



# Assessing and Facilitating Study Abroad Outcomes in Japan: Implications and Applications from the Forum BEVI Project

JASSO Presentation  
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International Beliefs and Values Institute



HOME

ABOUT IBAVI

MESSAGE FROM THE EXECUTIVE DIRECTOR

## Welcome

The International Beliefs and Values Institute (IBAVI) is a 501(c)(3) nonprofit and nonpartisan organization that addresses real-world issues of conflict resolution, human rights, sustainability, global education, and religious and cultural understanding through innovative and interdisciplinary scholarship, education, and service.



## IBAVI MISSION

*The mission of the International Beliefs and Values Institute (IBAVI) is to examine, describe, and explain the linkages between the implicit or explicit beliefs and values of individuals, groups, organizations, governments, and societies around the world and those actions, policies, or practices that are demonstrably grounded in or legitimized by these specific beliefs and values. This mission and the concomitant activities of the IBAVI shall be deliberately pluralistic, critically-minded, and self-reflective, grounded in sound scholarship, and informed by reasoned dialogue*

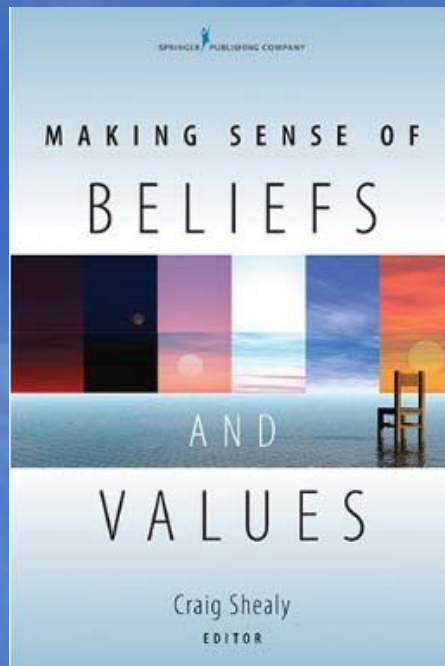


## Structure of Presentation

- I. Overview of three constructs: belief, need, self
- II. Overview of EI Theory, EI Self, and BEVI
- III. Overview of 15 implications and applications from the Forum BEVI Project
- IV. Conclusion



## Much of the following is drawn from...



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

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## Structure of Presentation

- I. Overview of three constructs: belief, need, self

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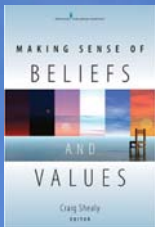
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## OUR BELIEF IN BELIEF

*The world we see that seems so insane is the result of a belief system that is not working.*

—William James



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**To make sense of beliefs and values,**  
**we need a working definition of**  
**“belief,” “need,” and “self.”**

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).

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More specifically, we  
must define and explicate:

1. what beliefs and values are and are not;
2. ontological and contextual factors and processes;
3. related biopsychosocial mechanisms (e.g., “needs,” “self”);
4. an encompassing theoretical framework; and,
5. a methodology for assessment and hypothesis testing.

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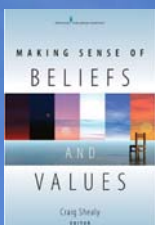
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**BELIEFS, NEEDS, AND SELF:  
THREE COMPONENTS OF THE  
EI MODEL**

*Frisbeetarianism is the belief that when you die, your soul goes up on the roof and gets stuck.*

—George Carlin



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

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## Defining Beliefs and Values

### A “belief”:

1. is an internalized and discrete version of reality (i.e., a mental representation about self, others, or the world at large) that can influence and mediate the experience and expression of needs, feelings, thoughts, and behaviors;
2. can vary along dimensions of cognitive complexity and affective intensity;
3. is subjectively experienced to be relatively “true” or “false” and/or “good” or “bad”;
4. may or may not be empirically verifiable (i.e., the believer may not be able to prove or reliably demonstrate that a belief is true or false);
5. may or may not be consciously accessible (i.e., the believer may not be aware of his or her belief);
6. if consciously accessible, is typically verbalized in relativistic terms as a “truth” or “goodness” statement about self, others, and/or the world at large;
7. typically exists in a synergistic relationship to other beliefs in that a belief stated in one direction often is matched by one or more counterparts that exist in relative degrees of opposition to it;
8. may be characterized by four interrelated “dimensions of belief”—favorability, veracity, intensity, and congruency—and four “points of self-access”—hard structure, soft structure, crack in the structure, and space in the structure;
9. manifests along a “continuum of belief,” ranging from “committed certitude” to “noncommitted skepticism”; and,
10. exists in the service of core human needs—appetitive, attachment, affective, acknowledgment, activation, affiliative, actualizing, attunement, and awareness—and emerges from an interaction among four levels of self—endoself, mesoself, ectoself, and exoself.

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### Four Dimensions of Belief

**Favorability:** Whether a belief is considered to be good or bad.

**Veracity:** Whether a belief is experienced as true or false.

**Intensity:** Whether a belief is held strongly or weakly.

**Congruency:** Whether a belief is experienced as consistent or inconsistent with other beliefs.

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## The Nature of Need

### Human needs:

- Level I = *Appetitive Needs* (hunger, evacuation, release, stasis);
- Level II = *Attachment Needs* (merger, touch, warmth, bonding, security, nurturance, responsiveness, predictability);
- Level III = *Affective Needs* (expression, reception, reciprocal empathy, regulation);
- Level IV = *Acknowledgment Needs* (mirroring, recognition, resonance);
- Level V = *Activation Needs* (stimulation, novelty seeking, causal relations, learning, efficacy);
- Level VI = *Affiliative Needs* (belongingness, connection, interdependence, relatedness, social exchange);
- Level VII = *Actualizing Needs* (potentiality, differentiation, achievement, influence, consistency, congruence, coherence, esteem, identity);
- Level VIII = *Attunement Needs* (composed of two subdimensions, including *attunement to the human condition*: altruism, community, compassion, fairness, justice, protection, responsiveness, self–other, truthfulness; and, *attunement to the natural world*: balance, sustainability, interconnectedness, living things, living systems, cosmos), and
- Level IX = *Awareness Needs* (openness, reflection, life place, life purpose, meaning making, existential, mortality, essence, finite–infinite, transcendence, transformation).

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## Grappling with the Self

### *The human self:*

1. is a highly complex and interdependent system that is derivative of our acquisition of consciousness (e.g., awareness of our own existence) as a species;
2. is experienced by each human being in both subjective (I) and objective (me) terms;
3. encompasses and organizes all aspects of human experience and functioning (e.g., needs, feelings, thoughts, behaviors); and,
4. consists of at least six interacting dimensions, which all must be accounted for in any comprehensive framework of self:
  - a) formative = the etiology and development of the self (i.e., as innate and/or constructed);
  - b) regulatory = the functioning and organization of the self (i.e., its structures and/or processes);
  - c) contextual = the level of analysis at which the self is described and experienced (i.e., as internal and/or external);
  - d) perceptual = the self's awareness of its own existence, structures, and functions (i.e., as unconscious and/or conscious);
  - e) experiential = whether the self is experienced as existing within a three-dimensional and empirical or transcendent and "spiritual" world (i.e., as physical and/or metaphysical); and,
  - f) integrative = how, whether, and to what degree the individual components of the self are integrated into a coherent gestalt (i.e., as parts and/or whole).

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### The Six Dimensions of Self

		Subject Self = I		Object Self = Me
I.	Formative:	innate	↔	constructed
II.	Regulatory:	structure	↔	process
III.	Contextual:	internal	↔	external
IV.	Perceptual:	unconscious	↔	conscious
V.	Experiential:	physical	↔	metaphysical
VI.	Integrative:	parts	↔	whole

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*By better understanding  
these three constructs  
– belief, need, self –  
we are better positioned to understand  
Equilintegration or EI Theory  
and the EI Self  
(which together comprise the EI Model)  
and the  
Beliefs, Events, and Values Inventory  
or BEVI.*

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## Structure of Presentation

- I. Overview of three constructs: belief, need, self
- II. Overview of EI Theory, EI Self, and BEVI



## Equilintegration (EI) Theory

*El Theory draws upon a wide range of theoretical, empirical, and applied perspectives to account for the dialectic process between the 'transmission' and 'internalization' of beliefs and values, and constituent aspects of self-regulation, content, structure, affect, attribution, and development...El 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 El Theory' (Shealy, 2004, p. 1075).*



## Summary of EI Theory Principles

1. *Etiological*. Our beliefs and values are not necessarily correct or superior because they are ours. Rather, the beliefs and values we hold to be relatively good and true or bad and false are culminating artifacts of an interaction among (a) adaptive potential (e.g., genetic predispositions), (b) core need (e.g., attachment, affiliation), (c) formative variables (e.g., care givers, life history), and (d) extant contingencies (e.g., that which is and is not reinforced in a specific time and place).
2. *Mediational*. Beliefs and values are central mediating processes for behavior at individual and societal levels, but they may or may not be “known” (i.e., may be implicit or nonconscious), and are not necessarily rational or logically grounded.
3. *Constitutive*. Although that which is believed and valued may not transcend a given time or place, the human capacity and need for an organizing worldview is an etic derivative of the self. Thus, although the content of our beliefs and values may vary as a function of what is available for acquisition, the processes (e.g., developmental, affective, attributional) by which beliefs and values are acquired are determined by constitutive aspects of the self (i.e., formative, regulatory, contextual, perceptual, experiential, and integrative dimensions).

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## Summary of EI Theory Principles

4. *Explicative*. When combined with sufficient knowledge about important life experiences and events, belief and value statements often provide (a) a great deal of information about the hypothetical structure and organization of personality or “self” and (b) a relatively accessible point of entry to issues and phenomena that are meaningful in a wide range of settings and contexts.
5. *Resistant*. Although they can and do change, beliefs and values are not easily modified because they represent the culmination of an interaction among (a) core needs (e.g., attachment, affiliation), (b) mediational processes (e.g., attribution, filtering), and (c) external contingencies (e.g., that which is reinforced), which are codified (ultimately at a physiological level) in personality and “self.”
6. *Transformational*. Because human beings balance the desire for equilibrium and stasis against the inevitable internal and external pressures for development and growth, changing beliefs and values often means accessing underlying needs and reconfiguring their alignment to beliefs and values, which changes self-structure (and vice versa); this process of understanding how self-structure came to be inevitably involves an emotionally charged and not-always-conscious examination of how one’s needs may be better met with attendant implications for what one believes and values about self, others, and the world at large. Ultimately, whether or not and the degree to which beliefs and values “change” depends upon the “7Ds” (i.e., duration, difference, depth, determine, design, deliver, debrief).

