ASSESSING GLOBAL LEARNING

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

GLOBAL ENGAGEMENT SURVEY (GES)

Fall 2021-Summer 2022 Annual Report

The Community-Based Global Learning Collaborative

This report was written by Caitlin Ferrarini, as a contribution to the Global Engagement Survey (GES) Community of Practice group and as a component of a larger GES research project coordinated through the Community-based Global Learning Collaborative.

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.

Report Contributors:

GES Director of Assessment   Caitlin Ferrarini   The Collaborative/UMass Boston
GES Co-founder   Eric Hartman   Haverford College
GES Quantitative Research Director Mathew H. Gendle   Elon University
Research Assistant   Jared Sloan   Haverford College
Research Assistant   Kiya Gibson-Cornist   University of Dayton

For more information about the original conception of the GES, see:

Hartman, E., Lough, B., Toms, C., & Reynolds, N. (2015). The beauty of global citizenship; The problem of measurement. In B. Oomen, E. Park, M. Sklad, J. Friedman (Eds.), Going Glocal: The theory, practice, evaluation, and experience of education for global citizenship. Amsterdam: Drukkerij Publishing. available on academia.edu

Purpose of this report

This report was prepared as a contribution to the GES Community of Practice group, which shares a passion for understanding and improving student global and civic learning. The purpose of this report is to conduct **exploratory** analysis of the total dataset for the Fall 2021-Summer 2022 GES survey cycle to inform future analysis. The hope is that this report can inspire:

- Ideas for GES Community of Practice members regarding the types of mixed-methods analyses they could conduct with their own institutional dataset

- Collaboration between members on a multi-institutional research question

- Ideas for reflection in future GES Community of Practice meetings

---

Report overview

✓ The **Survey Overview (pgs. 4-5)** provides additional background information about the GES.
✓ The **Participating Institutions (pg.6)** provides background of institutions participating in the GES.
✓ The **Survey Respondents (pgs. 7-8)** displays graphs to show key demographics of the participants in the total dataset.
✓ The **Quantitative Analysis (pgs. 9-13)** shares the quantitative analyses related to the 8 GES scales as well as demographic and program factors.
✓ The **Qualitative Analysis (pgs. 14-17)** describes the analysis digging deep into one specific theme: Communicating and collaborating across difference.
✓ The **Possibilities for the GES Community of Practice (p. 18)** provides ideas for GES Community of Practice reflection.
✓ Appendix A: **GES Data Analysis Decisions and SPSS Syntax (p. 19-21)** provides a detailed explanation of analysis decisions and sample SPSS syntax utilized for this report.

Introduction: The 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.

Drawing on existing research in education abroad, civic engagement, and related fields, conceptualizations relevant to global learning are further distilled into eight scales including both closed Likert-scale questions (1-5) and responsive open-ended questions. See the full list of survey items, publicly available for download on the GES webpage. For additional information about the conceptual framing of the GES as well as publications and presentations from GES Community of Practice members, see the GES webpage: Sharing publicly to learn together.

3 Components of Global Learning	8 Scales	Closed Q	Open Q	Cronbach's α
Cultural Humility	Openness to diversity	8	4	.78
	Cultural adaptability	7	6	.68
Global Citizenship	Civic efficacy	9	1	.79
	Political voice	8	2	.90
	Conscious consumption	10	1	.86
	Global civic responsibility	4	0	.71
	Human rights beliefs	4	0	.75
Critical Reflection	Critical reflection	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 Collaborative 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.

---

[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.

Participating Institutions
Fall 2021-Summer 2022 Dataset

Multi-institutional: In the Fall 2021-Summer 2022 GES cycle, 7 universities and one educational non-profit participated. The participating institutions were:

- Child Family Health International (CFHI)
- Colorado State University-Pueblo
- Cornell University
- Elon University
- Haverford College
- Northeastern University
- Quinnipiac University
- University of Dayton

The universities in this dataset represent a variety in size, type, and location. A brief background regarding the institutions in this dataset includes:

- **Size:** 1 small, 1 medium, 5 large
  *according to Carnegie categories for size
- **Public/Private:** 6 private, 1 public
- **MSI:** 1 Minority-Serving Institution
- **Rel Affiliation:** 2 religious, 5 secular
- **Type:** 4 liberal arts, 3 research
- **Region:** 3 Northeast, 1 Western, 1 Midwest, 1 Mid-Atlantic, 1 Southeast

Survey completion rates: The survey completion rates for the Fall 2021-Summer 2022 cycle are represented as follows:

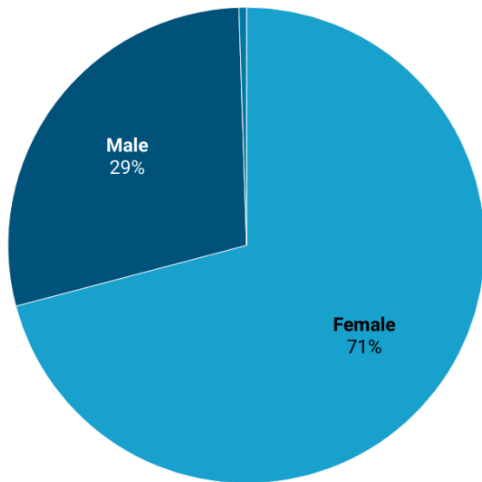| Pre-surveys	Post-surveys	Completed both (matched cases)
1257	**513**	**395**

For the statistical analyses that follow, the sample of completed matched cases (n=395) was utilized to examine significant differences between the pre- and post-test surveys.

