time working with wealthy, white males because I am always aware of the power dynamics at play. However, I try my best to be open minded toward their beliefs while also remaining assertive."

> "I get uncomfortable if I bring up discrimination, prejudice, or systemic racism with folks that haven't looked at their role in those systems or folks who would argue that it is not systematic but individual when I'm in another country."

> "During my service trip to [immersion site], I worked with kindergarteners who were already behind for their grade level. This caused me to think about what might be reasons for this behavior and their lack of ability to be at grade level. Much of it probably has to do with the resources available both at home and at school."

Across the total data set and each institution/ organization, the **majority of participants attributed cultural differences to individual background experiences or personality traits instead of structural factors.** This patterned difference intersects with our definition of cultural humility (emphasis added below).

> A commitment to critical self-reflection and lifelong re-evaluation of assumptions, increasing one's capacities for appropriate behaviors and actions in varying cultural contexts. *This capacity for appropriate, culturally relevant action is coupled with awareness of one's positionality within systems of power,* and aligned in service of collaboratively re-considering and re-constructing assumptions and systems to enact a deeper and broader embrace of shared dignity, redressing historic inequities.

Only a small number of respondents reflected on cultural differences and communication in a way that volunteered explicit reference to the role of structures.

Global Citizenship

Civic efficacy (CE)

	CE	Q8	Q21	Q30	Q39	Q49	Q58	Q66	Q73	Q74
Pre-mean	2.84	2.56	2.56	2.72	2.68	2.96	3.35	2.50	3.25	2.99
Post-mean	2.92	2.82	2.73	2.82	2.82	3.03	3.22	2.46	3.30	3.08
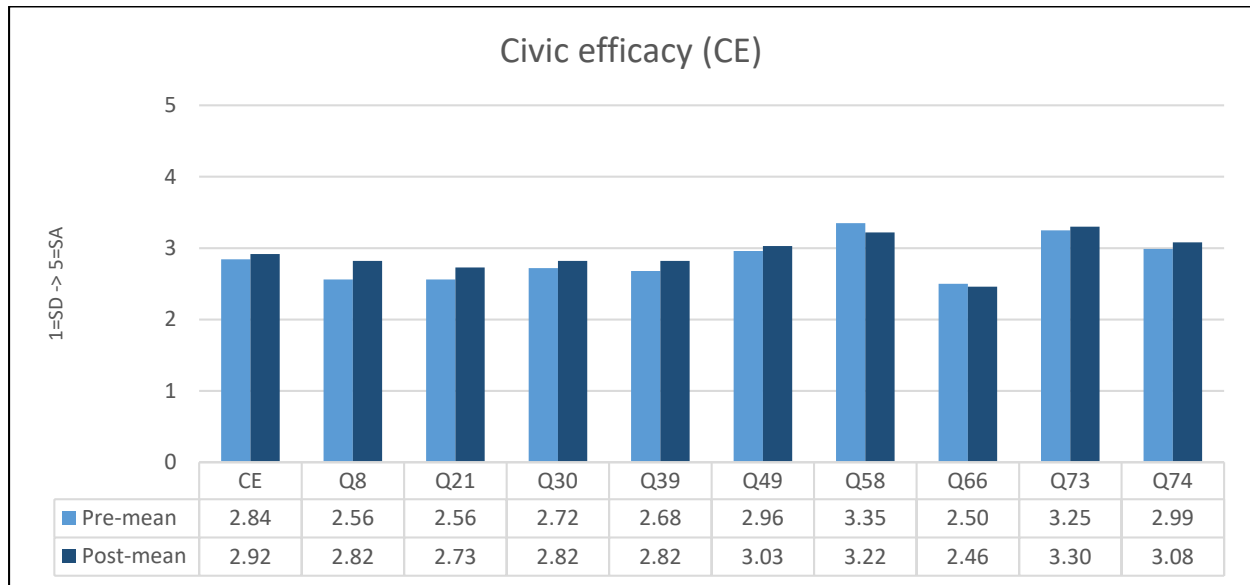
Civic efficacy (*n*= 214)	
Q8	I know how to develop a plan to help address an environmental or social problem.
Q21	I know several ways in which I can make a difference on some of society's most worrisome problems.
Q30	I am able to get other people to care about social or environmental problems that concern me.
Q39	I am informed of current issues that impact international relationships.
Q49	I feel comfortable expressing my views of important social issues.
Q58	I enjoy listening to others views regarding an important social issue.
Q66	I am able to write an opinion letter to a local media source expressing my concerns over policy issues.
Q73	I feel I have the ability to make a difference in my local community.
Q74	I feel I have the ability to make a difference in the global community.

In the post-survey, participants were asked: "How have your experiences in this program influenced your personal sense of your ability to make a difference, locally and globally? Participants' responses reflected: (1) increased motivation/ sense of possibility, (2) cynicism or apathy, or (3) explicit acknowledgement of the complexity of how change happens.

When asked about how the program experience influenced their personal sense of the ***ability to make a difference***, locally or globally, the majority of participants across institutions expressed an increased motivation or sense of possibility.

> "I was motivated and believe that I can make more of a difference than I thought before."

> "Through this program, I have learned that if I commit myself to working on a project that has a strong basis in the local community and is a long term intervention, I can make a difference locally or globally. By learning about the value of working alongside of the people in a

community, instead of for those people, my personal sense of my ability to make a difference has increased."

"I can see that even little things can make a difference as I hear of stories of what others have done for social change. "

"This experience has really strengthened my sense of confidence in myself to achieve these things. The program breaks down making a difference into steps and necessary skill sets and mindsets which makes accomplishing personal and global goals so much easier. I felt very confident and able at the beginning of the program, but now I feel even more ready to jump right in along with the stronger network of people and organizations I've gained from the other [people in my program]."

"I realized that I have a lot of thoughts about how nonprofits should be run and the different ways they can work or have problems. I don't have that much experience, but this program made me realize that the little experience I have has given me a lot of different models for the structure of social justice organizations. This makes me more confident that I can run projects in an intelligent way and speak up when the way that things are organized doesn't make any sense to me."

Only a few participants described **increased cynicism or apathy.** These comments reflected concerns about the role of the U.S. in the world,

"I think Americans have this need to do it themselves. I think my presence was helpful but could have easily been done by a local. It has made me question the need of the program."