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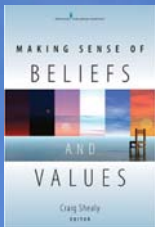
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## THE EI SELF: REAL WORLD IMPLICATIONS AND APPLICATIONS OF EI THEORY

*Hope is the thing with feathers that perches in the soul—and sings the tunes without the words—and never stops at all.*

—Emily Dickinson



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

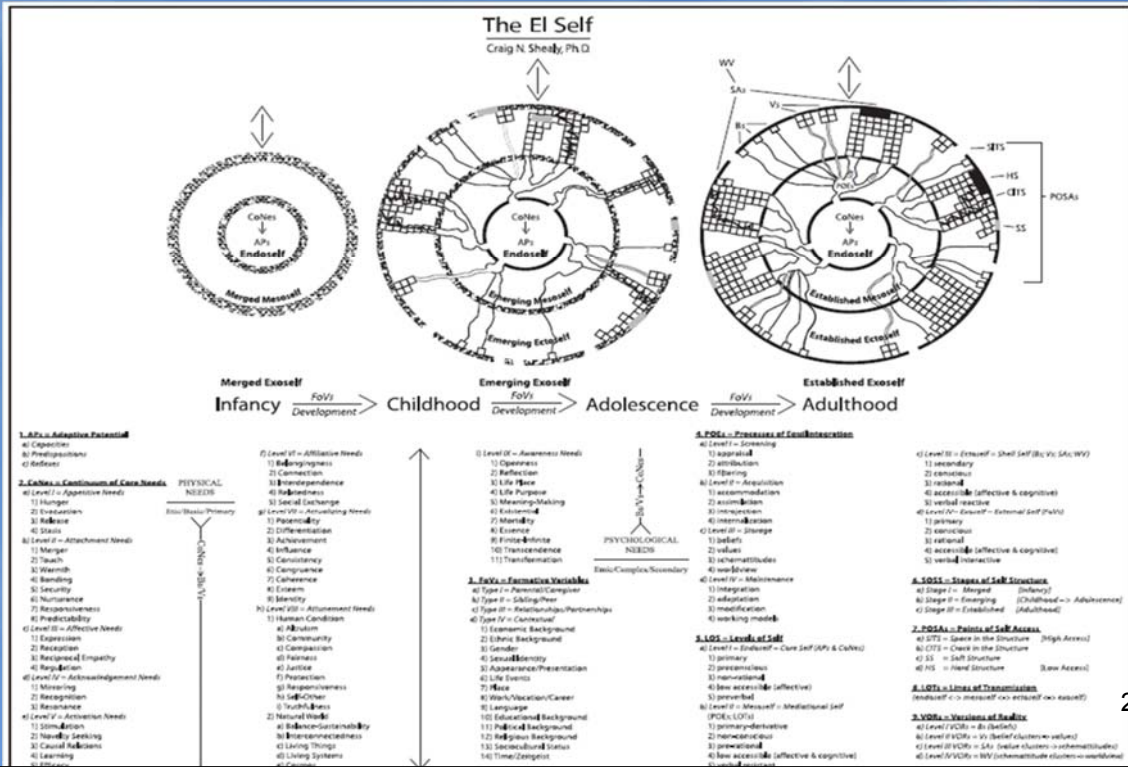
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## The EI Self

*The Equilintegration or EI Self...seeks to represent in pictographic form the integrative and synergistic processes by which beliefs and values are acquired and maintained as well as how these are linked to the Core Needs and Adaptive Potential of the self....different Versions of Reality (VORs) may be ascertained via a valid and sufficiently comprehensive measure, such as the Beliefs, Events, and Values Inventory (BEVI) (Shealy, 2005, 2016).*

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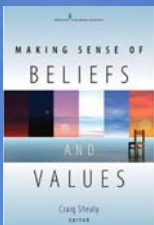
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**BELIEFS, EVENTS, AND VALUES INVENTORY (BEVI)**

*Oh, everyone believes  
From emptiness to everything  
Oh, everyone believes  
And no one's going quietly*

*Belief  
—John Mayer*



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



## BEVI Overview

[www.thebevi.com](http://www.thebevi.com)

- In development since the early 1990s, the Beliefs, Events, and Values Inventory (BEVI) is an assessment measure that is used in a wide range of applied settings, evaluative contexts, and research projects.
- The short version of the BEVI consists of four interrelated components:
  - demographic/ background items (age, gender, ethnicity, citizenship, countries visited)
  - a life history/background questionnaire
  - two validity and seventeen "process scales"
  - three qualitative "experiential reflection" items
- The BEVI seeks to understand "who the person is" prior to participating in an experience, "how the person changes" as a result of the experience, and how these factors interact to produce a greater or lesser likelihood of learning and growth – "who learns what and why, and under what circumstances."
- As a web-based inventory, the short version of the BEVI typically requires between 25 and 30 minutes to complete.
- Outputs include individual, group, and organizational reports; customized analyses also may be provided; raw data may be accessed; the BEVI may be paired with other measures to meet additional assessment needs.

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## Psychometric Properties of the BEVI

- In development for over 20 years, the BEVI has been revised and refined through multiple analyses (e.g., item analysis with 22 clinical researchers, supervisors, and practitioners; review by subject matter experts in the field of international and multicultural education; subject to multiple factor analyses; approval by multiple Institutional Review Boards).
- BEVI Long Version = statistical analysis narrowed the original number of factors on the BEVI from 40 to 18; nearly 60 items also were eliminated.
- BEVI Short Version = Cronbach's alpha determined which items could be deleted without significantly influencing the reliabilities of the scales; IRT to compute the information level of the items; python program compared information curves of each version of the BEVI: SEM confirmed congruence with EFA version of measure; short version BEVI (185 items) was consistent with the essential structure of the long BEVI (336 items), but with substantially fewer items; also reduced demographic items from 65 to 40 and 17 scales from 18.

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## Psychometric Properties of the BEVI

### BEVI Scale Summaries

	Mean	Std. Deviation	Cronbach Alpha	Number of Items
Negative Life Events	2.889	0.610	0.862	9
Needs Closure	2.646	0.290	0.712	25
Needs Fulfillment	1.892	0.342	0.882	24
Identity Diffusion	2.791	0.322	0.610	13
Basic Openness	2.108	0.417	0.809	12
Basic Determinism	2.887	0.355	0.755	16
Ecological Resonance	2.248	0.524	0.760	6
Self Certitude	2.122	0.357	0.761	13
Religious Traditionalism	2.705	0.782	0.903	5
Emotional Attunement	2.175	0.421	0.814	13
Physical Resonance	2.200	0.429	0.719	7
Self Awareness	1.855	0.358	0.810	12
Socioemotional Convergence	1.908	0.286	0.877	36
Sociocultural Openness	2.058	0.287	0.798	26
Global Resonance	1.719	0.469	0.828	6
Gender Traditionalism	2.275	0.472	0.828	11
Meaning Quest	1.873	0.317	0.831	19

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## 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

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[www.thebevi.com](http://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).*

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## 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).

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# How is the BEVI structured?

## I. Validity Scales

- **Consistency:** the degree to which responses are consistent for differently worded items that are assessing similar or identical content (e.g., "People change all the time." "People don't really change.>").
- **Congruency:** the degree to which response patterns correspond to that which would be predicted statistically (e.g., "I have real needs for warmth and affection." "I take my own feelings very seriously.>").

## II. Formative Variables

- **Demographic/Background Items:** gender, educational level, ethnicity, political/religious orientation, income, etc. (e.g., "What is your gender?" "What is your ethnic background?").
- **Negative Life Events (Scale 1):** difficult childhood; parents were troubled; life conflict/struggles; many regrets (e.g., "I have had a lot of conflict with one or more members of my family." "My family had a lot of problems with money.>").

## III. Fulfillment of Core Needs

- **Needs Closure (Scale 2):** unhappy upbringing/life history; conflictual/disturbed family dynamics; stereotypical thinking/odd explanations for why events happen as they do or why things are as they are (e.g., "I had a wonderful childhood." "Some numbers are more lucky than others.>").
- **Needs Fulfillment (Scale 3):** open to experiences, needs, and feelings; deep care/sensitivity for self, others, and the larger world (e.g., "We should spend more money on early education programs for children." "I like to think about who I am.>").
- **Identity Diffusion (Scale 4):** indicates painful crisis of identity; fatalistic regarding negatives of marital/family life; feels "bad" about self and prospects (e.g., "I have gone through a painful identity crisis." "Even though we expect them to be, men are not really built to be faithful in marriage.>").

## IV. Tolerance of Disequilibrium

- **Basic Openness (Scale 5):** open and honest about the experience of basic thoughts, feelings, and needs (e.g., "I don't always feel good about who I am." "I have felt lonely in my life.>").
- **Self Certitude (Scale 6):** strong sense of will; impatient with excuses for difficulties; emphasizes positive thinking; disinclined toward deep analysis (e.g., "You can overcome almost any problem if

<sup>8</sup> The BEVI is a copyrighted instrument. BEVI items, item content, scales, or reports may not be modified, copied, disseminated, or published, in whole or part, without the written and express permission of Craig N. Shealy, Ph.D.

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# How is the BEVI structured?

you just try harder." "If you play by the rules, you get along fine. ").

## V. Critical Thinking

- **Basic Determinism (Scale 7):** prefers simple explanations for differences/behavior; believes people don't change/strong will survive; troubled life history (e.g., "AIDS may well be a sign of God's anger." "It's only natural that the strong will survive.>").
- **Socioemotional Convergence (Scale 8):** open, aware of self/other, larger world; thoughtful, pragmatic, determined; sees world in shades of gray, such as the need for self-reliance while caring for vulnerable others (e.g., "We should do more to help those who are less fortunate." "Too many people don't meet their responsibilities.>").

## VI. Self Access

- **Physical Resonance (Scale 9):** receptive to corporeal needs/feelings; experientially inclined; appreciates the impact of human nature/evolution (e.g., "I am a free spirit." "My body is very sensitive to what I feel.>").
- **Emotional Attunement (Scale 10):** emotional, sensitive, social, needy, affiliative; values the expression of affect; close family connections (e.g., "I don't mind displays of emotion." "Weakness can be a virtue.>").
- **Self Awareness (Scale 11):** introspective; accepts complexity of self; cares for human experience/condition; tolerates difficult thoughts/feelings (e.g., "I am always trying to understand myself better." "I have problems that I need to work on.>").
- **Meaning Quest (Scale 12):** searching for meaning; seeks balance in life; resilient/persistent; highly feeling; concerned for less fortunate (e.g., "I think a lot about the meaning of life." "I want to find a better sense of balance in my life.>").

## VII. Other Access

- **Religious Traditionalism (Scale 13):** highly religious; sees self/behavior/events as mediated by God/spiritual forces; one way to the "afterlife" (e.g., "Without religion there can be no peace." "There is one way to heaven.>").
- **Gender Traditionalism (Scale 14):** men and women are built to be a certain way; prefers traditional/simple views of gender and gender roles (e.g., "Women are more emotional than men." "A man's role is to be strong.>").
- **Sociocultural Openness (Scale 15):** progressive/open regarding a wide range of actions, policies, and practices in the areas of culture, economics, education, environment, gender/global relations, politics (e.g., "We should try to understand cultures that are different from our own." "There is too big a gap between the rich and poor in our country.>").

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## How is the BEVI structured?

