Best Practices and Strategies for Assessing Global Learning

May 31, 2017

Craig N. Shealy, Ph.D.
Professor of Graduate Psychology, James Madison University
Executive Director, International Beliefs and Values Institute
craigshealy@gmail.com

NAFSA2017
ANNUAL CONFERENCE & EXPO
Expanding Community Strengthening Connections
May 28 - June 2 • Los Angeles, CA USA

Colloquium Welcome and Overview

- **Who are you and why are you here?**
  - A highly diverse group of 60+ colleagues from across the United States and 9 different countries with shared interests and goals in global assessment
  - **Sample Survey Responses**
    - *We are looking to expand efforts around assessment of global learning at our institution*
    - *We added a global learning component to our General Eds and we need to start assessing it in the near future*
    - *We are working on developing learning outcomes and looking for assessment tools on our campus currently*
    - *We have applied for a grant to tighten our strategies for evaluating our short term teaching abroad initiatives*
    - *I work in global health education and assessing students (and evaluating programs) is an ongoing concern*
    - *I am in the midst of trying to develop a plan and implement intercultural assessment for short-term programs abroad at our institution. The colloquium seems to offer timely and relevant information*

NAFSA
Connecting People. Changing the World.™

Colloquium Welcome and Overview

- **Sample Survey Responses**
  - *I need to deepen my knowledge about assessment*
  - *I am new in my position and know that I will be expected to provide assessment data*
  - *[The colloquium] includes topics I want to use in my research projects*
  - *I hope to learn the most up-to-date thinking on assessment of global learning*
  - *What options we have to evaluate the work that we already do so that we can focus on what does work for our institution*
  - *Various theories, methodologies, and approaches to assessment*
  - *I would like to hear from other campuses about assessment experiences and how to maximize the results of assessment for improvement of international programs*
  - *Different methods to assess global learning*
  - *Best practices for assessment and what other universities are doing to measure student learning outcomes*
  - *How do we know when a student has been "successful" in achieving global learning*
  - *How do we define and measure our target outcomes*
  - *We are struggling to establish how and what to assess*

NAFSA
Connecting People. Changing the World.™

Colloquium Welcome and Overview

- **How the colloquium is structured: Three overarching emphases**
  - **<u>Theory: What is global learning and how do we assess it</u>?**
    - **Principles, practices, and processes: Craig Shealy & Darla Deardorff**
    - **Transformative learning and the assessment of change: John Dirkx**
  - **<u>Application: How does assessment illustrate what global learning looks like in practice</u>?**
    - **From theory to practice: How do we operationalize interventions and demonstrate change? – Jennifer Wiley**
    - **Examples of application: John Dirkx, Darla Deardorff, Craig Shealy, Jiangyuan (JY) Zhou, Aaron Yarmoshuk, Elvira Castillo, Kati Csoman**
  - **<u>Planning: How do we translate this information into our own assessment goals and plans</u>?**
    - **Working lunch on global learning assessment**
    - **Small group planning and discussion**
    - **Reporting out of points and plans**
    - **Post – Colloquium: Possibility of establishing a "NAFSA Assessment Network"**

NAFSA
Connecting People. Changing the World.™

Assessing Global Learning: Principles and Practices from the Forum BEVI Project

Craig N. Shealy, Ph.D.

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

FORUM ON EDUCATION ABROAD

Search

Member Services | Resources | Standards | Events | About the Forum | Login

Forum BEVI Project

The Forum BEVI Project is a special collaboration between the International Beliefs and Values Institute (IBAVI) and the Forum on Education Abroad. Initiated in 2007, this state-of-the-art project uses the Beliefs, Events, and Values Inventory (BEVI) to assess the processes and outcomes of international, multicultural, and transformative learning, broadly defined.

Project Overview and Recent Activities

To learn more about the latest developments, please see the PowerPoint presentation from the April, 2011 roundtable session at the Forum Annual Conference, The Forum BEVI Project in 2010 - 2011: Assessment, Research, Teaching, and Training, along with the current activities and future plans of the Forum - IBAVI Working Group on BEVI Implementation in Research, Education, and Practice. If you, your institution, or organization would like to learn more about this project, including how to participate or gain access to the BEVI, please feel free to contact one or more members of the Working Group (contact information is available at the above link), the Forum on Education Abroad (info@forumea.org), or the International Beliefs and Values Institute (ibavi@ibavi.org).

About the BEVI

In development since the early 1990s, the Beliefs, Events, and Values Inventory (BEVI) is an innovative analytic tool that examines how and why we come to see ourselves, others, and the larger world as we do (e.g., how life experiences, culture, and context affect our beliefs, values, and worldview) as well as the influence of such processes on multiple aspects of human functioning (e.g., learning processes, relationships, personal growth, the pursuit of life goals). For example, highly relevant to international, multicultural, and transformative learning, the BEVI assesses processes such as:

- Basic openness;
- The tendency to (or not to) stereotype in particular ways;
- Self- and emotional awareness;
- Preferred strategies for making sense of why "other" people and cultures "do what they do";
- Global engagement (e.g., receptivity to different cultures, religions, and social practices); and,
- Worldview shift (e.g., to what degree do beliefs and values change as a result of specific experiences).

ttt

http://www.forumea.org/research-bevi-project

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

To learn more…

The Forum BEVI Project: Applications and Implications for International, Multicultural, and Transformative Learning

Elizabeth Wandschneider, *Michigan State University, lead author*
Dawn T. Pysarchik, *Michigan State University*
Lee G. Sternberger, *James Madison University*
Wenjuan Ma, *Michigan State University*
Kris Acheson, *Georgia State University*
Brad Baltensperger, *Michigan Technological University*
R.T. Good, *Shenandoah University*
Brian Brubaker, *IES Abroad*
Tamara Baldwin, *University of British Columbia*
Hajime Nishitani, *Hiroshima University*
Felix Wang, *James Madison University*
Jarrod Reisweber, *Beck Institute*
Vesna Hart, *James Madison University*

The only person who is educated is the one who has learned how to learn and change. – Carl Rogers

http://www.frontiersjournal.com/documents/WANDSCHNEIDERetal-FrontiersXXV-Spring2015.pdf

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

The Forum BEVI Project: Implications for International, Multicultural, and Transformative Learning

Given the scope of this work, it is challenging to select only a small sample of findings from hundreds in order to identify the most salient "lessons learned." Ultimately, it proved most useful to distill all that we discovered through this project into a series of 15 implications for international, multicultural, and transformative learning:

1. Who we are affects whether, what, and how we learn.
2. Education, broadly defined, is associated with – and likely causes – change in beliefs and values.
3. To understand how effective our interventions are, we must assess who learners are.
4. It is possible to predict who will be interested in – and satisfied by – a learning experience even before the learning experience actually occurs.
5. Specific analyses may be conducted for purposes of outreach and engagement.