"It made me realize that the US isn't doing much in regards to being "global citizens". I feel like most of the US is just concerned about our country, however, other countries are doing what's best for the world as a whole. "

Some respondents described acknowledgement of the **complexity of change** and many of those comments reflected a distinction between making local or global change. The participants who explicitly described their learning about the complexity of systems and how change happens articulated connections between the local and the global, nuanced understandings of "community" and the importance of WHO drives change, and ethical considerations of international immersion experiences.

"The experiences showed me that I should definitely find ways to be more active within my own community. Although I only volunteered for a week I feel is if I did make a change in the city."

"It has changed my perspective on the kind of impact I can make and has helped me be more realistic."

"I believe that our ability to make a difference is strongest at home. We are most aware of cultures and customs where we're form. However, trying to help out globally helps us see new perspectives and learn new things to take home with us. I believe local leaders are the most effective at inciting change."

"Yes, I feel like there is a lot to do in the world to change it for the better or worse. That does not mean that I think I am the right person for that task."

"I learned more about the different areas in which I can serve to instigate change and those in which my presence and work would ultimately be paternalistic.

Conscious consumption (CC)

	CC	Q10	Q23	Q32	Q41	Q51	Q60	Q63	Q68	Q76	Q77
Pre-mean	2.60	2.62	2.32	2.55	2.68	2.50	2.07	2.79	2.26	2.84	3.03
Post-mean	2.65	2.66	2.49	2.61	2.87	2.56	2.28	2.86	2.38	2.90	2.94

y-axis: 1=SD -> 5=SA
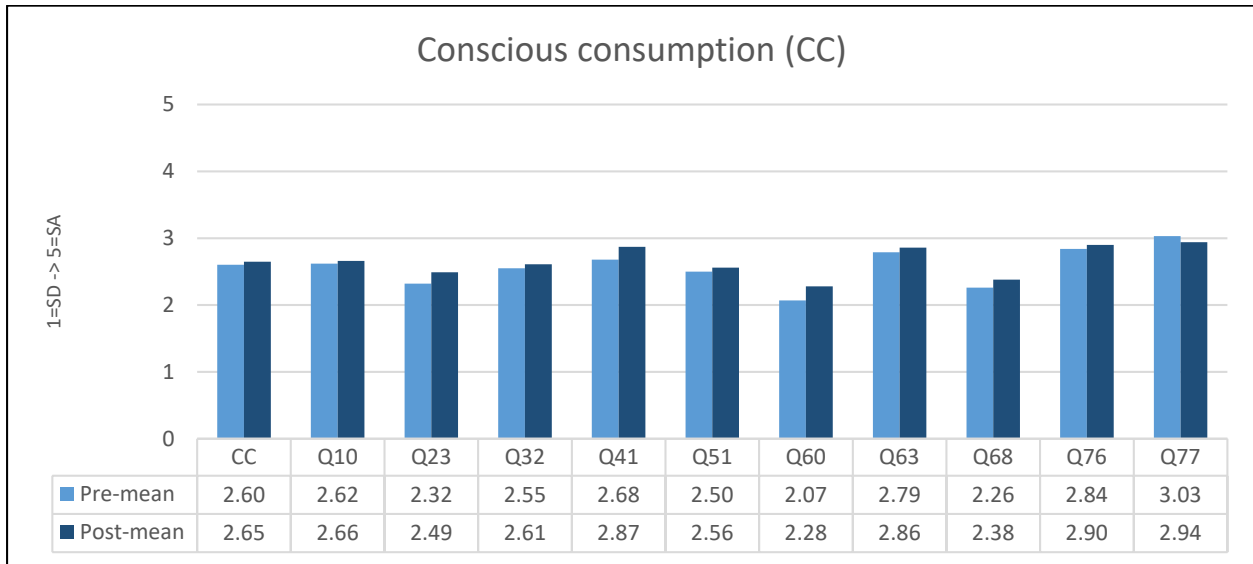
Conscious Consumption (*n*= 214)	
Q10	If at all possible, I will always buy fair-trade or locally grown products and brands.
Q23	I deliberately buy products that support marginalized people and places.
Q32	I will boycott brands or products that are known to harm marginalized people and places.
Q41	I try to reduce my consumption of natural resources.
Q51	I try to buy only from companies that provide good conditions for employees in their factories.
Q60	I intentionally, "vote with my dollars" when spending money.
Q63	I try to spend money ethically.
Q68	Sometimes I choose not to purchase goods because I believe they cannot be produced ethically.
Q76	To purchase coffee that carries the Fairtrade or Crop to Cup Label, I am willing to pay a dollar more per pound when contrasted with other coffee in the store.
Q77	I would be willing to spend $5 more on a $20 sweater if that guaranteed that the sweater was made under safe working conditions.

When asked about decisions to make **ethical decisions when spending money**, participants across institutions described efforts as charitable, weighing what they need against what they want, or connecting individual decisions to larger systems or structures.

Comments reflecting the notion of ethical spending connected to **charity** included: "I gave money to a person in need instead of buying myself something pointless" or "donating to various causes."

Several participants across institutions also described awareness about the **difference in their "needs" and their "wants"**:

"Instead of buying pizza late at night, I gave it to the homeless person that lives on our college town street."

"I try to spend money on necessities and things that benefit others more than myself. "

"Instead of eating 2 pieces of pizza, I bought 2 and gave the other to a homeless man outside the restaurant."

The majority of participants across the total data set and each institution/ organization, focused most on **connecting individual decisions to larger systems or structures**. Responses to both the pre-survey and post-survey were similar as opposed to shifting from the pre-survey to post-survey response.

"I try to buy local or American made goods and try to support services that maintain good labor conditions."

"Overall I am informed about the large brands or chains that operate internationally, and I would try to spend my money on products that are ethical and environmental."

"Buying from small businesses where the money I spend directly affects one person or a small group of people."

"I have spent more time reflecting on issues rather than just ignoring them. I have gotten a lot more into supporting local business and ethical products, because I feel that by contributing to big companies I am increasing the problem rather than solving it."

"Choosing to support local businesses while abroad rather than chain stores that don't benefit the local community."

"I try to support local brands and businesses and companies that treat employees fairly."