Survey Respondents

The majority of survey respondents identify as: female (71%), White (76%), religious (64%), politically liberal (39%), and were born in the United States (90%). Of those who reported parent income, more than half reported a combined parental income of more than $100,000 per year.

Racial/Ethnic Identity

- White (76%)
- Other Racial/Ethnic Identity (8%)
- Asian or Pac Islander (8%)
- African American/Black (5%)
- Hispanic or Latino (2.5%)
- Missing (0.3%)

Gender Identity

- Female
- Male
- Missing
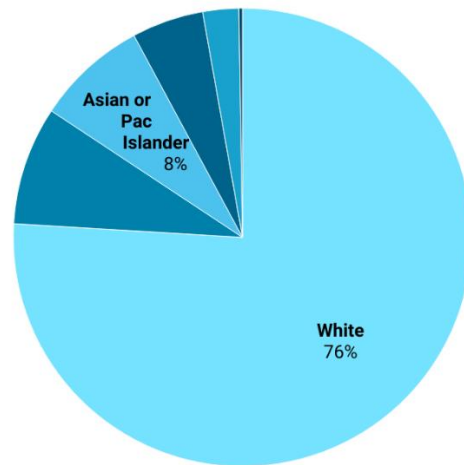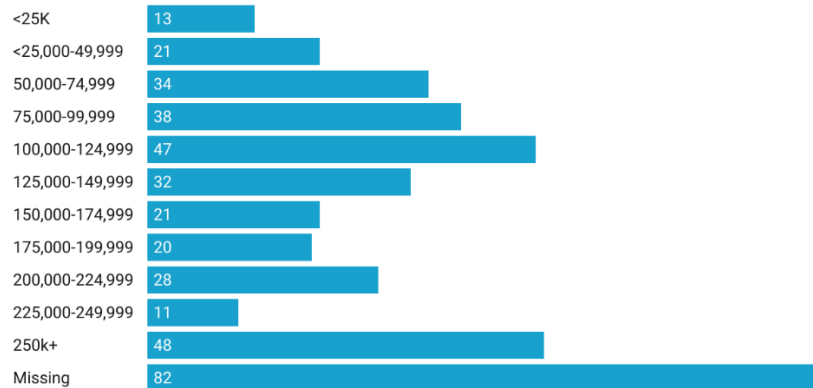

Male
29%

Female
71%

Female n=280; Male n=113; Transgender or Other gender identity=No completed matched cases

Created with Datawrapper

Asian or Pac Islander 8%

White 76%

White n=300; Other R/E Identity n=33; Asian or Pac Islander n=31; African American or Black n=20; Hispanic or Latino n=10
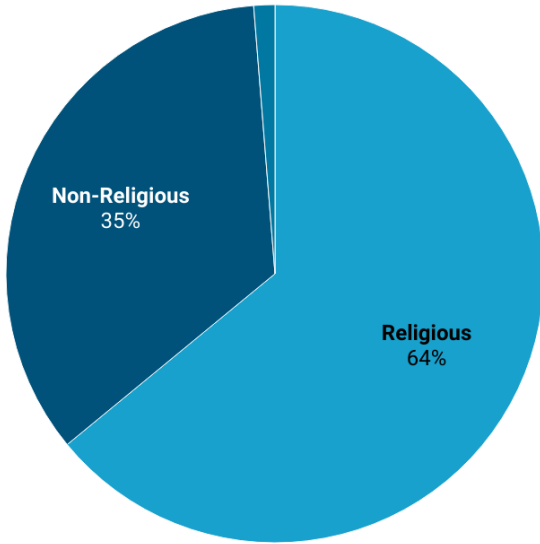
Created with Datawrapper

Combined Parent Income

<25K	13
<25,000-49,999	21
50,000-74,999	34
75,000-99,999	38
100,000-124,999	47
125,000-149,999	32
150,000-174,999	21
175,000-199,999	20
200,000-224,999	28
225,000-249,999	11
250k+	48
Missing	82