To review all 15 implications from the Forum BEVI Project, please see: http://www.frontiersjournal.com/documents/WANDSCHNEIDERetal-FrontiersXXV-Spring2015.pdf

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Six Recommendations for Collaborative Success

See http://oia.osu.edu/presentations/2566-international-program-evaluation-the-power-of-collaboration.html

1. **Assess Deeply** (e.g., encourage innovation; integrate mixed methods; strive for ecological validity; evaluate interactions, mediators, and levels of analysis);
2. **Address Challenges** (e.g., political, time, economic; science/humanities split; not knowing what one doesn't know);
3. **Secure Support** (e.g., institutional/organizational; develop functional team; identify and pool resources);
4. **Ensure Expertise** (e.g., theory/data link; research design; psychometrics; statistical);
5. **Develop Plan** (e.g., specify assessment goals and outcomes; select measures; assign roles and responsibilities; monitor/correct processes); and
6. **Value Collaboration** (e.g., recognize team talents; appraise/meet local needs; facilitate buy in; solicit input/feedback).

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Assessing Global Learning: Principles from the Forum BEVI Project

Principle 1

You can't know where to go if you don't know where you are.

- There is no way to improve "student learning outcomes" if you don't assess such outcomes. That is, you can't know if your students are "improving" if you don't gather data regarding where they "start" and where they "end."

- But, neither is it as simple as that…

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Assessing Global Learning: Principles from the Forum BEVI Project

Principle 2

Define your terms.

- What do we mean by phrases such as “international learning,” “intercultural development,” “global citizenship,” or “student success”?

- These are constructs, any one of which may be defined as “a concept or a mental representation of shared attributes or characteristics, and it is assumed to exist because it gives rise to observable or measurable phenomena” (Hubley & Zumbo, 2013, p. 3).

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Assessing Global Learning: Principles from the Forum BEVI Project

Principle 3

Assess complex constructs in an ecologically valid manner.

- Institutions and organizations may differ wildly not only in their definitions of such constructs, but may – and do – go about measuring them in radically different ways, and with methods that may or may not meet minimal standards of assessment best practice.

- So, even if measurement occurs, the data that are gathered regarding the effectiveness of a particular learning intervention (e.g., a course, a program of study, an international learning experience, institutional learning goals) may be uninterpretable, or worse yet, uninterpretable but interpreted nonetheless.

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Assessing Global Learning: Principles from the Forum BEVI Project

Principle 4

Good assessment practice is good assessment research.

- To understand whether, how, for whom, and under what circumstances "improvement" is occurring, we must assess longitudinally (i.e., over time and on more than one occasion) the complex and interacting mediators and moderators of such change (e.g., life history, affective capacity, attributional tendencies, self / other awareness, and the like).

- If we do not assess in this manner, there is no way to determine if the "student learning outcomes" we observe are due to our learning interventions, the attributes and experiences our students bring to the learning process, or more likely, interactions between these different levels of analysis (e.g., see the "7Ds").

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Assessing Global Learning: Principles from the Forum BEVI Project

Principle 5

Good assessment practice should be meaningful, relevant, and fascinating.

- Assessment often has a “bad name” for many reasons:
  - lacks necessary and sufficient reliability and validity
  - implemented in a de-contextualized, culturally-insensitive, or oversimplified manner
  - artificially reduces human complexity
  - too face valid or unidimensional to capture and illuminate interacting phenomena
  - theoretically underdeveloped, which impedes operationalization, measurement, analysis, and interpretation
  - not translated into understandable terms for non-assessment experts
  - too far removed from whatever processes or outcomes it is designed to assess
  - insufficiently attendant to real world implications and applications

- It is possible – indeed necessary – to assess complex phenomena such as “global learning” in ways that are meaningful, relevant, and fascinating.

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Assessing Global Learning:
Best Practices from the Forum BEVI Project

Practice 1 — Convene your assessment team and review models and methods for developing an assessment plan (e.g., the above 15 implications, "7Ds," and 5 principles may be helpful).

Practice 2 — Determine your focus and derive consensus (e.g., which learning experiences / levels of analysis).

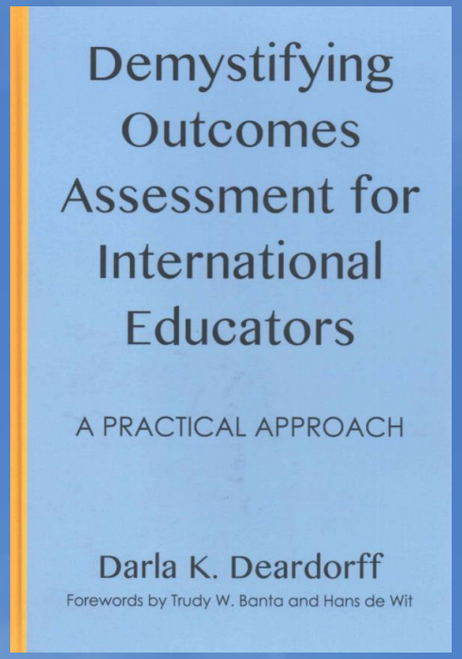
Practice 3 — Review learning outcomes that are relevant and measurable (e.g., external and internal to your institution).

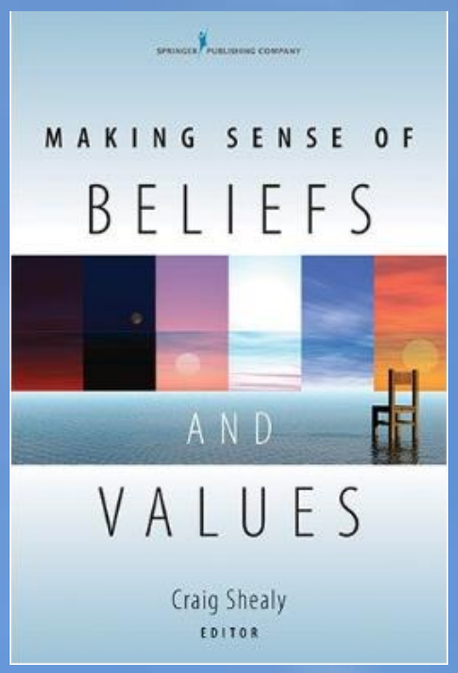
Practice 4 — Select demonstrably valid and reliable measures that theoretically link to these outcomes (e.g., ideally mixed methods, including quantitative and qualitative).