### VIII. Global Access

- **Ecological Resonance (Scale 16):** deeply invested in environmental/sustainability issues; concerned about the fate of the earth/natural world (e.g., “I worry about our environment.” “We should protect the land no matter who owns it.”).
- **Global Resonance (Scale 17):** invested in learning about/encountering different individuals, groups, languages, cultures; seeks global engagement (e.g., “It is important to be well informed about world events.” “I am comfortable around groups of people who are very different from me.”).

### IX. Experiential Reflection Items

The BEVI is a “mixed methods” measure in that both quantitative (i.e., scales) and qualitative (i.e., free response) items are asked during administration and used for purposes of interpretation (e.g., Coates, Hanson, Samuel, Ashe, & Cozen, in press; Cozen, Hanson, Poston, Jones, & Tabit, in press). The following three qualitative Experiential Reflection Items are included in the BEVI, and completed in written format at the conclusion of administration:

First, please describe which aspect of this experience has had the greatest impact upon you and why?

Second, is there some aspect of your own “self” or “identity” (e.g., gender, ethnicity, sexual orientation, religious or political background, etc.) that has become especially clear or relevant to you or others as a result of this experience?

Third, what have you learned and how are you different as a result of this experience?

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## Working Group on BEVI Implementation

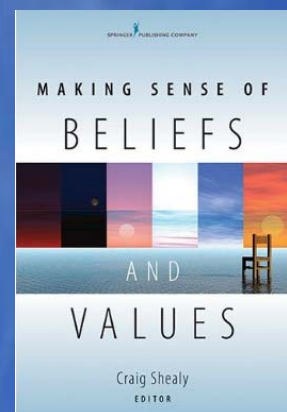
The Forum BEVI Project was a multi-year, multi-institution collaboration between the Forum on Education Abroad ([www.forumea.org](http://www.forumea.org)) and the International Beliefs and Values Institute ([www.ibavi.org](http://www.ibavi.org)).

The Forum-IBAVI Working Group was charged with:

1. identifying and investigating assessment processes and outcomes of international, multicultural, and transformative learning.
2. providing guidance regarding how the BEVI may best be used.
3. specifying best practices for usage of the BEVI’s report system.

Findings, applications, and recommendation have been presented in many forums and are published in *Making Sense of Beliefs and Values*, the 2016 book from Springer Publishing (<http://www.amazon.com/Making-Sense-Beliefs-Values-Research/dp/0826104525>).

Related research continues through a wide range of projects / activities in the U.S. and internationally, including a multi-year research-to-practice summit series – *Cultivating the Globally Sustainable Self* – hosted by James Madison University, which began in March, 2015 (website: [www.jmu.edu/summitseries](http://www.jmu.edu/summitseries)). A brief (5 minute) video of the first summit is at [www.jmu.edu/summitseries/video-first.shtml](http://www.jmu.edu/summitseries/video-first.shtml). An edited volume regarding the Summit Series has been accepted for publication by Oxford University Press.



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To learn more about the Forum BEVI Project  
go to <https://forumea.org/research-bevi-project/>

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Forum BEVI Project

The Forum on Education Abroad collaborated with the International Beliefs and Values Institute (IBAVI) to pilot the Beliefs, Events, and Values Inventory (BEVI).

For a discussion of implications and results of the BEVI pilot, see Elizabeth Wandschneider, et al: "The Forum BEVI Project: Applications and Implications for International, Multicultural, and Transformative Learning" *Frontiers: the Interdisciplinary Journal of Study Abroad*, XXV, Spring 2015.

**About the BEVI**

In development since the early 1990s, the Beliefs, Events, and Values Inventory (BEVI) is an 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;

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

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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://frontiersjournal.org/wp-content/uploads/2015/09/WANDSCHNEIDERetal-FrontiersXXV-TheForumBEVIProject.pdf>

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## Structure of Presentation

- I. Overview of three constructs: belief, need, self
- II. Overview of EI Theory, EI Self, and BEVI
- III. Overview of 15 implications and applications from the Forum BEVI Project



## **Forum BEVI Project Implications**

Findings, Applications,  
and Recommendations  
of the Forum BEVI Project:  
Implications for the Assessment of  
International, Multicultural,  
and Transformative Learning



## Forum BEVI Project Implications

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.
6. All educators and educational experiences are not equal.
7. Educational experiences are associated with desirable as well as undesirable processes and outcomes across a wide range of constructs that must be measured to be known.
8. Examining only overall (e.g. aggregate) findings or privileging only a few BEVI scales constitute tempting but counter-productive approaches to comprehensive assessment.
9. Although distinct characteristics of various cross-cultural groups are identifiable, broad-based assessment suggests within as well as between group variation.
10. As Kurt Lewin observed, there is nothing so practical as a good theory.
11. It is possible to identify the profile or signature of an institution or organization.
12. Group reports help course instructors, program directors, and administrators understand better the nature of their particular class, cohort, or staff.
13. By jointly utilizing individual and group reports, multiple opportunities for self-assessment, enhanced understanding, and group development may be facilitated.
14. Changes in beliefs and values about self, others, and the world at large appear determined largely by the 7Ds (duration, difference, depth, determine, design, deliver, debrief).
15. Best practice in assessment requires best practice in research.

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## Forum BEVI Project Implications

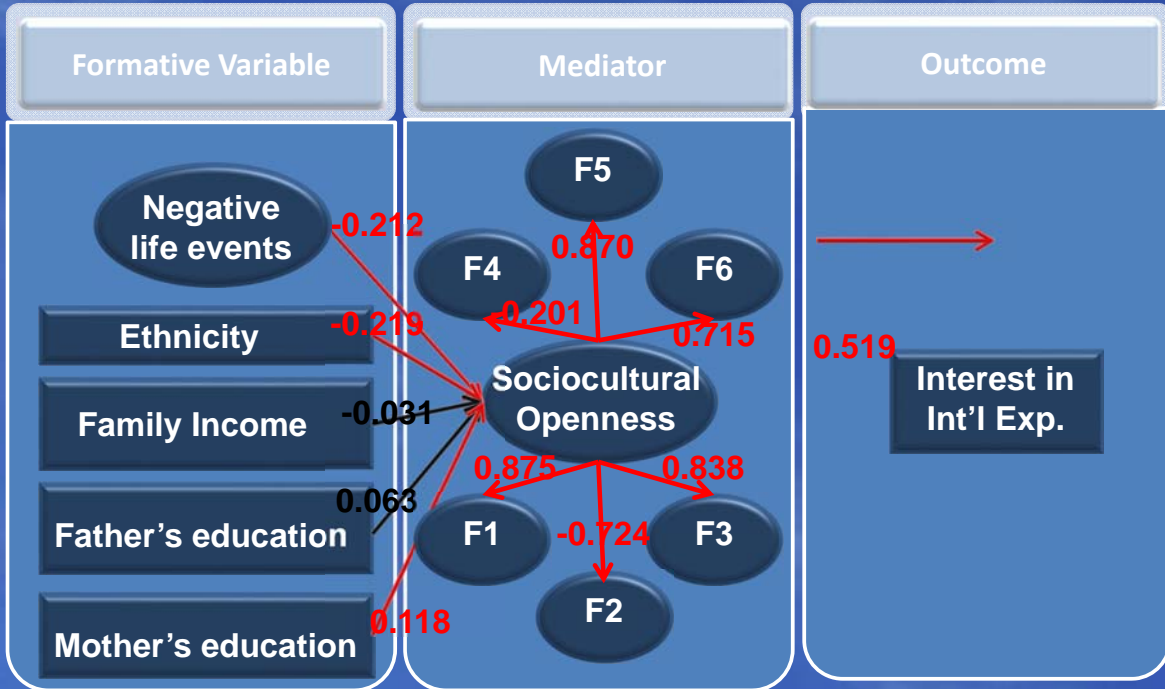
1. Who we are affects whether, what, and how we learn.

Formative variables such as life experiences and demographics interact powerfully with the experiences we provide to learners (e.g., study abroad, multicultural coursework, education in general) to influence the learning processes and outcomes that we observe.

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

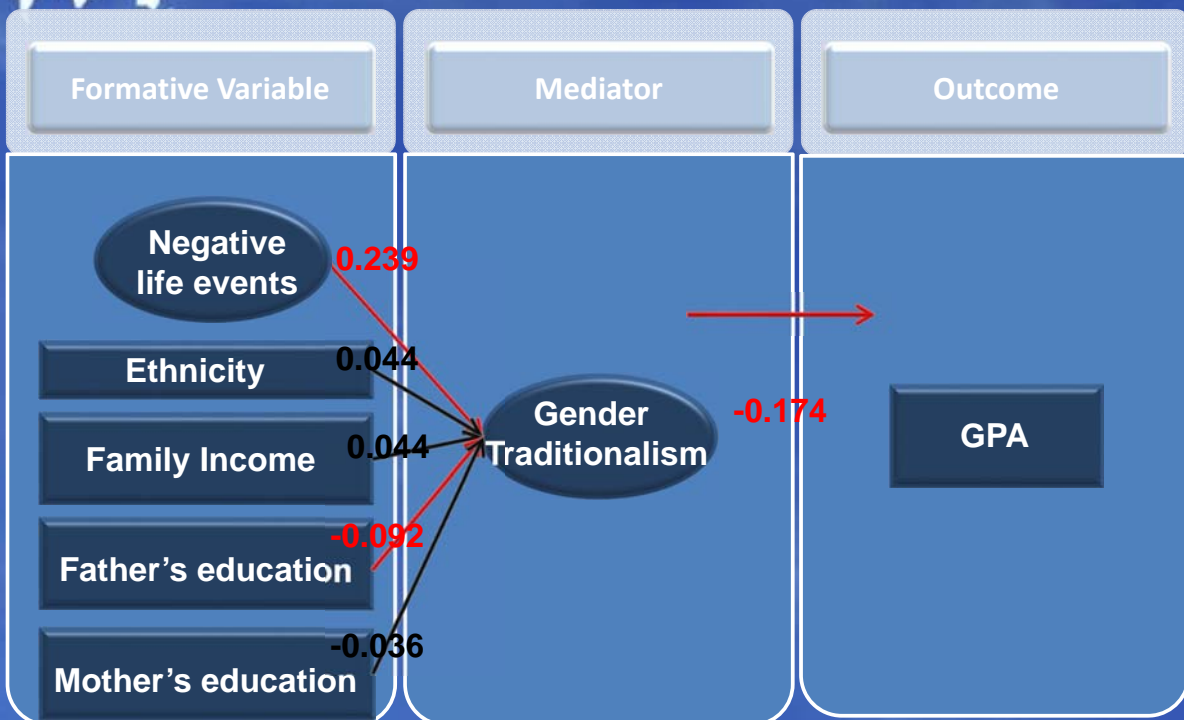


--> = p < .05

$\chi^2=5003.382$ ,  $df=1211$ ,  $p=0.000$ ,  $RMSEA=0.054$ ,  $CFI=0.934$



Key Finding: Life history / background influences beliefs regarding who males and females are and should be, which influences GPA

