ASSESSING GLOBAL LEARNING

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

GLOBAL ENGAGEMENT SURVEY

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

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

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Participating institutions include:

Child Family Health International
Cornell University
East Carolina University
Elon University
Haverford College
Northwestern University
Queens University of Charlotte

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Executive Summary

The **Global Engagement Survey (GES)** is a multi-institutional assessment tool that employs quantitative and qualitative methods to better understand relationships among program variables and student learning, in respect to global learning goals identified by the Association of American Colleges and Universities (AAC&U, 2014), with adaptations particularly relevant to community-engaged global learning[1]. The GES therefore considers global learning in respect to the three components of global citizenship, cultural humility, and critical reflection.

Drawing on existing research in education abroad, civic engagement, and related fields[2], conceptualizations relevant to global learning are further distilled into eight scales, along with sixteen related, responsive open-ended questions.

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

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

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

Further articulation of the scales appears on pages 6 - 7. Actual scales appear in Appendix B. The data consists of: (1) participant background information, (2) program factors, and (3) responses to closed and open-ended questions. For the analyses that follow, only the sample of matched cases (*n*=153) was utilized to examine significant differences between the pre- and post-test surveys.

Findings: Quantitative Analysis

Participants: The participants indicated they: are majority female (75%), were born in the United States (89%), grew up in a suburban area (60%), are majority White (58%), and have not participated in volunteer service before (69%).

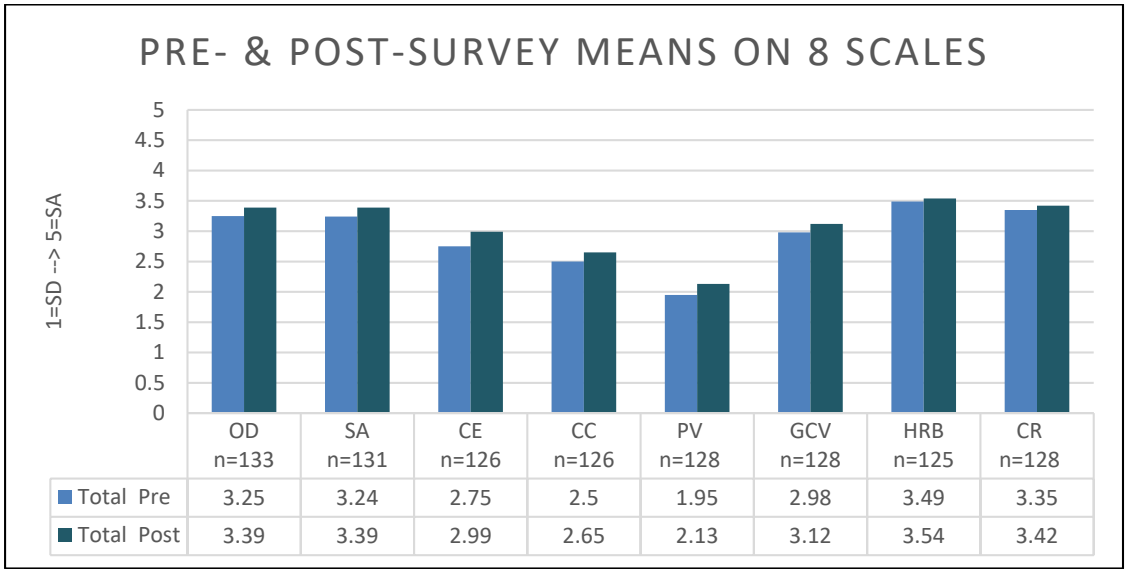
Demographic data and program factors: The analysis illustrates bivariate associations between learning outcomes and select demographic and program variables. As bivariate analyses, these associations do not control for any third variables that may mediate or moderate these relationships. As the GES population 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 post-survey (*n=125*): prior volunteer experience and parental income (See page 8 for further discussion).

The following **program factors** were correlated with significant effect on at least one of the scales in the post-survey: student selection, language requirement, program location, and components of community engagement. See pages 8-9 for further discussion.

Scales: For the total data set (*n*=133), there was significant change in the expected direction from pre- to post-survey for the following scales:

- ✓ Openness to diversity (OD)
- ✓ Self-awareness (SA)
- ✓ Civic efficacy (CE)
- ✓ Conscious consumption (CC)
- ✓ Political voice (PV)
- ✓ Global civic values (GCV)



	OD n=133	SA n=131	CE n=126	CC n=126	PV n=128	GCV n=128	HRB n=125	CR n=128
Total Pre	3.25	3.24	2.75	2.5	1.95	2.98	3.49	3.35
Total Post	3.39	3.39	2.99	2.65	2.13	3.12	3.54	3.42

Findings: Qualitative Analysis

While there were similar qualitative patterns across the whole data set, there were also differences between institutions.

- When considering diversity, multiple participants from one institution questioned the meaning of diversity across varying national or cultural contexts.
- When considering diversity, participants from one institution focused on differences between their home context/ college context and college context/ off-campus community context.
- When considering conscious consumption, multiple participants from one institution suggested connections between ethical spending and class/ privilege are problematic.
- In describing their learning process, participants from most institutions seemed to shift from a focus on coursework in the pre-survey to a focus on immersion or opportunities for direct interaction in the post-survey. The participants from one institution were just as heavily focused on coursework in their post-survey responses as in their pre-survey responses.

Closing

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

Next steps

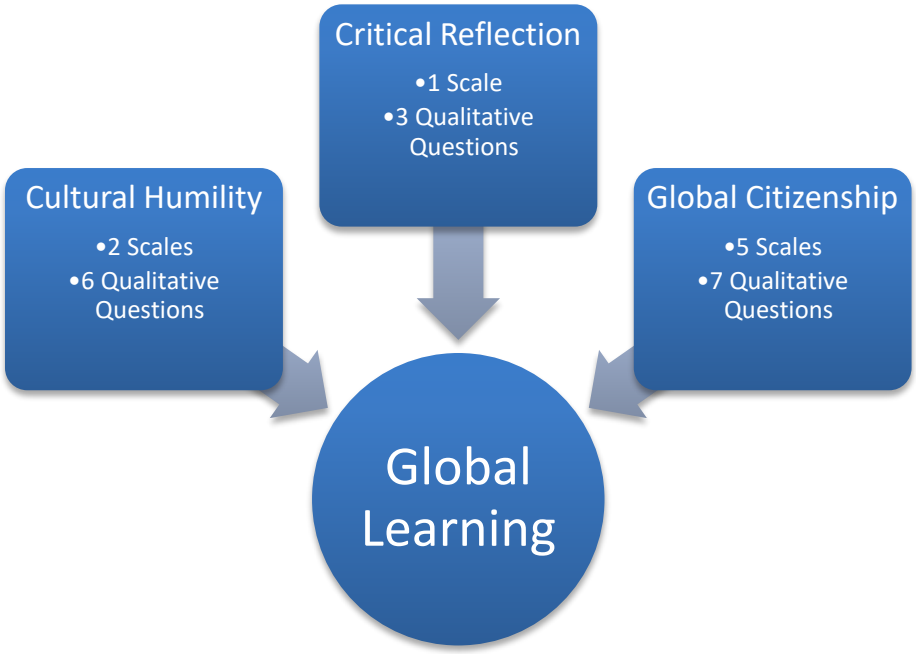
- Total data set analysis from 2015 to present is underway.
- An upcoming webinar for GES partners will facilitate peer-to-peer learning. During the webinar, we will begin discussion of processes for deepening involvement in qualitative analysis during the 18-19 academic year.

Report overview

- ✓ The **Survey overview (pgs. 6-9)** provides additional background information about the GES.
- ✓ The **Participants** section **(pgs. 9-10)** displays graphs to show the background of the participants in the total data set.
- ✓ The **Findings: Quantitative Analysis** section **(pgs. 11-13)** shares the quantitative analyses related to demographics, program factors, and the competency scales.
- ✓ The **Findings: Qualitative Analysis** section **(pgs. 14-25)** describes the analysis of the open-ended items alongside the closed items in each of the three competency areas.
- ✓ The **Next Steps** section **(pg. 25)** describes globalsl's plans and goals for this coming academic year.
- ✓ The **Appendices (pgs. 26-37)** provide background information, specific details about the scales and associated survey items, open-ended questions, program factors, and demographic data.

Global Engagement Survey

The **Global Engagement Survey (GES)** is a multi-institutional assessment tool that employs quantitative and qualitative methods to better understand relationships among program variables and student learning, specifically in respect to global learning goals identified by the Association of American Colleges and Universities (AAC&U, 2014). The GES is composed of eight scales to assess cultural humility, civic engagement, and critical reflection. Global learning is conceptually large. Indeed, its three constituent parts also represent broad and sometimes nebulous ideas that often feel difficult to measure. See Appendix A for some additional discussion and background information about the GES.



Drawing on existing research in education abroad, civic engagement, and related fields[3], conceptualizations relevant to global learning are further distilled into eight scales, along with sixteen related, responsive open-ended questions. Scale conceptualizations follow.

Scale			Closed items	Open-ended items	Cronbach's α
Cultural humility	Openness to diversity	**OD**	8	4	.78
	Self-awareness	**SA**	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

[3] Ibid. and Appendix A.

Conceptualization: Global Learning[4]

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

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

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

Global Engagement Survey 2017

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=153) was utilized to examine significant differences between the pre- and post-test surveys.