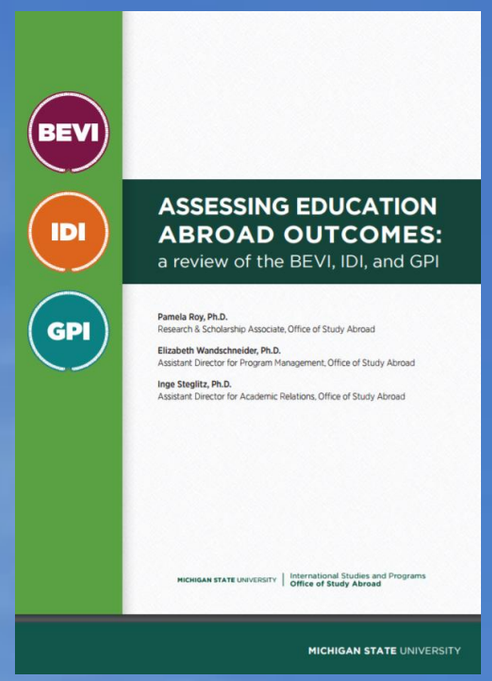
Practice 5 — Ensure long-term commitment to your plan (e.g., via longitudinal assessment, ongoing review / analysis, institutional buy-in, and modification as needed over time).

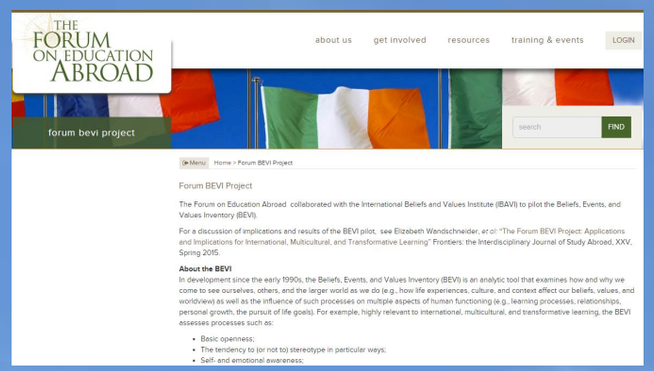
IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

To learn more…









Assessing Global Learning: Example from the Forum BEVI Project

Craig N. Shealy, Ph.D.

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

BEVI™

BELIEFS, EVENTS, AND VALUES INVENTORY

BECAUSE SERIOUS ASSESSMENT MATTERS

www.thebevi.com

The BEVI…is designed to assess a number of relevant processes and constructs ***including (but not limited to): basic openness; receptivity to different cultures, religions, and social practices; the tendency (or not) to stereotype in particular ways; self and emotional awareness; and preferred but implicit strategies for making sense of why 'other' people and cultures 'do what they do'*** **(Shealy, 2005, p. 99).**

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Psychometric Properties of the BEVI

Model Fit Information for BEVI Scales

	Chi-square	df	p-value	CFI	RMSEA
Negative Life Events	428.612	27	0.000	0.977	0.080
Needs Closure	2993.316	225	0.000	0.911	0.073
Needs Fulfillment	2855.248	248	0.000	0.912	0.067
Identity Diffusion	28.973	2	0.000	0.983	0.076
Basic Openness	619.225	54	0.000	0.956	0.067
Basic Determinism	536.465	41	0.000	0.927	0.072
Ecological Resonance	456.526	9	0.000	0.967	0.147
Self Certitude	634.634	62	0.000	0.937	0.064
Religious Traditionalism	166.821	9	0.000	0.995	0.087
Emotional Attunement	654.891	62	0.000	0.960	0.064
Physical Resonance	40.557	2	0.000	0.984	0.091
Self Awareness	598.360	54	0.000	0.948	0.066
Socioemotional Convergence	3523.339	369	0.000	0.901	0.061
Sociocultural Openness	2596.628	225	0.000	0.935	0.067
Global Resonance	93.898	14	0.000	0.994	0.050
Gender Traditionalism	765.686	44	0.000	0.948	0.084
Meaning Quest	836.661	61	0.000	0.925	0.074

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

How is the BEVI used?

1. **evaluating learning experiences** (e.g., study abroad, multicultural courses, training programs, service learning, etc.);
2. **understanding learning processes** (e.g., who learns what and why, and under what circumstances);
3. **promoting learning objectives** (e.g., increased awareness of self, others, and the larger world);
4. **enhancing teaching and program quality** (e.g., which experiences, courses, programs have what impact, and why);
5. **facilitating growth and development** (e.g., of individuals, groups, and organizations);
6. **conducting research** (e.g., how, why, and under what circumstances people become more "open" to different cultures);
7. **addressing organizational needs** (e.g., staff/leadership development); and,
8. **complying with assessment and accreditation requirements** (e.g., linking objectives to outcomes).

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Equilintegration (EI) Theory and BEVI

***EI theory 'explain[s] the processes by which beliefs, values, and worldviews are acquired and maintained, why their alteration is typically resisted, and how and under what circumstances their modification occurs'…the BEVI is 'designed to identify and predict a variety of developmental, affective, and attributional processes and outcomes that are integral to EI Theory'* (Shealy, 2004, p. 1075).**

