

ASSESSING GLOBAL LEARNING

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

GLOBAL ENGAGEMENT SURVEY – 2019

globalst.org

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

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.

GES Director	Nora P. Reynolds	GlobalSl.org & Haverford College
GES Quantitative Research Director	Benjamin J. Lough	University of Illinois at Urbana - Champaign
GES Qualitative Research Director	Caitlin Ferrarini	University of Massachusetts, Boston
GES Co-founder	Eric Hartman	Haverford College
GES Research Assistant	Kate Weiler	Haverford College

The GES Researchers would like to thank the institutional sponsors and partners of globalSl.org; their support made this reporting possible.

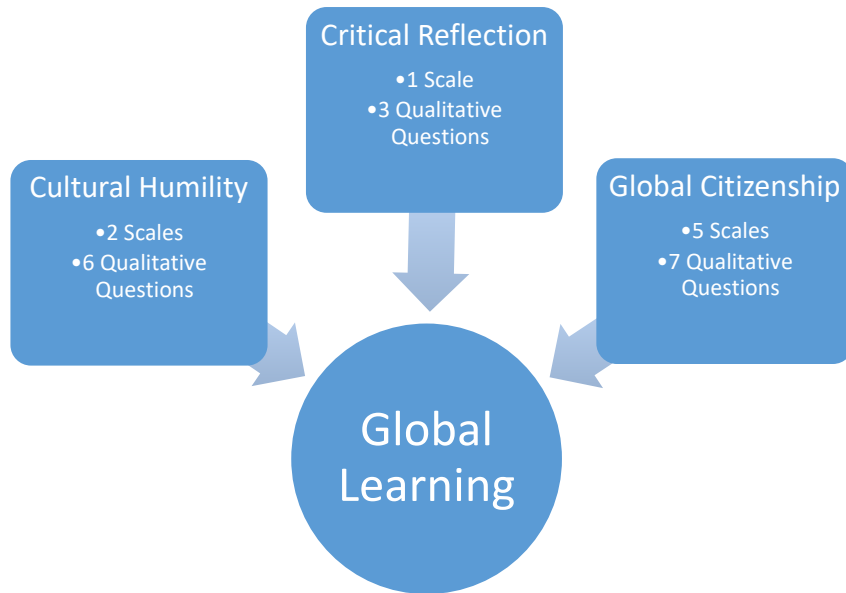
Child Family Health International
Cornell University
East Carolina University
Elon University
Haverford College
Lehigh University
Northwestern University
Queens University of Charlotte
Quinnipiac University
The University of Notre Dame
The University of the South: Sewanee
Towson University
Westmont College
Wingate University

Please cite this individual report as:
Global Engagement Survey (2019). <https://compact.org/global-sl/>.

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, 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.

Drawing on existing research in education abroad, civic engagement, and related fields, conceptualizations relevant to global learning are further distilled into eight scales, along with sixteen related, responsive open-ended questions.



	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

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 global 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.

Further articulation of the scales appears in the full report. Actual scales appear in the appendix. 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 ($n=447$) was utilized to examine significant differences between the pre- and post-test surveys.

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



Findings: Quantitative Analysis

Participants: The participants ($n=447$) indicated they are majority: female (71%), were born in the United States (80%), grew up in a suburban area (60%), have not participated in volunteer service before (69%), report far left or liberal political views (51%), and are White (58%).

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.

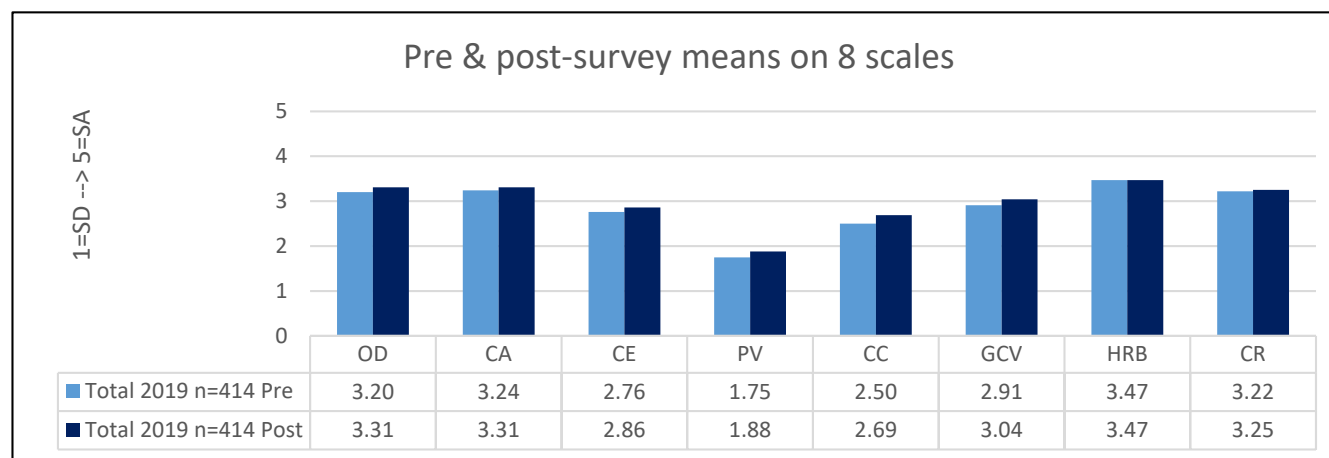
The following **demographic categories** were correlated with significant differences on participants’ scores on at least one of the scales in the pre-survey ($n=447$): gender, race/ ethnicity, country of birth, area where you grew up, prior volunteer experience, parental income, highest parental education level, and political views. Other demographic 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 selection, student – community language relationship, student – community SES relationship, length of immersion, program leader present with students on site, individual or group experience, and community engagement.

Scales: For the total data set ($n=414$), there was significant change in the expected direction from pre- to post-survey for the following scales:

- Openness to diversity (OD),
- Cultural adaptability (CA),
- Civic efficacy (CE),
- Political voice (PV),
- Conscious consumption (CC),
- Global civic values (GCV), and
- Critical reflection (CR).

The only scale that did not show significant change was Human rights beliefs (HRB).



Findings: Qualitative Analysis

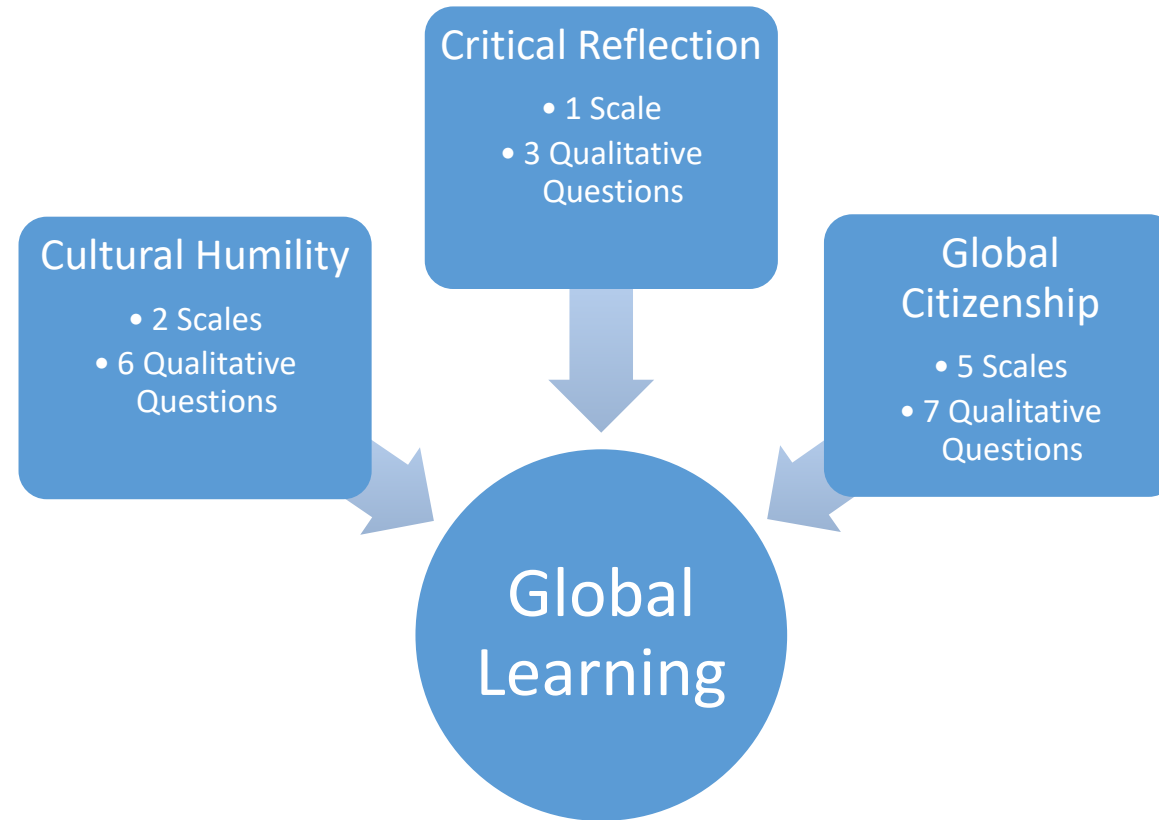
Because we are in the sixth year of the GES, qualitative analysis highlighted differences from year to year:

- **Race/ethnicity** was the most frequent reference to diversity, as it has been in past years. This year; however, **politics** became the second most referenced theme related to diversity, whereas in 2018 it was the sixth most referenced theme (after language, religion, LGBTQ, Class/SES). This year gender identity (male/female) emerged as a theme that participants commented on in regards to diversity. The GES data may reflect political and social trends in the United States such as growing racial tensions, the political divide, and the "Me Too" movement.
- When asked about when and why participants are **uncomfortable** discussing **diversity** or **working with someone who is different**, participant comments described **fear** in several ways: fear of offending, fear of conflict, and fear of judgment. Participants also reported a **fear of judgement** in responses this year much more than in the past. They described this fear from both: (1) being judged as naive due to a privileged position (most frequently named as Whiteness) and (2) being judged or marginalized for a non-dominant identity.
- While the analysis in past years identified when and why diversity can be challenging for students, many participants also commented on ways that they are able to **successfully communicate and collaborate across differences**. This year participants self-identified useful strategies and tools for cross-cultural communication: perspective taking, direct conversation and listening/ asking questions, apologizing and taking responsibility, and language skills.
- Many participants **recognized their non-dominant identity as a strength** in interacting with those who are different and also in engaging with marginalized communities both in the US and abroad. The non-dominant identities which students named include race/ethnicity, class/SES, LGBTQ, female, international student, and of course many intersections of these identities. This qualitative data is supported by quantitative analysis which shows that participants of color begin programming with higher levels on the Openness to Diversity (OD) scale than White participants.
- While participants did not report a decrease in their interest in voting or advocacy,, a few students said that their **interest in the news decreased**.