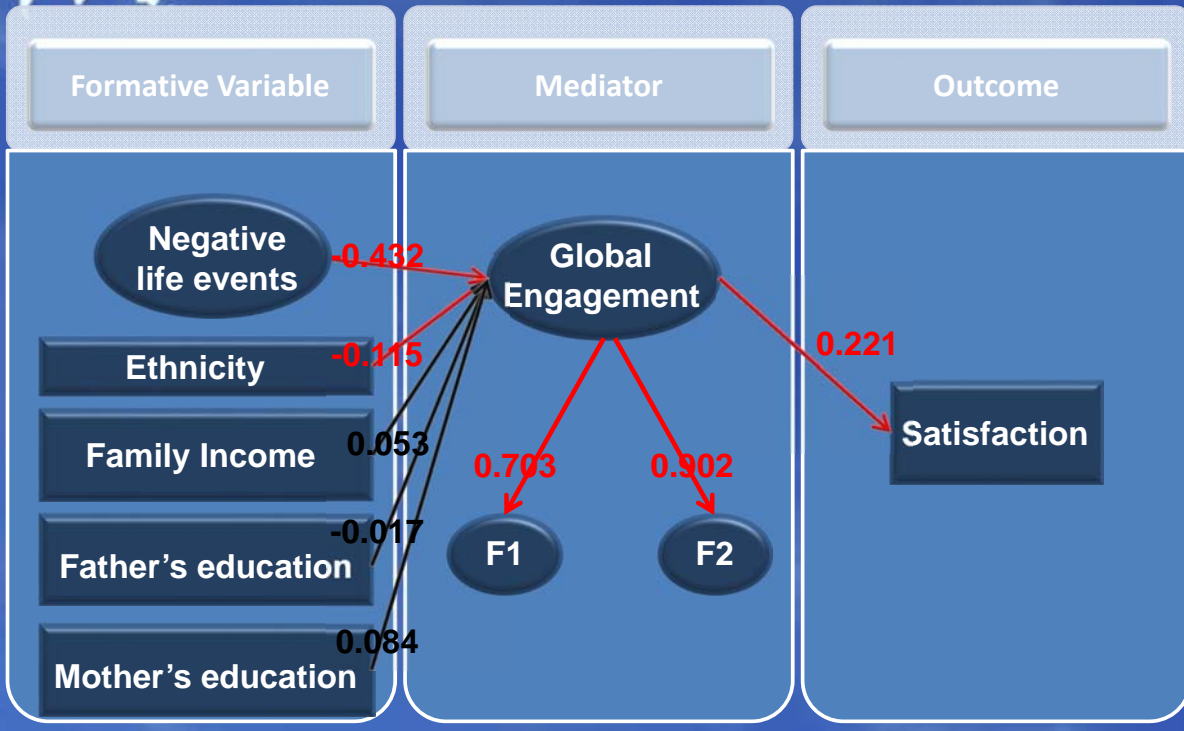


--> = p < .05

$\chi^2=1040.857$ ,  $df=268$ ,  $p=0.000$ ,  $RMSEA=0.051$ ,  $CFI=0.937$



Key Finding: Life history / background influences sensitivity toward self /other and perseverance, which influences learning satisfaction



-> = p < .05

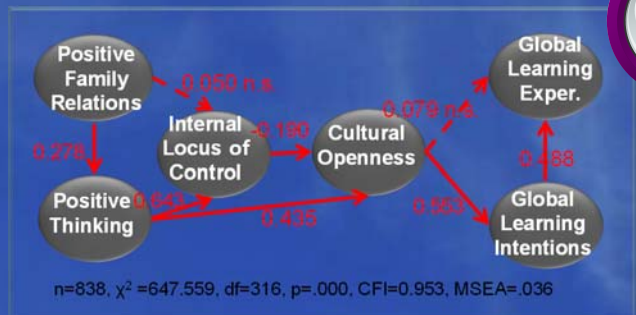
$\chi^2=1000.268$ ,  $df=180$ ,  $p=0.000$ ,  $RMSEA=0.065$ ,  $CFI=0.903$  45



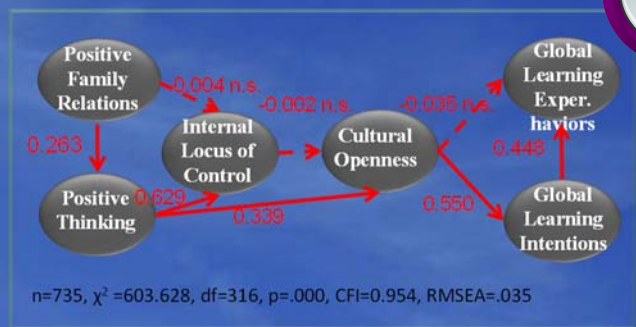
Structural Equation Models

Model Results

- ❖ Positive family relations have a positive influence on positive thinking.
- ❖ Positive thinking is strongly associated with internal locus of control and cultural openness.
- ❖ Cultural openness has a positive effect on global learning intentions.
- ❖ Cultural openness has no significant influence on students' global learning experiences. This result is understandable as students were freshmen with few global learning experiences when they took the inventory.



2010



2011



## Forum BEVI Project Implications

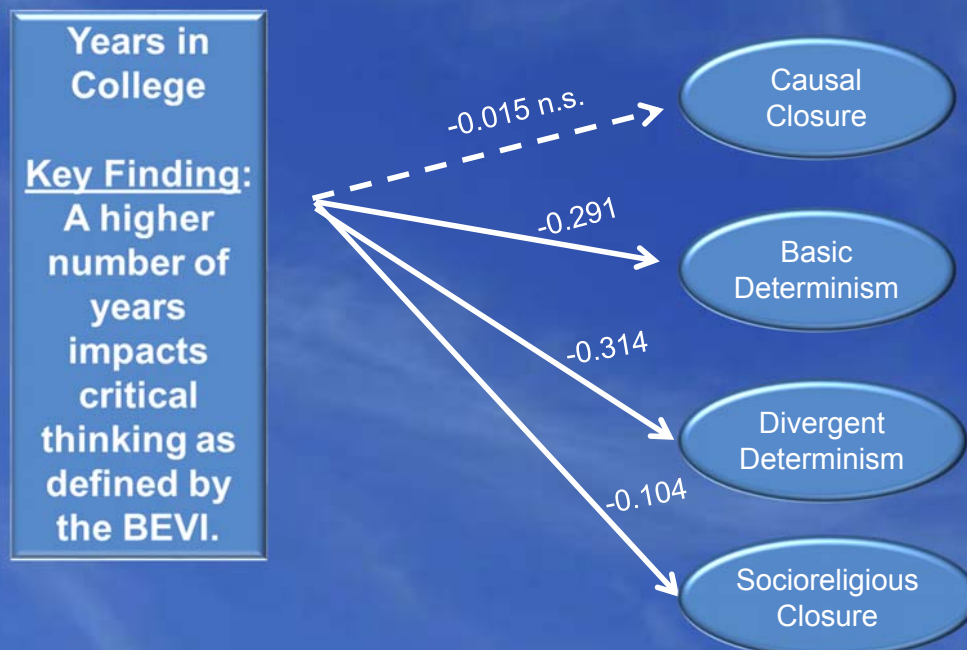
2. Education, broadly defined, is associated with – and likely causes – change in beliefs and values.

Abundant quantitative and qualitative evidence from different types of learning experiences (e.g., study abroad, multicultural coursework, general education) assessed by the Forum BEVI Project indicate that students are likely to see and experience themselves, others, and the larger world differently following such experiences.



### Measuring Critical Thinking

On the BEVI, these four scales represent a rejection of critical thinking (“I know what I think, don’t confuse me with the facts”).







Themes from *Making Sense of Beliefs and Values* Course Essays

THEMES AND SUBTHEMES	DESCRIPTION
1 <b>Critical Thinking</b>	Intellectual ability to actively and skillfully conceptualize, apply, analyze, synthesize, and/or evaluate information gathered from, or generated by, observation, experience, reflection, reason, or communication, as a guide to one's beliefs and actions.
A Engaging in Big Questions	Ability to actively challenge and question long-held beliefs and values, arguments, logic, day-to-day practices and assumptions about self, other, and the world rather than passively accepting them as they are.
B Increased Reasoning Skills	Ability to draw logical inferences through reasoning processes in order to make sense of self, others, and the world. It includes the ability to grasp complexity regarding human behavior as well as the multidimensional nature of beliefs/values, which collectively inform judgments, decision making, and problem solving.
C Problem Identification and/or Problem Solving	Ability to identify problems and generate possible solution(s) for them.
D Understanding Cause and Effect Relationships	Ability to think in terms of cause-effect or effect-cause relationships (e.g., to be aware of how and why they or others come to believe, feel, or act in the way that they do). Such capacity for thoughtful reflection is considered to be another form of evidence for higher order thinking.
2 <b>Deeper Learning</b>	Ability to make interdisciplinary, intellectual, and affective connections regarding course content, which leads to new insights as well as applications to one's own life.
A Ability to Make Connections with Own Life	Ability to apply concepts discussed in class to his or her own life, and to make sense of one's own life events and experiences. This ability also pertains to the capacity and inclination to put theory into practice (e.g., see relevance to one's own life).
B Ability to Integrate Learning from other Sources and Facts	Ability to develop, make, recognize, and evaluate connections among disparate concepts, fields, or contexts. Such an ability includes engaging in interdisciplinary thinking.
3 <b>Emotional Involvement</b>	Increased receptivity toward a range of feelings and affective experiences, behaviors, or emotions in oneself and others.
A Affective Arousal or Activation	Experience characterized by an emotional reaction toward self or other.
B Affective Closure/Reconciliation	Process of avoiding, blocking, or shutting off feelings and emotional reactions, and the use of defensive strategies to safeguard oneself, especially when presented with conflicting belief and values, worldviews, and versions of reality; simultaneously, there may be a tendency to try and reconcile conflicts in order to move forward in more integrative or consolidated manner.



Themes from *Making Sense of Beliefs and Values* Course Essays

THEMES AND SUBTHEMES	DESCRIPTION
4 <b>Future Orientation</b>	Ability to think about and plan for the future (may or may not include specific goals).
A Future Sightedness	Ability to reflect on the future, which is not related to career (e.g., references to their families or personal lives).
B Ideas about a Career Path	Idea about a career choice or career versatility as well as reflections regarding how knowledge about beliefs and values may relate to further career goals and activities.
5 <b>Identity Clarification and Self Awareness</b>	Refers to an increased knowledge about oneself in terms of who one is and one's relative awareness about one's own needs, beliefs, and values, including the reasons why one is the way he or she is.
A Identity	Refers to an understanding and commitment to who one is as a person and a member of a group. It concerns how one defines him or herself in relation to others, the world, and his or her understanding of self.
B Increased Insight and Self Awareness	Refers to an increased capacity for introspection regarding one's own thoughts, emotions, and behaviors. This process involved an ongoing process of self-reflection and self-assessment of one's beliefs and values regarding self, other, and the world. It is an ongoing process of understanding "why I do what I do."
C Openness	Refers to a lack of cognitive/affective rigidity, presence of permeable boundaries regarding beliefs/values, the ability to experience conflicting information without forcing closure, and a concomitant ability to tolerate ambiguity.
D Self Actualization/Becoming Change Agents	Inclination to change one's thoughts, opinions, beliefs/values, and behaviors following a process of self-assessment and reflection. It requires recognition of the need for change and commitment to work toward it.
6 <b>Increased Knowledge About Beliefs and Values, and BEVI</b>	Increased knowledge about the content covered in class. This includes an understanding of formative variables, core needs, belief/value formation and maintenance, EI Theory/EI Self, the BEVI, and their interrelationships to one another.
A Increased Knowledge About Beliefs and Values	Increased knowledge about the content areas covered in class, including definition and formation of belief and values, the role of formative variables in belief/value formation, and factors that maintain beliefs and values.
B Increased Knowledge About the BEVI	Increased knowledge about the BEVI scales and how the instrument may be used to understand beliefs and values in self, others, and the world.