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

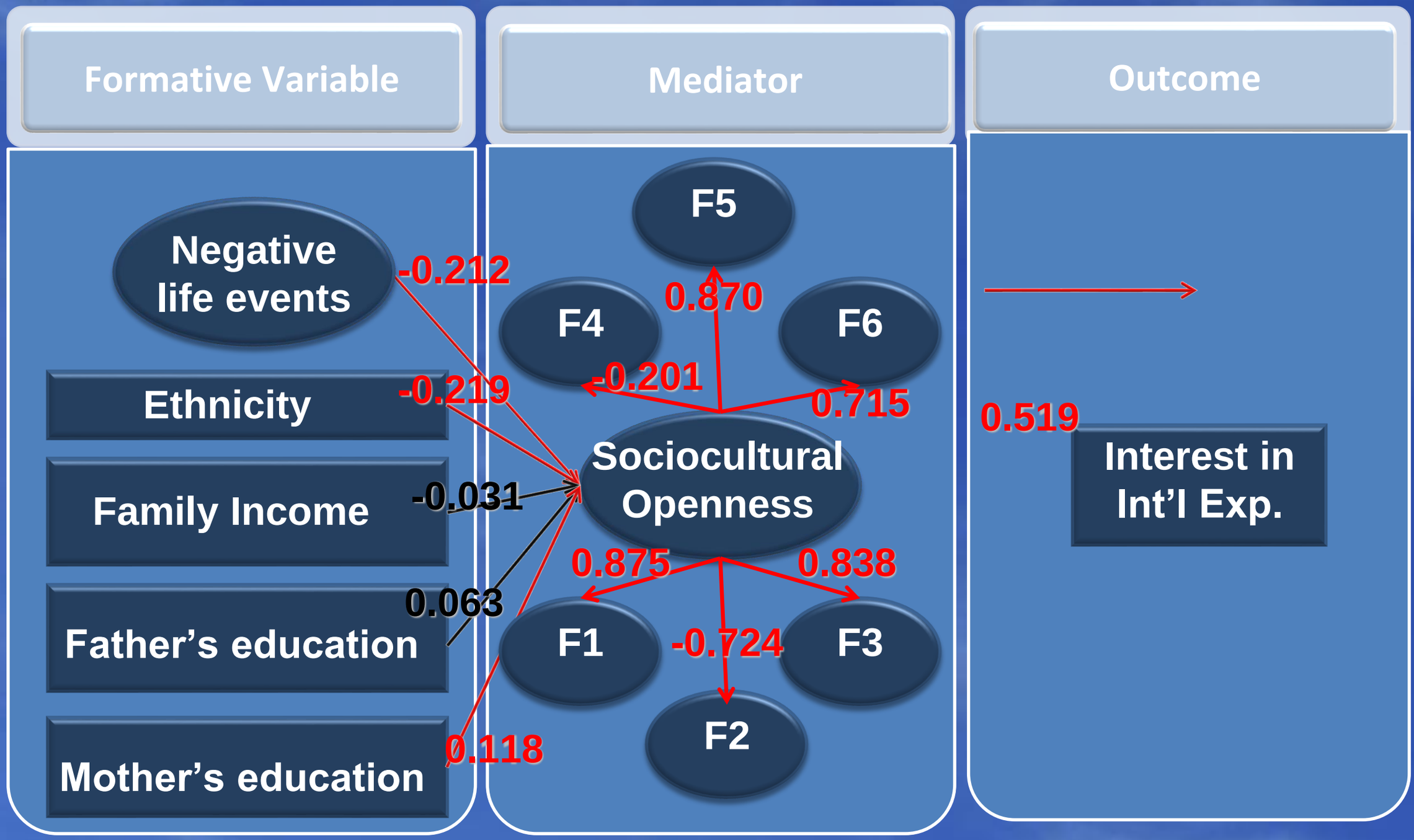
Forum BEVI Project Implications

It is possible to predict who will be interested in – and satisfied by – a learning experience even before the learning experience actually occurs.

If formative variables (e.g., life history, demographics) and mediators (e.g., affective capacity, attributional styles) are assessed with sufficient breadth and depth, it is possible to predict statistically who is, and is not, likely to be inclined toward participation in a learning experience – and who is, and is not, likely to report that they actually benefitted from and/or were transformed by a learning experience – even before the experience occurs.

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Key Finding: Life history / background influences openness to different cultures, beliefs, and practices, which influences learning interest



--> = p< .05

X^2=5003.382, df=1211, p=0.000, RMSEA=0.054, CFI=0.934

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Forum BEVI Project Implications

Educational experiences are associated with desirable as well as undesirable processes and outcomes.

Depending upon the nature and quality of the learning experience – and the life histories, worldviews, and capacities of those who deliver and engage in it – measurable processes and outcomes may or may not be in the direction that was anticipated. As educators, researchers, and administrators, we should embrace the fundamentally experimental nature of our work (e.g., we may learn as much from what doesn't work as what does).

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Comparative Results Before and After Completion of a Course Designed to Increase Intercultural Understanding

	Time			Gender		
Scales	Pre	Post	F	Female	Male	F
Causal Closure	1.229	1.317	7.780 (1, 133)**	1.196	1.351	11.595 (1, 133)***
Basic Determinism	1.718	1.856	9.187 (1, 134)***	1.615	1.958	19.196 (1, 134)***
Emotional Attunement	3.013	3.133	6.920 (1, 133)**	3.257	2.889	13.581 (1, 133)***
Global Engagement	2.647	2.579	4.454 (1, 134)*	2.691	2.535	7.662 (1, 134)**