Multi-institutional: In the 2017 GES, seven institutions/ organizations participated. The participating institutions facilitated 97 different programs intended to support global learning. The participating institutions/ organizations were: Child Family Health International, Cornell University, East Carolina University, Elon University, Haverford College, Northwestern University, and Queens University of Charlotte.

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

Example: Closed survey item (part of the intercultural competence – communication scale):
I am very comfortable talking about diversity with people of different cultures.

If SA or A, could you describe a point at which you get uncomfortable discussing diversity with people of different cultures?

If SD or D, can you indicate why you are uncomfortable discussing diversity with people of different cultures?

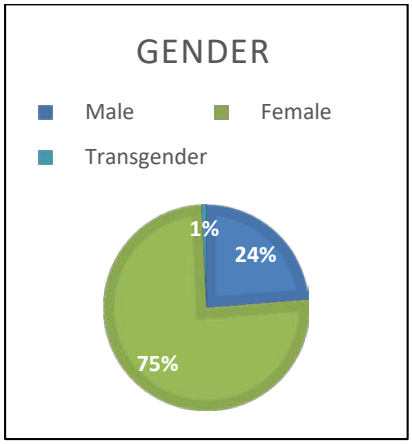
Program factors: The GES collects data on variables for each of the programs, which enables further analysis to connect specific programming decisions to global learning outcomes and competencies. Program factors may include whether an experience is course-connected, whether it takes place in the United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

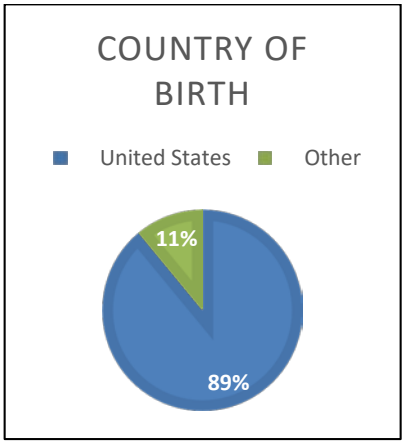
Survey completion rates: The survey completion rates for this year are represented as follows:

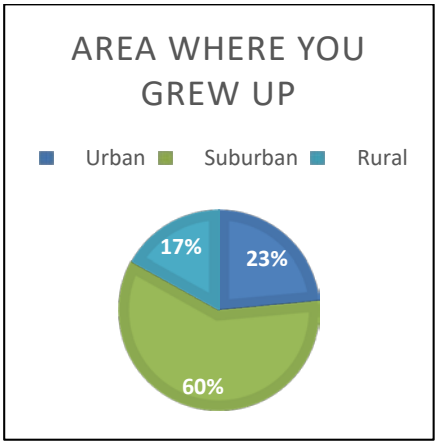
For the statistical analyses that follow, only the sample of matched cases (*n*=153) was utilized to examine significant differences between the pre- and post-test surveys. The survey overview describes initial findings related to the scales and individual items for the overall matched sample. All closed survey items asked participants to respond with the following options: strongly agree, agree, neutral, disagree, and strongly disagree.

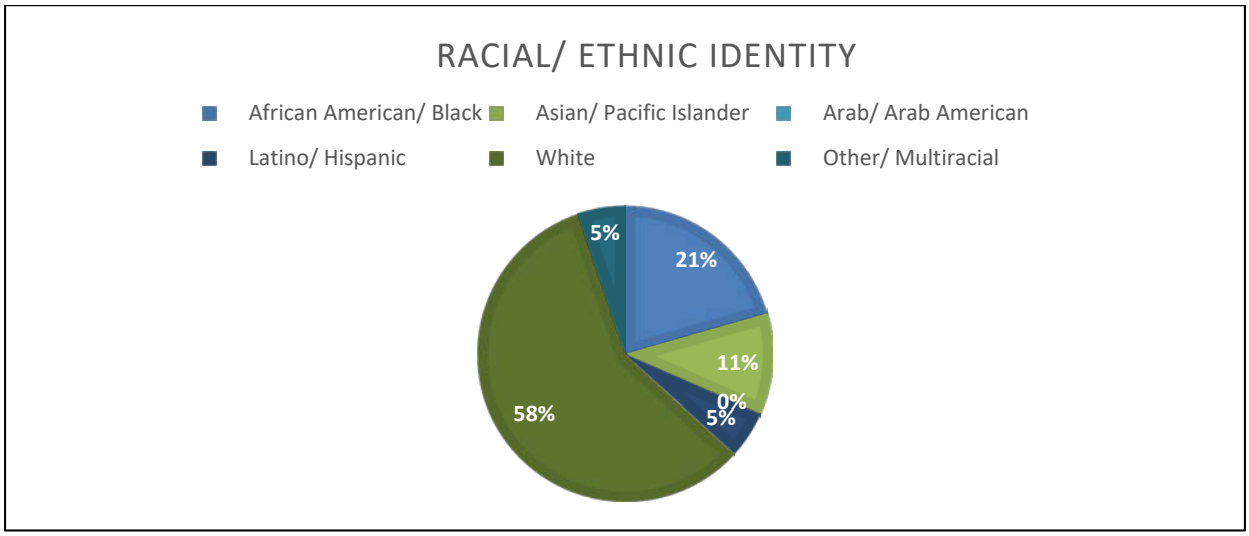
Participants

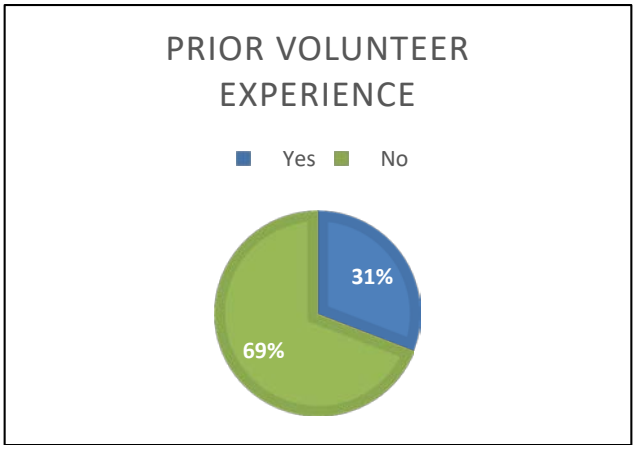
The participants indicated they: are majority female (75%), were born in the United States (89%), grew up in a suburban area (60%), are majority White (58%), and have not participated in volunteer service before (69%). See **Appendix E** for demographic data for the total data set.