Within the comments about connecting individual decisions to larger systems or structures, responses demonstrated varying levels of analysis. While the majority of these responses reported and overall idea of **"buying local"**, a minority of responses delved into deeper analysis about **how companies make ethical choices** (i.e. animal testing, employee conditions, etc.) and how their individual decisions and actions contribute to or work against those systems.

"One thing that I have tried to do now, after learning about the cacao bean industry, is purchase chocolate sourced only from fair trade sources. Chocolate is one of the most prevalent industries to experience child labor and very unfair prices and treatment to farmers and is something that will continue if we do not put our dollars where our mouth is."

"I don't support companies or food places that are discriminatory to their employees, so for instance, last time when my friends wanted to go out to eat at Chick Fil A, I chose not to get anything because I don't want to support their company because of their discriminatory views."

"I try to think about the back story of what I'm buying. For example, are the people who make my clothes treated right in the countries that they make them in? Is the company I'm getting my food from treating their employees fairly?"
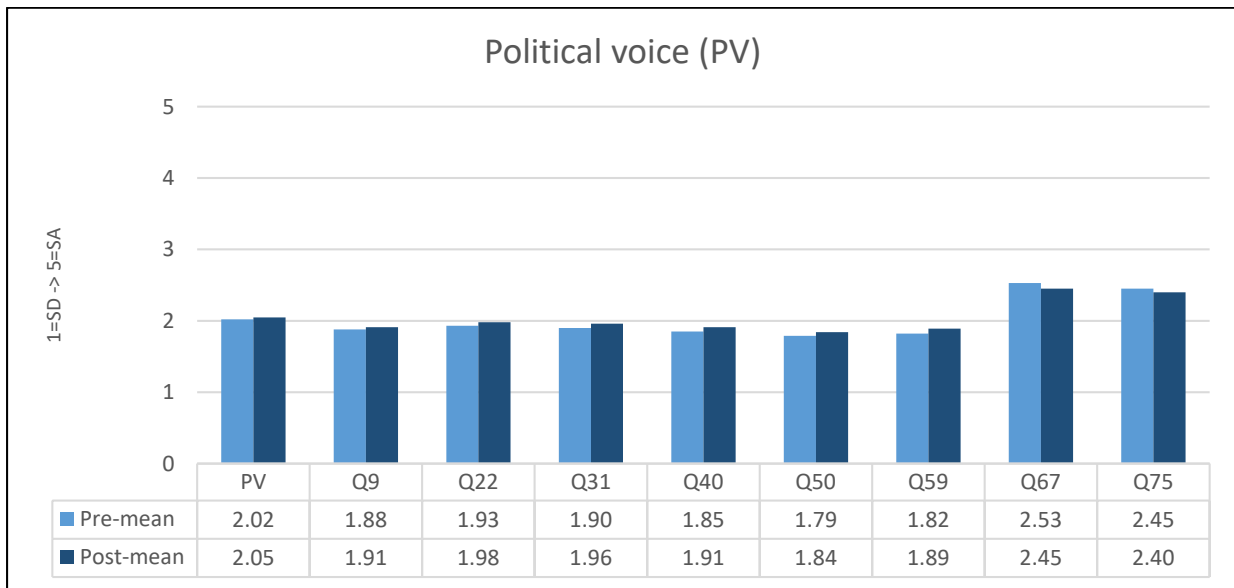
Interestingly, more participants provided specific examples including **actions and strategies** that they employ in their daily lives than in past years,

"I have an app on my phone that rates large companies on how ethically they treat their employees/where their materials come from/sustainability, and I use that to make decisions about where to spend my money. "

"I try not to buy anything on Amazon if possible because they don't pay their workers well and they're putting lots of smaller companies out of business, plus they don't pay enough taxes and they contribute so much to gentrification in different cities. I bought all of my books at the bookstore this semester unless it was going to cost me over $10 less to buy them online. I try to buy everything at a store in person if I can even if it's less convenient or a bit more money."

"I rode my bike instead of ubering and then used that money to buy feminine products for a homeless shelter last week."

"I do not buy sabra hummus because the company contributes money to IDF soldiers who have been responsible for crimes against humanity."

Political voice (PV)

	PV	Q9	Q22	Q31	Q40	Q50	Q59	Q67	Q75
Pre-mean	2.02	1.88	1.93	1.90	1.85	1.79	1.82	2.53	2.45
Post-mean	2.05	1.91	1.98	1.96	1.91	1.84	1.89	2.45	2.40

(y-axis label: 1=SD -> 5=SA)

Political Voice (*n*= 214)	
Q9	Over the next 6 months, I will contact media to express my concerns about an international problem.
Q22	Over the next 6 months, I will contact media to express my concerns about a domestic problem.
Q31	Over the next 6 months, I will express my views about international politics on a website, blog, or chat room.
Q40	Over the next 6 months, I will express my views about domestic politics on a website, blog, or chat room.
Q50	Over the next 6 months, I will contact or visit someone in government to seek public action on international issues and concerns.
Q59	Over the next 6 months, I will contact or visit someone in government to seek public action on domestic actions or concerns.
Q67	Over the next 6 months, I will participate in an event where young people express their views about international problems.
Q75	Over the next 6 months, I will participate in an event where young people express their views about domestic problems.

In the total data set, participants reported that their program experience either did not affect or increased their desire to follow current events and plans to vote. The majority of students in the total

data set and at every individual institution/ organization reported **increased likelihood to follow current events and vote after their program experience**.

> "I would like to have more conversations about issues and be active in protesting and making action toward policy change"

> "I just feel much more compelled to engage in the entire process of advocacy, in ways that are hard to explain. I feel more connected globally, if possible, and therefore, my responsibility as a global citizen has grown."

> "My experiences in this program hasn't changed my future voting behavior but more so made me realize that it is very important to vote in order to let your voice be heard. "

In the majority of cases where participants reported that their plans to follow current events or vote "**stayed the same**," it reflected high levels of engagement in their activities/ actions prior to the global learning experience which they plan to continue (or reaffirmed those high levels of engagement).

> "I do not think this program affected my interests much in keeping up with political news. Growing up, my family always stayed informed on current events around the world and watched world news every night and I have always known and agreed with the importance of keeping up with political news."

> "I have always kept up with political news. This program only reinforces that commitment."

Even when participants report similar plans to keep up with the news or vote, they describe a pattern of **increased interest in international news** than before intervention.

> "I have always been into politics but will now look into international politics more."