Created with Datawrapper

Religious Identity
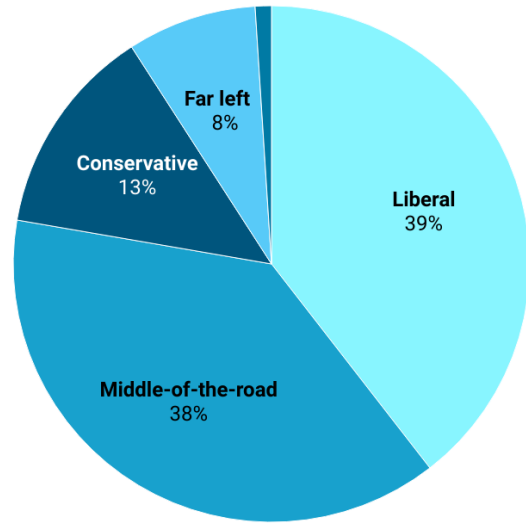
Religious ■ Non-Religious ■ Missing

Non-Religious
35%

Religious
64%

Religious n=253 Non-Religious n=137
Created with Datawrapper

Political Views

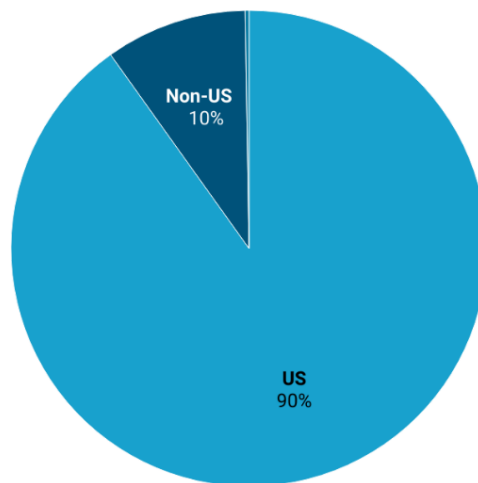Liberal ■ Middle-of-the-road ■ Conservative
Far left ■ Missing

Far left
8%

Conservative
13%

Liberal
39%

Middle-of-the-road
38%

*Far left n= 32; Liberal n=156; Middle-of-the-road n=151;
Conservative n=52*
Created with Datawrapper

Country Born

■ US ■ Non-US ■ Missing

Non-US
10%

US
90%

US n=356; Non-US n=38
Created with Datawrapper

Quantitative Analysis

Total dataset analysis for the 8 survey scales

Quantitative analysis was conducted on the total dataset (n=395) which included completed matched-cases only. Completed matched cases are those where students answered all quantitative Likert-scale questions on both the pre and post survey.

A paired sample t-test was performed with a 95% confidence interval to compare pre and post-survey scores on the 8 survey scales. The paired sample t-tests revealed a statistically significant difference in mean pre and post-survey scores on 7 of the 8 survey scales (highlighted in blue in the chart below): openness to diversity, cultural adaptability, civic efficacy, conscious consumption, political voice, global civic responsibility, and critical reflection. The pre-survey mean, post-survey mean, standard deviation, and p value are reported in the chart below.

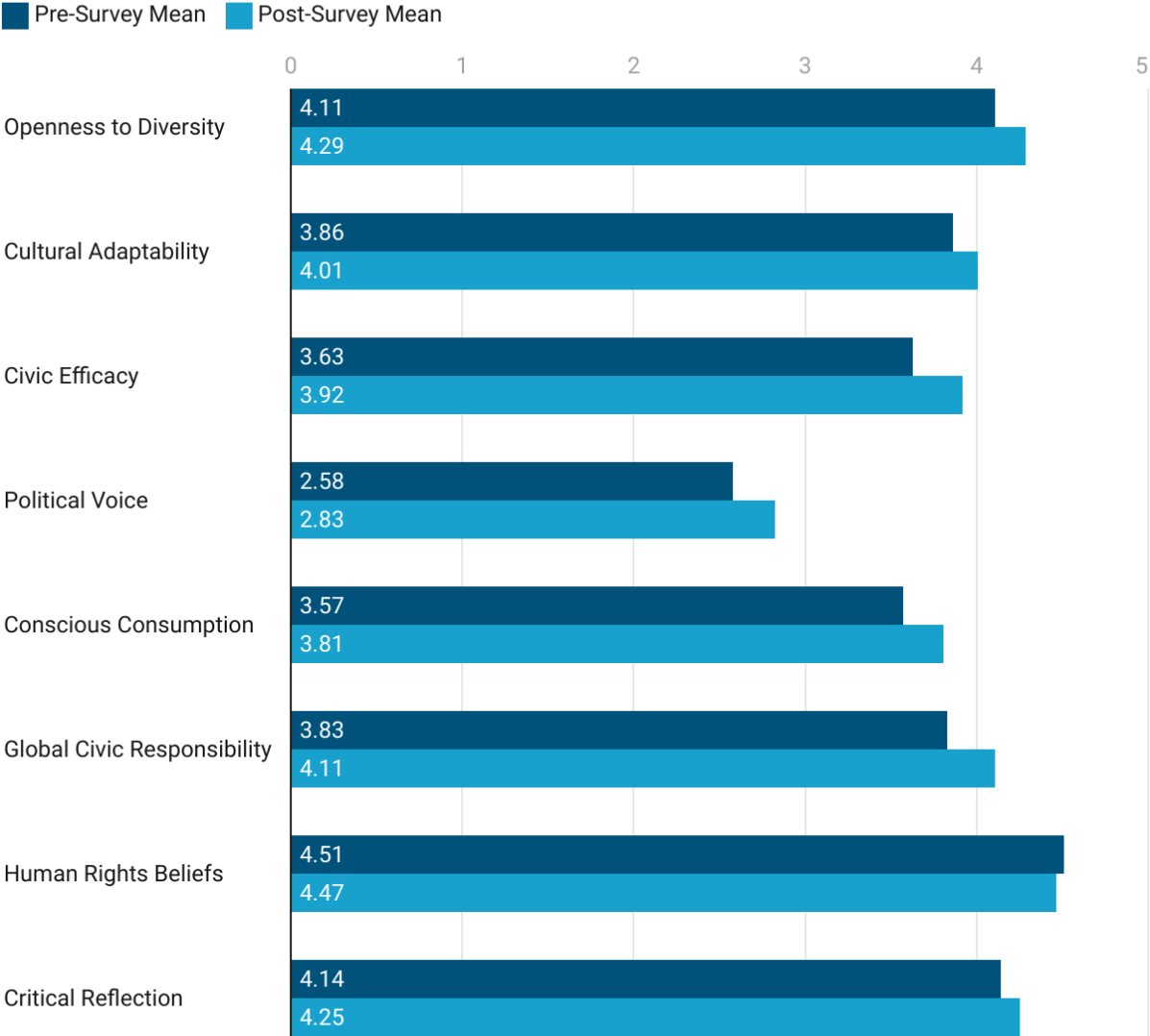## 2021-2022 Global Engagement Survey Scales: Total dataset