THEMES AND SUBTHEMES		DESCRIPTION
7	<b>Increased Understanding and Acceptance of Others and the World</b>	Increased inclination to accept others as who they are, which follows from a deeper understanding of why others believe, value, and do what they do.
A	Increased Appreciation of Others	Increased appreciation for others (individual or community) for who they are, with a corresponding valuation of them, irrespective of the similarities or differences between self and others.
B	Increased Tolerance of Diverse People and Opinions	Ability to tolerate plurality or diversity among individuals and societies/cultures that vary in thoughts, practices, belief/values, assumptions, worldviews, and ways of living, thinking, feeling, and behaving. Tolerance does not imply that one likes or agrees with others, but reflects the ability to acknowledge that others are different and worthy of respect.
C	Increased Understanding and Empathy for Others	Ability to understand and experience sensitivity toward another's worldviews, thoughts, feelings, and experiences. It includes an ability to put oneself into another person's reality and understand his or her experience.
8	<b>General Knowledge and Sociocultural Awareness</b>	Increased, deeper, and substantial understanding of a number of religious, political, environmental, gender-based, artistic, cultural, and sociopolitical issues, and events that are relevant to global citizens.



## Forum BEVI Project Implications

### 3. To understand how effective our interventions are, we must assess who learners are.

Attributing positive ratings of learning experiences only or largely to the experience itself, without accounting for who students are (e.g., how they experience self, others, and the larger world) prior to their engagement in the experience, is neither good practice nor empirically indicated.



## BEVI Correlation Matrix Results: Exploring Interrelationships Among Affect, Belief, Cognition, Need, and Experience

### Scale 2. Needs Closure (0.88, PF 1)

(challenging life circumstances, odd explanations for why things are the way they are, ambivalent or distant relationship with core needs in self and/or others)

Socioemotional Convergence (-0.93)  
Sociocultural Openness (-0.90)  
Emotional Attunement (-0.85)  
Identity Closure (0.84)  
Negative Life Events (0.81)  
Basic Closedness (0.78)  
Ecological Resonance (-0.72)  
Divergent Determinism (0.65)  
Hard Structure (0.53)  
Socioreligious Traditionalism (0.31)

### Scale 10. Emotional Attunement (0.87, SF 17)

(highly emotional, highly sensitive, highly social, needy affiliative, undifferentiated, values emotional expression)

Needs Closure (-0.85)  
Socioemotional Convergence (0.84)  
Basic Closedness (-0.77)  
Sociocultural Openness (0.77)  
Ecological Resonance (0.64)  
Identity Structure (-0.63)  
Negative Life Events (-0.62)  
Hard Structure (-0.59)  
Divergent Determinism (-0.58)  
Socioreligious Traditionalism (-0.20)



## Correlation Matrix Findings Above .40 Between Sociocultural Openness and Other BEVI Scales

- Needs Closure (-.90)
- Ecological Resonance (.88)
- Socioemotional Convergence (.82)
- Basic Closedness (-.81)
- Identity Closure (-.71)
- Emotional Attunement (.77)
- Socioreligious Traditionalism (-.62)
- Hard Structure (-.58)
- Negative Life Events (-.57)
- Divergent Determinism (-.50)



## Interpreting Correlation Matrix Findings: *Overall, individuals high on Sociocultural Openness...*

- are more likely to indicate that core needs (e.g., for attachment, affection) were met in a “good enough” manner (Needs Closure);
- are more likely to be concerned about or invested in matters that have to do with the environment and natural world (Ecological Resonance);
- appear more able to experience the world in complex “shades of gray,” rather than in black and white terms (Socioemotional Convergence);
- are less likely to deny or ignore fundamental thoughts, feelings, or needs that generally are experienced as “normative” regarding human existence or functioning (Basic Closedness);
- are less likely to express feelings of confusion and entrapment regarding their current existence and future prospects (Identity Diffusion);
- are more likely to indicate the capacity and inclination to experience affect in self and other, and to value its expression (Emotional Attunement);
- are less likely to endorse a traditional worldview regarding the nature and purpose of religion and its centrality to one’s own life (Socioreligious Traditionalism);
- are less likely to express very strong certitude regarding the correctness of one’s own way of seeing self, others, and the larger world, while denying doubts or weakness (Hard Structure);
- are less likely to report the experience of a high degree of unhappy life experiences during childhood/adolescence or generally in life (Negative Life Events); and,
- are less likely to adopt a reflexively contrarian posture regarding the nature of “truth” or “reality” (Divergent Determinism).

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## Forum BEVI Project Implications

4. 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.

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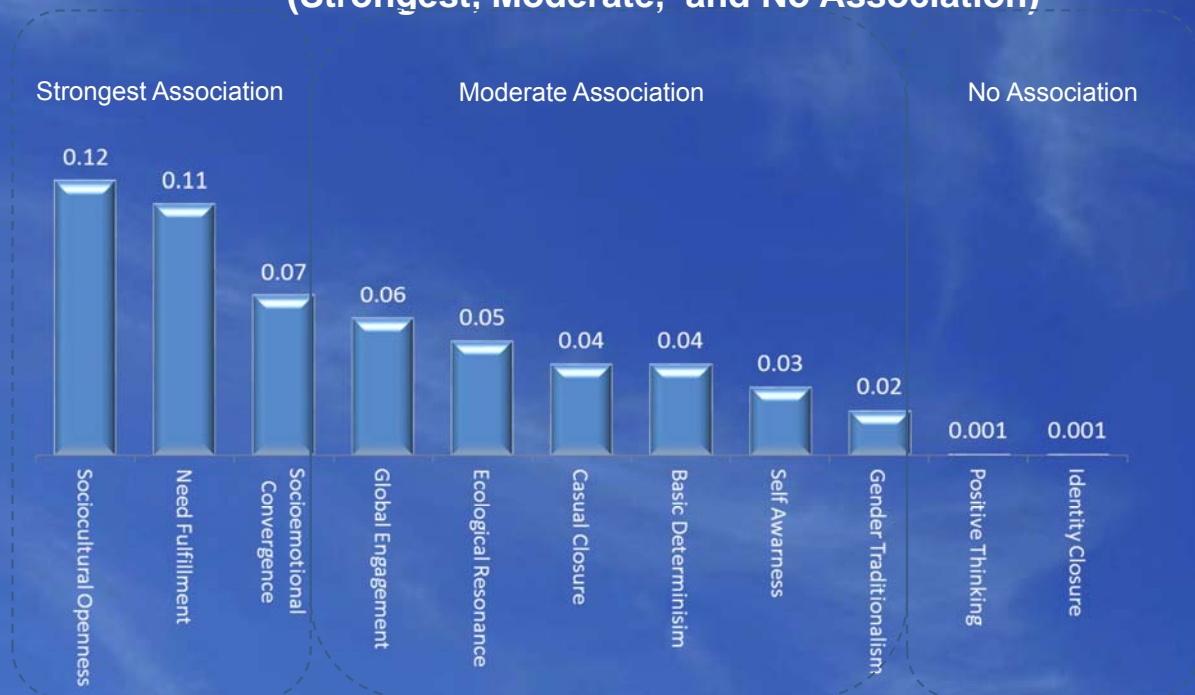


5. Specific analyses may be conducted for purposes of outreach and engagement.

Because we are able to identify subgroups of students who are more or less likely to be inclined toward specific learning experiences, it is possible to offer targeted opportunities or programs for them that are congruent with institutional goals (e.g., to boost study abroad by minority students).

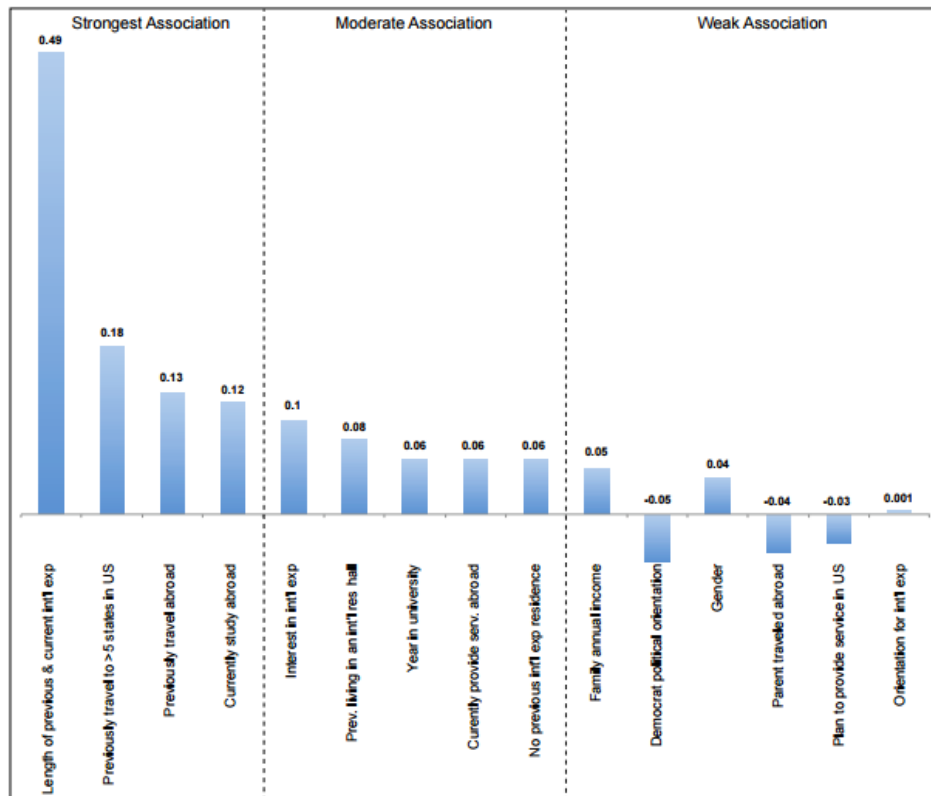


**Interest in International Education/Study Abroad  
Based Upon BEVI Scales  
(Strongest, Moderate, and No Association)**





Satisfaction with International Education / Study Abroad Based upon Demographic Variables (Strongest, Moderate, and No Association)



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## Forum BEVI Project Implications

### 6. All educators and educational experiences are not equal.

The fact that all learning interventions and interveners are “not equal” should promote personal, professional, and institutional development and engagement and as well as a renewed commitment to improvement rather than discouragement, defensiveness, or denial.