> "I feel more of a responsibility to keep updated on global issues so that I can be informed and have informed conversations with individuals of other countries when attempting to advocate for change."

> "I'm more interested in watching world news and also have developed more critical eye for the news sources themselves."

As part of increased interest in international news, many participants across institutions referred specifically to the **role of the U.S. in the world** as an important area.

> "I have definitely become more interested in how US politics has an affect globally."

> "I have realized that Americans have a very central focus, and do not pay attention to a lot of international news. While people of other countries are very up to date on American politics."

> "They have piqued my interest in global news more, now that I can actually see the effects we have on other countries."

Global civic values (GCV)

	GCV	Q11	Q24	Q33	Q61
Pre-mean	3.11	3.37	3.24	2.93	2.85
Post-mean	3.16	3.39	3.29	2.93	3.03

y-axis: 1=SD -> 5=SA
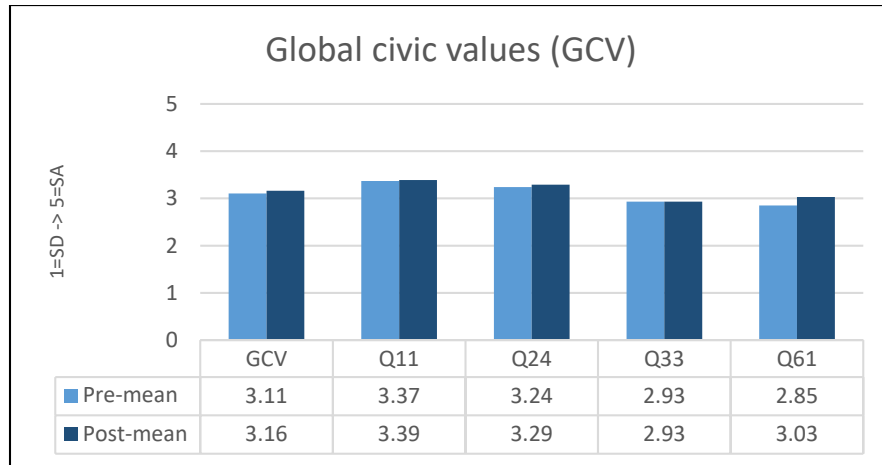
Global Civic Values (*n*=214)	
Q11	I feel a responsibility to people in my country in need.
Q24	I feel a responsibility to people in need globally.
Q33	My responsibility to people of other countries is as great as my responsibility to people of my own country.
Q61	I identify as a "global citizen".

Human rights beliefs (HRB)

	HRB	Q69	Q78	Q79	Q80
Pre-mean	3.47	3.47	3.60	3.62	3.18
Post-mean	3.45	3.49	3.61	3.56	3.16

y-axis: 1=SD -> 5=SA

Human Rights Beliefs (*n*=212)	
Q69	I believe every person in the world is born with certain inalienable rights.
Q78	I believe that governments have a responsibility to ensure that all of their citizens have basic human rights.
Q79	I believe that one responsibility of governments is ensuring that every child receives the opportunity for a quality education.
Q80	If governments are not providing basic rights and opportunities for their citizens, it is up to people like me to work for positive change to support everyone's rights.

Critical reflection (CR)

	CR	Q12	Q25	Q26	Q34	Q43	Q62	Q70	Q81
Pre-mean	3.34	3.51	3.34	3.37	3.50	3.18	3.13	3.61	3.00
Post-mean	3.34	3.58	3.43	3.37	3.53	3.23	3.08	3.53	3.02

(y-axis: 1=SD -> 5=SA)

Critical Reflection (*n*=214)	
Q12	I think a lot about the influence that society has on other people.
Q25	I think a lot about the influence that society has on my own behavior.
Q26	I enjoy analyzing the reasons for people's behavior.
Q34	I carefully consider how privilege affects people's opportunities.
Q43	I carefully consider how dominant cultural assumptions reinforce inequalities.
Q62	When I stop to consider what I know about the world, I realize that even my strongest "truths" are open to change.
Q70	I believe it is important to analyze and understand our own thinking processes.
Q81	I tend to "see" people that otherwise often remain "invisible".

Across institutions, in the pre-survey responses students described their process of learning as heavily influenced by their **coursework** and many provided specific examples of courses or subjects that contributed to their learning about themselves as a cultural being. Each of the following pre-survey comments comes from a different institution/ organization showing this trend across the total data set:

"My [program name] education did a good job of helping me look at root causes in communities and to be skeptical of organizations."

"I have become more aware of my own thinking processes in the past few months through my pre-departure seminar, which has challenged me to reflect on my own intentions and goals that I hope to learn/gain from my participation in this program."

"In my first sociology course, we were told to take our pre-conceived thoughts, and put them on a shelf. This was an approach taken in order to get us to expand our personal thinking and avoid bias based on prior knowledge."

"In our global health electives, we often talk about the migrant and refugee populations in Iowa and in the United States. This has helped me become aware of how physicians are working to treat these people and help them receive proper care and education regarding their healthcare."

"In my diversity class we learned about different cultures and religions that I didn't know much about before. "

"In one of my classes, we focused on the issue of migrant workers' rights in the food process - people who process food behind the scenes."

However, in the post-surveys, the majority of students described their **immersion experiences or opportunities for direct interaction** outside of the university as the factors contributing the most to their learning process. Each of the following post-survey comments comes from a different institution/ organization demonstrating this trend across the total data set.

"Having to explain my understanding of the world in a different language to people who have a completely different frame of reference made me more aware of how I think/explain/process things."

"In working with tribes and then talking to nontribal practitioners and the general public, and friends, it is often shocking how little we know about our shared history and present condition in this country. Living and working in environmental education with the [tribe name] tribe is one time that very actively changed my understanding of this."

"Over the summer I was an intern at a non-profit clinic. Seeing and experiencing the ins and outs of a free clinic and who comes in really made me reconsider my preconceived ideas about those who are in need of free clinics. My thinking process changed over the summer and I now have a completely different view point on health care and health insurance in the US."

"I do not think that my formal education has given me the tools to see those who typically remain invisible. However, working in the tutoring center, and being a minority myself, has allowed me to interact with those who are not the majority of campus. By seeing and working with these students daily I see the value they offer our campus community."