	Openness to Diversity	Cultural Adaptability	Civic Efficacy	Political Voice	Conscious Consumption	Global Civic Responsibility	Human Rights Beliefs	Critical Reflection
Pre Mean	4.11	3.86	3.63	2.58	3.57	3.83	4.51	4.14
Pre SD	.402	.359	.510	.782	.550	.612	.440	.471
Post Mean	4.29	4.01	3.92	2.83	3.81	4.11	4.47	4.25
Post SD	.414	.403	.518	.919	.566	.565	.559	.480
p	$\leq.001$	$\leq.001$	$\leq.001$	$\leq.001$	$\leq.001$	$\leq.001$	0.096	$\leq.001$

Created with Datawrapper

The paired sample t-tests show that students overwhelmingly self-reported an increase in knowledge, values, mindsets, and motivation to change future behaviors related to global and civic engagement. We can observe that the human rights belief scale has the highest pre-mean score (4.51) of all the scales. As the maximum score on the survey is a 5 (strongly agree), there is not much room for students to increase on the post-survey. This is likely the reason that we do not see a statistically significant change on this scale.

The table below provides a visual comparison of pre-survey and post-survey means on the 8 survey scales.

2021-2022 Global Engagement Survey Scales: Total dataset

■ Pre-Survey Mean ■ Post-Survey Mean

Scale	Pre-Survey Mean	Post-Survey Mean
Openness to Diversity	4.11	4.29
Cultural Adaptability	3.86	4.01
Civic Efficacy	3.63	3.92
Political Voice	2.58	2.83
Conscious Consumption	3.57	3.81
Global Civic Responsibility	3.83	4.11
Human Rights Beliefs	4.51	4.47
Critical Reflection	4.14	4.25

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

Demographic and program factor analysis:

The GES asks a set of questions about student demographics on the pre-survey and about program elements on the post-survey. These questions are optional; however, the vast majority of students who completed both the pre and post survey chose to provide demographic and program factor information.

Statistical analyses (independent sample t-tests, one-way ANOVAs, and Pearson correlation coefficients) were performed to compare the effect of demographic and program factors on pre/post survey change scores for the 8 survey scales.

Pre/post change score=[post-survey score] – [pre-survey score]

The pre/post survey change score allows us to observe a quantitative change in self-reported knowledge, values, mindsets, and motivation to participate in future global and civic engagement. The statistical tests allow us to compare average change scores between different groups related to demographic and program factors that may influence student learning.

Statistically significant differences in mean change scores on at least one survey scale were revealed for the following demographic factors: gender identity, race/ethnic identity, religious identity, political views, and # of weeks student participated in volunteer abroad prior to current program. The table below displays each of these demographic factors, which scales were affected in a significant way, which groups were compared, which group revealed a higher change score, and a description of the statistical analysis. See Appendix A for more details about the data analysis decisions and example SPSS syntax utilized to create this report.

Gender Identity							
Significant difference in pre/post change score on GES scales:							
Openness to Diversity	Cultural Adaptability	Civic Efficacy	Conscious Consumption	Political Voice	Global Civic Responsibility	Human Rights Beliefs	Critical Reflection
Groups compared: female (n=280), male (n=113)							
Change score ↑ for: female							
On the civic efficacy scale, an independent t-test with a 95% confidence interval revealed a statistically significant difference in pre/post change scores between students who identify as female and those who identify as male t(391)= -2.509, p=.013. Both students who identify as female and those who identify as male increased their scores from the pre to post survey. The average change score for those who identify as female was 0.13 higher than the average change score for those who identify as male. Note: there were no completed matched cases for the answer choice "transgender/other gender identity," thus it is not included in the analysis.							