Note: * p<0.05, ** p<0.01, *** p<0.001

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

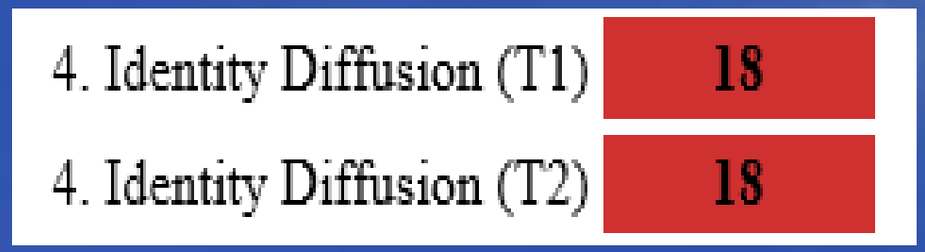
Forum BEVI Project Implications

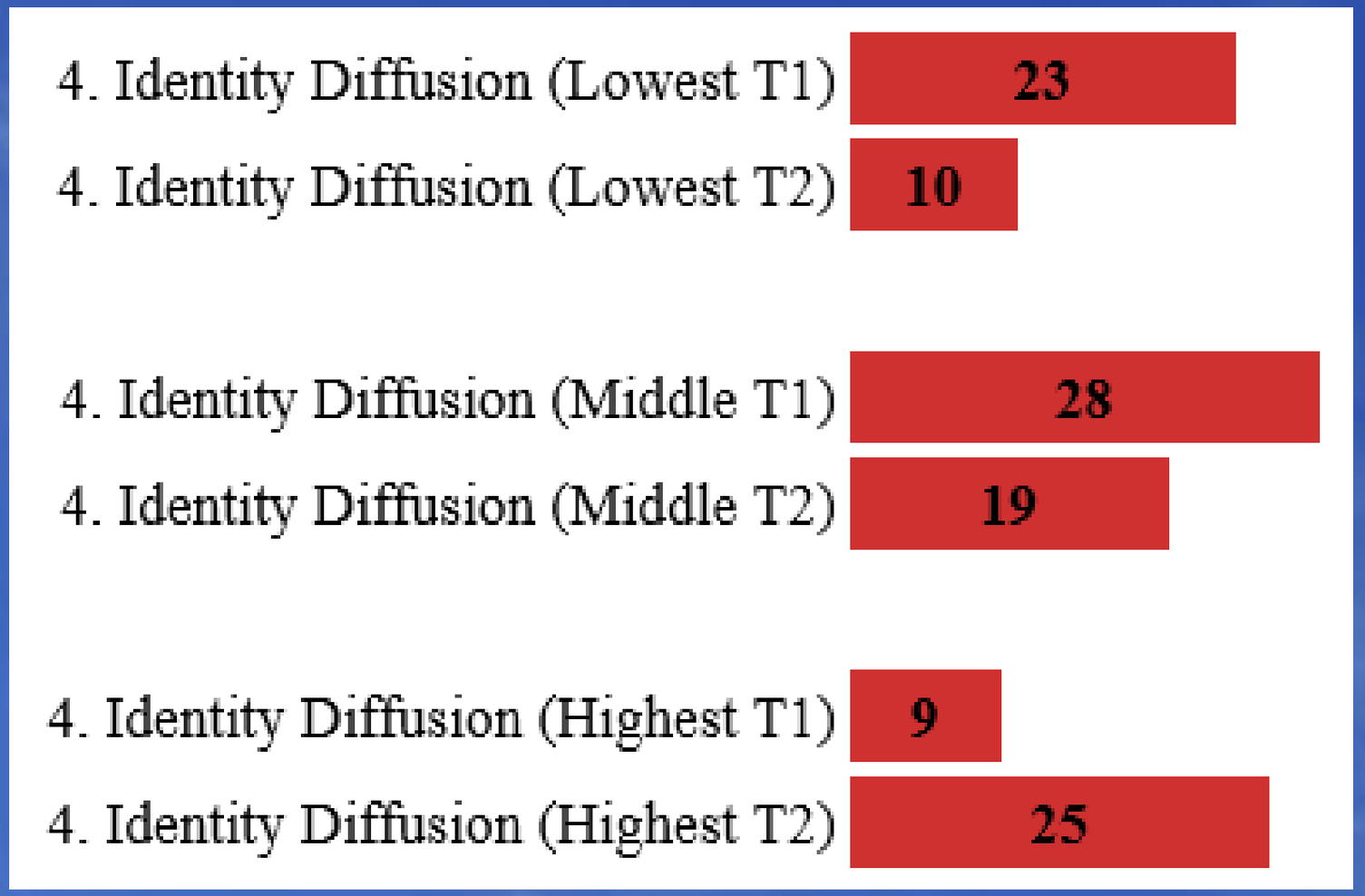
Examining only overall findings (e.g. aggregate) or privileging only a few BEVI scales constitute tempting but counter-productive approaches to comprehensive assessment.

Aggregate findings can be misleading because they may mask or wash out “opposing” data for subgroups, which, when compiled, “cancel” each other out and become invisible. Likewise, ignoring some of the scales to focus on only a few (i.e., Sociocultural Openness) fails to recognize the rich and complex processes students undergo, the relationships between these processes, and the importance of assessing other aspects of learning.

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

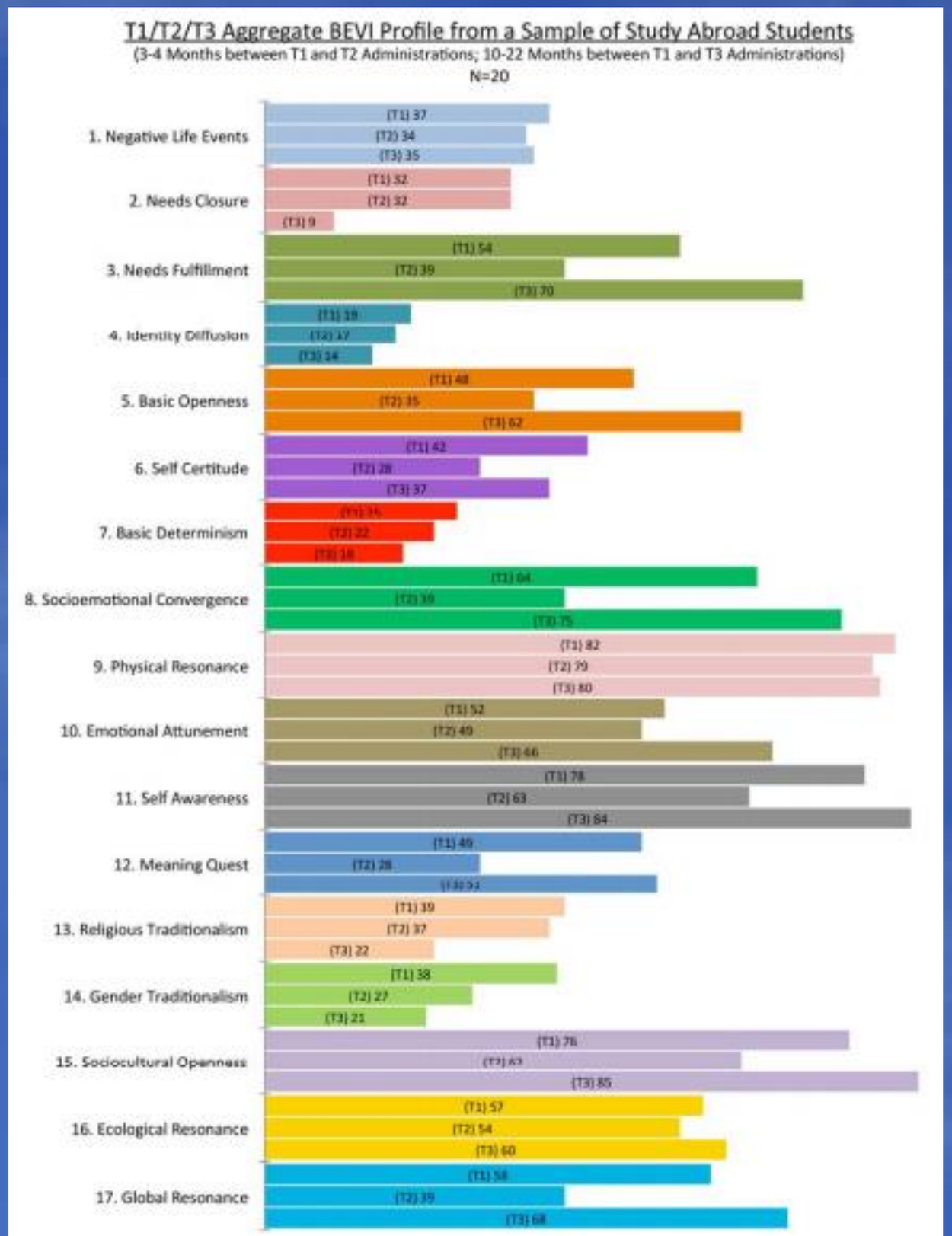
Sample Aggregate Profile versus Profile Contrast for Identity Diffusion





IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Why Longitudinal Assessment Matters



IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Contrasting Prototype Response Excerpts to Qualitative Question 3 from the BEVI:

What are you learning or how are you different as a result of this experience?