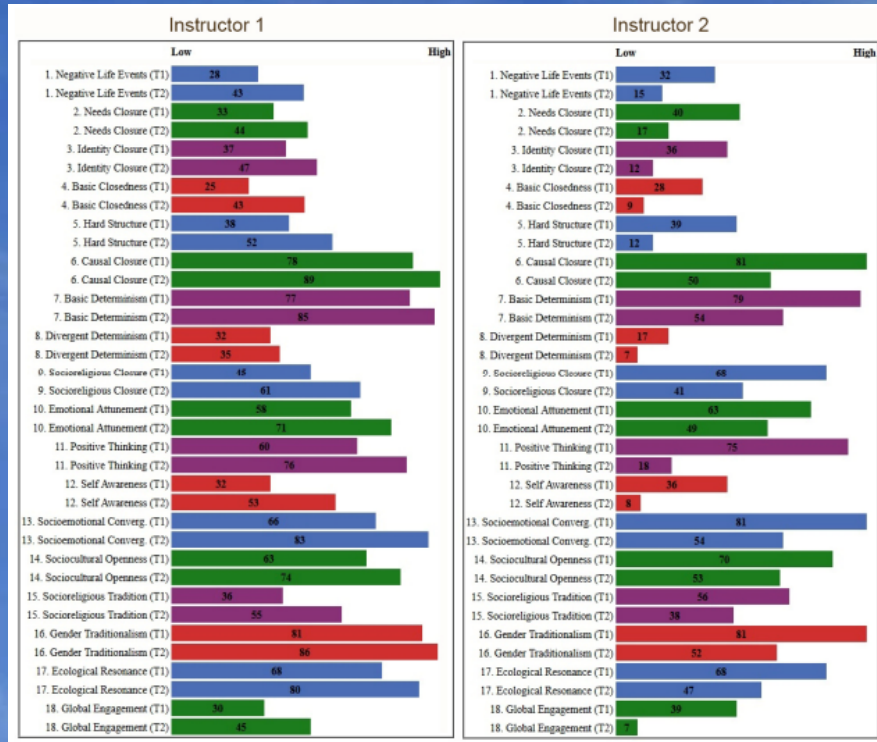
Quantitative (e.g., changes in scale scores) and qualitative (e.g., thematic trends that emerge from free response questions) may be combined with other data (e.g., GPA, demographics, major, number of credit hours) in order to derive a sophisticated understanding of which learning experiences are most likely to have the greatest impact on which students.

Such analytic work also may be used for purposes of program or course development, improvement, and enhancement (e.g., by tracking scale score change before and after modifications occur).

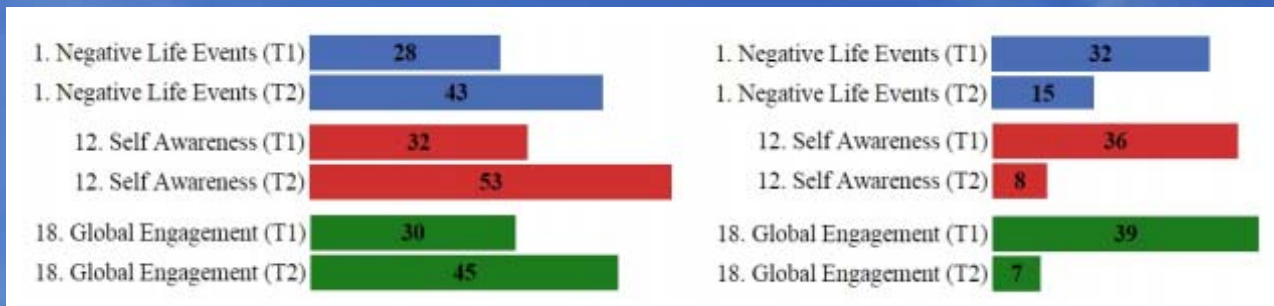
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### Comparison of Time 1 and Time 2 profiles for two different instructors of the same course



### Sample Comparison of Time 1 and Time 2 profiles for two different instructors of the same course on Negative Life Events, Self Awareness, and Global Engagement





## Forum BEVI Project Implications

7. 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).

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

Scales	Time			Gender		
	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)**

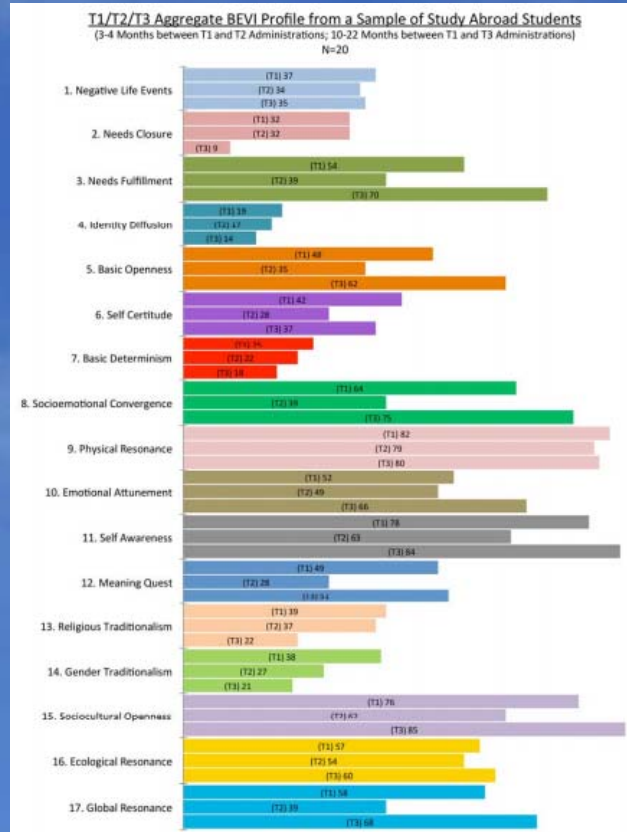
Note: \*  $p < 0.05$ , \*\*  $p < 0.01$ , \*\*\*  $p < 0.001$

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## Why Longitudinal Assessment Matters



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## Forum BEVI Project Implications

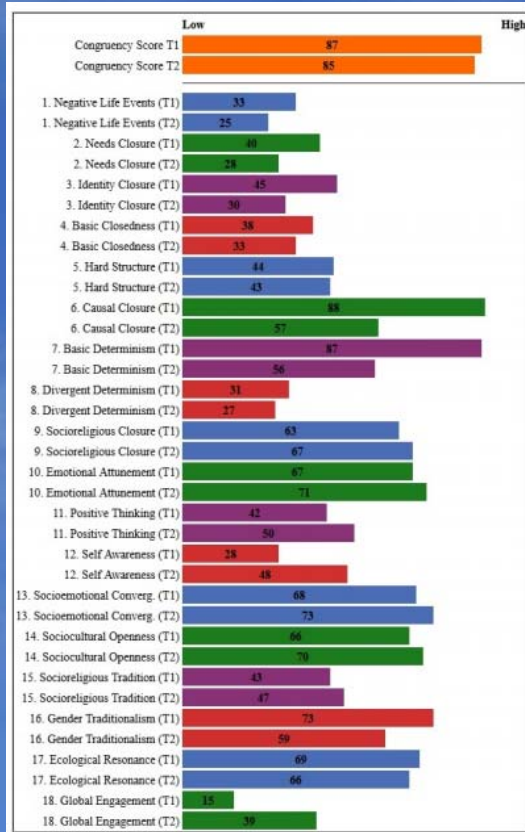
8. Examining only overall (e.g. aggregate) findings or privileging only a few BEVI scales constitute tempting but counter-productive approaches to comprehensive assessment.

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.

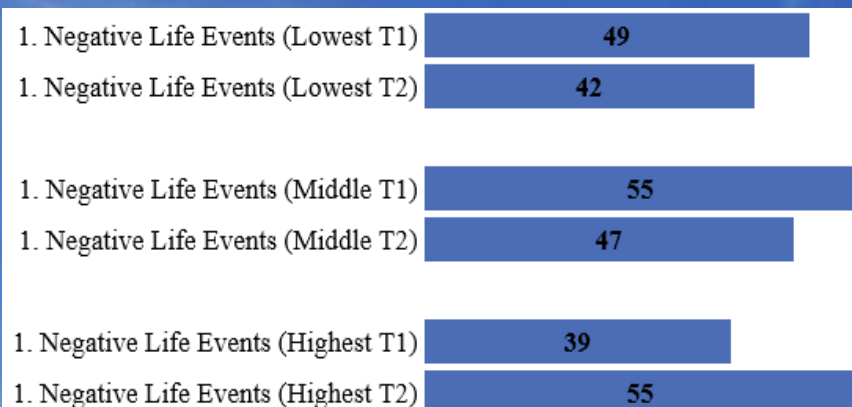
66



Time 1 – Time 2 BEVI Group Report Comparisons (N =19)



Sample Aggregate Profile versus Profile Contrast for Negative Life Events





**Sample Aggregate Profile versus Profile Contrast for Identity Diffusion**

4. Identity Diffusion (T1)	18
4. Identity Diffusion (T2)	18

4. Identity Diffusion (Lowest T1)	23
4. Identity Diffusion (Lowest T2)	10
4. Identity Diffusion (Middle T1)	28
4. Identity Diffusion (Middle T2)	19
4. Identity Diffusion (Highest T1)	9
4. Identity Diffusion (Highest T2)	25



**Aggregate Profile versus Profile Contrast for Self Certitude**

6. Self Certitude (T1)	20
6. Self Certitude (T2)	16

6. Self Certitude (Lowest T1)	21
6. Self Certitude (Lowest T2)	18
6. Self Certitude (Middle T1)	19
6. Self Certitude (Middle T2)	19
6. Self Certitude (Highest T1)	20
6. Self Certitude (Highest T2)	9



## Aggregate Profile versus Profile Contrast for Religious Traditionalism

13. Religious Traditionalism (T1) 28

13. Religious Traditionalism (T2) 19

13. Religious Traditionalism (Lowest T1) 37

13. Religious Traditionalism (Lowest T2) 20

13. Religious Traditionalism (Middle T1) 29

13. Religious Traditionalism (Middle T2) 29

13. Religious Traditionalism (Highest T1) 20

13. Religious Traditionalism (Highest T2) 17

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## 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.*

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# Forum BEVI Project Implications

- 9. 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).