Report overview

- ✓ The **Survey overview (pgs.6-9)** provides additional background information about the GES.
- ✓ The **Participants** section (**pg. 10**) displays graphs to show the background of the participants in the total data set.
- ✓ The **Findings: Quantitative Analysis** section (**pgs. 11-16**) shares the quantitative analyses related to demographics, program factors, and the competency scales.
- ✓ The **Findings: Qualitative Analysis** section (**pgs. 17-40**) describes the analysis of the open-ended items alongside the closed items in each of the three competency areas.
- ✓ The **Appendices (separate document)** provide background information, specific details about the scales and associated survey items, open-ended questions, program factors, program factor analysis, and demographic data.

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.



Drawing on existing research in education abroad, civic engagement, and related fields, 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

Conceptualization: Global Learning

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 global 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.

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 ($n=447$) was utilized to examine significant differences between the pre- and post-test surveys.

Multi-institutional: In the 2019 GES, **eleven institutions/ organizations** participated. The participating institutions facilitated **136 different programs** intended to support global learning. The participating institutions/ organizations were: Child Family Health International, Cornell University, East Carolina University, Haverford College, Northwestern University, Queens University of Charlotte, Quinnipiac University, The University of the South: Sewanee, Towson University, University of Notre Dame, and Wingate University.

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** for full list of open-ended questions].

Example: Closed survey item (part of the Cultural Humility – Openness to Diversity (OD) 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** for full list of program variables, including the percentages and frequencies from the total data set).

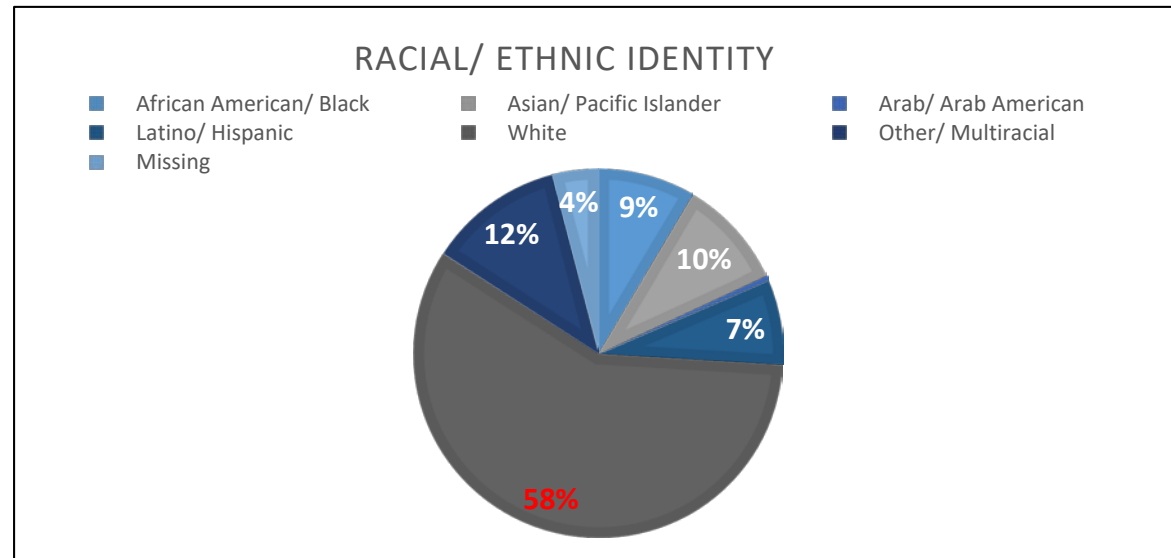
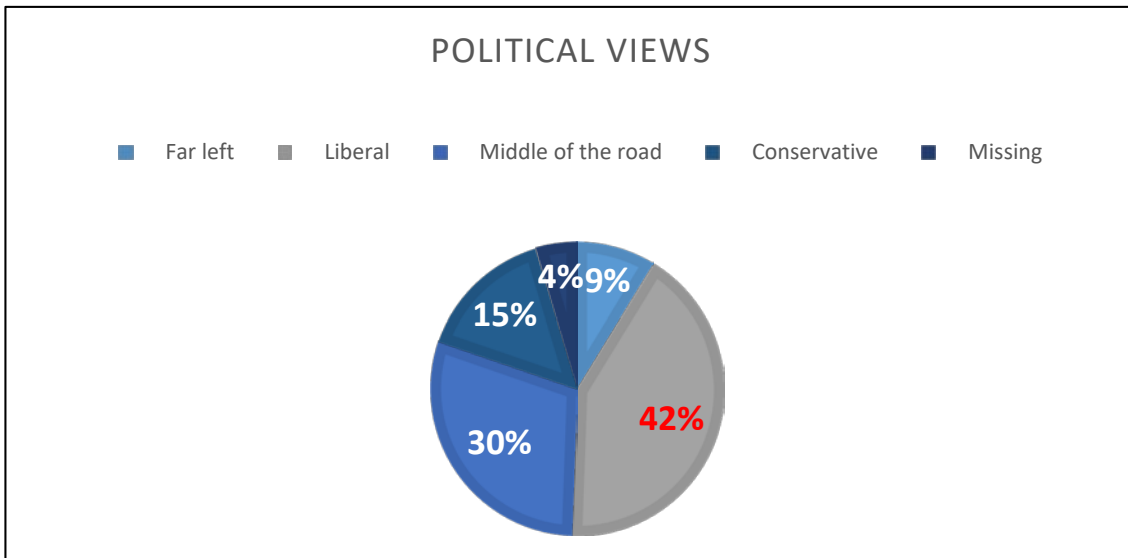
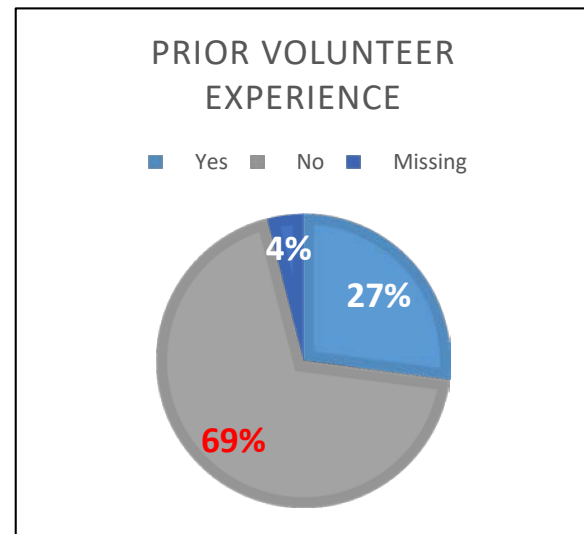
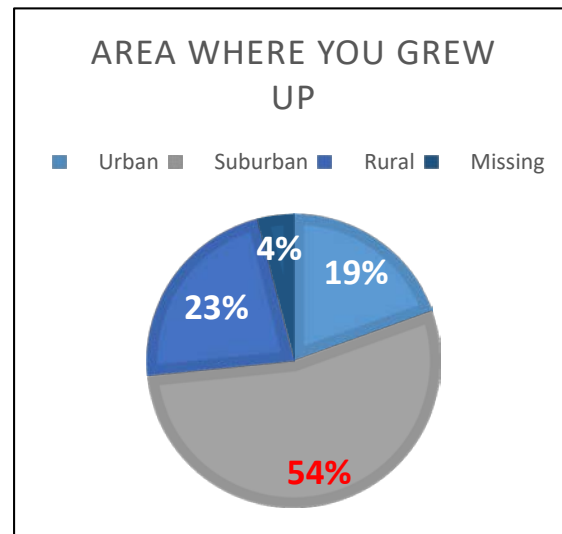
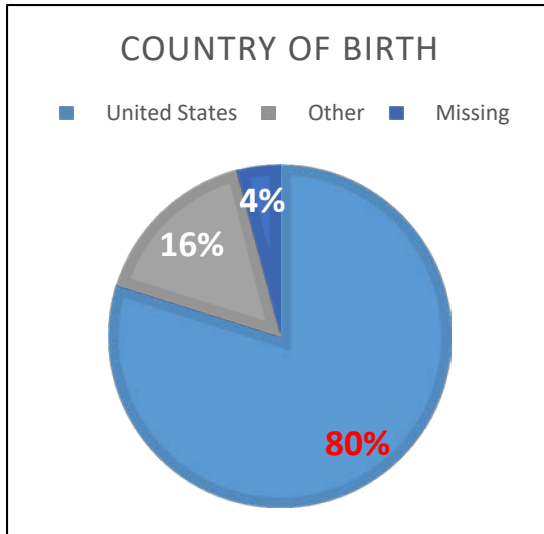
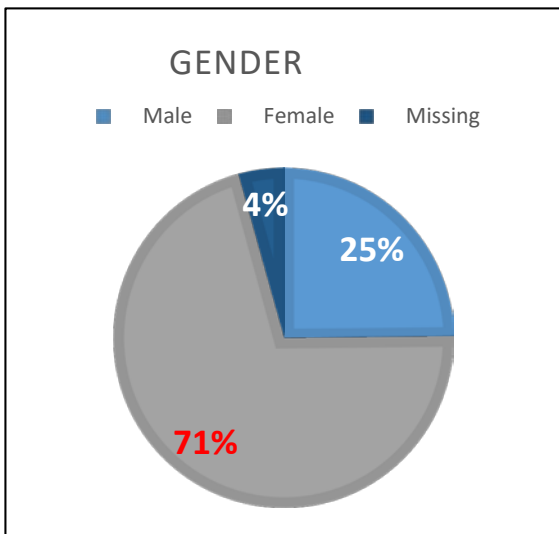
Survey completion rates: The survey completion rates for this year are represented as follows:



For the statistical analyses that follow, only the sample of matched cases ($n=447$) 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 ($n=447$) indicated they are majority: female (71%), were born in the United States (80%), grew up in a suburban area (60%), have not participated in volunteer service before (69%), report far left or liberal political views (51%), and are White (58%). See **Appendix** for all demographic data for the total data set.

$n=447$
(Matched cases)



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=447): gender, race/ethnicity, country of birth, area where you grew up, prior volunteer experience, parental income, highest parental education level, and political views. Other demographic categories did not show significant difference on the scales in the pre-survey.

The table below displays each of these demographic categories, for 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: Cultural adaptability (CA), Conscious consumption (CC), 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: “Participants who identify as female are significantly higher than participants who identify as male at pre-test on Cultural adaptability (CA), Conscious consumption (CC), Global civic values (GCV), Human rights beliefs (HRB), and Critical reflection (CR).”