"There is no better way to become aware of your own thinking processes than to be met with ones very different from your own, as I did this semester. Being removed from my culture and way of life threw the societally ingrained ways of thinking that I have been entrenched with in my face, from the concept of time to personal space, to individualism, and even to how we go about eating."

"Participating in this program has opened my eyes to the diversity that surrounds me both in [immersion site] and in America. While in [immersion site], I was able to see and recognize the strong indigenous communities that exist. They experience discrimination from others on a daily basis, but they are still thriving. Seeing the mix of traditional, indigenous people, and "modern" people [of immersion site] was intriguing and inspiring to me. Many people are not interested in learning about them, but I was motivated to learn more via direct communication and openness."

Closing

The GES uniquely brings institutions and organizations into a common dataset to better understand the impact of specific program factors on broadly shared global learning goals. Through globalsl's role as a hub, we are able to look across programs and consider possible differences stemming from variations in student population, institutional cultures, and specific programming choices and opportunities.

Next steps:

- Total data set analysis from 2015 to present is underway. With the larger data set, the research team will run multi-variate analyses on the program factors and demographic categories.
- An upcoming webinar for GES partners will facilitate peer-to-peer learning. During the webinar, we will begin discussion of processes for deepening involvement in qualitative analysis during the 19-20 academic year.

Appendix A: Background – Global Engagement Survey (GES)

The Global Engagement Survey (GES) is a multi-institutional assessment tool that employs quantitative and qualitative methods to better understand relationships among program variables and student learning, specifically in respect to global learning goals identified by the Association of American Colleges and Universities (AAC&U, 2014). Several established surveys and conceptual frameworks (Bennett, 1993; Braskamp, 2014; Hovland, 2014; Lough, McBride, & Sherraden, 2009; Morais & Ogden, 2011) that examine growth in intercultural learning, global civic engagement, and critical thinking informed the creation and testing of the Global Engagement Survey (GES). In addition to drawing on the strengths of existing scales, it adds opportunities for open-ended responses for evidence of behavioral choices and demonstrable student learning that support self-report assertions.

The GES was developed to address several specific challenges:

- While intercultural learning and civic engagement scholars have made significant strides in tracking student development in these areas, they have rarely integrated their insights.[5]

- When scholars have integrated the insights of these separate fields, they have called for more multi-institutional research, ideally with control populations, with attention to the relationships among program factors, populations, and specific learning outcomes.[6]

- Numerous institutional representatives have expressed interest in gaining access to a survey tool of this kind that would permit them to understand their own programs in comparison with other institutions.

The survey was originally organized to assess:

- *Intercultural competence.* Ten items measuring intercultural competence were initially taken from the International Volunteering Impacts Survey or IVIS (Lough, McBride, & Sherraden, 2012).
- *Civic Engagement.* Morais and Ogden (2011) designed and validated a survey designed to measure global citizenship. Factors analyses revealed a number of different sub-constructs within global citizenship. We included a number of survey items from key sub-constructs of global citizenship including efficacy, political voice, conscious consumption, and values.
- *Critical thinking.* Ten items measuring critical thinking were developed through use of AAC&U's *Assessing Global Learning* (McTighe Musil, 2009), combined with consideration of Kiely's transformational learning model (2005) and emphasis on the critical tradition in global service-learning (GSL) (Green & Johnson, 2014; Hartman & Kiely, 2014; Porfolio & Hickman, 2010).

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[5] See: Bringle, R., Hatcher, J. & Jones, S. (2011). *International service learning: Conceptual frameworks and research*. Sterling, VA: Stylus.
[6] See: Morais & Ogden (2011) and Sherraden, Lough, & Bopp (2013)

In 2014, the researchers carried out a pilot of the GES with ten institutions and thirty different high impact programs[7] taking place in the United States and abroad. Findings from the 2014 pilot informed the revision of the GES for the second iteration during the summer of 2015. Eight different institutions and organizations facilitating 60 different programs participated in the 2016 GES.

For further elaboration on the conceptual rationale for the GES, see Hartman, Lough, Toms, and Reynolds (2015).

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[7] See: Kuh (2008)

Appendix B: Scales & items

	Openness to diversity	
Q6	By interacting with people who are different from me, I have learned that I am flexible in my thinking and ideas.
Q13	I am very comfortable talking about diversity with people of different cultures.
Q19	I have a very strong appreciation of other nations, cultures, and customs.
Q28	I am able to communicate in different ways with people from different cultures.
Q35	When I am in a cultural space that is different from my home culture, I make efforts to adapt my language to include local language, sayings, or speech patterns.
Q37	When I am in a cultural space that is different from my home culture, I adjust my expectations and defense of personal space.
Q65	I enjoy when my friends from other cultures teach me about our cultural differences.
Q72	I am open to people who strive to live lives very different from my own lifestyle.

	Cultural adaptability
Q7	I adapt my behavior and mannerisms when I am interacting with people of other cultures.
Q20	I often adapt my communication style to other people's cultural background.
Q29	I can easily adapt my actions in response to changing circumstances.
Q44	I can easily resolve misunderstandings with people from other cultures.
Q57	I work to develop and maintain relationships with people of backgrounds different from my own.
Q16	I have a hard time working with people who are different from me. (reverse coded)
Q53	I have a hard time understanding the feelings of people from other cultures well. (reverse coded)

	Civic Efficacy
Q8	I know how to develop a plan to help address an environmental or social problem.
Q21	I know several ways in which I can make a difference on some of society's most worrisome problems.
Q30	I am able to get other people to care about social or environmental problems that concern me.
Q39	I am informed of current issues that impact international relationships.
Q49	I feel comfortable expressing my views of important social issues.
Q58	I enjoy listening to others views regarding an important social issue.
Q66	I am able to write an opinion letter to a local media source expressing my concerns over policy issues.
Q73	I feel I have the ability to make a difference in my local community.
Q74	I feel I have the ability to make a difference in the global community.

	Political Voice
Q9	Over the next 6 months, I will contact media to express my concerns about an international problem.
Q22	Over the next 6 months, I will contact media to express my concerns about a domestic problem.
Q31	Over the next 6 months, I will express my views about international politics on a website, blog, or chat room.
Q40	Over the next 6 months, I will express my views about domestic politics on a website, blog, or chat room.
Q50	Over the next 6 months, I will contact or visit someone in government to seek public action on international issues and concerns.
Q59	Over the next 6 months, I will contact or visit someone in government to seek public action on domestic actions or concerns.