## Three BEVI Decile Profiles from Students in Three 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



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

#### Country/Region 2

1. Negative Life Events	4%	25%	12%	12%	4%	12%	4%	12%	8%	4%
2. Needs Closure	50%	8%	17%	12%	8%	0%	0%	0%	0%	4%
3. Needs Fulfillment	0%	8%	4%	12%	12%	4%	12%	29%	8%	8%
4. Identity Diffusion	8%	29%	21%	0%	21%	0%	0%	12%	8%	0%
5. Basic Openness	0%	17%	4%	29%	4%	4%	12%	8%	8%	12%
6. Self Certitude	4%	25%	4%	17%	0%	17%	4%	21%	8%	0%
7. Basic Determinism	21%	12%	0%	21%	4%	12%	12%	4%	4%	8%
8. Socioemotional Convergence	4%	4%	8%	0%	21%	8%	21%	8%	21%	4%
9. Physical Resonance	0%	0%	0%	4%	0%	25%	8%	38%	21%	4%
10. Emotional Attunement	0%	4%	21%	17%	8%	8%	21%	12%	4%	4%
11. Self Awareness	0%	0%	0%	17%	4%	8%	12%	8%	25%	25%
12. Meaning Quest	12%	4%	21%	12%	8%	4%	8%	21%	8%	0%
13. Religious Traditionalism	4%	33%	12%	12%	17%	8%	8%	4%	0%	0%
14. Gender Traditionalism	17%	17%	21%	0%	17%	12%	4%	4%	8%	0%
15. Sociocultural Openness	0%	0%	0%	4%	4%	8%	17%	12%	12%	42%
16. Ecological Resonance	0%	4%	8%	17%	25%	8%	4%	4%	12%	17%
17. Global Resonance	0%	8%	4%	0%	0%	4%	8%	17%	50%	8%
Deciles:	1	2	3	4	5	6	7	8	9	10



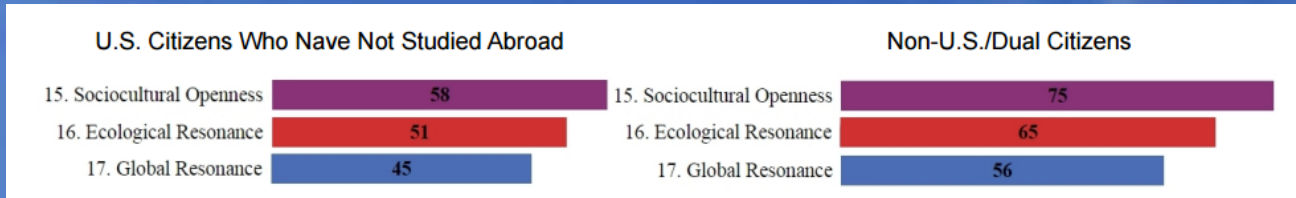
### Three BEVI Decile Profiles from Students in Three Different Countries/Regions

#### Country/Region 3

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



And yet,  
between group differences do exist...



## Forum BEVI Project Implications

### 10. As Kurt Lewin observed, “there is nothing so practical as a good theory.”

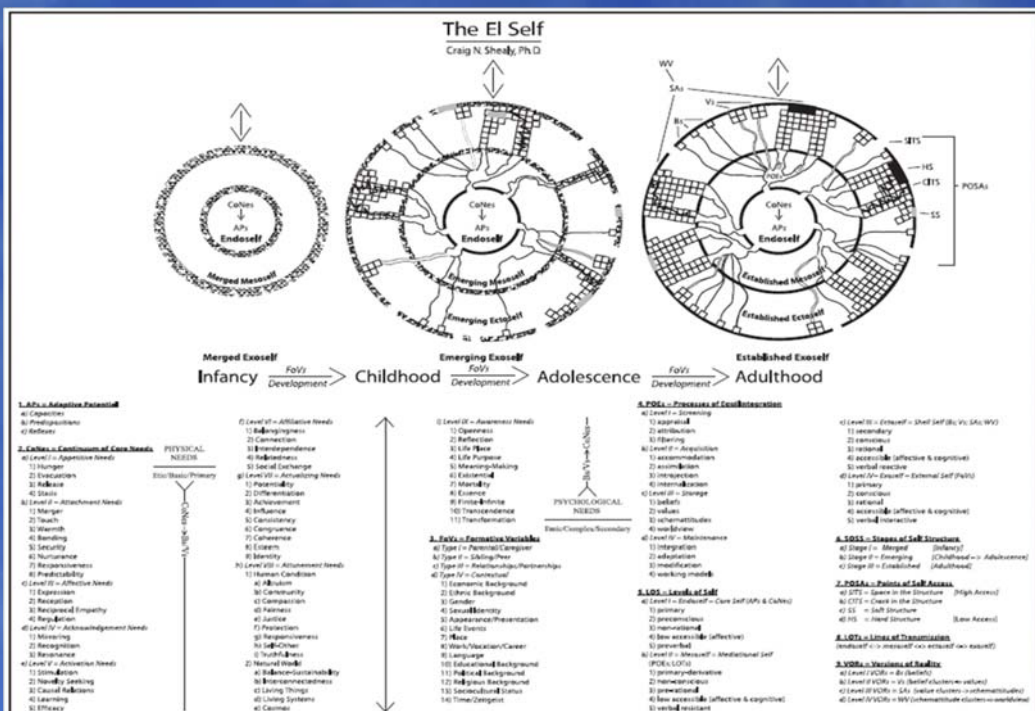
The importance of thinking about *why* learning, growth, or development does – or does not – occur cannot be overemphasized. By specifying what our theoretical understandings and commitments are, and are not, we are compelled to contemplate what our underlying (and often implicit) models and epistemologies are, which bear directly on fundamental questions of assessment models and methods. Without considering such matters, we risk engaging in assessment research and practice that is face valid and superficial as well as lacking in substantive and practical real world impact (e.g., unable to tell us what to do next), mainly because we are, perhaps inadvertently, minimizing or ignoring the complexity of these interacting phenomena.



# Equilintegration (EI) Theory, EI Self, and BEVI

- Draws upon a wide range of theoretical, empirical, and applied perspectives.
- Explains 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.
- Designed to identify and predict a variety of developmental, affective, and attributional processes and outcomes that are integral to EI Theory and the EI Self.

(Shealy, 2004; 2006; 2016)







# Forum BEVI Project Implications

- 11. 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.



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



Low=strongly disagree - High=strongly agree

2010

2011



## Forum BEVI Project Implications

The signature or profile or an institution or organization may be used for a range of research, applied, and administrative purposes.

- a) Establishing a baseline for each cohort of entering students which may be followed over time (through re-administration) in order to understand which aspects of the learning experience are associated with the most and least change
- b) Examine interactions among demographic and background variables (e.g., income, acceptance rates), specific learning experiences (e.g., study abroad, anticipation in a learning community), and outcomes (e.g., BEVI scale changes; GPA)
- c) The profile may also be useful for purposes of marketing (e.g., the relative openness of the study body) and planning (e.g., we wish to recruit more of X type of student in order to move the institution or organization in particular directions over time).

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## Forum BEVI Project Implications

The signature or profile or an institution or organization may be used for a range of research, applied, and administrative purposes.

- d) From an administrative standpoint, the profile may help the institution or organization understand better who and what it is (e.g., what is the normal distributional for the student body as well as areas of greater and lesser variability).
- e) Likewise, the profile includes but moves beyond traditional demographic tracking by understanding deeper aspects of its identity, including how the student body experiences self, others, and the larger world (e.g., affective capacities, attributional styles, relative openness, worldviews)

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# Forum BEVI Project Implications

- 12. Group reports help course instructors, program directors, and administrators understand better the nature of their particular class, cohort, of staff.

Across a range of different settings and contexts, group reports have been used to help those in a position of leadership understand who their “group” is, which may help in planning and orientation purposes (e.g., by identifying bimodal distributions on “hot button” issues before leaving the country). Such reports also help assess what may be driving underlying processes of conflict or consensus for the group, which may result in more informed and sensitive leadership interventions (e.g., with staff). Further administration may allow for an examination of how the group sees itself, others, and the larger world over time and after particular interventions occur (e.g., through T2, T3, etc. reports).



## Sample Findings from Background Information Section of Background Domain Contrast

▼ **Background-Domain Contrast**

Lowest Full Scale	Middle Full Scale	Highest Full Scale
N = 31   Mean = 41   Range = 24-68	N = 37   Mean = 58   Range = 69-70	N = 31   Mean = 71   Range = 71-98
<b>Background Information</b>	<b>Background Information</b>	<b>Background Information</b>
Average Age: 19	Average Age: 22	Average Age: 27
Males: 15 Females: 16	Males: 11 Females: 26	Males: 11 Females: 20
Caucasians: 25 Non-Caucasians: 6 ▶ Details:	Caucasians: 26 Non-Caucasians: 11 ▶ Details:	Caucasians: 20 Non-Caucasians: 11 ▶ Details:
Raised in U.S.: 31 Not Raised in U.S.: 0 ▶ Details:	Raised in U.S.: 37 Not Raised in U.S.: 0 ▶ Details:	Raised in U.S.: 29 Not Raised in U.S.: 2 ▶ Details:
Average Years of Education: 2	Average Years of Education: 3	Average Years of Education: 7
Average Parental / Household Income: \$85,484	Average Parental / Household Income: \$77,162	Average Parental / Household Income: \$70,161



### Sample Findings from Domain Section of Background Domain Contrast

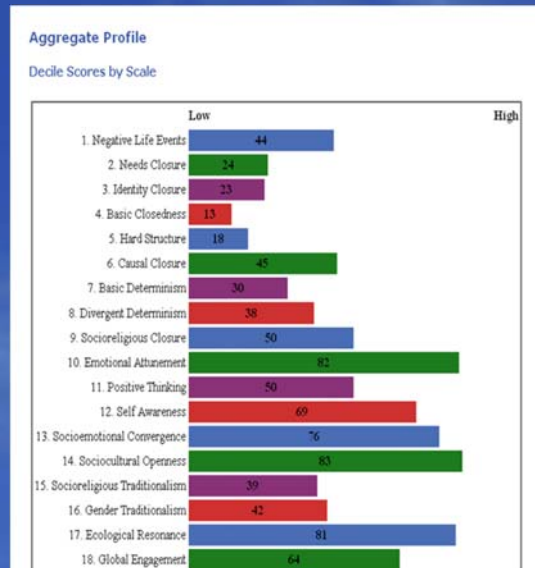
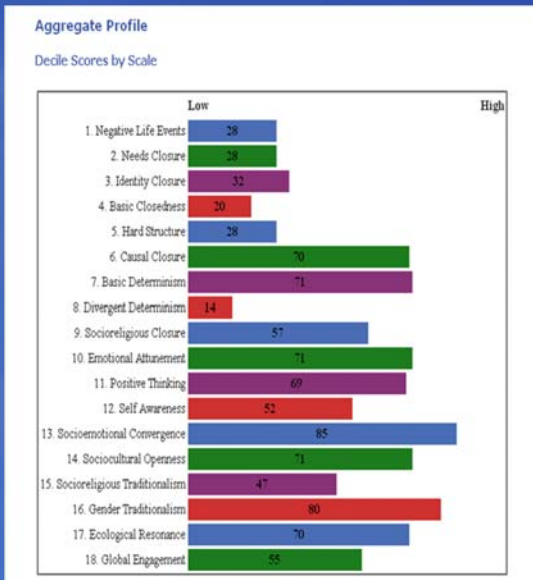
II. Full Scale: 41	II. Full Scale: 58	II. Full Scale: 71
III. Formative Variables	III. Formative Variables	III. Formative Variables
<ul style="list-style-type: none"> <li>Negative Life Events: 40</li> <li>See Background Information</li> </ul>	<ul style="list-style-type: none"> <li>Negative Life Events: 64</li> <li>See Background Information</li> </ul>	<ul style="list-style-type: none"> <li>Negative Life Events: 51</li> <li>See Background Information</li> </ul>
IV. Fulfillment of Core Needs: 37	IV. Fulfillment of Core Needs: 69	IV. Fulfillment of Core Needs: 82
V. Tolerance of Disequilibrium: 36	V. Tolerance of Disequilibrium: 52	V. Tolerance of Disequilibrium: 68
VI. Critical Thinking: 35	VI. Critical Thinking: 51	VI. Critical Thinking: 73
VII. Self Access: 57	VII. Self Access: 76	VII. Self Access: 78
VIII. Other Access: 30	VIII. Other Access: 55	VIII. Other Access: 78
IX. Global Access: 32	IX. Global Access: 54	IX. Global Access: 78