Demographic category									Description
Gender									Participants who identify as female are significantly higher than participants who identify as male at pre-test on Cultural adaptability (CA), Conscious consumption (CC), Global civic values (GCV), Human rights beliefs (HRB), and Critical reflection (CR).
<i>Showed significant effect on....</i>									
OD	CA	CE	CC	PV	GCV	HRB	CR		
Race/ ethnicity									Participants who identify as non-White scored significantly higher at pre-test than participants that identify as White at pre-test on Openness to diversity (OD), Cultural adaptability (CA), Civic efficacy (CE), Political voice (PV), Global civic values (GCV), and Critical reflection (CR) scales.
<i>Showed significant effect on....</i>									
OD	CA	CE	CC	PV	GCV	HRB	CR		
Country of birth									Participants who were born in other countries scored significantly higher at pre-test than participants born in the U.S. on the Openness to diversity (OD), Cultural adaptability (CA), Civic efficacy (CE), and Global civic values (GCV) scales.
<i>Showed significant effect on....</i>									
OD	CA	CE	CC	PV	GCV	HRB	CR		
Area where you grew up									Participants who grew up in an urban area scored significantly higher at pre-test than both participants who grew up in a suburban area or rural area on Openness to diversity (OD), Cultural adaptability (CA), Civic efficacy (CE), Global civic values (GCV), and Critical reflection (CR). Participants who grew up in an urban area scored significantly higher at pre-test than participants who grew up in a suburban area on Political voice (PV) and participants who grew up in a rural area on Human rights beliefs (HRB).
<i>Showed significant effect on....</i>									
OD	CA	CE	CC	PV	GCV	HRB	CR		

Findings - Quantitative Analysis

Demographic category							
Prior volunteer experience							
<i>Showed significant effect on....</i>							
OD	CA	CE	CC	PV	GCV	HRB	CR
Participants who reported prior volunteer experience scored significantly higher at pre-test than participants who reported no prior volunteer experience on Openness to diversity (OD), Cultural adaptability (CA), Civic efficacy (CE), Global civic values (GCV), and Human rights beliefs (HRB).							
Parental income							
<i>Showed significant effect on....</i>							
OD	CA	CE	CC	PV	GCV	HRB	CR
Participants who reported annual parental income of less than \$75,000 scored significantly higher in the pre-test on Political voice (PV) than participants who reported annual parental income between \$75,000-150,000 or more than \$150,000.							
Highest parental education level							
<i>Showed significant effect on....</i>							
OD	CA	CE	CC	PV	GCV	HRB	CR
Participants who reported highest parental education level as less than a college degree scored higher at pre-test than both participants who reported highest parental education level as a college degree or some graduate school/ graduate degree on Civic efficacy (CE), Political voice (PV), and Global civic values (GCV). Participants who reported highest parental education level as less than a college degree scored significantly higher than participants who reported highest parental education level as some graduate school/ graduate degree on Openness to diversity (OD) and Cultural adaptability (CA).							
Political views							
<i>Showed significant effect on....</i>							
OD	CA	CE	CC	PV	GCV	HRB	CR
Participants who reported far left/ liberal political views scored significantly higher in the pre-test than both participants who reported middle of the road or conservative/ far right political views on all eight scales. On the Cultural adaptability (CA) and Civic engagement (CE) scales, participants who reported far left/ liberal political views scored significantly higher at pre-test than both participants who reported middle of the road or conservative/ far right political views. On Openness to diversity (OD), Political voice (PV), Conscious consumption (CC), Global civic values (GCV), Human rights beliefs (HRB), and Critical reflection (CR) participants who reported far left/ liberal political views scored significantly higher at the pre-test than participants who reported middle of the road and participants who reported middle of the road scored significantly higher than participants who reported conservative/ far right political views.							

The following **program factors** were correlated with significant difference on at least one of the scales in the pre-survey: STEM, student selection, student – community language relationship, student – community SES relationship, length of immersion, program leader present with students on site, individual or group experience, 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: Openness to diversity (OD), Cultural adaptability (CA), Conscious consumption (CC), Global civic values (GCV), Human rights beliefs (HRB), and Critical reflection (CR). The description of how STEM affected those scales is in the right-hand column: “Participants in STEM programs scored significantly higher at pre-test than participants in non-STEM programs on Openness to diversity (OD), Cultural adaptability (CA), Conscious consumption (CC), Global civic values (GCV), Human rights beliefs (HRB), and Critical reflection (CR).”

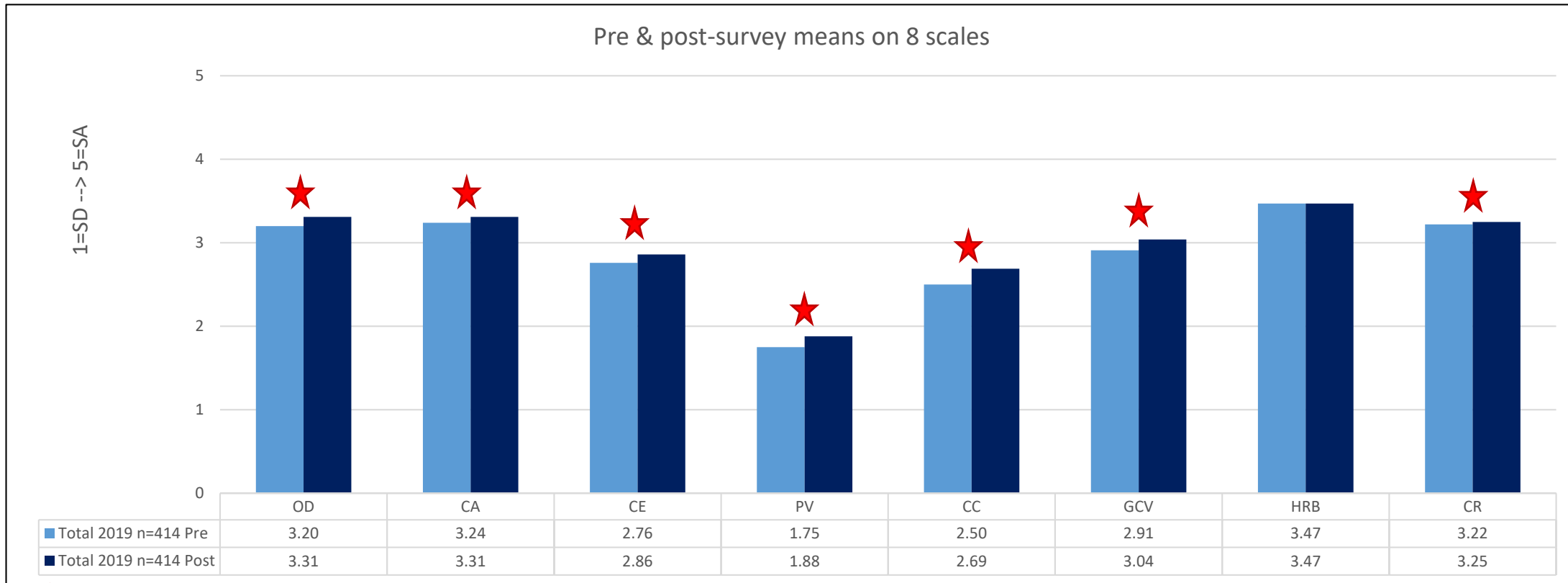
Program factor								Description
STEM								Participants in STEM programs scored significantly higher at pre-test than participants in non-STEM programs on Openness to diversity (OD), Cultural adaptability (CA), Conscious consumption (CC), Global civic values (GCV), Human rights beliefs (HRB), and Critical reflection (CR).
<i>Showed significant effect on....</i>								
OD	CA	CE	CC	PV	GCV	HRB	CR	
Student selection								Participants in programs that admit all students if they are in good academic standing scored significantly lower at pre-test than participants in programs that admit less than 75% of applicants on Civic efficacy (CE), Political voice (PV), Global civic values (GCV), Human rights beliefs (HRB), and Critical reflection (CR).
<i>Showed significant effect on....</i>								
OD	CA	CE	CC	PV	GCV	HRB	CR	
Student - community language relationship								Participants in programs where the dominant language is not English and students are required to have some language skills to participate scored significantly higher at pre-test than participants in programs where the dominant language is English OR that do not require language skills on the following scales: Openness diversity (OD), Conscious consumption (CC), Global civic values (GCV), Human rights beliefs (HRB), and Critical reflection (CR). On the Cultural adaptability (CA) scale, participants in programs where the dominant language is English scored significantly lower at pre-test than participants in programs where the dominant language is not English.
<i>Showed significant effect on....</i>								
OD	CA	CE	CC	PV	GCV	HRB	CR	

Findings - Quantitative Analysis

Student - community SES relationship								Participants that are clearly higher or mostly higher SES than community members scored significantly higher at the pre-test on Openness to diversity (OD), Conscious consumption (CC), Global civic values (GCV), Human rights beliefs (HRB) and Critical reflection (CR) than both: participants that generally represent the same SES as community members or participants with mostly lower or clearly lower SES than community members. Participants that are clearly higher or mostly higher SES than community members scored significantly higher at the pre-test on Cultural adaptability (CA) than participants with the same SES as community members.
<i>Showed significant effect on....</i>								
OD	CA	CE	CC	PV	GCV	HRB	CR	
Length of immersion								Participants in programs with an immersion experience less than four weeks scored significantly lower at pre-test than participants in programs between four and seven weeks on the Openness to diversity (OD), Cultural adaptability (CA), Conscious consumption (CC) scales. Participants in programs with an immersion experience less than four weeks scored significantly lower at pre-test than participants in programs between four and seven weeks or participants or eight weeks or more on the Global civic values (GCV), Human rights beliefs (HRB), and Critical reflection (CR) scales. On the Cultural adaptability (CA), participants in programs with immersion between four and seven weeks scored significantly higher at pre-test than participants in programs that were eight weeks or more.
<i>Showed significant effect on....</i>								
OD	CA	CE	CC	PV	GCV	HRB	CR	
Program leader present with students on site								Participants in programs without the program leader present with students on site scored significantly higher at pre-test than participants in programs with the program leader on site with students on the Civic efficacy (CE), Global civic values (GCV), Human rights beliefs (HRB), and Critical reflection (CR) scales.
<i>Showed significant effect on....</i>								
OD	CA	CE	CC	PV	GCV	HRB	CR	
Individual or group experience								Participants in programs with individual experience scored significantly higher at pre-test than participants in programs with group experience on the Civic efficacy (CE), Global civic values (GCV), Human rights beliefs (HRB), and Critical reflection (CR) scales.
<i>Showed significant effect on....</i>								
OD	CA	CE	CC	PV	GCV	HRB	CR	
Community engagement								On the Openness to diversity (OD), Cultural adaptability (CA), Civic efficacy (CE), Conscious consumption (CC), Global civic values (GCV), Human rights beliefs (HRB), and Critical reflection (CR) scales, programs with community engagement showed significant effect and scored higher than programs without community engagement.
<i>Showed significant effect on....</i>								
OD	CA	CE	CC	PV	GCV	HRB	CR	