Race/ethnic identity							
Significant difference in pre/post change score on GES scales:							
Openness to Diversity	Cultural Adaptability	Civic Efficacy	Conscious Consumption	Political Voice	Global Civic Responsibility	Human Rights Beliefs	Critical Reflection

Groups compared: White (n=300), Non-White (n=94)

Change score ↑ for: White

On the global civic responsibility scale, an independent t-test with a 95% confidence interval revealed a statistically significant difference in pre/post change scores between students who identify as White and those who do not identify as White t(392)=2.004, p=.046.

Both students who identify as White and those who do not identify as White increased their scores from pre to post survey, the average change score for those who identify as White was 0.12 higher than the average change score for those who identify as non-White.

Note: a One-way ANOVA was also performed on the "race/ethnic identity" demographic factor with the groups: African American/Black (n=20), Asian or Pacific Islander (n=31), Hispanic/Latino (n=10), White (n=300), and Other racial/ethnic identity (n=33). No statistically significant differences in mean pre/post change scores were revealed between any of the groups on any of the scales.

Religious identity							
Significant difference in pre/post change score on GES scales:							
Openness to Diversity	Cultural Adaptability	Civic Efficacy	Conscious Consumption	Political Voice	Global Civic Responsibility	Human Rights Beliefs	Critical Reflection

Groups compared: religious (n=253), non-religious (n=137)

Change score ↑ for: Non-religious

On the human rights belief scale, an independent t-test with a 95% confidence interval revealed that there was a statistically significant difference in pre/post change scores between students who identify as religious and those who do not identify as religious t(388)=-2.507, p=.013.

Students who identified as religious decreased their score from pre to post and students who identified as non-religious, increased their score from pre to post. The average change score for those who identify as non-religious was 0.13 higher than the average change score for those who identify as religious.

Political views							
Significant difference in pre/post change score on GES scales:							
Openness to Diversity	Cultural Adaptability	Civic Efficacy	Conscious Consumption	Political Voice	Global Civic Responsibility	Human Rights Beliefs	Critical Reflection

Groups compared: Far left (n=32), liberal (n=156), middle-of-the-road (n=151), conservative (n=52).

Change score ↑ for: Liberal

On the human rights beliefs scale, a one-way ANOVA with a 95% confidence interval revealed that there was a statistically significant difference in pre/post change scores between at least two groups (F(3, 387) = [4.52], p = .004). Tukey's HSD Test for multiple comparisons found that the mean pre/post change score was significantly different between students who identified as liberal and students who identified as conservative p =.003, 95% C.I. = [.07, .45]).

Students who identified as liberal increased their score from the pre to post survey and those who identified as conservative decreased their score from pre to post. The average change score for those who identify as liberal was .26 higher than the average change score for those who identify as conservative.

Note: There were no completed matched cases for the answer choice "far right," thus it is not included in the analysis.

# Weeks participated in volunteer abroad prior to current program							
Significant difference in pre/post change score on GES scales:							
Openness to Diversity	Cultural Adaptability	Civic Efficacy	Conscious Consumption	Political Voice	Global Civic Responsibility	Human Rights Beliefs	Critical Reflection
Groups compared: NA (continuous variable)							
Change score ↑ as: number of weeks student had participated in volunteer abroad prior to the program ↑							
On the civic efficacy scale, a Pearson correlation coefficient with a 95% confidence interval revealed a significant weak positive relationship between number of weeks student had participated in volunteer abroad prior to the program and the pre/post change score, $r(101)= -.23$, $p=.02$. Thus, as the number of weeks a student had participated in volunteer abroad prior to the program increased, the pre/post change score also increased.							

Exploratory statistical analysis did <u>not</u> reveal a significant difference in mean pre/post change scores using a 95% confidence interval for any of the **other demographic factors** nor for **any of the program factors** on any of the survey scales, with the populations noted below. Tests performed included:

Independent sample t-tests
- Country born: US (n=356); non-US (n=38)
- Past volunteer abroad experience: yes (n=103); no (n=292)
- If online, credit-bearing: yes (n=25); no (n=19)
- If online, previous in-person experience w community partner: yes (n=7); no (n=37)
- Toolkit participation: yes (n=45), no (n=346)
- Direct interaction w an off-campus organization: yes (n=212); no (n=177)

One-way ANOVA
- Area grew up: urban (n=53); suburban (n=301); rural (n=41)
- Modality: in-person (n=249); online (n=91); hybrid (n=29)
- Pedagogy: course (n=284); community-based learning (n=40); both (n=45)

Pearson correlation coefficient
- Age, parent income, number of times travelled internationally, number of weeks travelled internationally

It should be noted that some of the groups compared are uneven or have a small n. As the GES dataset grows and diversifies in terms of both student demographics and program factors (i.e. modalities, pedagogies, etc.), we hope to learn more about the possible effect of different variables on student learning. Analysis by individual institutions, who may have more even numbers of respondents in each group or who can look at the effect of a specific demographic or program factor while controlling for other variables, could prove fruitful.