### BEVI Group Profile Comparisons in Same Institution

Pre-entry Freshmen Students at Orientation (N = 690)

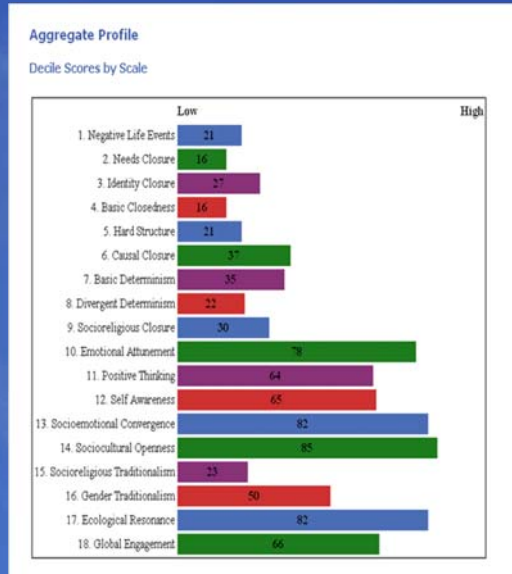
Highly Diverse, Mostly Junior/Senior, Undergraduate Leaders (N = 38)



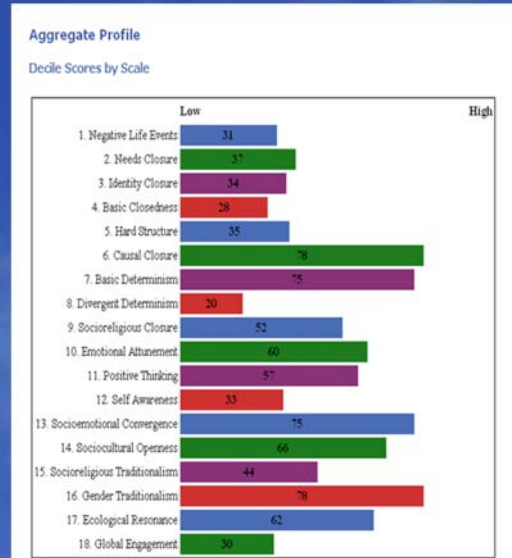


## BEVI Group Profile Comparisons Across Institutions

### Freshmen at Highly Internationalized Liberal Arts College (N = 157)



### Freshmen at a Technical University with Engineering Focus (N = 292)



## 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.



## Three different types of BEVI reports are possible: Individual, Group, and Organizational

**Individual reports:** reflect an individual's responses to questions of beliefs, experiences, and values, and highlights how and why we are similar and different from one another in our worldviews.

1. **Introduction:** Provides an overview of the BEVI.
2. **The Foundation: 'Formative Variables' and 'Core Needs':** Provides an indication of what the respondent reports about their own life history relative to others.
3. **Tolerance of Disequilibrium:** Describes whether the respondent sees him or herself as "very clear" or "not sure" about who they and others "are" under the auspices of how "confident" or "questioning" the respondent appears to be.
4. **Making Sense of Why We Do What We Do:** Indicates attributional tendencies in general (e.g., how and why people do what they do and why events happen as they do).
5. **Access to Yourself and Your Thoughts, Feelings, and Needs:** Describes how the individual deals with their own emotions as well as their interest in and predilection towards introspection and reflection upon "the self."
6. **Access to the Thoughts and Feelings of Others:** Describes how the person tends to regard and experience issues that are of consequence at a sociocultural level (e.g., beliefs about politics, religion, gender, or the way society "should be structured").
7. **Access to the Larger World:** Indicates one's perspectives on "big picture" issues of the environment (e.g., the degree to which one is or is not concerned about ecological issues) and global engagement (e.g., the degree to which we should or should not be concerned about, or invested in, what is happening outside of our own country, culture, and context).
8. **Conclusion:** Provides context for the above report and offers closing thoughts to consider.

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## Sample introductory page from the BEVI individual report



### You and Your Worldview

A Personal Report from the  
Beliefs, Events, and Values Inventory (BEVI)<sup>TM</sup>

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"

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**Group and organizational reports:** provide information relevant to the characteristics and worldviews of small groups (e.g., specific classes, different organizational units) or large groups (e.g., incoming cohorts of students; the organization as a whole).

## Sample of the Entry Page for a BEVI Group Report



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- ▶ Interpreting BEVI Reports
- ▶ Description of Tables and Indices
- ▶ Description and Interpretation of BEVI Scales

**Hiroshima University Results**  
 03/27/2013 - 05/04/2015  
 N=50, Highest Optimal N=17, Middle Optimal N=16, Lowest Optimal N=16

- ▶ Background-Domain Contrast
- ▶ Profile Contrast
- ▶ Lowest Optimal Background-Domain
- ▶ Lowest Optimal Profile
- ▶ Aggregate Background-Domain
- ▶ Aggregate Profile
- ▶ Decile Profile
- ▶ Aggregate Profile by Country of Origin
- ▶ Aggregate Profile by Gender
- ▶ Aggregate Profile by Education



## Introductory excerpt from the background information section of the group report for the Madison International Learning Community



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**BEVI Group Report**  
**Madison International**  
**N = 22**

**Background**

**Ethnic Group**

Black And White	4.55%
Black/African-American	13.64%
Hispanic/Latino	9.09%
Scandinavian	4.55%
White	68.18%

**Gender**

Female	63.64%
Male	36.36%

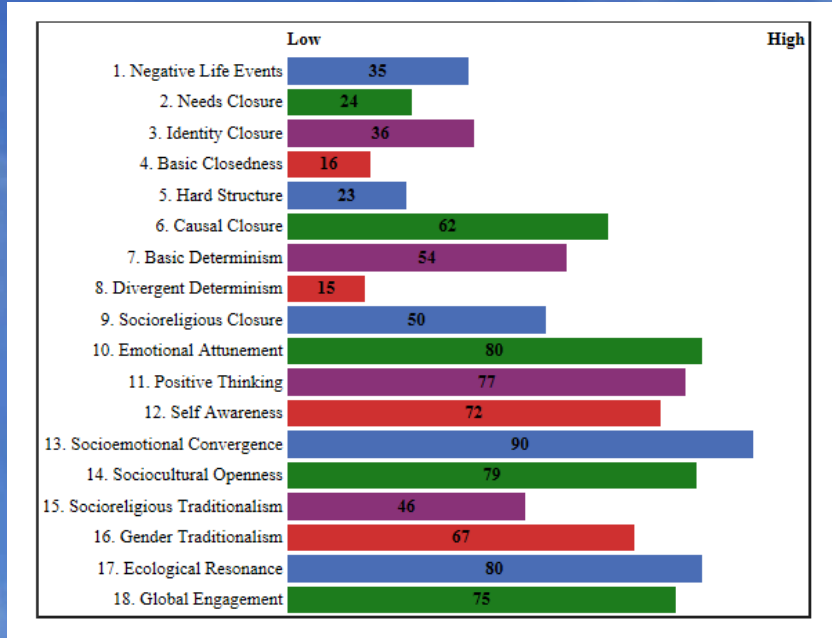
**Political Orientation**

Democrat	31.82%
Independent	31.82%
Philosophical Anarchist	4.55%
Republican	27.27%
Social Democrat (mostly Democratic)	4.55%

**Religious Orientation**



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



## 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





## 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%
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## Forum BEVI Project Implications

14. 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).

Overall, from an EI perspective and on the basis of BEVI data, the amount of “change” that is facilitated and measurable is a function, at least in part, of the “7Ds” (Shealy, 2016) including:

- 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 experienter is accustomed);
- 3) **depth** (i.e., what is the capacity of the learner to experience all that the intervention is able to convey);
- 4) **determine** (i.e., through formal and informal assessment, how well does the intervener understand his / her audience);



## Forum BEVI Project Implications

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

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

6) **deliver** (i.e., how able is the intervener to fulfill the transformative potential of the intervention);

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

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## Forum BEVI Project Implications

15. Good assessment practice requires good assessment research.

By attending to data-based findings regarding the mediators and moderators of teaching, training, and learning – and adopting mixed methods approaches to assessment that account for the complexity of the variables at hand – we are much more able to plan for, implement, and evaluate the effectiveness of our interventions. Ultimately, our goals are to 1) understand the complex interactions between teachers, trainers, and learners as well as the complex processes and outcomes of learning, growth, and development, and 2) use such information to enhance the quality and impact of teaching, training, and learning in the real world.

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## 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).

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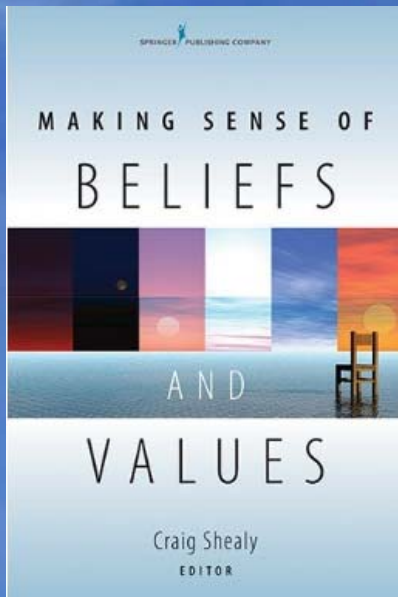
## Structure of Presentation

- I. Overview of three constructs: belief, need, self
- II. Overview of EI Theory, EI Self, and BEVI
- III. Overview of 15 implications and applications from the Forum BEVI Project
- IV. Conclusion

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## To learn more now...



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



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



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

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## To learn more later...

### *Cultivating the Globally Sustainable Self: How the Human Species Might Fulfill its Potential*

*Through theoretically grounded, empirically robust, and ecologically valid projects, which address the “wicked problems” of our day (e.g., conflict resolution, human rights, sustainability, global education, and religious and cultural understanding), leading scholars, advocates, educators, practitioners, and policy-makers offer a blueprint for how we can – and why we must – learn to “cultivate the globally sustainable self” if our species is to fulfill its potential, while mitigating the perilous trajectories before us if we do not.*

Shealy, C.N. , (Ed.). (in press)  
Oxford University Press

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# Thank you!

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