Findings - Quantitative Analysis

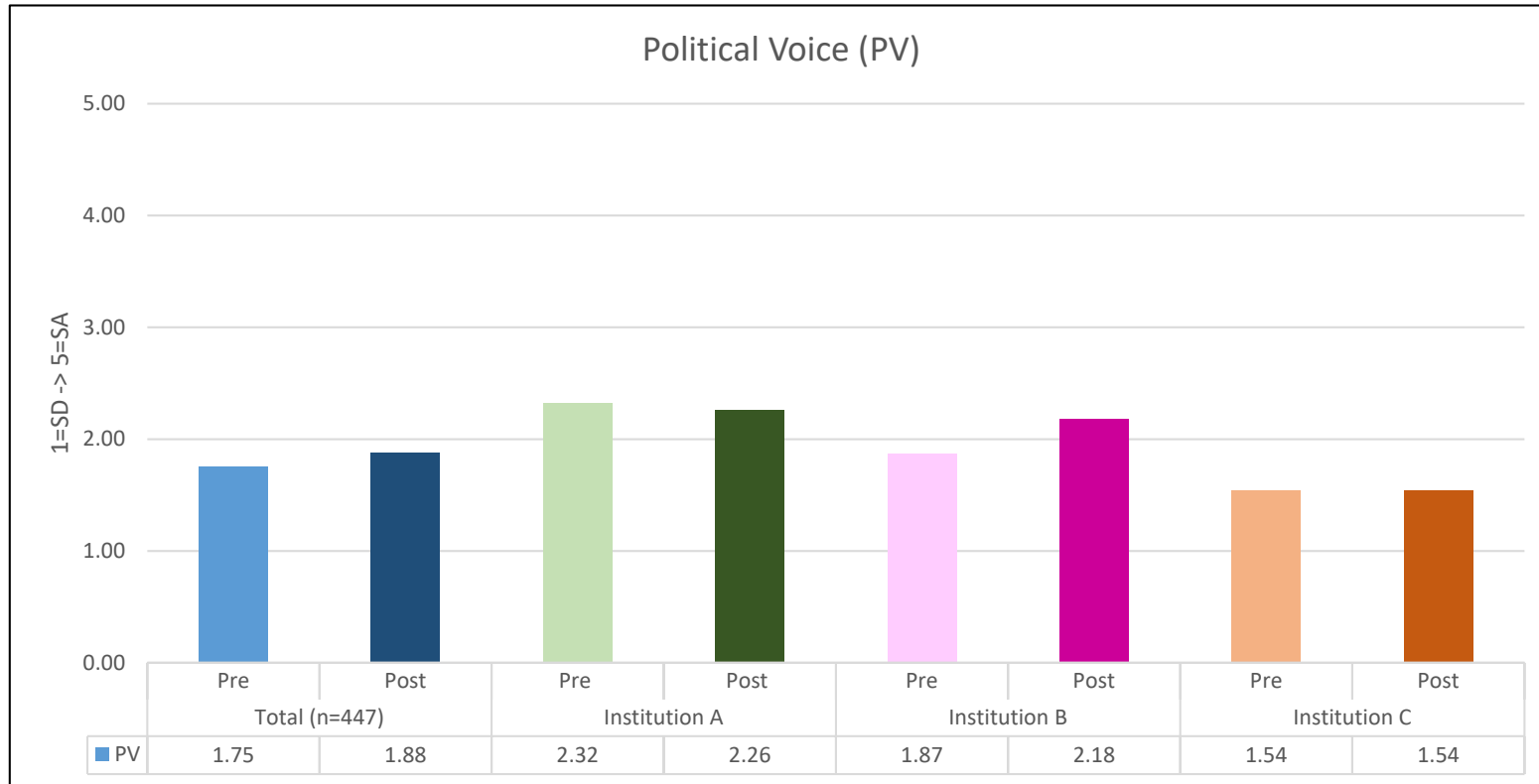
*Higher scores indicate stronger agreement with each statement (strongly agree = 5; strongly disagree = 1).



★ Indicates statistically significant change from pre-survey to post-survey

	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

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 Political Voice (PV) scale for the total data set and three individual institutions/ organizations. The graph provides an example of some differences between institutions on the scales that specific institutional reports examine further.



For example, on the Political Voice (PV) scale, the total data set increases slightly from pre-survey to post-survey (1.75 to 1.88). Even though Institution A decreased slightly from the pre-survey to the post-survey (2.32 to 2.26), Institution A is still much higher than the total data set in the post-survey (2.26 compared to 1.88). Institution B starts in the pre-survey at the level of the total data set in the post-survey (1.87 and 1.88 respectively) and then increases in the post-survey to 2.18 so Institution B is a good bit higher than the total data set in the post-survey. Institution C starts lower than the total data set in the pre-survey (1.54 compared to 1.75) and does not change at all from the pre-survey to the post-survey.

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

The GES does not give a specific definition of diversity. Participants most frequently **conceptualized diversity** as race/ethnicity, politics, religion, class/SES, language, LGBTQ, gender (female/male). **Race/ethnicity** was the most frequent reference to diversity, as it has been in past years. This year **politics** became the second most referenced theme related to diversity, whereas in 2018 it was the sixth most referenced theme (after language, religion, LGBTQ, Class/SES). This year gender identity (male/female) emerged as a theme that participants commented on in regards to diversity. The GES data may reflect political and social trends in the United States such as growing racial tensions, the political divide, and the "Me Too" movement. The following comments are in response to the questions regarding discomfort with discussing diversity.

Race/ ethnicity - "I have found it very difficult at times trying to discuss the complexity of being a black woman in America with people of non-black backgrounds. It can be exhausting and frustrating explaining trauma to people who may not understand your pain."

"When visiting X University, talking about diversity within the black diaspora with other black students wasn't the most comfortable."

"Discussing race in America with people from a variety of different backgrounds."

Politics - "The intersections of diversity conversations and national politics can sometimes get very contentious, especially when I am close with the people I am talking with. I get uncomfortable discussing these sorts of things with my family members as the conversations can get volatile quickly and I want to preserve the relationships I have."

Gender identity - "I get uncomfortable when it comes to the culture not valuing women as much and believing that they are inferior."

However, it is also noteworthy that most participants answered the open-ended questions about diversity in a vague way and **did not specifically name the type of diversity**. This is significant as it is not possible to critically examine a topic if it is not named.

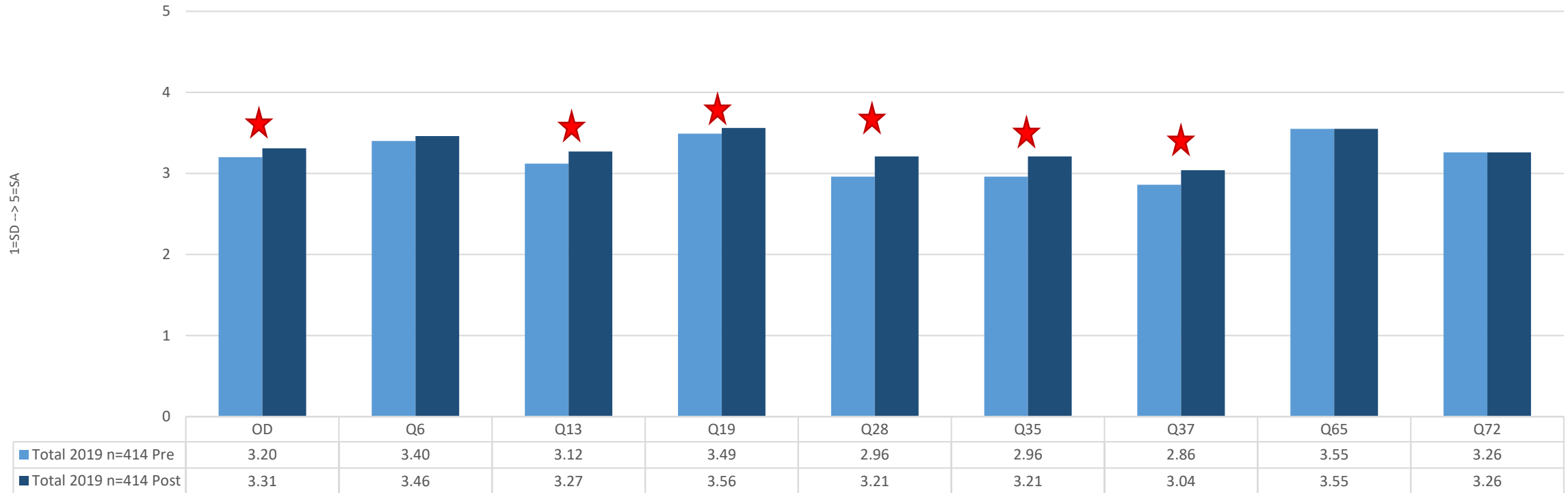
"I think it is a very fascinating topic, and if everyone keeps an open mind, then it should not be uncomfortable."

"It is uncomfortable when speaking to people who have a set viewpoint about a certain topic and do not allow other perspectives to be included in the conversation."

"I get uncomfortable when others' perspectives, identities, or experiences are not being respected."

"I am usually comfortable with most people I meet as I try my best to respect and understand their culture from their point of view. I rarely find myself uncomfortable with new people, unless their views are radically different from mine."