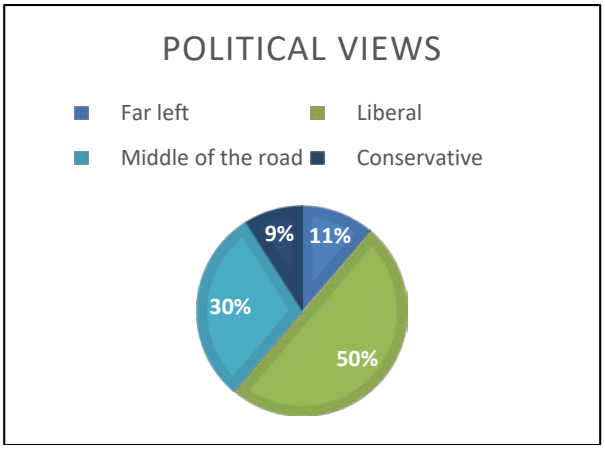


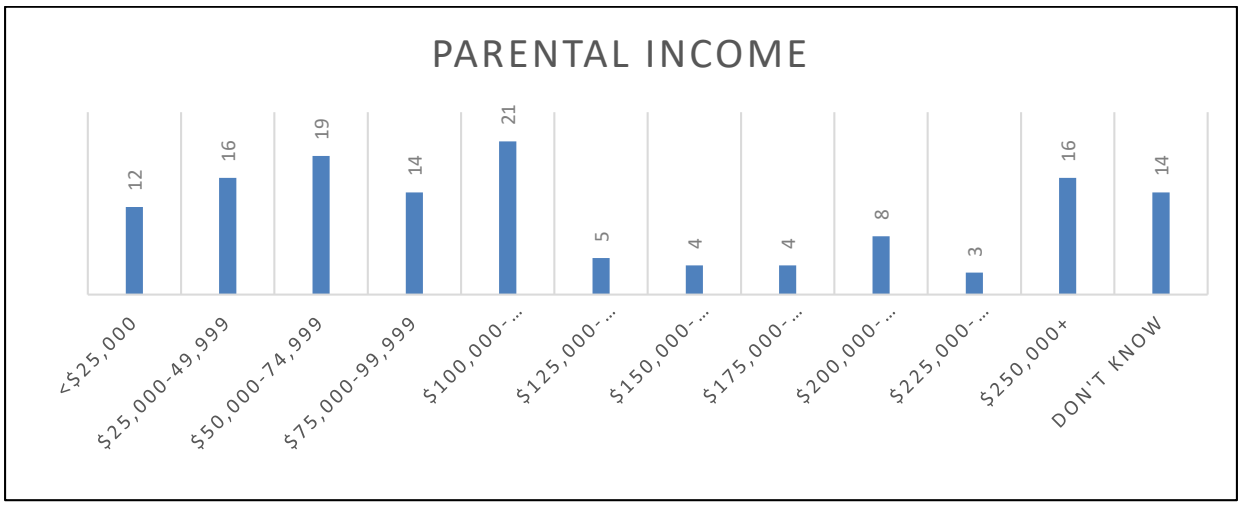


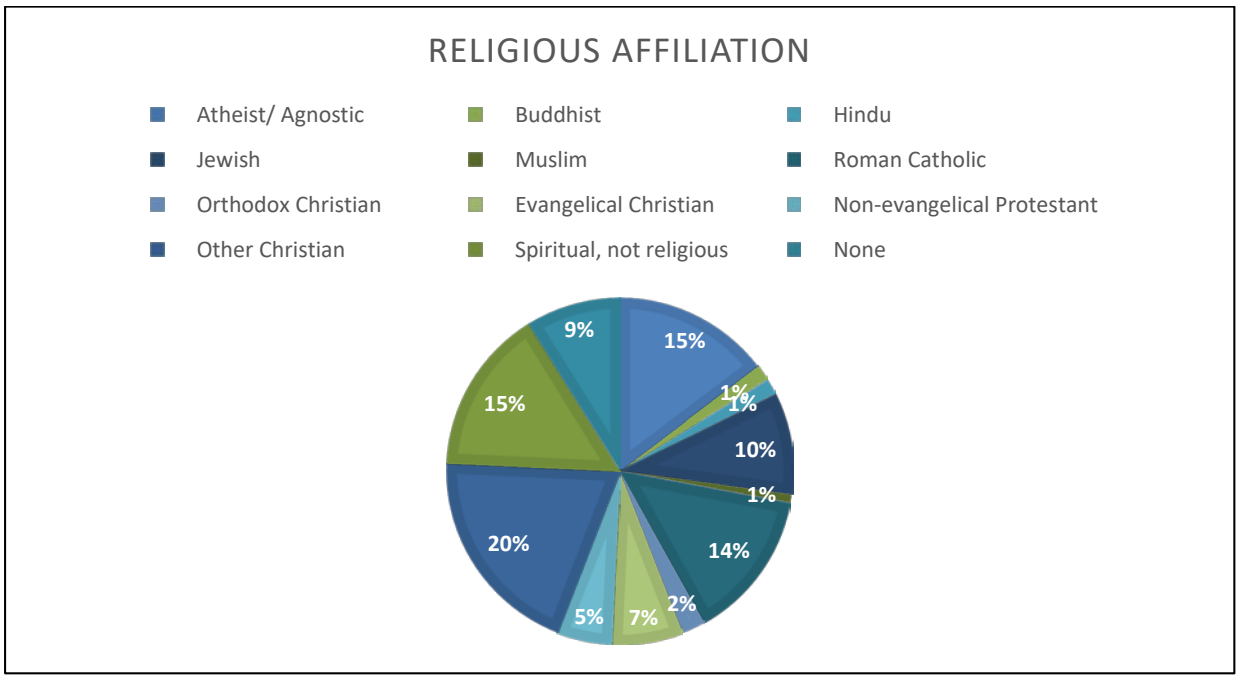









PARENTAL INCOME
12
16
19
14
21
5
4
4
8
3
16
14
<$25,000
$25,000-49,999
$50,000-74,999
$75,000-99,999
$100,000-...
$125,000-...
$150,000-...
$175,000-...
$200,000-...
$225,000-...
$250,000+
DON'T KNOW


RELIGIOUS AFFILIATION
Atheist/ Agnostic
Buddhist
Hindu
Jewish
Muslim
Roman Catholic
Orthodox Christian
Evangelical Christian
Non-evangelical Protestant
Other Christian
Spiritual, not religious
None
15%
1%
1%
10%
1%
14%
2%
7%
5%
20%
15%
9%

Findings: Quantitative Analysis

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

The following **demographic categories** were correlated with significant differences on participants' scores on at least one of the scales in the post-survey (*n=125*): prior volunteer experience and parental income.

- **Prior volunteer service:** Participants who reported prior volunteer experience scored significantly higher on Global Civic Values (GCV) than participants without prior volunteer experience.
- **Parental income:** Participants reporting parental income to be greater than $150,000/ year scored significantly lower on the Political Voice (PV) scale than participants reporting parental income lower than $150,000/ year.

Other demographic categories (see **Appendix E** for full list of categories) did not show significant effect on the scales in the post-survey.

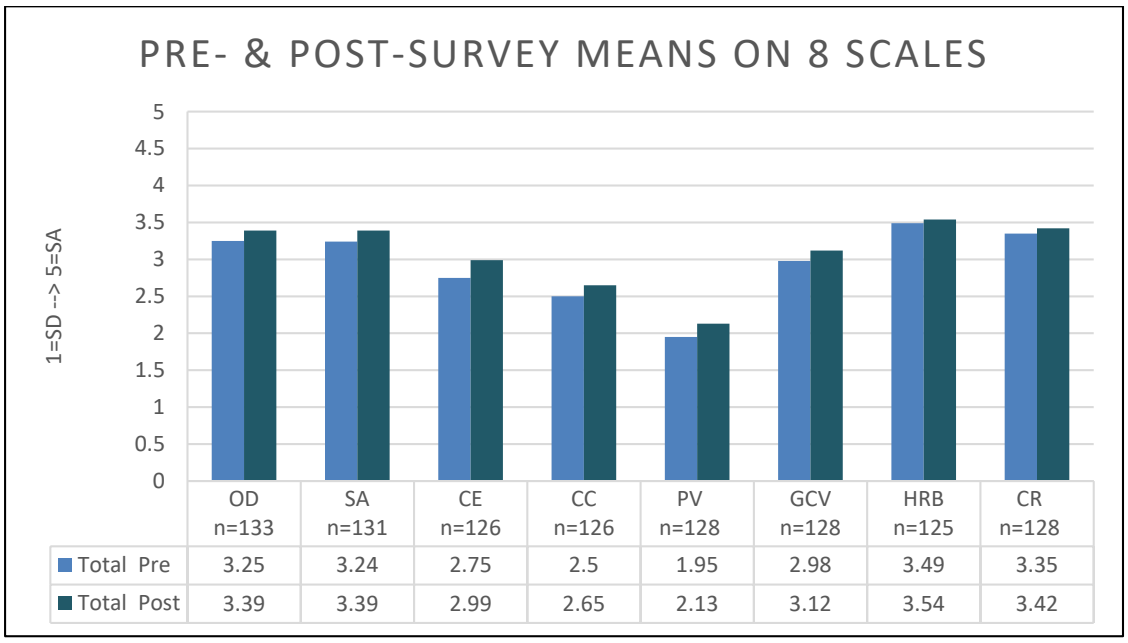
The following **program factors** were correlated with significant effect on at least one of the scales in the post-survey: student selection, language requirement, program location, and components of community engagement.

PF	Program factors
PF5	**Student selection**
More selective student selection ("less than 75% of applicants accepted") was significantly lower on the Critical Reflection (CR) scale than programs that "accepted all applicants in good academic standing."	
PF6	**Language requirements**
Programs where the dominant language is not English and students are required to have at least introductory language skills was significantly higher on the Global Civic Values (GCV) scale than programs where the dominant language was English.	
PF10	**Location of program**
Program experience "outside the US with both pre- and post- in the US" was significantly higher than programs in the U.S. or those outside the US with only pre-programming on the following scales: OD, SA, CE, PV, GCV, & CR.	
PF18	**Community engagement**
Programs with community engagement showed significant effect and scored higher on Conscious Consumption (CC) scale than programs without community engagement. Community engagement was defined as programs where students are engaged in direct service activities in the community, cooperative problem solving with community partners, or cooperate with community partners to advance advocacy and change projects.	

See the **Appendix D** for a full list of program factors. The factors not listed here did not show significant effect on the post-survey scales.

Scales: For the total data set (*n*=133), there was significant change in the expected direction from pre- to post-survey for the following scales:

- ✓ Openness to diversity (OD)
- ✓ Self-awareness (SA)
- ✓ Civic efficacy (CE)
- ✓ Conscious consumption (CC)
- ✓ Political voice (PV)
- ✓ Global civic values (GCV)



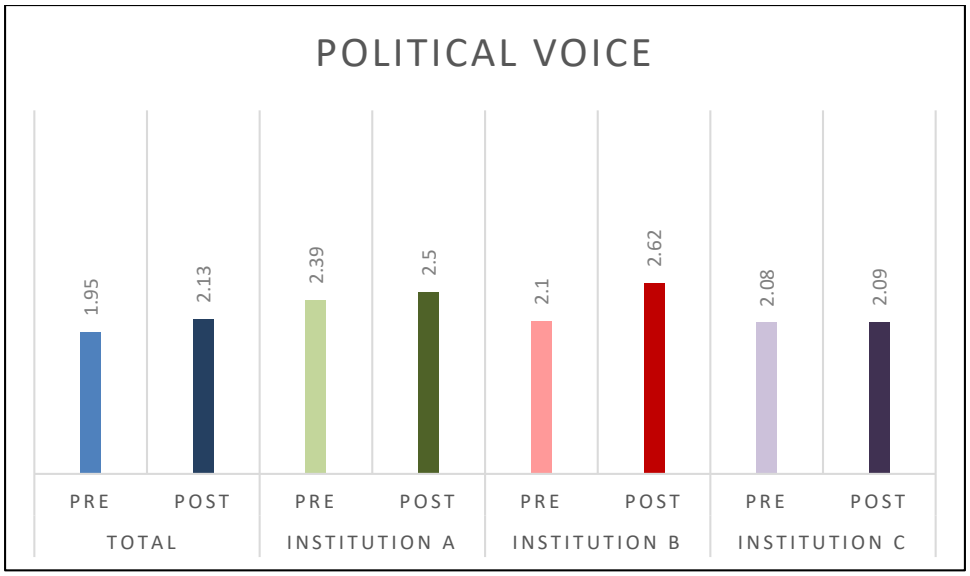
	OD n=133	SA n=131	CE n=126	CC n=126	PV n=128	GCV n=128	HRB n=125	CR n=128
Total Pre	3.25	3.24	2.75	2.5	1.95	2.98	3.49	3.35
Total Post	3.39	3.39	2.99	2.65	2.13	3.12	3.54	3.42