Q67	Over the next 6 months, I will participate in an event where young people express their views about international problems.
Q75	Over the next 6 months, I will participate in an event where young people express their views about domestic problems.

Conscious Consumption	
Q10	If at all possible, I will always buy fair-trade or locally grown products and brands.
Q23	I deliberately buy products that support marginalized people and places.
Q32	I will boycott brands or products that are known to harm marginalized people and places.
Q41	I try to reduce my consumption of natural resources.
Q51	I try to buy only from companies that provide good conditions for employees in their factories.
Q60	I intentionally, "vote with my dollars" when spending money.
Q63	I try to spend money ethically.
Q68	Sometimes I choose not to purchase goods because I believe they cannot be produced ethically.
Q76	To purchase coffee that carries the Fairtrade or Crop to Cup Label, I am willing to pay a dollar more per pound when contrasted with other coffee in the store.
Q77	I would be willing to spend $5 more on a $20 sweater if that guaranteed that the sweater was made under safe working conditions.

Global Civic Values	
Q11	I feel a responsibility to people in my country in need.
Q24	I feel a responsibility to people in need globally.
Q33	My responsibility to people of other countries is as great as my responsibility to people of my own country.
Q61	I identify as a "global citizen".

Human Rights Beliefs	
Q69	I believe every person in the world is born with certain inalienable rights.
Q78	I believe that governments have a responsibility to ensure that all of their citizens have basic human rights.
Q79	I believe that one responsibility of governments is ensuring that every child receives the opportunity for a quality education.
Q80	If governments are not providing basic rights and opportunities for their citizens, it is up to people like me to work for positive change to support everyone's rights.

Critical Reflection	
Q12	I think a lot about the influence that society has on other people.
Q25	I think a lot about the influence that society has on my own behavior.
Q26	I enjoy analyzing the reasons for people's behavior.
Q34	I carefully consider how privilege affects people's opportunities.
Q43	I carefully consider how dominant cultural assumptions reinforce inequalities.
Q62	When I stop to consider what I know about the world, I realize that even my strongest "truths" are open to change.
Q70	I believe it is important to analyze and understand our own thinking processes.
Q81	I tend to "see" people that otherwise often remain "invisible".

Appendix C: Open-ended questions

Openness to Diversity

1. I am very comfortable talking about diversity with people of different cultures.
    - ➢ If SA or A, could you describe a point at which you get uncomfortable discussing diversity with people of different cultures?
    - ➢ If SD or D, can you indicate why you are uncomfortable discussing diversity with people of different cultures?
2. When I am in a cultural space that is different from my home culture, I make efforts to adapt my language to include local language, sayings, or speech patterns.
    - ➢ If SA or A, what is an example of a time you have adapted your language or speech patterns to improve your culturally appropriate communication?
3. **(Post only)** At some point during the program, I had to adapt my behaviors in order to behave in a culturally appropriate manner.
    - ➢ If SA or A, please provide a specific example of what prompted you to adjust your behaviors, and how you did so.

Cultural Adaptability

1. I can easily resolve misunderstandings with people from other cultures.
    - ➢ If SD or D, can you briefly explain how you know that you are challenged to easily resolve misunderstandings with people from other cultures?
    - ➢ If SA or A, can you provide a brief example of a time you satisfactorily resolved a misunderstanding with a person from another culture?
2. I have a hard time working with people who are different from me.
    - ➢ If SA or A, could you describe a point when you had a hard time working with someone who was different than you?
    - ➢ If SD or D, can you describe when you have a hard time working with people who are different from you?
3. I have a hard time understanding the feelings of people from other cultures well.
    - ➢ If SA or A, could you describe a point at which you have had a hard time understanding different cultures well?
    - ➢ If SD or D, can you indicate how you have become aware that you have a hard time understanding the feelings of people from other cultures well?

Civic Efficacy

1. **(Post only)** How have your program experiences influenced your personal sense of your ability to make a difference, locally or globally?

Political Voice

1. **(Post Only)** How, if at all, do you think your program experiences have affected your interests in keeping up with political news?
2. **(Post Only)** How, if at all, do you think your program experiences have affected your future voting behavior?

Advocacy and Activism (*Post only)*

1. I plan to engage in advocacy less than I did before my program experiences.
   - ➢ If SA or A, what has caused you to lessen your advocacy commitments?
2. I plan to engage in advocacy about the same as I did before my program experiences.
3. I plan to engage in advocacy more than I did before my program experiences.
   - ➢ If SA or A to #2 or #3 above, around what primary issue do you plan to engage in advocacy in the future?
   - ➢ If SA or A to #2 or #3 above, how do your plans to engage in advocacy in the future compare to your advocacy activities prior to your program experiences?

Conscious Consumption

1. I try to spend money ethically.
   - ➢ If SA or A, please provide an example of the last time you made an ethical decision when spending your money.

Critical Reflection

1. I enjoy analyzing the reasons for people's behavior.
   - ➢ If SA or A, can you provide a brief example of how you have analyzed the reasons or causes of people's behavior in the past few months?
2. I believe it is important to analyze and understand our own thinking processes.
   - ➢ If SA or A, how, specifically, How, specifically, have you become more aware of your own thinking process in the past few months?
3. I tend to "see" people that otherwise often remain "invisible".
   - ➢ If SA or A, can you provide an example of how your education or applied experiences have helped you see communities that might otherwise remain unseen?