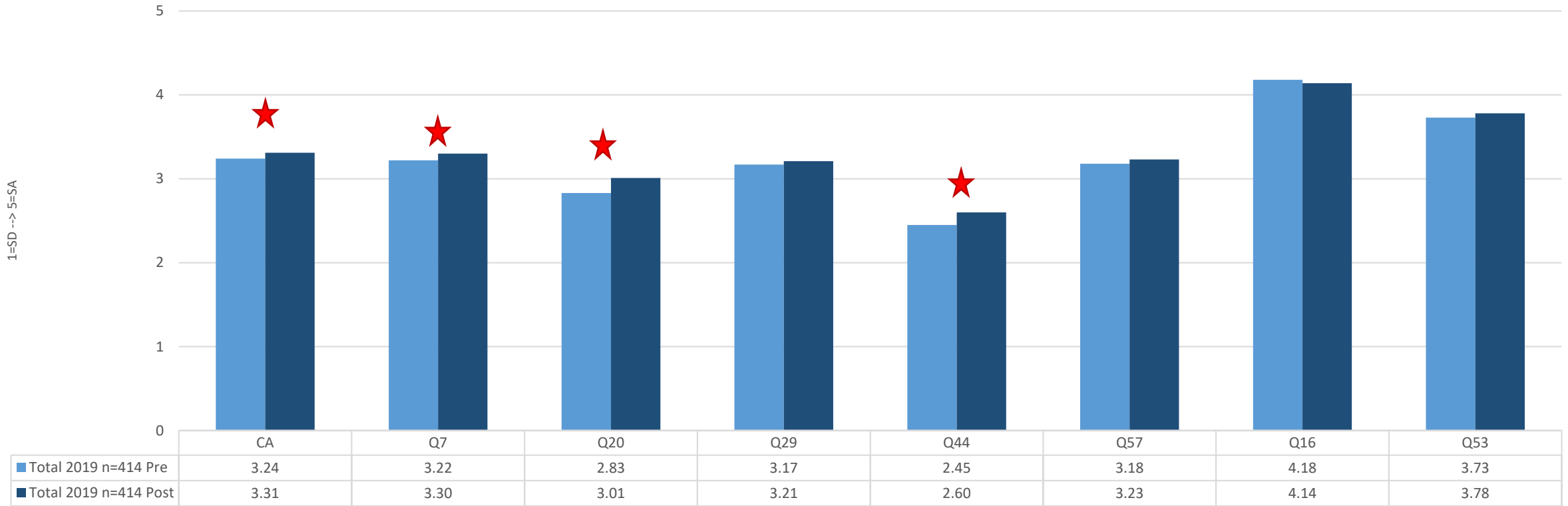
Openness to Diversity (OD)



Openness to diversity (OD)

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)



Cultural Adaptability (CA)	
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 when and why they are **uncomfortable** discussing **diversity** or **working with someone who is different**, participant comments described **fear** in several ways: fear of offending, fear of conflict, and fear of judgment.

Participants described a **fear of offending** related to not wanting to cause harm to another person or make that person uncomfortable.

"I do not want to say something that might offend someone of another culture. I need to learn more about different cultures before I feel confident about discussing diversity with people."

"I am not uncomfortable talking about it I just don't want to unintentionally say something that someone might find offensive."

"I become afraid that I will say something ignorant during the conversation and negatively impact the other person."

"I get uncomfortable talking about racial and cultural stereotypes with people of different cultures because you never know how it may offend someone."

Participants also expressed a **fear of conflict** which described a desire to protect their own comfort.

"I would get uncomfortable if a conversation about diversity got really aggressive even if the anger was justified."

"I get uncomfortable when people are angry and defensive or when I don't know how to appropriately say something or get an idea across without accidentally or unintentionally offending someone."

"When the people I am talking to become hostile or stubborn and are not open to discussion. Because discussions around diversity usually involve talking about differences. And although I find that it is necessary to foster such types of discussions and explore different avenues of people's cultures, lifestyle and experiences, I have found that issues of diversity tend to make people very defensive. I think that hinders people's ability to understand where everyone is coming from because too much emphasis is made on making a point or proving a statement."

Participants also reported a **fear of judgement** in responses this year much more than in the past. They described this fear from both: (1) being judged as naive due to a privileged position (most frequently named as Whiteness) and (2) being judged or marginalized for a non-dominant identity.

Fear of judgement for a privileged position

"If the people think my opinions are invalid because I am White. I know I have privilege but I want to learn about diversity, too."

"I am a large supporter and proponent of diversity and I understand just how important it is. However, as a straight, white, male, I know that sometimes I am grouped in with people who do not support diversity which makes me feel uncomfortable at times."

“I feel most uncomfortable when discussing the lack of diversity in my high school and university experience because I feel as though people will think my opinions are invalid.”

“At certain times, I become conscious of what I am saying, sometimes taking caution so as to not say anything incorrectly. I usually am pretty confident, though sometimes I feel that because I am white, I may be scrutinized more for my knowledge of diversity, and this makes me a bit more hesitant to discuss it with people of different cultures.”

Fear of judgement for non-dominant identity

“I had a conversation with my homestay family in which they were trying to understand my family's religion (Hinduism) and slightly disparaged the fact that we worship multiple gods. It was uncomfortable to hear my cultural background talked about in this fashion but it was personally very important to me to keep an open mind and try to explain that difference to them.”

“As a black woman, it can be difficult interacting with people who think I am less human than they are. People who have a culture of racism, hatred and fear are difficult to talk to.”

“When people feel like they know a lot about my culture and try to make conclusions or assumptions about my culture.”

Communication challenge

When asked to “describe a point at which you get uncomfortable / discussing diversity with people of different cultures,” participants responded 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.

“I have a hard time working with people who are under stress from other situations or don't know how to separate their professional and personal life.”

“When does not have an open mind about the current issues going on in the world and how we can change things.”

“If someone is annoying I will just ignore it while working with them, prioritize the goal, and laugh about it later.”

Many of the comments about challenges residing in others described **individual background or personality traits** as the main barrier to communication and collaboration.

“Honestly my main hard time is working with the wealthy. I find it difficult and exhausting trying to connect with people who often have the most direct exploitative relationship with whatever we're working on.”

“There was this girl at the trip that had a Type A personality and she was always rushing and very persistent and quick about how she wanted to do things and I'm a Type B, so most times I like to stop and think before I do things.”

Namely, participants referred to a difference in **work ethic or motivation** as a large communication problem.

“I have not found it difficult to work with people who are culturally or racially different than me, but I do have a hard time when people have a differing work ethic or want to do things in a way I don't think makes sense. When I am assigned with a job or project I usually want to do it in the most efficient way so if I have to work with someone who doesn't appreciate that as well I sometimes have a hard time.”

“I have difficulties working with people who do not share similar personality (work ethic, high concentration, etc.) because I find it difficult to complete tasks if others are easily distracted/not as motivated.”

“I only have a difficult time working with others that have significantly different views on work ethic and style rather than any physical differences. For example, in some of my [University] lab courses I have been grouped with individuals that are not task-oriented and are unproductive, leading to conflict and frustration for all.”

Many participants experienced **language barriers** as a key communication challenge. Although most participants reflected on their own lack of language skills as contributing to the barrier, some attributed other's lack of English skills as the challenge.

“I had a hard time working with some people from [country] this summer at my internships because they did not want to speak English when our supervisors had repeatedly told them that English was necessary on the worksites and in the office.”

“Probably the biggest issue in my field research was the language barrier. It was immensely difficult to give a survey via a translator because I felt that I didn't always have a grasp on the response and its meaning. Additionally, it is so much easier to connect with people personally when you can speak the same language.”

While the analysis in past years identified when and why diversity can be challenging for students, many participants also commented on ways that they are able to **successfully communicate and collaborate across differences**. This year participants self-identified useful strategies and tools for cross-cultural communication: perspective taking, direct conversation and listening/ asking questions, apologizing and taking responsibility, and language skills.

Perspective taking

“I satisfactorily resolved a misunderstanding with a person from another culture by utilizing help from another member of their community. We were able to host a tour mission trip and have the community accept our working and our presence by explaining to them alongside other [country] community activists.”

"I found it frustrating working with a group of missionaries from [country] that were visiting my home church in [state] to learn computer/technology/social media skills. They had brought to the States to gain these skills as well as bring home several computers that had been given to them. They seemed generally disinterested in using any new skills that we attempted to teach them, and it was frustrating to me. I needed to take a step back and realize that we had cultural differences, and I have had a much heavier exposure to technology due to my upbringing."

"When I recruited refugee children for various activities in the summer, I often came across conservative Muslim families. The first time I visited homes of some of these families, I didn't realize that the wives often don't make decisions for the family and wait on their husband to come home to speak with me. Although this is very different from my personal culture, I respected it and would come back when their husband was home."

Direct conversation and listening/asking questions

"In [country], I learned that some speaking styles are very direct. By listening to my partner and not taking his comments as arguments, we cooperated much more smoothly."

"I piloted a program for my school newspaper in high school that tried to work with interested first-generation low-income students to write stories (our paper had a lack of diversity). One of the stories I worked on was with two students and our school's security guard. The students disliked the security guard -- they felt that she discriminated against them/disproportionately disciplined them. I worked with them to talk to the security guard to understand her story. I don't know if it was completely satisfactory, but the dialogue that occurred I hope/think led to some level of empathy across cultures between the two."

"Often, at family gatherings, we talk with my aunt (who is from [country]) about cultural differences. We don't necessarily need to "resolve" anything, but we discuss the ways in which our cultures differ and how this might affect someone experiencing either culture."

Apologizing/Taking Responsibility

"When I visited NYC this past summer, I had to resolve a misunderstanding with a person from another culture when I was incorrectly eating a dish I wasn't familiar with. I believe the food I was eating was called "palm butter" and was supposed to be eaten with a spoon, but I was eating it with a fork which was seen as "disrespectful". So, I corrected myself and apologized instead of taking offense because everyone's culture is different."

"One time I accidentally made fun of my ex-girlfriend's bracelet just thinking of it as a funny joke but she told me what it was and I told her sorry. I did not know what it's representation meant."

Language Skills

"In Thai, you often drop the subject. This frequently leads to me being confused about who is supposed to do something, so I just repeat what they say adding the pronoun and confirm what they mean."

"[Nationality] guy didn't know what I was talking about so I used different language. ex. I said trash, but he only knew the word garbage."

"I communicated with a woman in Spanish on the bus to let her know that I thought I was lost and that was why my face was scrunched."

Personal identity and cultural humility

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.

"There is occasional tension in medical school and people act out of character due to all of the stress - I have found that people need to be given the benefit of the doubt more often in periods of high stress because they act without proper consideration of consequences more often."

"It's generally the most difficult when someone has a different value system than you -- when their understanding of "good" is different than yours. Then you need to find some sort of compromise/deconstruct those definitions of value to see if there's common ground."

"I had a different time management and communication style from my supervisor this summer in [country]. It was difficult to engage in feedback sessions or ensure that I was on the right schedule, but I learned to accept the difference and we worked well together."

"Once I was working on a construction project in a classroom in [country]. It was difficult for me to accept that things were going to be done all at once, and not in a thought out, careful way. I learned from the experience to check my biases, the job did get finished, after all, even if it was not in the way I would have done it."

For those who saw themselves as "living in tension" with others, most responses attributed communication and collaboration challenges to individual backgrounds or personality traits and did not display reflection on systems or structures of power or inequity. However, a few participants attributed communication and collaboration challenges to **structural factors**.

"Many political issues recently have caused me to seek for a root if unclear, breaking down what economic, social, and environment repercussions, whether positive or negative, could have influenced this development."

"Well regarding machismo in Peru (specifically Puno) and how it's stronger in el campo, I have really been thinking about that a lot and whether the machismo que es más fuerte en el campo is related to culture of the people and oftentimes indigenous groups living there or the lack of resources and then how the struggle for women's rights is different and often hard for the people in those regions."

"When I worked with refugee children this summer I had to take into account what they had been through in order to understand why they might be upset."

Interestingly, even though only a few participants attributed communication challenges to structures and systems, participants named **structures and systems** of power and inequity as important when asked about “how they have become aware of their own **thinking processes**.” This points to a gap in knowledge that systems of power and inequity exist and recognizing concrete ways that those systems play out in participant’s own lives (for example, during a communication challenge).