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

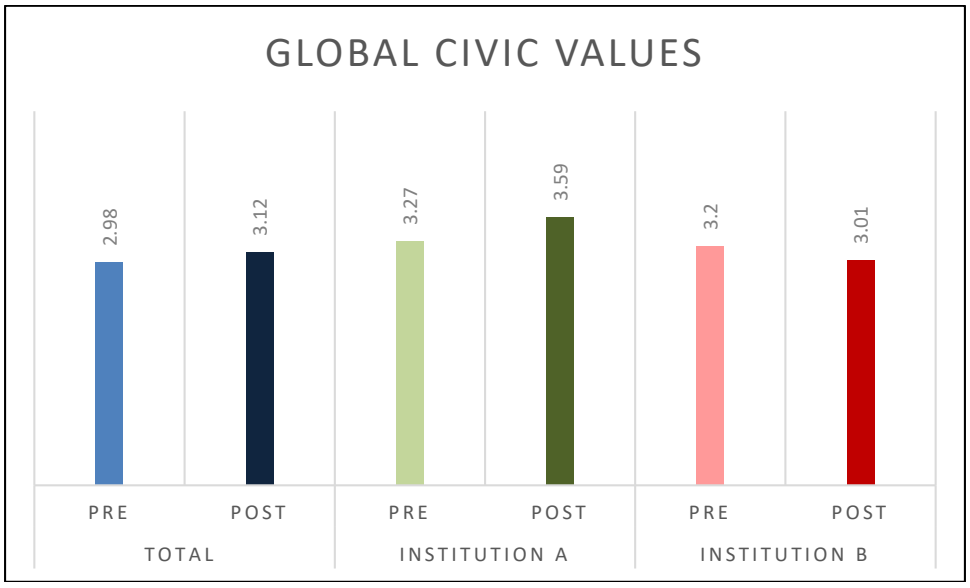
See the **Appendix B** for tables that provide additional information on each of the competency scales including the associated closed survey items.

Because multiple institutions participate in the GES, it enables **multi-institutional comparison** to identify interesting patterns. The graphs below display the pre- and post-survey means on the Political Voice (PV) and Global Civic Values (G) scales for the total data set and several individual institutions/ organizations. The graphs demonstrate some differences between institutions on the scales that specific institutional reports examine further.

For example, on the Political Voice Scale (PV) the total data set increased slightly from the pre-survey to post-survey (1.95 to 2.13) while Institution B increased much more (2.1 to 2.62) and Institution C remained almost the same between the pre-survey and the post-survey (2.08 to 2.09).



On the Global Civic Values (GCV) scale, the total data set increased from the pre-survey to the post-survey (2.98 to 3.12) while Institution B decreased (3.2 to 3.01). While the individual institutions do not have enough matched cases to conduct statistical analyses to claim significant changes, the descriptive data displayed below reflects interesting patterns and questions to explore.

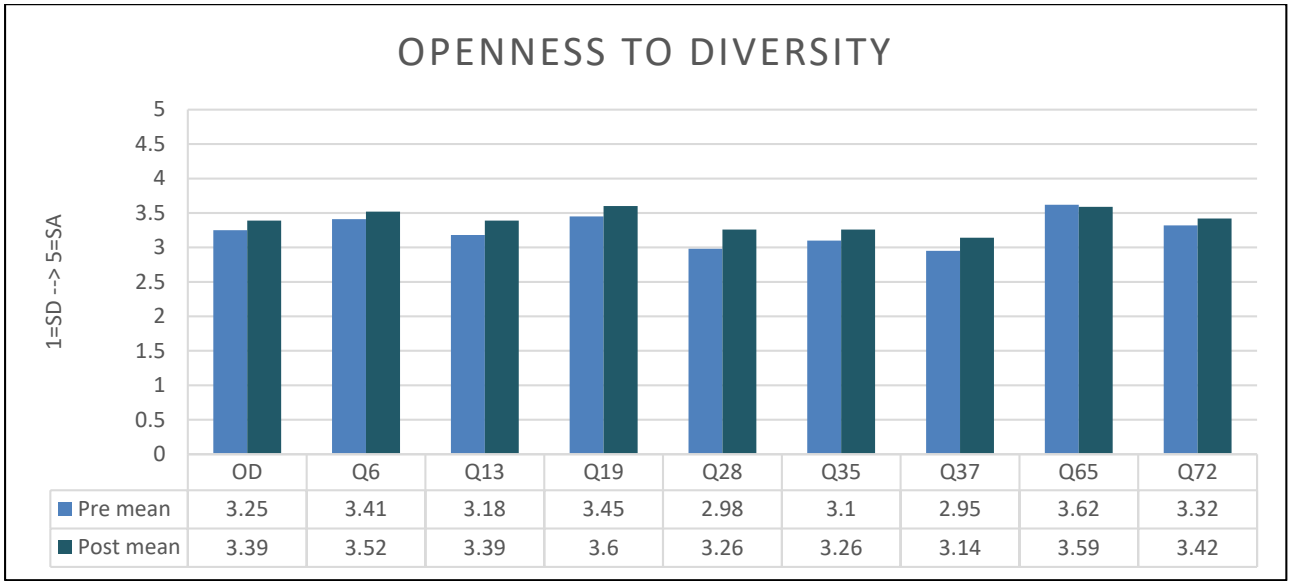


Findings: Qualitative Analysis

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

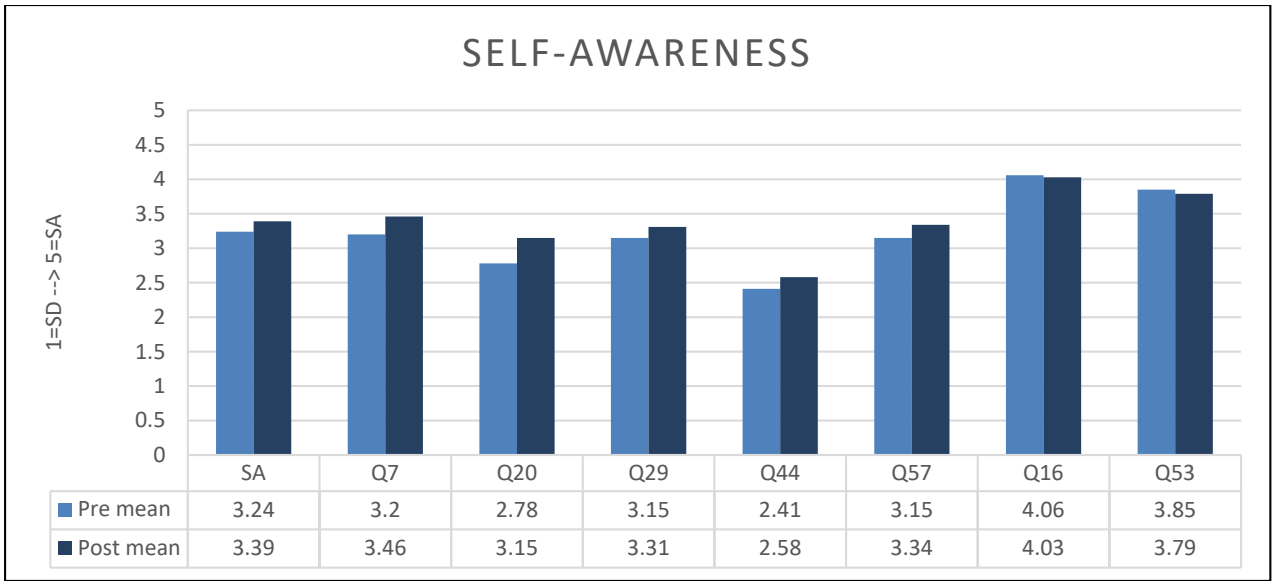
Cultural Humility

Participants described their ideas about ***diversity*** related to: race/ ethnicity, class/ SES, gender identity/ LGBTQ, religion, and politics. Across the data set, participants focused most on race/ethnicity in their comments about diversity. Interestingly, this year participants also commented on gender (a topic that did not emerge in comments about diversity last year) and described "issues" such as abortion and birth control with specific reference to the current political context (e.g. President Trump, "Trump's Muslim ban").



	OD	Q6	Q13	Q19	Q28	Q35	Q37	Q65	Q72
Pre mean	3.25	3.41	3.18	3.45	2.98	3.1	2.95	3.62	3.32
Post mean	3.39	3.52	3.39	3.6	3.26	3.26	3.14	3.59	3.42

Openness to diversity (*n=133*)	
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.