Qualitative Analysis

Communicating and collaborating across difference. What can we learn from students?

In this qualitative analysis first we explore the challenges students face in communicating and collaborating with those from different cultures and intersecting identities related to: race/ethnicity, gender, sexual orientation, class, religion, political views, international student status, and ability. Then we utilize an assets-based lens to learn what students say leads to success when communicating and collaborating across difference.

Quantitative analysis was conducted on a subset (n=145) of the Fall 2021-Summer 2022 total dataset, which included a random selection of up to 25 matched cases for each of the 8 participating institutions. The random subset was selected using a code in python developed by a GES Research Assistant, in which the gender and race/ethnicity matched that of the total dataset.

Data was coded utilizing the cloud-based platform Dedoose, which allows multiple researchers to code qualitative data at the same time. The themes in the "challenges" section emerged through the grounded theory coding strategy, and have been explored in past GES annual reports.. The themes in the "successes" sections emerged through the in vivo coding strategy, in which the researcher uses the participants' literal words to generate a code list that reflects the participants everyday lives instead of academic or professional terms assigned by the researcher, followed by grouping codes into themes[1].

I.   Communication and Collaboration Challenges

Participants described a wide variety of communication challenges that they faced as participants during their global and civic learning experiences including a fear of offending due to lack of knowledge or experience and a fear of judgment or marginalization due to their non-dominant identity. Despite this discomfort, participants still expressed a strong desire to participate in these conversations and learn more.

When participants were asked to describe "a point at which you get uncomfortable discussing diversity with people of different cultures," students from dominant identities (i.e. White, Western) frequently discussed a **fear of offending** due to a self-perceived **lack of knowledge or experience** about other cultures, races, or identities.

> *"At the beginning of the program when we were learning about Indigenous culture, I felt uncomfortable in my lack of knowledge, but over time as I learned more, I became more comfortable."*

> *"When I have to self-represent myself as a white person in the US in a conversation about race, I get uncomfortable navigating how to say something of substance while trying not to offend anyone or speak for others."*

---

[1] For more on qualitative coding strategies we recommend: Saldaña, J. (2014). Coding and analysis strategies.

"When the topic is outside of my personal experience or background, I feel unqualified to speak about issues of diversity and prefer to hear from people who have first-hand experience."

"I have felt uncomfortable talking about diversity when the topic is something that is a bit more controversial, or if I do not have a lot of prior knowledge or experience with the specific topic. I never want to offend people of different cultures."

Participants also described feeling uncomfortable when engaging in conversations about diversity or collaborating with those from different cultures or identities due to a **fear of judgment or marginalization** due to their **non-dominant identity**. Participants talked about not wanting to share aspects of their identity when they are in a group of people who might not be understanding – whether that's not sharing aspects of their non-Western culture in a predominantly White group, code-switching, or not identifying themselves as queer in an unfamiliar place. Further, several participants who identify as female described a difficulty in collaborating with those in cultures where women do not have the same rights as in their home country.

"As a POC, sometimes I feel uncomfortable or hesitant when talking about something culturally different to a group of predominantly white individuals in fear of judgment."

"I often find a need to adapt my language and speech patterns in classroom settings when they are predominantly White spaces as opposed to other spaces that are more predominantly Black where I'm more comfortable using AAVE, Patois, or Kreyol."

"Being a member of the LGBTQIA+ community, my experiences and discussions when living abroad (especially in Uganda and India) often make me shield this part of my life from cultures that are not as open or respectful."

"I find it a bit difficult to work with cultures that still have backward practices such as suppressing women in society."

II.   Communication and Collaboration Successes

Despite the communication challenges described, students also identified many concrete strategies that allowed them to successfully communicate and collaborate with diverse people. Respondents consistently identified several strategies which not only improved communication on a function level, but were also important ways to show respect and build trust during their learning experiences, including: listening to understand; asking questions to understand; adjusting self-presentation or body language; and language skills.

Students described meaningful listening or **listening with the intention to understand** as a strategy that allowed them to communicate with people abroad, international students at their university, as well as those more generally from different cultures.

"After making friends from countries outside the U.S I make sure to be a good listener and understand their perspectives and viewpoints. I love talking and hearing people who are different from me and their thoughts because I learn a lot from them, and I find it a blessing to meet new people and to learn from them."

"I have a current co-worker that I work with, and she is Indian. She is also much older. It was hard to work together at first because the way that we processed things and went about our work was different causing resentment. I decided to take the time to sit with her and just talk through our differences and also create boundaries and solutions for us to get our work done. We developed a good process that worked for both of us, and now we work very well together."