- *I realize how privileged I have been in my life.*
- *I now see why my country is the best place to live in the world.*
- *Who I thought I was is very different from what I think now.*

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Forum BEVI Project Implications

Although distinct characteristics of various cross-cultural groups are identifiable, broad-based assessment suggests greater within than between group variation.

A focus on differences between cultural groups is interesting and relevant, but may obscure the fact that greater variability may occur more often within, rather than between, different cultural groups. Such a conclusion has important implications for how we understand "the nature of human nature" and why we become who we become (e.g., the formative variables that affect how and why we understand and experience self, others, and the larger world as we do).

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Three BEVI Decile Profiles from Students in Two Different Countries/Regions

Country/Region 1

1. Negative Life Events	9%	17%	4%	9%	9%	17%	13%	13%	9%	0%
2. Needs Closure	30%	13%	9%	9%	13%	4%	13%	0%	9%	0%
3. Needs Fulfillment	0%	0%	13%	13%	4%	9%	9%	30%	9%	13%
4. Identity Diffusion	17%	9%	4%	0%	4%	0%	0%	26%	13%	26%
5. Basic Openness	13%	30%	0%	22%	9%	4%	13%	0%	9%	0%
6. Self Certitude	0%	4%	0%	9%	9%	17%	9%	17%	0%	35%
7. Basic Determinism	4%	17%	22%	13%	9%	9%	9%	4%	0%	13%
8. Socioemotional Convergence	0%	0%	17%	4%	9%	17%	0%	9%	26%	17%
9. Physical Resonance	0%	0%	0%	13%	4%	30%	0%	39%	13%	0%
10. Emotional Attunement	4%	4%	13%	13%	26%	9%	4%	13%	13%	0%
11. Self Awareness	0%	0%	0%	13%	9%	13%	9%	4%	30%	22%
12. Meaning Quest	0%	4%	17%	4%	0%	17%	4%	30%	0%	22%
13. Religious Traditionalism	0%	0%	4%	4%	0%	9%	17%	17%	17%	30%
14. Gender Traditionalism	13%	4%	13%	4%	13%	30%	0%	9%	0%	13%
15. Sociocultural Openness	0%	0%	0%	4%	4%	0%	0%	9%	26%	57%
16. Ecological Resonance	0%	4%	9%	0%	9%	13%	17%	9%	17%	22%
17. Global Resonance	0%	0%	4%	4%	0%	9%	17%	13%	39%	13%
Deciles:	1	2	3	4	5	6	7	8	9	10

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Three BEVI Decile Profiles from Students in Two Different Countries/Regions

Country/Region 2

1. Negative Life Events	17%	20%	13%	8%	6%	14%	3%	6%	9%	4%
2. Needs Closure	54%	15%	9%	7%	3%	3%	3%	3%	1%	1%
3. Needs Fulfillment	2%	2%	3%	7%	6%	11%	9%	20%	19%	22%
4. Identity Diffusion	36%	18%	17%	0%	11%	0%	0%	6%	3%	9%
5. Basic Openness	6%	8%	6%	11%	7%	11%	15%	8%	18%	12%
6. Self Certitude	12%	9%	10%	14%	9%	9%	9%	15%	6%	7%
7. Basic Determinism	20%	17%	19%	9%	8%	9%	7%	2%	5%	4%
8. Socioemotional Convergence	1%	4%	3%	5%	10%	7%	11%	14%	23%	23%
9. Physical Resonance	0%	0%	0%	1%	1%	5%	3%	13%	58%	20%
10. Emotional Attunement	6%	3%	7%	9%	8%	17%	9%	13%	18%	10%
11. Self Awareness	1%	0%	0%	1%	1%	3%	18%	8%	27%	42%
12. Meaning Quest	4%	3%	13%	8%	8%	10%	8%	20%	10%	14%
13. Religious Traditionalism	0%	25%	18%	6%	18%	8%	8%	8%	6%	4%
14. Gender Traditionalism	24%	15%	18%	5%	7%	9%	7%	6%	3%	5%
15. Sociocultural Openness	2%	3%	1%	3%	6%	6%	9%	13%	11%	46%
16. Ecological Resonance	5%	2%	6%	7%	15%	15%	11%	9%	8%	23%
17. Global Resonance	2%	5%	6%	8%	0%	7%	7%	13%	35%	17%
Deciles:	1	2	3	4	5	6	7	8	9	10

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Forum BEVI Project Implications

It is possible to identify the profile or signature of an institution or organization.

The aggregate profile of the BEVI may illuminate how a student body or staff configuration at a given institution or organization may be described (e.g., how the student body / staff tends to see self, others, and the larger world). This profile appears to be relatively consistent across years, indicating that the characteristics of an institution's student body may be relatively stable and measurable.

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Each Institution Has A Unique BEVI Student Profile Which May Be Tracked Across Years

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Forum BEVI Project Implications

By joint usage of individual and group reports, multiple opportunities for self-assessment, dialogue, enhanced understanding, and group development may be facilitated.

On multiple occasions, different cohorts have used the individual and group report system simultaneously in order to enhance understanding of how one sees self, others, and the larger world. By juxtaposing the individual reports (which are individualized based upon unique scores, and read privately by each individual) with the group report (which shows similarities and differences within the group, and are reviewed publicly with the group as a whole), abundant opportunities arise for increased understanding, dialogue, and growth.