	SA	Q7	Q20	Q29	Q44	Q57	Q16	Q53
Pre mean	3.24	3.2	2.78	3.15	2.41	3.15	4.06	3.85
Post mean	3.39	3.46	3.15	3.31	2.58	3.34	4.03	3.79

Self-awareness (*n*= 131)	
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 participants were asked why they **feel uncomfortable discussing diversity**, comments described their limited knowledge or experiences, awareness about the social identifiers of the group with whom they are interacting, acknowledgement of their own privilege, and fear of offending someone.

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

Comments included,

> *I get nervous that I'm going to say something wrong, offensive, or ignorant.*
>
> *I get uncomfortable when I feel that I may be offending someone or may be hurting their feelings by saying something either ignorant or unknowingly offensive.*

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

> *Sometimes when a topic is being discussed that is relevant to another culture and I do not know a lot about the topic, I can become uncomfortable due to a lack of knowledge and awareness.*

When I do not know much about a certain culture and the issues they face differently than me, I get a little uncomfortable discussing diversity.

Sometimes talking about race makes me uncomfortable. Because as a white woman, I'm not familiar with the injustices people from other backgrounds, cultures, and races face every day, I have to work to understand these complex issues among races and cultures.

In responses about students' awareness of their own lack of knowledge or experience, they often identified their **own social identities (of privilege)** as reasons for this gap in knowledge or experience:

Sometimes I can get uncomfortable when my own privilege is so glaringly obvious and I am unable to relate to the other person's experience at all.

As a young, white woman from a privileged socioeconomic family, although I have never necessarily been in this type of a situation, I think it would be uncomfortable or difficult to have a conversation with less privileged groups about unique challenges that they face in society- ones that I can't necessarily relate to because I have never dealt with those challenges or I have never been put in those unique situations. As much as I can be empathetic and imagine the difficulty of the experiences shared by those groups, I can never personally go through them in real life, so I feel as though being in a situation where I simply cannot relate- as much as I may try- difficult and uncomfortable.

Discussing with people who are less fortunate than me about something that I can obtain because of my race, gender, ethnicity that they would otherwise be denied because of theirs.

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

(1) Being a member of a privileged group discussing diversity in situations that include an individual from a less privileged group.

Talking about racism/cultural exploitation if I am talking with someone from that group.

Most recently, when Donald Trump put the Muslim ban in place. There was a discussion brought up in a class of mine in which there was a Muslim student in my class. It was hard for not only me, but also other students to discuss the diversity on the campus of [the university] & how well the university handles the diversity.

(2) Being a member of an underrepresented group in a discussion where the rest of the individuals are part of a more privileged group.

If I'm the token in a conversation full of white people.

When the minority in any way shape or form is discussed, I don't want people that are the majority to feel uncomfortable when I discuss the issues I have as a Nigerian American or as a woman.

Communication challenge

When asked to "describe a point at which you get uncomfortable / discussing diversity with people of different cultures," students 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.

> *When they don't cooperate and see my side of it*
>
> *I am a very open, and flexible person when it comes to listening to ideas that differ from my own. The only time I would have difficulty working with people who are different from me, is if he or she is very closed minded and refuses to see all possibilities or consider different ideas that may contradict his or her own beliefs.*
>
> *The only time when it can be difficult is when they aren't taking my ideas and considerations into account.*

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

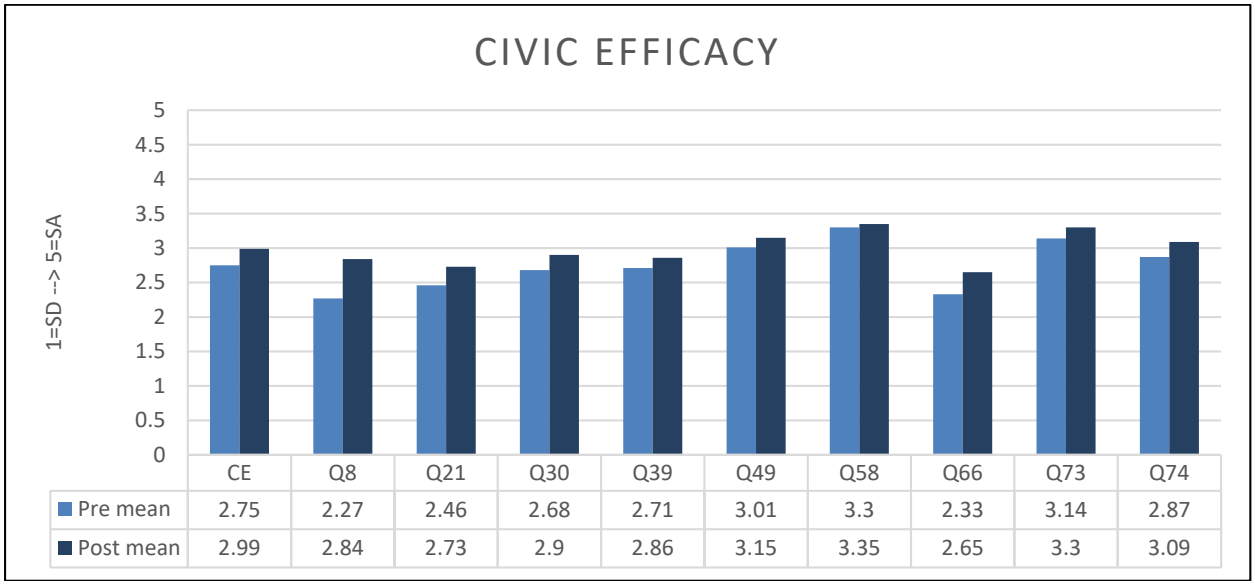
> *I remember while interning in Mexico, I met a refugee with very conservative views on religion and gender. Although I was very uncomfortable discussing these subjects with him, I believe it was important for me to stay humble and respect of his worldviews, which were very different than my own.*
>
> *I did not understand why the guys in our community in the Dominican Republic continued to hiss at me and the other girls whenever we walked past. Eventually I noticed that the Dominican girls usually didn't ignore their hissing and I wondered if the guys then thought we were weird for ignoring them. When I talked with them about the hissing I learned that for them, although hissing can count as catcalling, it also is used to get someone's attention if they are not facing you or if you don't know their name.*
>
> *The recent election of Mr. Trump prompted me to consider the reasons why people on either side of politically polarizing issues think and act the way that they do. The election triggered me to not only consider the reasons why Mr. Trump's supporters voted for him, but also why his biggest critics possess the opinions that they do as well. I believe that for both sides, lived experiences and relative backgrounds play a significant role in shaping opinions and mindsets- and often times these are things that cannot be easily changed, no matter how much we criticize "the other side."*

In their answers to open-ended questions about encountering communication challenges, many responses described difference attributed to either individual background or personality traits. The responses that attribute **cultural differences to individual background experiences or personality traits** suggest an incomplete view of cultural and structural factors. Comments include,

I have a hard time working with people with a different ***work ethic*** than me. I like to engage in tasks quickly and efficiently, and have found myself becoming frustrated when other people show hesitance to engage with a task for whatever reason.

I have the hardest time working with people who are different from me when they don't share the same ***passion*** as me therefore are less committed and ***don't care*** about making a difference. I struggle most when there is ***lack of effort***.

Global Citizenship



	CE	Q8	Q21	Q30	Q39	Q49	Q58	Q66	Q73	Q74
Pre mean	2.75	2.27	2.46	2.68	2.71	3.01	3.3	2.33	3.14	2.87
Post mean	2.99	2.84	2.73	2.9	2.86	3.15	3.35	2.65	3.3	3.09

Civic efficacy (*n*= 126)	
Q8	I know how to develop a plan to help address an environmental or social problem.
Q21	I know several ways in which I can make a difference on some of society's most worrisome problems.
Q30	I am able to get other people to care about social or environmental problems that concern me.
Q39	I am informed of current issues that impact international relationships.
Q49	I feel comfortable expressing my views of important social issues.
Q58	I enjoy listening to others views regarding an important social issue.
Q66	I am able to write an opinion letter to a local media source expressing my concerns over policy issues.
Q73	I feel I have the ability to make a difference in my local community.
Q74	I feel I have the ability to make a difference in the global community.

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

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

Yes, I have learned that even small actions can contribute to a larger difference. For example, I used to believe that the only way to make a difference was through large action. However, although my project may have seemed meaningless to me, I know that it truly impacted the non-profit it was for.

I have seen the positive impact of the cultural exchange between myself and my host family, and this alone gives me hope for the ability to collaborate with others globally to create positive change.