Appendix D: Program factors

	Program factor (n=1058)	Frequency	%
PF1	**STEM**		
	No	430	40.6
	Yes	457	43.2
	Missing	171	16.2
PF2	**Student cohort**		
	All levels, including graduate and undergraduate students	443	41.9
	Graduate students only	3	0.3
	Undergraduate students at all levels	365	34.5
	4th year undergraduates & graduate students	21	2.0
	4th year undergraduates	13	1.2
	3rd year undergraduates	13	1.2
	3rd and 4th year undergraduates	67	6.3
	2nd or 3rd year undergraduates	2	0.2
	2nd year undergraduates	5	0.5
	2nd, 3rd, and 4th year undergraduates	12	1.1
	Missing	114	10.8
PF3	**Credits**		
	Zero	752	71.1
	One	80	7.6
	Two	79	7.5
	Three	17	1.6
	Four	86	8.1
	Five	8	0.8
	Missing	36	3.4
PF4	**Required/ elective nature of program**		
	Completely elective	565	53.4
	Not precisely required, but very strongly encouraged	54	5.1
	Several students are here for requirements, but at least half are not	386	36.5
	All our majors must take this topic or experience this kind of intervention	25	2.4
	Missing	28	2.6
PF5	**Student selection**		
	Students are admitted if they are students in good academic standing at the institution	475	44.9
	Students must apply, but have never been rejected	161	15.2
	Less than 75% of applicants to the program are admitted	206	19.5
	Less than 50% of applicants to the program are admitted	178	16.8
	Less than 25% of applicants to the program are admitted	1	0.1
	Missing	37	3.5
PF6	**Student- community language relationship**		

	Students are engaged in the community and the dominant language is English.	267	25.2
	The dominant language is not English. Students are not required to have local language skills.	337	31.9
	The dominant language is not English. Students are required to have introductory local language skills to participate.	228	21.6
	The dominant language is not English. Students are required to have intermediate local language skills to participate.	49	4.6
	The dominant language is not English. Students are required to have advanced local language skills to participate.	6	0.6
	Missing	162	15.3
PF7	**Student-community socioeconomic status (SES) relationship**		
	Students generally represent the same SES as community members.	96	9.1
	Some overlap between students and community members' SES; students mostly higher SES	721	68.1
	Some overlap between students and community members' SES; students mostly lower SES	1	0.1
	Students clearly higher SES than community members	93	8.8
	Students clearly lower SES than community members	1	0.1
	Missing	146	13.8
PF8	**Faculty/ program leader's relationship with host community/ community partner organization**		
	This is the program leader's first visit to host community.	93	8.8
	The program leader has been to the host community once before.	80	7.6
	The program leader has been to the host community at least twice before.	30	2.8
	The program leader has developed relationships with community members and community partners over several years.	189	17.9
	The program leader is from the host community and has numerous ongoing relationships there.	447	42.2
	Partner is the same community as university and the program leader has partnered at least twice.	1	0.1
	Partner is the same community as university; program leader has developed relationships with partners over several years.	46	4.3
	Missing	172	16.3
PF9	**Length of immersion experience**		
	One week	226	21.4
	Two weeks	70	6.6
	Three weeks	28	2.6
	Four weeks	322	30.4
	Five weeks	10	0.9
	Six weeks	7	0.7
	Seven weeks	3	0.3
	Eight weeks	116	11.0
	Nine weeks	24	2.3
	Ten weeks	54	5.1

	Fifteen weeks	37	3.5
	No immersion experience away from campus	46	4.3
	Missing	115	10.9
PF13	**Group or individual experience**		
	Individual	101	9.5
	Group	342	32.3
	Missing	615	58.1
PF14	**Time horizon of intervention**		
	1 course during a semester	428	40.5
	1 course during the summer	4	0.4
	An entire semester design. The student does not take any additional classes separate from the program.	43	4.1
	Spring Break with co-curricular meetings before and after	96	9.1
	Spring Break with coursework before and after	4	0.4
	Winter break	1	0.1
	Winter Break with co-curricular meetings before and after	58	5.5
	Winter Break with coursework before	24	2.3
	Winter Break with coursework after	4	0.4
	Winter Break with coursework before and after	6	0.6
	Summer with coursework before	87	8.2
	Summer with coursework before and after	101	9.5
	Summer with coursework after	40	3.8
	Missing	162	15.3
PF18	**Components of community engagement**		
	SL	760	71.8
	non-SL	44	4.2
	Missing	254	24.0
PF19	**Living arrangements**		
	Students stay in home-stays with host community families	367	34.7
	Students stay in student housing with host community peers	49	4.6
	Students stay independently in apartments or other housing	95	9.0
	Students live in a house with other students	13	1.2
	Combination of arrangements	143	13.5
	Missing	391	37.0
PF10	**Locations of this program** (If "no immersion experience away from campus", skip this question)		
	Home campus and local community experience, in the US	133	12.6
	In the US, mostly involving extended stay away from campus	21	2.0
	Pre- in the US, immersion experience outside the US	500	47.3
	Pre- and post- in the US, immersion experience outside the US	240	22.7
	Entire experience outside the US	13	1.2
	Missing	151	14.3

PF12	**Program leader present with students on site** (If "no immersion experience away from campus", skip this question)		
	The experience is all on campus	2	0.2
	Yes, the program leader travels and stays on site during student immersion.	643	60.8
	No, the program leader does not travel to the site with students. Students travel and stay on site independently.	197	18.6
	Missing	216	20.4

Appendix E: Program Factor Analysis

Program factor	Description
STEM	On the Cultural adaptability (CA), Conscious consumption (CC), Global civic values (GCV), & Human rights beliefs (HRB) scales STEM programs were significantly higher at pre-test than non-STEM programs.
Showed significant difference on….	

OD	**CA**	CE	**CC**	PV	**GCV**	**HRB**	CR

Program factor	Description
Student cohort	On the Cultural adaptability (CA) and Global civic values (GCV), all undergraduate & graduate levels is significantly higher at pre-test than all undergraduate levels. On the Human rights beliefs (HRB) scale, all undergraduate & graduate levels was significantly higher at pre-test than only specific undergraduate years (e.g. only 3rd years). On Conscious consumption (CC), all undergraduate & graduate levels was significantly higher at pre-test than all undergraduate levels which was significantly higher than only specific undergraduate years.
Showed significant difference on….	

OD	**CA**	CE	**CC**	PV	**GCV**	**HRB**	CR

Program factor	Description
# of credits	On the Cultural adaptability (CA), Civic efficacy (CE), & Human rights beliefs (HRB) scales the number of credits is significantly and strongly correlated.
Showed significant difference on….	

OD	**CA**	**CE**	CC	PV	GCV	**HRB**	CR

Program factor	Description
Required/ elective	On the Civic efficacy (CE) and Political voice (PV) scales programs that were "completely elective" were significantly higher at pre-test than programs that were required for some students (e.g. majors). On the Conscious consumption (CC) scale, required for some students was higher at pre-test than "completely elective."
Showed significant difference on….	