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Sample introductory page from the BEVI individual report

BEVI™
Beliefs, Events, and Values Inventory

You and Your Worldview

A Personal Report from the Beliefs, Events, and Values Inventory (BEVI)™

User: 9389488 **Date of Test: 8/29/2012**

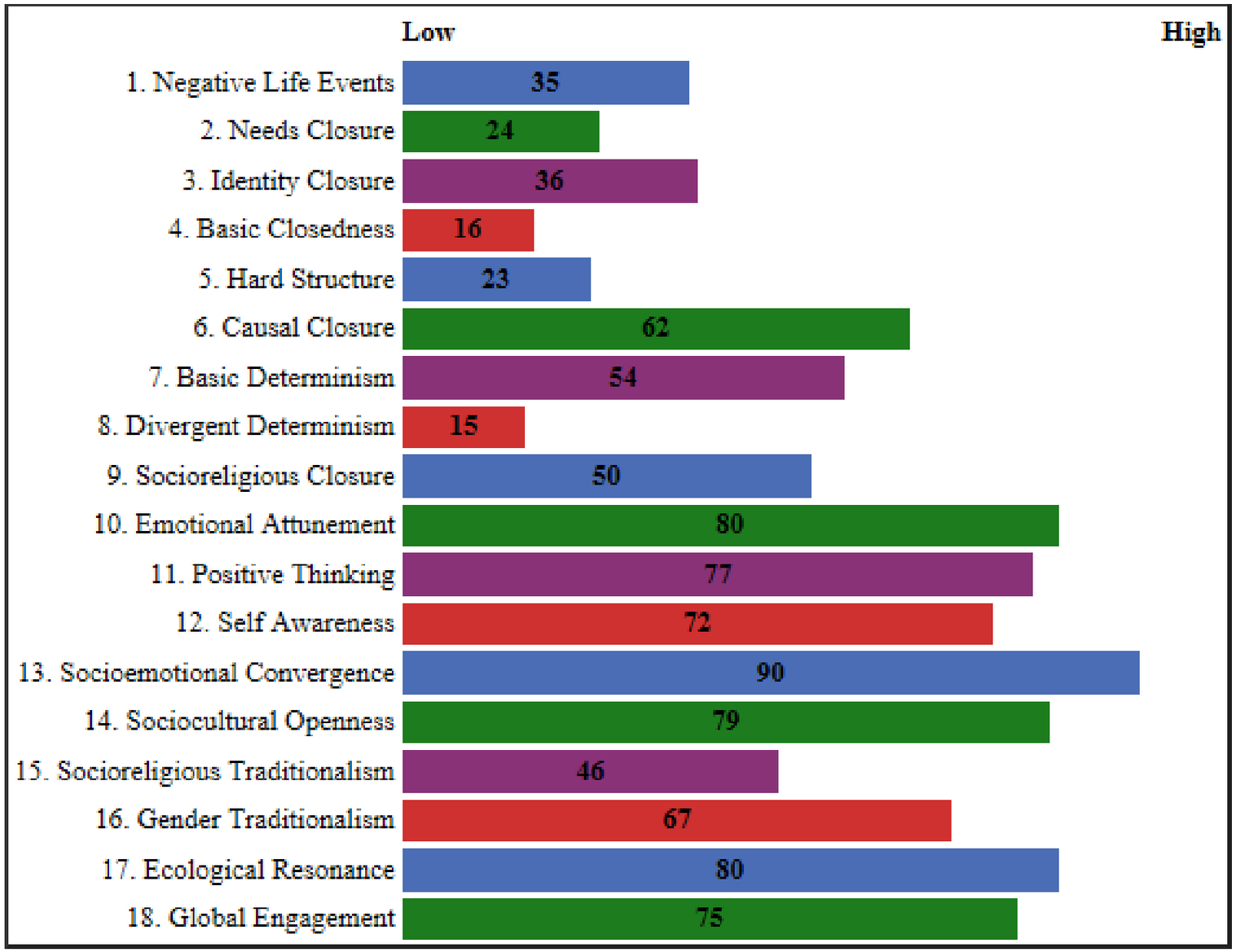
Introduction

Pick up a newspaper or turn on a radio or television anywhere in the world and one fact becomes immediately clear: beliefs and values are integral to the human experience. People have strong opinions about topics from politics, religion, education and the arts, to marriage, family, gender, and sexuality. However, whether a specific belief is "right" or "wrong" is arguably less important than understanding the complex interaction among thoughts, feelings, behavior, life history, and context that results in a unique version of reality for each human being. Such understanding is important because beliefs and values influence the actions, policies, and practices of individuals, groups, organizations, governments, and societies all over the world. The BEVI provides a way for us to explore these complex issues at the individual level, by helping each of us to make sense of why we hold certain beliefs and values, while also examining why other people may see the world in similar and different ways. At the outset, however, it is very important to emphasize that the BEVI takes no position on whether one set of beliefs and values is "right," "wrong," "better," or "worse" than any other set of beliefs and values.

So, let's take a closer look at what you seem to believe and value, while also offering some possibilities about why you believe what you believe. In addition to explanatory information throughout this report, your unique responses to the BEVI are highlighted in bold. Admittedly, these "what" and "why"

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Aggregate profile from a BEVI Group Report for the Madison International Learning Community



IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Aggregate Profile from a BEVI Group Report for the Madison International Learning Community

Deciles:	1	2	3	4	5	6	7	8	9	10
1. Negative Life Events	18%	14%	23%	5%	9%	0%	14%	9%	5%	5%
2. Needs Closure	23%	14%	23%	18%	23%	0%	0%	0%	0%	0%
3. Identity Closure	23%	5%	5%	23%	36%	5%	0%	0%	0%	5%
4. Basic Closedness	45%	9%	5%	23%	14%	5%	0%	0%	0%	0%
5. Hard Structure	32%	18%	5%	9%	18%	0%	9%	5%	5%	0%
6. Causal Closure	9%	0%	18%	0%	5%	27%	14%	0%	9%	18%
7. Basic Determinism	5%	9%	18%	14%	9%	9%	18%	0%	5%	14%
8. Divergent Determinism	32%	18%	32%	5%	5%	5%	0%	0%	0%	5%
9. Socioreligious Closure	18%	5%	9%	5%	5%	18%	5%	9%	23%	5%
10. Emotional Attunement	0%	0%	5%	0%	5%	14%	5%	18%	27%	27%
11. Positive Thinking	5%	0%	9%	9%	9%	9%	9%	9%	14%	27%
12. Self Awareness	14%	9%	0%	9%	5%	5%	0%	9%	14%	36%
13. Socioemotional Convergence	0%	0%	0%	0%	0%	5%	9%	18%	27%	41%
14. Sociocultural Openness	0%	0%	0%	0%	0%	14%	14%	23%	32%	18%
15. Socioreligious Traditionalism	23%	5%	9%	14%	0%	0%	0%	32%	9%	9%
16. Gender Traditionalism	5%	5%	9%	0%	14%	9%	9%	14%	23%	14%
17. Ecological Resonance	0%	0%	0%	0%	5%	27%	9%	14%	14%	32%
18. Global Engagement	5%	9%	0%	14%	5%	5%	14%	9%	18%	23%
Deciles:	1	2	3	4	5	6	7	8	9	10

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

The Socioreligious Traditionalism scale from BEVI Aggregate Profile by Decile for the Madison International Learning Community

15. Socioreligious Traditionalism	23%	5%	9%	14%	0%	0%	0%	32%	9%	9%

IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

Forum BEVI Project Implications

Changes in beliefs and values about self, others, and the world at large seems determined largely by the 7Ds (duration, difference, depth, determine, design, deliver, debrief).