Some participants expressed **cynicism or apathy**:

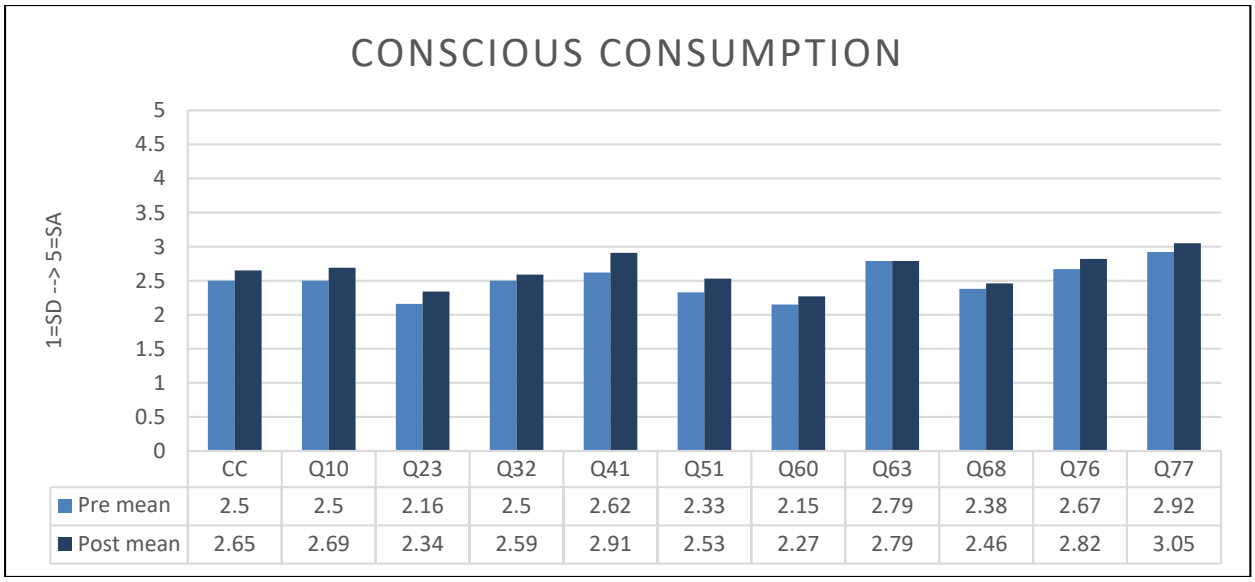
I used to believe that I could make a difference. After this summer I found that the problems a lot of the people I worked with faced were too big. I left feeling slightly discouraged that the problems were too big and I too small to make a big difference.

My [program] limited this perspective. I feel less empowered to make a difference (namely in policy) now than I did before the summer.

While several participants who described feelings of cynicism or apathy stopped at that point, other participants delved further into analysis to explore those feelings in connection with systems of inequality. The participants who explicitly described their learning about the **complexity of systems and how change happens** articulated connections between the local and the global, nuanced understandings of "community" and the importance of WHO drives change, and ethical considerations of international immersion experiences.

This program showed me how challenging making a difference actually is, both domestically and globally. I also learned how important it is to consult local natives who are working on change in their own culture and country. If you really want to affect change, then you have to work with and within the local infrastructure.

Participation in this program has made me more aware of the many challenges in the world, but also the necessity of working toward global change. Although in some ways, I'm more aware of my own limitations when it comes to working toward change, I'm also more committed to helping in whatever way I can.



	Conscious Consumption (*n*= 126)
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 **ethical decisions when spending money**, participants across institutions described efforts as charitable, weighing what they need against what they want, or connecting individual decisions to larger systems or structures. Responses to both the pre-survey and post-survey were similar as opposed to shifting from the pre-survey to post-survey response. Within the latter category, responses demonstrated varying levels of analysis.

Comments reflecting the notion of ethical spending connected to **charity** included:

> *There was a homeless person standing in front of the store I was going into and rather than me buying all of the things I wanted to, I left some money so that I could give it to him.*
>
> *I was deciding whether to buy a couple extra things at the market in Kampala and decided to do it because these people need the money more than I do.*
>
> *Opposed to spending all of my money on food and clothing, I chose to donate some of money to someone who needed it more than me*

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

> *I remember I really wanted an outfit and I asked myself if I needed it or wanted it. I ended up not buying it because it was a want instead of a need so I bought a gift for a friend instead.*

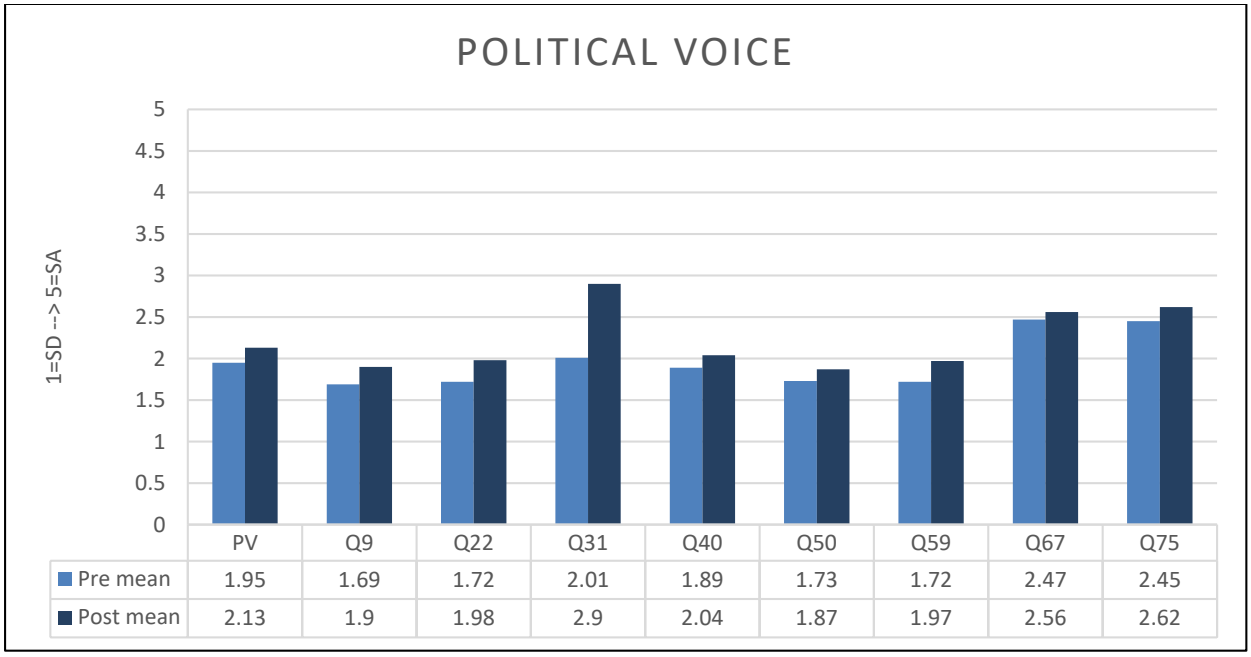
The majority of participants described ideas about **how individual spending decisions connect to larger systems or structures**. While several of these responses reported an overall idea of "buying local," a majority of responses delved into deeper analysis about how companies make ethical choices (i.e. animal testing, employee conditions, etc.) and how their individual decisions and actions contribute to or work against those systems.

> *While in Chicago for the summer, I worked to spend my money - whether it was for groceries, eating out, coffee, or other goods - at locally owned, and when possible queer- and or POC-owned establishments, often ones that are careful about sourcing the goods that they sell.*

> *I try not to buy from stores that I know have maquiladoras or mistreat their workers internationally. I try to buy fresh produce and minimize my carbon footprint which I believe is an ethical decision.*

> *Our world's production and consumption of palm oil is depleting forests and bio-diversity; I have been made it a point to not purchase any processed foods that contain palm oil.*

> *I am currently attempting to switch my banking from Bank of America to a local credit union, after learning of BoA's support for the Dakota Access Pipeline and privatized prisons.*



	PV	Q9	Q22	Q31	Q40	Q50	Q59	Q67	Q75
Pre mean	1.95	1.69	1.72	2.01	1.89	1.73	1.72	2.47	2.45
Post mean	2.13	1.9	1.98	2.9	2.04	1.87	1.97	2.56	2.62

Political Voice (*n*= 128)	
Q9	Over the next 6 months, I will contact media to express my concerns about an international problem.
Q22	Over the next 6 months, I will contact media to express my concerns about a domestic problem.
Q31	Over the next 6 months, I will express my views about international politics on a website, blog, or chat room.
Q40	Over the next 6 months, I will express my views about domestic politics on a website, blog, or chat room.
Q50	Over the next 6 months, I will contact or visit someone in government to seek public action on international issues and concerns.
Q59	Over the next 6 months, I will contact or visit someone in government to seek public action on domestic actions or concerns.
Q67	Over the next 6 months, I will participate in an event where young people express their views about international problems.
Q75	Over the next 6 months, I will participate in an event where young people express their views about domestic problems.

In the total data set, participants reported that their program experience either did not affect or increased their desire to follow current events and plans to vote. In the majority of cases where participants reported that their plans to follow current events or vote "stayed the same," it reflected high levels of engagement in their activities/ actions prior to the global learning experience which they plan to continue (or reaffirmed those high levels of engagement). The majority of students in the total data set and at every individual institution/ organization reported **increased likelihood to follow current events and vote after their program experience**.