OD	CA	**CE**	CC	**PV**	GCV	HRB	CR

Program factor	Description
Student selection	On the Civic efficacy (CE) and Political voice (PV) scales programs where "less than 75% of applicants are admitted to the program" were significantly higher at pre-test than programs where "students are admitted if they are in good academic standing at the institution." On the Conscious consumption (CC) scale, "students are admitted if they are students in good academic standing at the institution" is significantly higher at pre-test than both "students must apply, but have never been rejected" and "less than 75% of applicants are admitted to the program."
Showed significant difference on….	

OD	CA	**CE**	**CC**	**PV**	GCV	HRB	CR

Program factor	Description
Student - community language relationship	On Openness to diversity (OD), programs with English as the dominant language is significantly lower at pre-test than programs where the dominant language is not English and students are required to have some local language skills. On Political voice (PV), programs where the dominant language is English were significantly higher at pre-test than programs where the dominant language is not English. On Conscious consumption (CC) and Global civic values (GCV) scales, programs where the dominant language is English are significantly lower at pre-test than programs where the dominant language is not English. On the Human rights beliefs (HRB) scale, programs where the dominant language is not English and students are required to have some local language skills are significantly higher at pre-test than programs where student are not required to have any local language skills and higher at pre-test than programs where the dominant language is English.
Showed significant difference on….	

OD	CA	CE	**CC**	PV	**GCV**	**HRB**	CR

Student - community SES relationship								"Students generally represent the same SES as community members" was significantly higher at pre-test on the Political voice (PV) scale than when students were higher SES than community members.
Showed significant difference on….								
OD	CA	CE	CC	PV	GCV	HRB	CR	

Program leader's relationship w host community								On the Conscious consumption (CC) scale, programs with the leader's first visit to the host community were significantly lower at pre-test than programs where the leader was either from the host community or had been to the host community previously. On the Global civic values (GCV) scale, programs with the leader's first visit to the host community were significantly lower at pre-test than programs where the leader had developed relationships over years or was from the host community. On the Human rights beliefs (HRB) scale, programs where the leader had visited the host community previously were significantly lower at pre-test than programs where the leader had developed relationships over years or was from the host community.
Showed significant difference on….								
OD	CA	CE	CC	PV	GCV	HRB	CR	

Location of program								Domestic immersion experience was significantly lower at pre-test than international immersion experience on the Conscious consumption (CC) scale.
Showed significant difference on….								
OD	CA	CE	CC	PV	GCV	HRB	CR	

Immersion site classification								Suburban immersion site was significantly lower at pre-test on the Conscious consumption (CC) scale than urban or rural.
Showed significant difference on….								
OD	CA	CE	CC	PV	GCV	HRB	CR	

Program leader present with students on site								Program leader present on site with students was significantly higher at pre-test on the Conscious consumption (CC) scale than program leader not present on site with the students.
Showed significant difference on….								
OD	CA	CE	CC	PV	GCV	HRB	CR	

Time horizon of intervention								"Spring Break or winter break with co-curricular meetings before and after" was significantly different and lower at pre-test on the Conscious consumption (CC) scale than: (1) one course during semester or summer, (2) an entire semester design, (3) spring break or winter break with coursework before, after, or before and after OR Winter Break with coursework the whole preceding fall term and the whole following spring term, or summer with coursework before, after, or before and after. On the Global civic values (GCV) scale, "one course during semester or summer" was significantly different and higher at pre-test than "spring break or winter break with co-curricular meetings before and after."
Showed significant difference on….								
OD	CA	CE	CC	PV	GCV	HRB	CR	

Community engagement								On the Conscious consumption (CC) and Global civic values (GCV) scales, programs with community engagement showed significant effect and scored higher at pre-test than programs without community engagement.
Showed significant difference on….								
OD	CA	CE	CC	PV	GCV	HRB	CR	

Appendix F: Demographic data

Demographic category	Total data set (n=242)	
	Frequency	%
Gender		
Male	44	18.2
Female	183	75.6
Transgender	1	0.4
Missing	14	5.8
Racial/ ethnic identity		
African American/ Black	29	12.0
Asian/ Pacific Islander	38	15.7
Arab/ Arab American	1	0.4
Latino/ Hispanic	18	7.4
White	112	46.3
Other/ Multiracial	28	11.6
Missing	16	6.6
Country of birth		
United States	185	76.4
Other	43	17.8
Missing	14	5.8
Country of residence		
United States	224	92.6
Other	4	1.7
Missing	14	5.8
Area where you grew up		
Urban	57	23.6
Suburban	144	59.5
Rural	27	11.2
Missing	14	5.8
Participated in voluntary service before		
Yes	93	38.4
No	135	55.8
Missing	14	5.8
Parental income		
<$25,000	16	6.6
$25,000-49,999	23	9.5
$50,000-74,999	28	11.6
$75,000-99,999	28	11.6
$100,000-124,999	24	9.9
$125,000-149,999	17	7.0
$150,000-174,999	11	4.5
$175,000-199,999	4	1.7

$200,000-224,999	11	4.5
$225,000-249,999	4	1.7
$250,000+	20	8.3
Don't know	39	16.1
Missing	16	6.6
Parent #1 education		
HS/Middle school or less	6	2.5
Some HS	7	2.9
HS grad	20	8.3
Postsecondary school other than college	9	3.7
Some college	23	9.5
College degree	62	25.6
Some grad school	8	3.3
Graduate degree	92	38.0
Missing	15	6.2
Parent #2 education		
HS/Middle school or less	7	2.9
Some HS	7	2.9
HS grad	17	7.0
Postsecondary school other than college	12	5.0
Some college	21	8.7
College degree	74	30.6
Some grad school	11	4.5
Graduate degree	73	30.2
Missing	19	7.9
Political views		
Far left	25	10.3
Liberal	121	50.0
Middle of the road	64	26.4
Conservative	15	6.2
Far right	1	0.4
Missing	16	6.6
Religious affiliation		
Atheist/ Agnostic	27	11.2
Buddhist	4	1.7
Hindu	7	2.9
Jewish	8	3.3
Muslim	4	1.7
LDS/Mormon	1	0.4
Roman Catholic	45	18.6
Orthodox Christian	6	2.5
Evangelical Christian	19	7.9

Non-evangelical Protestant	10	4.1
Other Christian	39	16.1
Other non-Christian	1	0.4
Spiritual, not religious	31	12.8
None	23	9.5
Missing	17	7.0
Age	18-32 (SD 2.411)	
Times travelled internationally	0-60 (SD 8.873)	