Changes in beliefs and values about self, others, and the world at large appear determined largely by the 7Ds

1. ***duration*** **(i.e., how long an international, multicultural, or transformative education experience occurs);**

2. ***difference*** **(i.e., how different the experience is from what the "self" of the experiencer is accustomed);**

3. ***depth*** **(i.e., what the capacity of the learner is to experience all that the intervention is able to convey);**

4. ***determine*** **(i.e., through formal and informal assessment, how well the intervener understands his / her audience);**

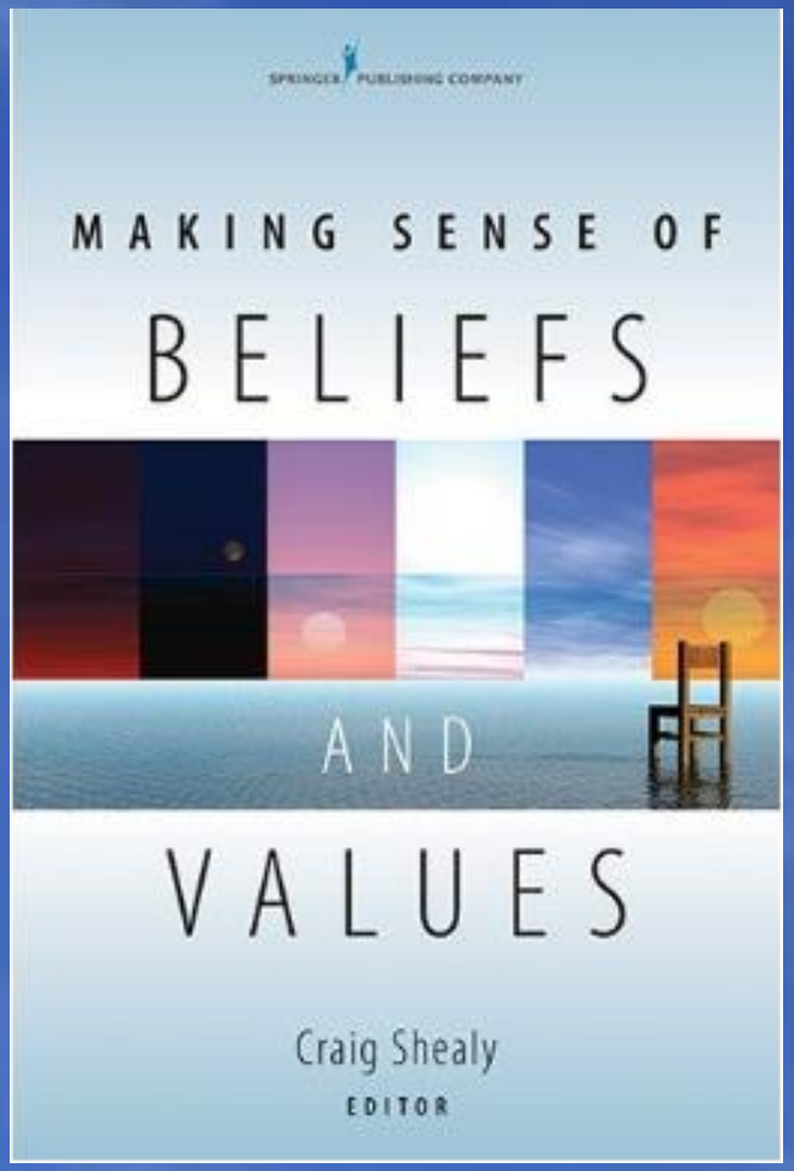
5. ***design*** **(i.e., based upon knowledge of the audience and careful deliberation and development, what the quality of the intervention is);**

6. ***deliver*** **(i.e., how well the intervener can fulfill the transformative potential of the intervention); and,**

7. ***debrief*** **(i.e., before, during, and after the intervention, how deeply the intervener assesses the nature of the learning experience, and uses such feedback to improve future interventions).**

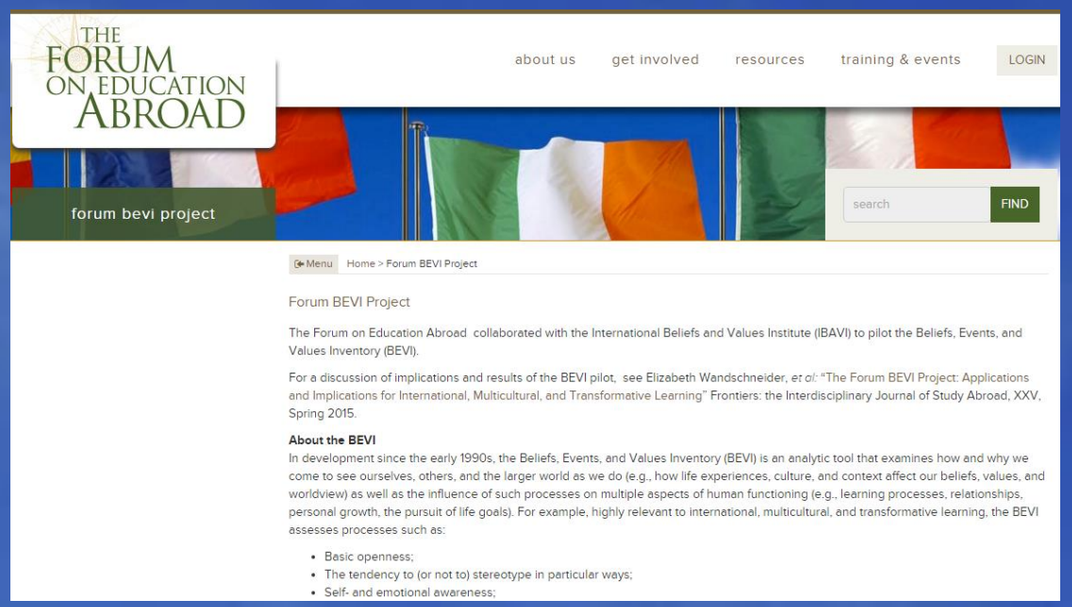
IBAVI INTERNATIONAL BELIEFS AND VALUES INSTITUTE

To learn more…



http://www.springerpub.com/making-sense-of-beliefs-and-values.html

http://www.jmu.edu/summitseries/



https://forumea.org/research-bevi-project/

Assessment of Global Learning: Next Steps