"However, there may be a situation where I need to understand and listen to a person's experience and recognize that I have to put aside my intentions and serve as a listener."

Many students articulated an important part of listening to understand is **asking questions in order to understand**.

"Recently in some of my classes I have worked with several international students and have tried to listen first and then ask questions afterwards."

"When I travel, I make sure to ask questions and communicate in a way that makes them comfortable."

"I asked the person from another culture why they believe something is right or not. I just asked. I didn't assume."

"When someone was getting angry, I asked questions to get to the root cause and identified how I could have influenced it as well."

Participants described adjusting their **self-presentation or body language** as a strategy for successful collaboration with people in different countries and of diverse ages.

"Because of a culture of modesty in India I adjusted my behavior to act a bit more modestly through my clothing and actions during my experience"

"During my trip to Japan, I made sure to change my greeting styles and bow more often."

"I adjust my behaviors depending on who I am speaking to. For instance, I may need to be louder and more present in a conversation with youth, but perhaps a more relaxed body language in a room full of community leadership. Regardless, the goal is to be respectful and efficient in a given setting."

"In my experience working at a nursing home, this skill was critical in order to understand patient wants and needs. I was able to pick up on different forms of communication such as body language or small phrases that held particular meanings."

Many students applied **foreign language skills**, including ASL, when communicating across language differences. Importantly, students viewed language skills as more complex than understanding a foreign language, but also as a way to show respect and build trust.

"I was at a Ramadan iftar where I used some of my basic Arabic and took out all the swearing in my English because it was an important religious event."

"I took a year of German class to learn more about the language and the culture. Coming into the country, I was aware of certain cultural practices that people tend to partake in in this country and adapted my views and communication to that."

"It is challenging to disseminate scientific information and analyses as a field-based educator to those who speak a different language and a population with varying degrees of education. Thus, when I conducted my fieldwork in rural Uganda with farmers and entrepreneurs, I used images (i.e. cartoon sketches, drawings, songs) and translated educational materials help aid in retention."

"I try to incorporate as many different ways as I can to create a more accommodating space, and this includes working to learn things like basic sign language to try to communicate with people who are hard of hearing."

Many respondents also revealed that **technology,** such as google translate and Duolingo, has recently helped them overcome language barriers.

"I took note of different words in the Hawaiian language and downloaded Duolingo to advance my exposure to the language"

"Someone was struggling to speak english at the end of a concert so I used google translate to help them."

Several students relayed an understanding of their **cultural wealth[2], specifically linguistic wealth**, which gives them language skills and a perspective that is an asset in community-based learning.

"I belong to the country of India, where the type of population changes every 10 miles. While I was practicing dentistry I used to communicate with the in-clinic patients mostly in English language as they all belonged to the upper middle class of the society. But when I used to go to dental camps, especially organised for the marginalized people, I always used to communicate in the local language as far as I could so as to make them comfortable while interacting with me."[3]

"I had to adapt my speaking when I was in China because my grandparents and the other people I spoke to were still learning English. Therefore, I slowed my speech and enunciated clearer."

---

[2] For more on the cultural wealth students of color and students from other marginalized identities bring to educational experiences see: Yosso, T. J. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. and Hartman et al. (2020). Coloniality-Decoloniality and Critical Global Citizenship: Identity, Belonging, and Education Abroad.

[3] For best practices in global medical volunteering as well as protecting vulnerable populations see CFHI's curation of Global Health Programs and Resources as well as the Collaborative's Fair Trade Learning page

Possibilities for the GES COP

Learning from this report is meant to inform and inspire GES Community of Practice members to think about their own datasets. Members may wish to consider:

- How do the quantitative and qualitative findings here compare with your own dataset?
- What additional quantitative analysis would you like to explore in your own dataset?
- What qualitative questions or themes would you like to explore in your own dataset?
- How can you utilize a mixed-methods approach to data analysis? (i.e. does the qualitative support the quantitative findings or vice versa)

Possible topics for GES COP meetings
- Quantitative analysis strategies and decisions (see appendix)
- Utilizing Dedoose for multi-institutional qualitative analysis or to work with research assistants
- Visualizing your GES data (i.e. Datawrapper, google sheets, excel)

Members who would like to lead or co-lead a future GES COP meeting are encouraged to reach out to cferrarini@haverford.edu.

Appendix A: GES Data Analysis Decisions and SPSS Syntax

This chart outlines some of the main decisions made when analyzing the Fall 2021-Summer 2022 GES quantitative total dataset along with the SPSS syntax utilized. This could be useful for individual institutions conducting quantitative analysis of their GES dataset or serve as a set of norms for institutions who wish to collaborate on analysis. This is by no means the only way to conduct analysis of the GES dataset, rather it can serve as an example.

If other institutions are interested in sharing their decision making and syntax (in SPSS or other programs) for GES analysis as a resource for GES Community of Practice members, please email cferrarini@haverford.edu.

Decision	SPSS Syntax

Analysis was run using completed matched cases only.	IF (Q81 >= 1 AND Q81P >= 1) Complete=1.
	EXECUTE.
	