“I think that being in [country] this summer really helped me reflect and be more aware of my own personal implicit biases and reevaluate my understanding of my privilege.”

“Over the past years I have realized how my privilege as well as societal structures inform my thinking process.”

“Recently I’ve been reading more books that deal with processes and popular assumptions. Using books such as Brave not Perfect and Outliers I have begun to see that many things I assume (such as luck and skill are the largest keys to success) are not hard and fast rules.”

“In the beginning of my trip, I started forming initial assumptions about the things I observed around me in my rotations. After a few days and weeks, I looked back on those assumptions, reflecting on why I thought a certain way and what made me change my views on those things.”

“I have tried to be intentional about checking my privilege-- while I hold several marginalized identities, I recognize that I am privileged in other ways so I try to educate myself on the issues others face and make myself a visible ally.”

However, there is evidence that participants who hold non-dominant identities are able to apply their own experiences to identify systems of power. Moreover, many participants **recognized their non-dominant identity as a strength** in interacting with those who are different and also in engaging with marginalized communities both in the US and abroad. The non-dominant identities which students named include race/ethnicity, class/SES, LGBTQ, female, international student, and of course many intersections of these identities. This qualitative data is supported by quantitative analysis which shows that participants of color begin programming with higher levels on the Openness to Diversity (OD) scale than White participants. You can read more about these findings in the recent publication in *Frontiers: The Interdisciplinary Journal of Study Abroad’s* Special Issue on Diversity, Equity, and Inclusion in Education Abroad, now online at: www.frontiersjournal.org. The article is entitled Coloniality-Decoloniality and Critical Global Citizenship: Identity, Belonging, and Education Abroad.

“I cannot vote because I am a DACA recipient. However, it reminded me of how essential it is for me to use my voice and knowledge to encourage others to vote.”

“I understand my privilege as a light skinned Mexican-American and the implications/ consequences this carries. I will never speak over someone who systematically has less power than me.”

“Coming from an immigrant family, I empathize towards individuals who may not speak English or come from America. If I see that someone is confused or lost, I will try to help them to the best of my abilities.”

“I never shy away from topics of diversity because as a black person who is an African, I am a minority on campus and I believe that discussions on diversity are critical if we are to all gain an understanding of each other.”

“As a minority student at a predominantly White institution, I am aware of what it means to be invisible. More importantly, I work at the campus tutoring center, there are minority students who would otherwise be invisible that I choose to tutor.”

“As someone from the US Virgin Islands, my lived experiences have allowed me to see how we are forgotten about.”

“As a member of the LGBTQIA+ community, my experiences have helped me to understand and support transgender men and women, especially transgender men and women of color, who are otherwise looked over and ignored by society even though they face rampant transphobia, racism, violence, etc.”

“I make an effort to participate in events held at my university for first generation and low income students in order to show support for them as it is a difficult transition into university and being underrepresented in a space not meant for them.”

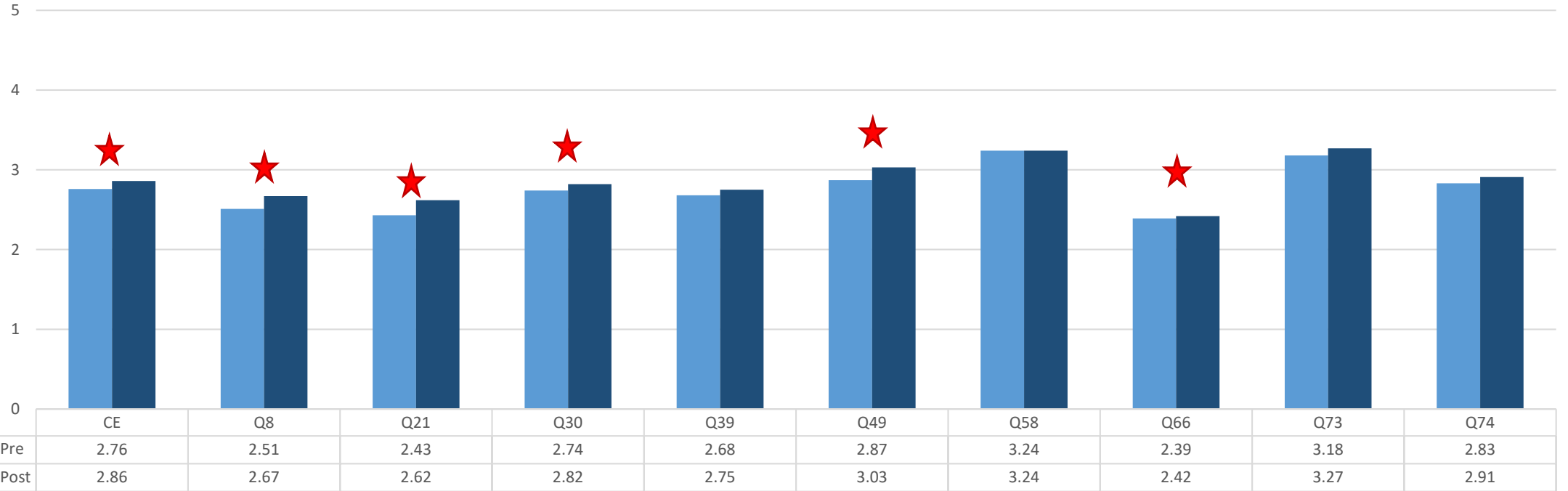
“I personally think that when I’m working or discussing with people about cultural diversity, I feel very comfortable. Maybe because I am already international, but for myself, I really do care about the difference of humans, races and backgrounds. It helps me to understand more specific culture and people.”

Our definition of **cultural humility** is understood as: 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 inequalities.

These findings point to the importance of using cultural humility as an educational framework in community-based global learning programs.

Civic Efficacy (CE)

1=SD --> 5=SA



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.

Global Citizenship

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? Across organizations the overwhelming majority of participants reported **increased motivation**, sense of possibility, or a plan to become more **civically engaged** in their global and local communities. Many of these responses described how individual relationship building influenced this increased motivation.

Increased motivation or sense of possibility

“I was able to see the impact that my research could have on an international scale and thus I feel like I can continue to use research to bring attention to global issues.”

“I now want to try and volunteer my time at a free clinic once I am a certified physician.”

“I've learned the value of human relationships by working with individual people one on one. I've realized in order to make a difference, we must be willing to put ourselves in uncomfortable situations that challenge our beliefs.”

“This program has made me reflect my personal sense of my ability to make a difference globally, especially challenging my savior complex so that I can genuinely make a difference through my daily interactions with the community.”

Many respondents described acknowledgement of the **complexity of change** with a focus on how local and global systems are interconnected. While some participants expressed feeling overwhelmed with this new understanding, others responded by writing about how their future engagement efforts would focus locally.

“I feel that I was very idealistic coming into this program. I understand now that it can be really hard to make a difference, but I also see even more value in trying to do good in the world and have a global perspective on things.”

“I feel much smaller yet more equipped.”

“Honestly, they made me feel quite ineffective globally, given that I was unaccustomed of how to operate well within the new context of rural [Country]. However, I am more driven at home to make differences, such as making specific choices to welcome freshmen from minority groups onto campus this year.”

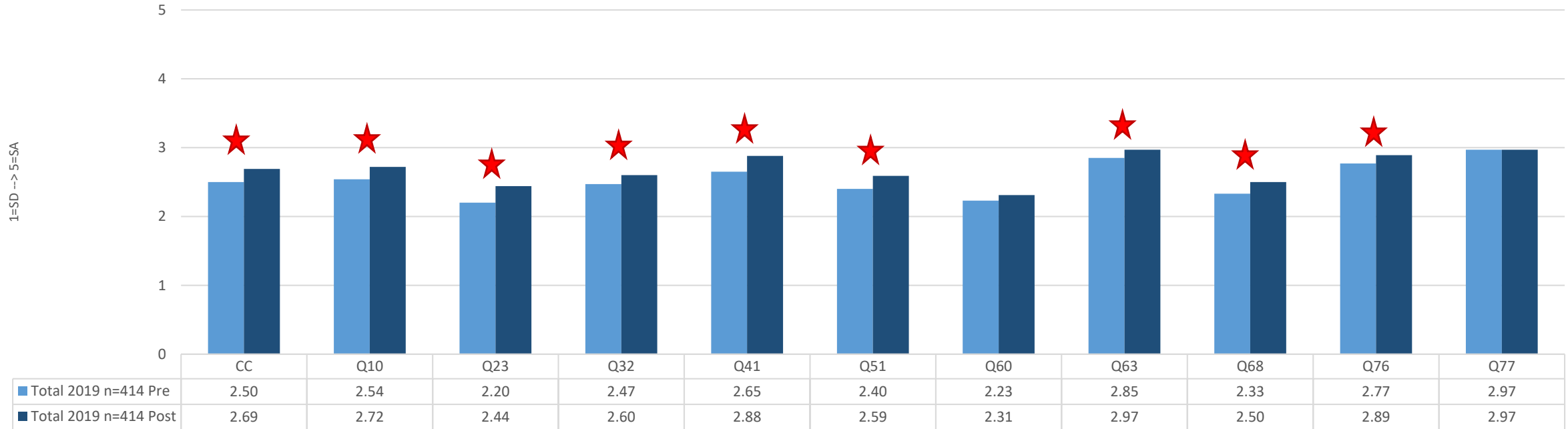
Very few respondents reported complete **cynicism or apathy**; however, some students reported a sense of being overwhelmed and not knowing what to do with their new knowledge and experience.

“To be honest, understanding the extent and context of many issues makes me feel more helpless in how to tackle them.”

“When I travel, I realize that the world is a big place, and I'm not sure what it means to make a global change anymore.”

“I feel the need to do my best in every little thing I do, but I feel a sense of smallness in helping world problems.”

Conscious consumption (CC)



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.

When asked about decisions to make **ethical decisions when spending money**, participants across institutions connected their actions with larger systems or structures. Participant responses frequently showed an interest in reducing waste through buying **reusable materials** and focusing on **“needs vs. wants.”**

“I do not buy drinks out unless I have my reusable cup.”

"I will go to the thrift store and buy used goods."

"I decided I didn't need to purchase an outfit and saved my money to pay rent."

“I choose to spend money on necessities rather than things I don't need and shouldn't have.”

“I think the best example is just not over-consuming. I wanted another pair of shoes, but I waited until my old pair was completely worn through before I did. I'm careful not to over-consume, especially when it comes to big-brand items because it doesn't help anyone.”

Another way that participants reflected on their actions connected to larger structures (with varying specificity) was through **buying locally** and buying **from ethical brands**.

Buying locally

"I bought blackberries from a local farmer to support small businesses."