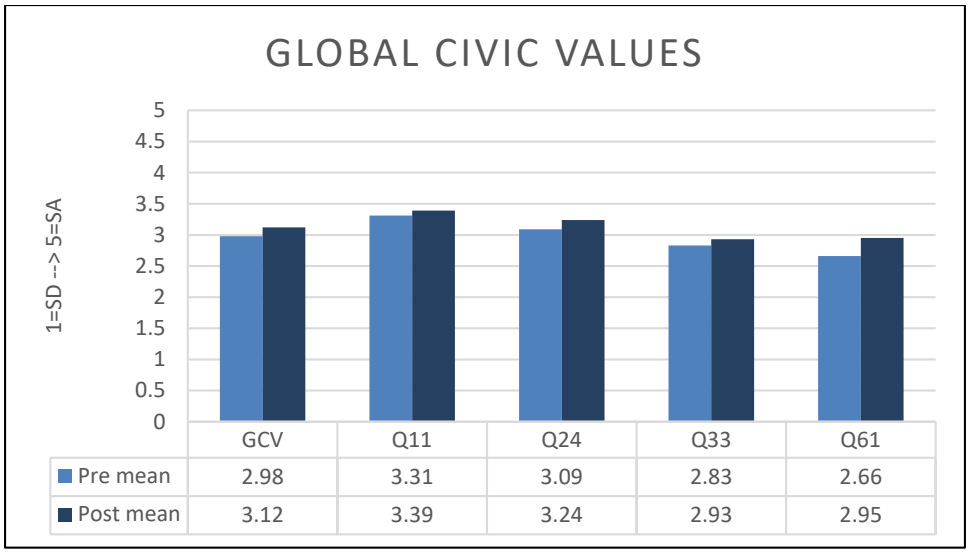
> *I better understand the need to stay up to date with current events. Political and social events have large ramifications on public health issues, and having current information is important when analyzing social and cultural differences.*

> *I usually do not listen to or read the news. Now, I have been doing more of it to understand what is going on in our communities both nationally and globally.*

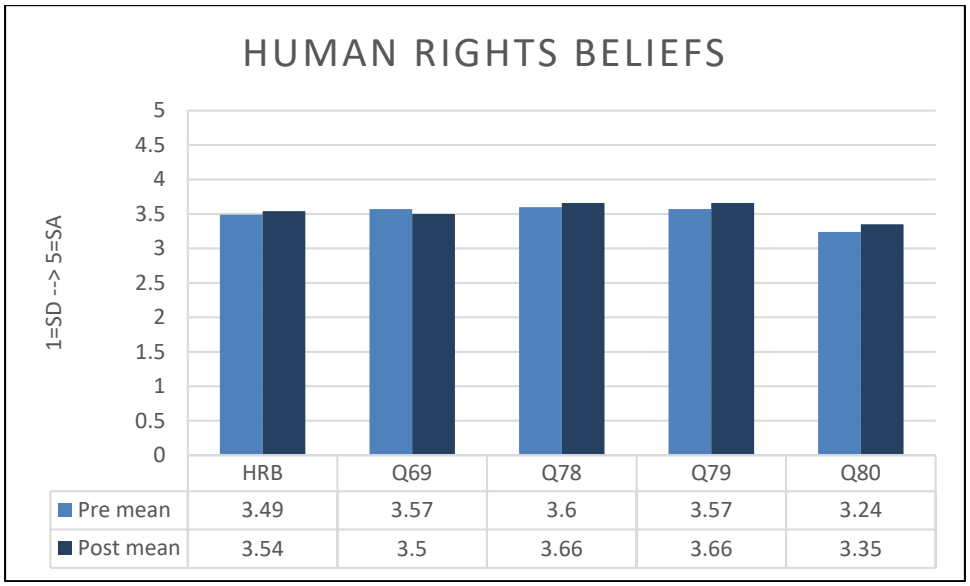
Even when participants report similar plans to keep up with the news or vote, they described a pattern of increased recognition of the **importance of local politics and elections** (not just national level) than before the program experience.

> *I'll pay more attention to the voting cycles and do more research on ALL candidates, not just presidential ones.*

> *I think this experience makes me want to vote not only in large elections, but in small local elections that people often neglect. This makes a huge difference and I'm definitely guilty of not voting in smaller elections.*

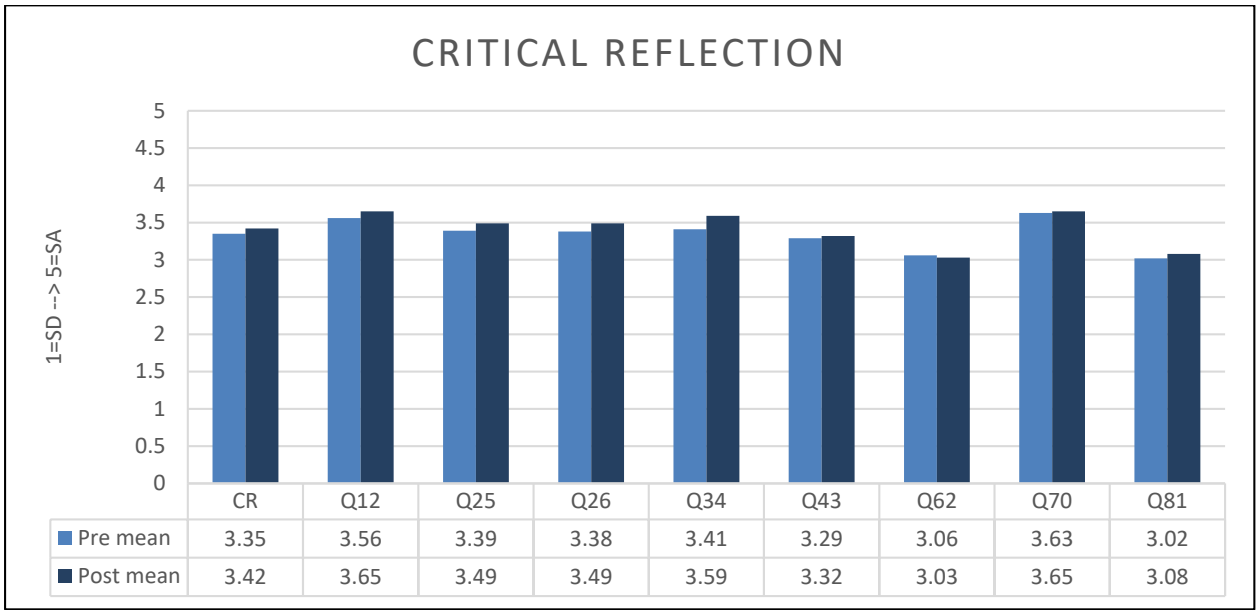


Global Civic Values (*n*=128)	
Q11	I feel a responsibility to people in my country in need.
Q24	I feel a responsibility to people in need globally.
Q33	My responsibility to people of other countries is as great as my responsibility to people of my own country.
Q61	I identify as a "global citizen".



Human Rights Beliefs (*n*=125)	
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	Q12	Q25	Q26	Q34	Q43	Q62	Q70	Q81
Pre mean	3.35	3.56	3.39	3.38	3.41	3.29	3.06	3.63	3.02
Post mean	3.42	3.65	3.49	3.49	3.59	3.32	3.03	3.65	3.08

Critical Reflection (*n*=128)	
Q12	I think a lot about the influence that society has on other people.
Q25	I think a lot about the influence that society has on my own behavior.
Q26	I enjoy analyzing the reasons for people's behavior.
Q34	I carefully consider how privilege affects people's opportunities.
Q43	I carefully consider how dominant cultural assumptions reinforce inequalities.
Q62	When I stop to consider what I know about the world, I realize that even my strongest "truths" are open to change.
Q70	I believe it is important to analyze and understand our own thinking processes.
Q81	I tend to "see" people that otherwise often remain "invisible".

Across institutions, in the pre-survey responses students described their process of learning as heavily influenced by their **coursework** and many provided specific examples of courses or subjects that contributed to their learning.

> *Because of my Africana Studies major, I have become so much more aware of the problems black people in America face. Books such as "Between the World and Me" by Ta-Nehisi Coates and "Incidents in the Life of a Slave Girl" by Harriet Jacobs have enabled me to visualize and learn about the condition of the black American through historical and cultural lenses.*

> *When I took a class on women in global politics, I started to become more aware of gender discrimination from an intersectional perspective, specifically the ways in which organizations I trusted (the UN, international NGOs) have been going about development and aid in ways that ignore gender-sensitive needs.*

> *I am taking [a course]. As part of this course, the professor requires weekly reflections about the course and its materials, as well as makes intentional space in the course to practice what she deems "deep listening." I can tell that while I am used to jumping into discussions quickly, and that*

I often take notes to myself if I can't get into the discussion right away, I now spend a lot of time just listening to the different voices in the room.

However, in the post-surveys, the majority of students described their **immersion experiences or opportunities for direct interaction** outside of the university as the factors contributing the most to their learning process.

Working on this oral history and documentary theater project means constantly encountering views different from my own. We're intentional and reflective about our engagement with other members of our communities, so this work necessarily raises awareness of our thinking processes.

I've been thinking about the things I take for granted/don't think about that often such as the privilege of my nationality (American) which I've been more aware about since returning from [the program location].

Closing

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

Next steps

- Invitation to partners to engage in thinking together through co-analysis –institutional and organizational representatives have far deeper knowledge of programs and institutional contexts which can illuminate more nuance and possibly different or additional findings.
- Total data set analysis currently underway. Examining the whole data set will increase our capacities to analyze the influence of different program factors on global learning as measured by the GES scales.
- An upcoming webinar for GES partners will facilitate peer-to-peer learning. During the webinar, we will begin discussion of processes for deepening involvement in qualitative analysis during the 18-19 academic year.

Appendix A: Background – Global Engagement Survey (GES)

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

The GES was developed to address several specific challenges:

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

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

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

The survey was originally organized to assess:

- *Intercultural competence.* Ten items measuring intercultural competence were initially taken from the International Volunteering Impacts Survey or IVIS (Lough, McBride, & Sherraden, 2012).