	IF (Q6 >= 1) Pre=1.
	EXECUTE.
	IF (Q6P >= 1) Post=2.
	EXECUTE.
	IF (Pre = 1 AND Post = 2) Matched=3.
	EXECUTE.
	
	IF (Matched=3 AND Complete=1) Com_Mat=1.
	EXECUTE.
	
	Filter for Com_Mat=1

Paired sample t-tests were run for each of the 8 survey scales. First variables were created for the pre mean and post mean for each of the 8 survey scales.	COMPUTE ODPreMean = MEAN (Q6, Q13, Q19, Q28, Q35, Q37, Q65, Q72). COMPUTE ODPostMean = MEAN (Q6P, Q13P, Q19P, Q28P, Q35P, Q37P, Q65P, Q72P). COMPUTE CAPreMean = MEAN (Q7, Q20, Q29, Q44, Q57, Q16, Q53). COMPUTE CAPostMean = MEAN (Q7P, Q20P, Q29P, Q44P, Q57P, Q16P, Q53P). COMPUTE CEPreMean= MEAN (Q8, Q21, Q30, Q39, Q49, Q58, Q66, Q73, Q74). COMPUTE CEPostMean= MEAN (Q8P, Q21P, Q30P, Q39P, Q49P, Q58P, Q66P, Q73P, Q74P). COMPUTE PVPreMean = MEAN (Q9, Q22, Q31, Q40, Q50, Q59, Q67, Q75).

	COMPUTE PVPostMean = MEAN (Q9P, Q22P, Q31P, Q40P, Q50P, Q59P, Q67P, Q75P). COMPUTE CCPreMean = MEAN (Q10, Q23, Q32, Q41, Q51, Q60, Q63, Q68, Q76, Q77). COMPUTE CCPostMean = MEAN (Q10P, Q23P, Q32P, Q41P, Q51P, Q60P, Q63P, Q68P, Q76P, Q77P). COMPUTE GCRPreMean = MEAN (Q11, Q24, Q33, Q61). COMPUTE GCRPostMean = MEAN (Q11P, Q24P, Q33P, Q61P). COMPUTE HRBPreMean = MEAN (Q69, Q78, Q79, Q80). COMPUTE HRBPostMean = MEAN (Q69P, Q78P, Q79P, Q80P). COMPUTE CRPreMean = MEAN (Q12, Q25, Q26, Q34, Q43, Q62, Q70, Q81). COMPUTE CRPostMean = MEAN (Q12P, Q25P, Q26P, Q34P, Q43P, Q62P, Q70P, Q81P). EXECUTE.
Analysis of the effect of demographic and program factors on the mean change scores for each of the 8 survey scales were run utilizing paired sample t-tests, one-way ANOVAs, and Pearson correlations. First the change score for each scale was calculated.	COMPUTE ODChange=ODPostMean - ODPreMean. EXECUTE. COMPUTE CAChange=CAPostMean - CAPreMean. EXECUTE. COMPUTE CEChange=CEPostMean - CEPreMean. EXECUTE. COMPUTE PVChange=PVPostMean - PVPreMean. EXECUTE. COMPUTE CCChange=CCPostMean - CCPreMean. EXECUTE.

	COMPUTE GRCChange=GCRPostMean - GCRPreMean.
	EXECUTE.
	COMPUTE HRBChange=HRBPostMean - HRBPreMean.
	EXECUTE.
	COMPUTE CRChange=CRPostMean - CRPreMean.
	EXECUTE.
Groups for t-tests and one-way ANOVAs were created with the following guidelines • Minimum of 3 in each group • Ideal sample size for each group is 30 • Still run if less than 30 and report the n Several variables were recoded into new variables due to a low n in one or more of the answer choices Note: Based on GES Community of Practice input, the program factors were updated in the Fall 2022-Summer 2023 survey and the demographic factors were updated in the Fall 2023-Summer 2024 survey. The syntax provided here is for the Fall 2021-Summer 2022 survey, so it won't match future surveys perfectly, but can still give institutions an idea of possible re-codes.	White and Non-White RECODE Q85 (SYSMIS=SYSMIS) (6=1) (ELSE=2) INTO RaceWhiteNonWhite. EXECUTE. Religious and Non-religious RECODE Q98 (SYSMIS=SYSMIS) (1=2) (2 thru 5=1) (7 thru 12=1) (13 thru 14=2) INTO Rel_NonRel. EXECUTE. In-person, online, or hybrid RECODE PF21 (SYSMIS=SYSMIS) (1=1) (14=1) (16=1) (12=2) (15=2) (17=2) (18=2) (19=2) (13=3) INTO InP_Online_Hybrid. EXECUTE. Community-based learning, course, both RECODE PF21 (SYSMIS=SYSMIS) (1=1) (12=1) (13=1) (14=3) (15=3) (19=3) (16 thru 18=2) INTO Course_CBL_Both. EXECUTE.