"When we were in [country], I deliberately did not buy my souvenirs from big stores. Instead, I went to the local pop-up markets to buy from the locals."

“When in [country] I tried to spend money at local businesses and shops to give back to the community I stayed in. I also try to avoid products like palm oil and unsustainable coffee that contribute to global deforestation.”

Buying ethical brands

“I don't like to shop at Walmart due to the way they treat their employees, and I try to only buy fair trade coffee.”

“If I am aware of certain companies treating their employees better, such as Patagonia, I am more likely to buy from them than other comparable brands.”

“I only shop at brands that have good labor policies, using the app "Good on You" as a base. I also do not buy anything from Walmart or Amazon.”

Only a few participants responded with comments about **charity** or **donations** as an ethical way that they spent their money.

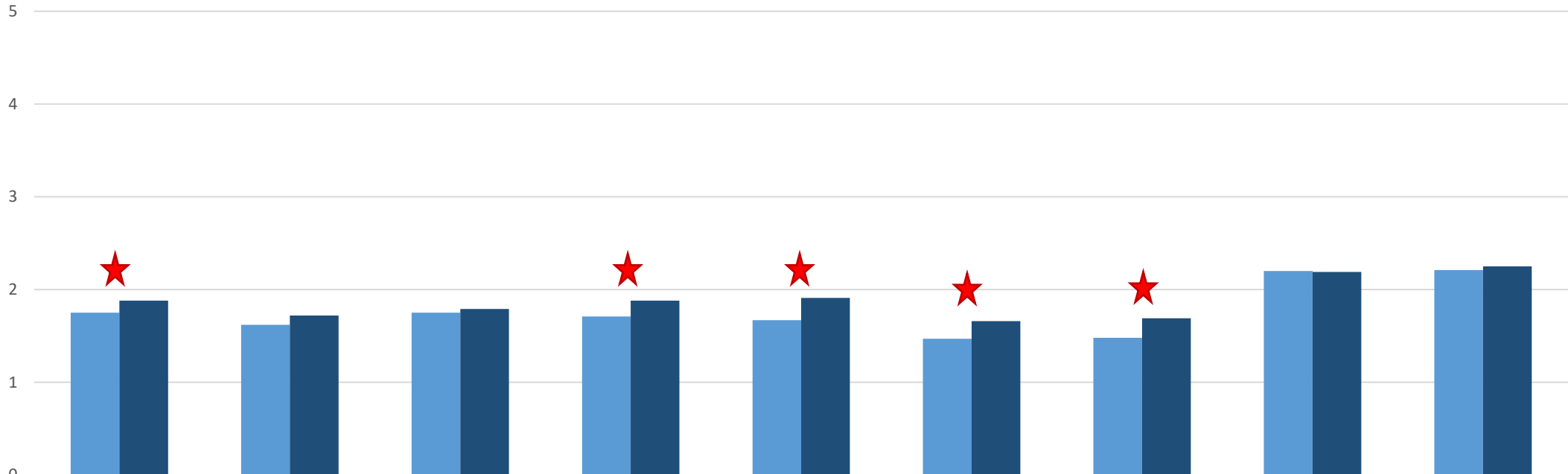
“Using the money I made to donate to a go fund me page for a family who was currently facing deportation. The money was to support the mother and the children.”

“Choosing to donate at a bake sale.”

“I used some of my money to help support a program that deals with the re-entry of Returning Citizens (Persons with felonies). That way this money was spent going to a program trying to help others rather than spent on something I don't need.”

Political Voice (PV)

1=SD --> 5=SA

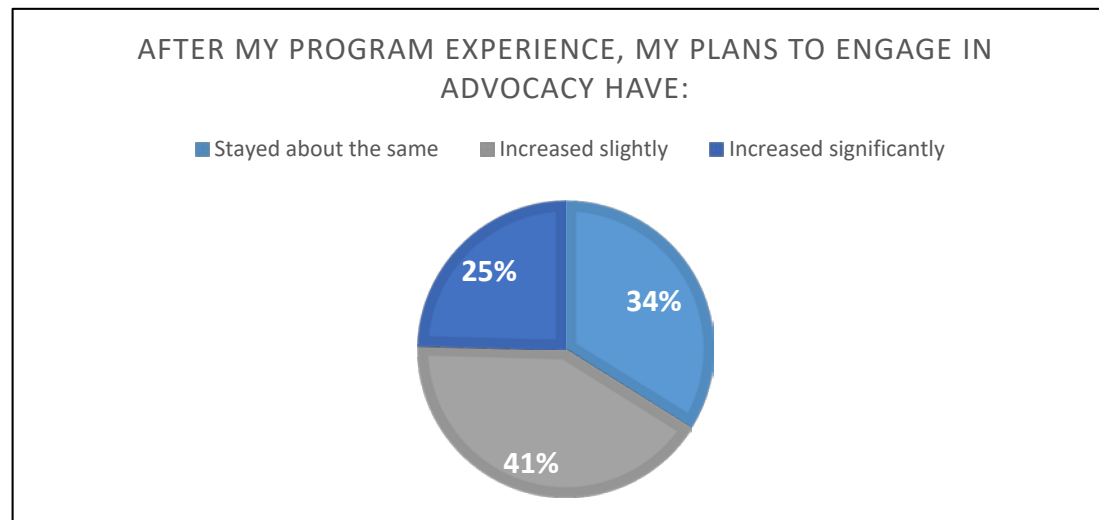


■ Total 2019 n=414 Pre
 ■ Total 2019 n=414 Post

Item	Total 2019 n=414 Pre	Total 2019 n=414 Post
PV	1.75	1.88
Q9	1.62	1.72
Q22	1.75	1.79
Q31	1.71	1.88
Q40	1.67	1.91
Q50	1.47	1.66
Q59	1.48	1.69
Q67	2.20	2.19
Q75	2.21	2.25

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.

Across institutions/ organizations, individuals largely stated that their **interest in news, voting, and advocacy** either increased (66%) or was unaffected (34%) because they were already heavily engaged with these areas prior to their program experience.



Many participants reported an **increased interest in news or policies** related to the **country/region** of the world where they travelled or to a **social justice issue** connected with their experience. Participants connected this heightened interest with changes in future voting behavior.

News

"I want to be more aware of international news because while local news is important it is also important to be mindful of what is happening across the globe to friends."

"I have people I know in [country], people in clubs that I love and run that are from Puerto Rico, and a personal connection to that territory. I also learned during my trip they do not really have a lot of power within the US government despite being part of the country."

"I had a firsthand chance to see how trade policy affected everyone we spoke to, from manufacturers to cooperatives to farmers so I am definitely much more aware and keeping up to date with trade policy changes around the world."

"Before I knew nothing, but now I want to know what goes on in places like [country] because it is important. It is important because there are so many people and communities here. Also, I'm huge on animals and I appreciated the love people in [country] had for animals so I feel it'd be good to stay up to date on what goes on in places like [country]."

Voting Behavior

"I am more inclined to vote because I recognize the privilege in voting and being able to express my views."

"I'll definitely be more interested to see what environmental plans our president and future candidates have come up with, and if they believe in climate change and caring for the earth by managing waste, especially from corporations. I will definitely consider that in my next vote."

"It has made me want to be more involved in politics and make sure that immigrants are heard and accepted in this country."

"I think I am much more motivated to thoroughly research candidates, their statements, speeches, pasts, etc., before voting. This next year will be my first time voting at a presidential election, so it was a major opportunity for me to become more involved in the country's politics."

Participants overwhelmingly note an **increased desire** to participate in **advocacy efforts**, although they rarely described specific actions that they plan to take.

"Prior to this trip I knew there was a need for advocacy but now I see more of a role for it as I have faces, names, and personality of children and adults for the community that need to be advocated."

"I really have no experience engaging in advocacy, but after my internship this summer, I can truly see now that policy is the base of all problems or solutions. Working to fight for important issues can lead to true systemic change."

"I plan to participate in reaching out to my state legislators about policies on the docket, which is something I would not have done prior to this internship."

"My experience has sparked a new sense of passion in my heart and now that I have a personal connection to an extremely vulnerable population I feel more responsible to be a better global citizen."

No participants stated that their interest in voting or advocacy decreased as a result of the learning experience. Interestingly, a few students said that their **interest in the news decreased** as their **community engagement increased**.

"I am less interested in keeping up with it. It's mentally and emotionally exhausting. Easier to get work done on the ground and have trust in your work if you keep your head down and don't mind the big picture. Big changes happen with small changes and consistent effort."

"I feel like I keep up with political news less than I did before I went. Before I went, I wanted to be so prepared on the Peruvian news and the US news so that I was able to integrate myself more easily and be able to talk about things with people and demonstrate the effort I put in into learning about their society and history before I went. Now, I have been more about integrating my experience into my daily life, but I have actually been keeping up with the news less than before (oops)."

A large number of participants noted a new awareness of the powerful **role the US plays in the world**.

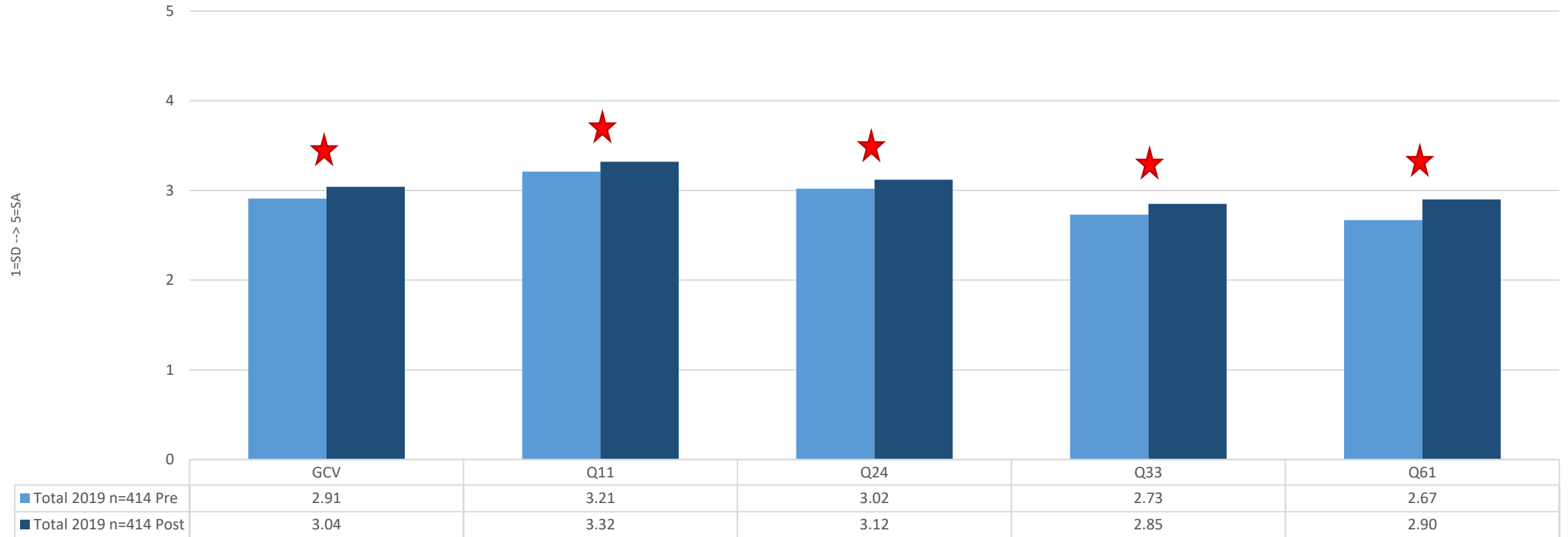
“I realized that everyone in [country] knew more about American politics than I did, which was very embarrassing and I realized that I need to make more of an effort to participate in discussions involving politics whenever I can, and to do so I must be informed.”