- *Civic Engagement.* Morais and Ogden (2011) designed and validated a survey designed to measure global citizenship. Factors analyses revealed a number of different sub-constructs within global citizenship. We included a number of survey items from key sub-constructs of global citizenship including efficacy, political voice, conscious consumption, and values.

- *Critical thinking.* Ten items measuring critical thinking were developed through use of AAC&U's *Assessing Global Learning* (McTighe Musil, 2009), combined with consideration of Kiely's transformational learning model (2005) and emphasis on the critical tradition in global service-learning (GSL) (Green & Johnson, 2014; Hartman & Kiely, 2014; Porfolio & Hickman, 2010).

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

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

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

[7] See: Kuh (2008)

Appendix B: Scales & items

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

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

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

Political Voice	
Q9	Over the next 6 months, I will contact media to express my concerns about an international problem.
Q22	Over the next 6 months, I will contact media to express my concerns about a domestic problem.
Q31	Over the next 6 months, I will express my views about international politics on a website, blog, or chat room.
Q40	Over the next 6 months, I will express my views about domestic politics on a website, blog, or chat room.
Q50	Over the next 6 months, I will contact or visit someone in government to seek public action on international issues and concerns.
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Q67	Over the next 6 months, I will participate in an event where young people express their views about international problems.
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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.
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Human Rights Beliefs	
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Q79	I believe that one responsibility of governments is ensuring that every child receives the opportunity for a quality education.
Q80	If governments are not providing basic rights and opportunities for their citizens, it is up to people like me to work for positive change to support everyone's rights.

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

Appendix C: Open-ended questions

Openness to diversity

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

Self-Awareness

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

Civic Efficacy

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

Political Voice

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

Advocacy and Activism (*Post only)*

1. I plan to engage in advocacy less than I did before my program experiences.
    - If SA or A, what has caused you to lessen your advocacy commitments?

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

Conscious Consumption

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

Critical Reflection

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

Appendix D: Program factors

	Program factor (*n*=260)	Frequency	%
PF1	**STEM**		
	No	85	32.7
	Yes	176	67.7
	Missing	2	0.8
PF2	**Student cohort**		
	All levels, including graduate and undergraduate students	83	31.9
	Only graduate students	1	0.4
	Undergraduate students at all levels	108	41.5
	4th year undergraduates	9	3.5
	3rd year undergraduates	51	19.6
	Only 3rd and 4th year undergraduates	1	0.4
	2nd year undergraduates	6	2.3
	Missing	0	0.0
PF3	**Credits**		
	Zero	159	61.2
	One	1	0.4
	Two	48	18.5
	Three	5	1.9
	Four	49	18.8
	Six	1	0.4
	Twelve	1	0.4
	Missing	0	0.0
PF4	**Required/ elective nature of program**		
	Completely elective	126	48.5
	Not precisely required, but very strongly encouraged	41	15.8
	Several students are here for requirements, but at least half are not	93	35.8
	Missing	0	0.0
PF5	**Student selection**		
	Students are admitted if they are students in good academic standing at the institution	116	44.6
	Students must apply, but have never been rejected	65	25.0
	Less than 75% of applicants to the program are admitted	59	22.7
	Less than 50% of applicants to the program are admitted	5	1.9
	Less than 25% of applicants to the program are admitted	14	5.4
	Missing	1	0.4
PF6	**Student- community language relationship**		
	Students are engaged in the community and the dominant language is English.	81	31.2
	The dominant language is not English. Students are not required to have local language skills.	75	28.8

	The dominant language is not English. Students are required to have introductory local language skills to participate.	58	22.3
	The dominant language is not English. Students are required to have intermediate local language skills to participate.	41	15.8
	The dominant language is not English. Students are required to have advanced local language skills to participate.	4	1.5
	Missing	1	0.4
PF7	**Student-community socioeconomic status (SES) relationship**		
	Students generally represent the same SES as community members.	62	23.8
	Some overlap between students and community members' SES; students mostly higher SES	107	41.2
	Students clearly higher SES than community members	57	21.9
	Missing	34	13.1
PF8	**Faculty/ program leader's relationship with host community/ community partner organization**		
	This is the program leader's first visit to host community.	52	20.0
	The program leader has been to the host community once before.	33	12.7
	The program leader has developed relationships with community members and community partners over several years.	54	20.8
	The program leader is from the host community and has numerous ongoing relationships there.	119	45.8
	Partner is the same community as university; program leader has developed relationships with partners over several years.	1	0.4
	Missing	1	0.4
PF9	**Length of immersion experience**		
	One week	32	12.3
	Two weeks	53	20.4
	Three weeks	4	1.5
	Four weeks	64	24.6
	Five weeks	6	2.3
	Six weeks	2	0.8
	Eight weeks	61	23.5
	Nine weeks	5	1.9
	Ten weeks	32	12.3
	Missing	1	0.4
PF13	**Group or individual experience**		
	Individual	34	13.1
	Group	136	52.3
	Missing	80	30.8
PF14	**Time horizon of intervention**		
	1 course during a semester	80	30.8
	1 course during the summer	1	0.4
	Spring Break with co-curricular meetings before and after	31	11.9
	Winter Break with coursework before and after	13	5.0
	Summer with coursework before	44	16.9

	Summer with coursework before and after	48	18.5
	Summer with coursework after	43	16.5
	Missing	0	0.0
PF17	**Facilitated through another organization (Amizade, FSD, etc.)**		
	No	41	15.8
	Yes	206	79.2
	Missing	13	5.0
PF18	**Components of community engagement**		
	SL	194	74.6
	non-SL	64	24.6
	Missing	2	0.8
PF19	**Living arrangements**		
	Students stay in home-stays with host community families	110	42.3
	Students stay in student housing with host community peers	17	6.5
	Students stay independently in apartments or other housing	18	6.9
	Students live in a house with other students	10	3.8
	Combination of arrangements	57	21.9
	Missing	48	18.5

PF10	**Locations of this program (**If "no immersion experience away from campus", skip this question)		
	Home campus and local community experience, in the US	33	12.7
	In the US, mostly involving extended stay away from campus	20	7.7
	Pre- in the US, immersion experience outside the US	144	55.4
	Pre- and post- in the US, immersion experience outside the US	62	23.8
	Missing	1	0.4
PF12	**Program leader present with students on site** (If "no immersion experience away from campus", skip this question)		
	Yes, the program leader travels and stays on site during student immersion.	169	65.0
	No, the program leader does not travel to the site with students. Students travel and stay on site independently.	91	35.0
	Missing	0	0.0

Appendix E: Demographic data

Demographic category	Total data set (*n*=136)	
	Frequency	%
Gender		
Male	32	23.70
Female	102	75.56
Transgender	1	0.74
Missing	18	13.33
Racial/ ethnic identity		
African American/ Black	28	20.59
Asian/ Pacific Islander	15	11.03
Arab/ Arab American	0	0.00
Latino/ Hispanic	7	5.15
White	79	58.09
Other/ Multiracial	7	5.15
Missing	17	12.50
Country of birth		
United States	121	88.97
Other	15	11.03
Missing	17	12.50
Country of residence		
United States	131	96.32
Other	5	3.68
Missing	17	12.50
Area where you grew up		
Urban	32	23.53
Suburban	81	59.56
Rural	23	16.91
Missing	17	12.50
Participated in voluntary service before		
Yes	42	30.88
No	94	69.12
Missing	17	12.50
Parental income		
<$25,000	12	8.82
$25,000-49,999	16	11.76
$50,000-74,999	19	13.97
$75,000-99,999	14	10.29
$100,000-124,999	21	15.44
$125,000-149,999	5	3.68
$150,000-174,999	4	2.94
$175,000-199,999	4	2.94

$200,000-224,999	8	5.88
$225,000-249,999	3	2.21
$250,000+	16	11.76
Don't know	14	10.29
Missing	17	12.50
Parent #1 education		
HS/Middle school or less	3	2.21
Some HS	3	2.21
HS grad	13	9.56
Postsecondary school other than college	9	6.62
Some college	11	8.09
College degree	44	32.35
Some grad school	3	2.21
Graduate degree	50	36.76
Missing	17	12.50
Parent #2 education		
HS/Middle school or less	4	2.96
Some HS	4	2.96
HS grad	17	12.59
Postsecondary school other than college	6	4.44
Some college	11	8.15
College degree	37	27.41
Some grad school	3	2.22
Graduate degree	53	39.26
Missing	18	13.33
Political views		
Far left	15	11.19
Liberal	67	50.00
Middle of the road	40	29.85
Conservative	12	8.96
Far right	0	0.00
Missing	19	14.18
Religious affiliation		
Atheist/ Agnostic	20	14.71
Buddhist	2	1.47
Hindu	2	1.47
Jewish	13	9.56
Muslim	1	0.74
LDS/Mormon	0	0.00
Roman Catholic	19	13.97
Orthodox Christian	3	2.21

Evangelical Christian	9	6.62
Non-evangelical Protestant	7	5.15
Other Christian	27	19.85
Other non-Christian	0	0.00
Spiritual, not religious	21	15.44
None	12	8.82
Missing	17	12.50
Age	18-43 (SD 3.59)	
Times travelled internationally	0-35 (SD 6.11)	