“I think this experience has developed my interest in international politics specifically, because it helped me to realize the massive impact that the US has on other countries (especially those nearby in Latin America). It made me more passionate about speaking up about politics and taking a more active voice in the political process.”

“I am more interested in the ways that the United States interacts with [country] and other countries often degraded as being "third-world," having gained an understanding of some of the trends that have led to these exploitative patterns.”

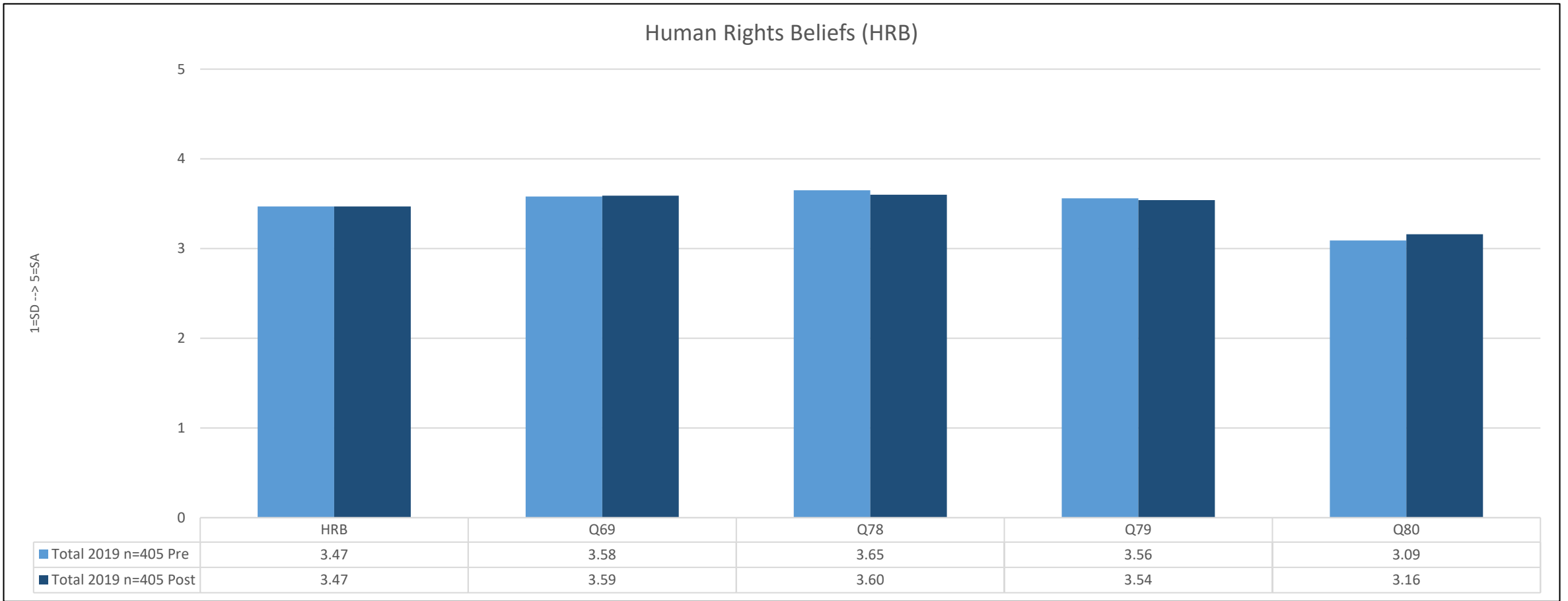
“I think this experience has made me more aware of the current effect that our government has on [country]. By having this understanding, I am more motivated to learn even more about the different parts of the government as well as the individuals who are running for positions. I will now be looking into the stands that these individuals take in respect to [country].”

Global Civic Values (GCV)



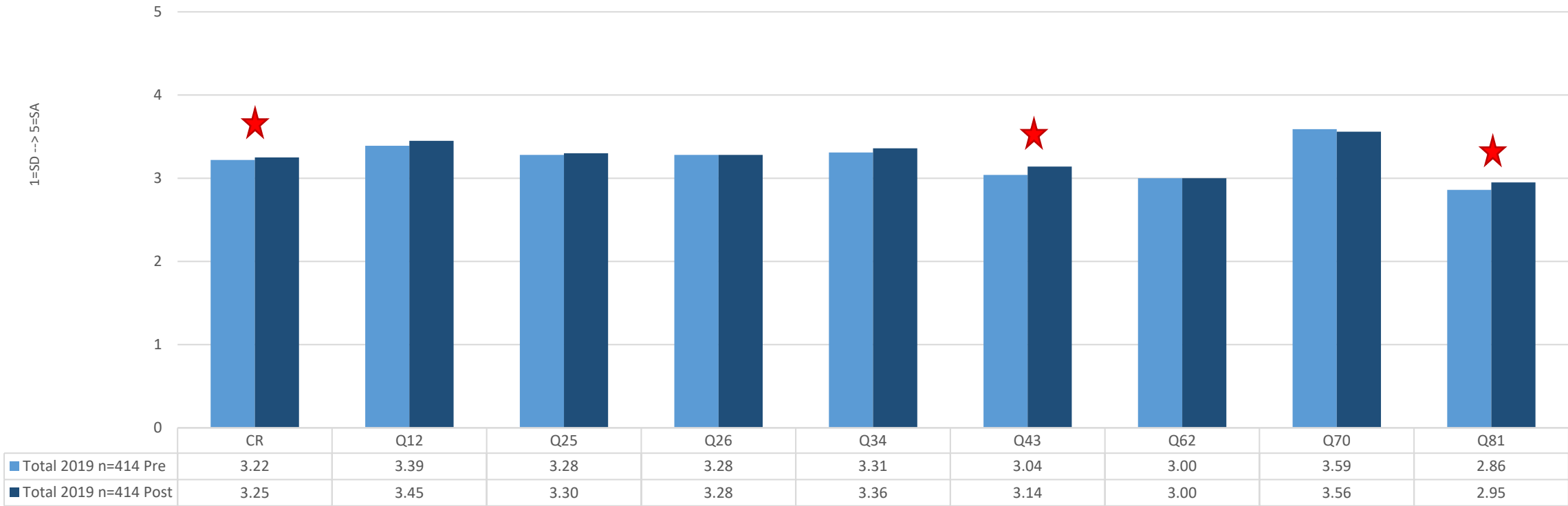
Global Civic Values

- 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 (CR)



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”.

Participants reported that they became more aware of their own thinking processes through coursework, immersion or direct interaction with others, and reflection. In the **pre-surveys** students frequently commented on **coursework** as contributing to their critical reflection.

“Through taking classes in American Sign Language, I have begun to see the Deaf community more in my everyday life.”

“I wrote a research report highlighting "unseen" leaders in the community, specifically women, who are often overlooked because they hold no formal positions of authority in the community.”

“I like taking classes about legal studies and social justice, and it has made me deeply consider how society deals with inequity, which has caused me to consider how what I do may reinforce inequity and how my thought processes and actions reflect this.”

“In a class I took about race, class and gender in Latin America I was able to see my way of thinking by analyzing a completely different culture.”

In the **post surveys**, many participants named **immersion** programs both domestic and international as causing them to engage in critical reflection. These experiences include internships, study abroad, service-learning, work, and research.

"I had an experience to go to a diversity camp the summer before my senior year. There was one transgender camper and a transgender speaker came to spoke to us. This experience helped me understand their community from a different lens."

"My education and applied experiences have helped me see communities that might otherwise remain unseen because by studying different cultures and lifestyles I have more knowledge about what different communities look like physically and culturally. By getting the chance to study abroad after studying the Danish culture I was able to recognize their culture and the communities that exist within."

“I am a fairly fast moving person, and I have a difficulty concerning myself with small details. However, I realize that this can be ineffective and unrealistic especially in other cultural contexts. Many cultures seem to focus much more heavily on relationships than productivity. Therefore, to be productive in my time outside of the US, I will need to develop relationships.”

“Well regarding ethnic minorities, I realized that while in Peru, I adopted the more privileged perspective especially since I only spoke Spanish and not the indigenous languages and how my host family did not really have abuelos from the area. So after coming back to the US and while in Peru when I would write about how I considered them to be more "conservative" I realized that could be problematic and I did not feel comfortable saying that. Now in the US, I feel like I can "think more clearly" and realized how that's problematic and how I should see issues from the ethnic minority's point of view rather than the privileged. Because I practice doing this in the US, so I guess I just took that and applied the solidarity to another country.”

“My recent trip to India exposed me to a variety of marginalized populations, and now I feel that I am much more attuned to the unique sufferings of the most vulnerable of our society.”

“Working with a specific group of nurses who were not open to treating diverse patient populations really opened my mind to the extreme racism and disrespect in our nation. This made me hyper-aware of how I need to be treating patients and support them in whatever way is most helpful to them.”

Participants named several positive practices which they have developed to engage in the process of critical **reflection**. These include **verbal or social reflection spaces, written or private reflection, and creating intentional space/meditation**.

“After being so isolated from my friends and family for two months abroad, I came to realize I strongly value bouncing my opinions off of my friends and family in order to get an understanding of other people's views before making my decisions. I find this to be a really easy way to evaluate how I feel and how I can improve upon my rhetoric and/or decision.”

“One of the biggest things I have learned during this experience is the importance of critical reflection. Every night my group would reflect and we learned a lot about ourselves and each other.”

“I journal every day, which tells me a lot: what events stood out to me, how I reacted then and how I would react now, etc.”

“I have done more meditation, and I've worked on thinking about why I think the way I do.”

“I think I have attempted to make intentional space in my schedule to sit with my thoughts.”

“I often reflect on my own decisions and thought-processes, especially when it comes to social settings and dealing with people who are both the same and different than me. My friends and I discuss our feelings and conclusions about our behaviors in safe spaces.”

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 global'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.