RANKIN CLIMATE

The University of Michigan Climate Survey Related to Campus Culture and Community

Key Findings from UM-Ann Arbor Students

October 2026



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Letter from University of Michigan Leaders

Dear University of Michigan Community Members,

This survey represents an important effort to strengthen our commitment to a safe, respectful, and inclusive University of Michigan community. Rankin Climate—an independent firm specializing in campus climate research—facilitated the Climate Survey Related to Campus Culture and Community across our Ann Arbor, Dearborn, Flint, and Michigan Medicine campuses in the Spring of 2026.

The survey was offered to a representative sample of students, faculty, and staff across the three campuses and Michigan Medicine with the goal of measuring perceptions and experiences related to discrimination or harassment.

The insights our community members provided are essential to understanding the experiences of our community and guiding our ongoing work to foster safety, respect, and inclusion. Thank you for your engagement in helping shape the future of our university.

Sincerely,

Domenico Grasso

President, University of Michigan

National Context

Discrimination and harassment based on race, color, and national origin—including actual or perceived shared ancestry—have been the subject of intense national attention at U.S. institutions of higher education in recent years. Longstanding concerns about the experiences of students, faculty, and staff of color are now combined with concerns about antisemitism and Islamophobia on campus, particularly following the October 2023 conflict escalation in the Middle East and the waves of protest and counter-protest that followed on campuses across the country. Colleges and universities have found themselves at the center of a polarized national discourse: they are being asked to simultaneously protect community members from identity-based harassment, safeguard free expression and academic freedom, and maintain community trust.

The legal foundation for institutional obligations in this area is Title VI of the Civil Rights Act of 1964, which prohibits discrimination on the basis of race, color, or national origin in any program or activity receiving federal financial assistance (42 U.S.C. § 2000d). The U.S. Department of Education's Office for Civil Rights (OCR) has repeatedly clarified that these protections extend to discrimination based on actual or perceived shared ancestry or ethnic characteristics—including antisemitism, Islamophobia, and bias against Israeli, Arab, Palestinian, South Asian, and Sikh community members, among others (U.S. Department of Education, Office for Civil Rights, 2023, 2024). In its November 2023 Dear Colleague Letter, issued amid a nationwide rise in reported hate incidents, OCR reminded US colleges and universities of their "responsibility to address prohibited discrimination against students and others on your campus" and detailed schools' obligations to respond promptly and effectively to hostile environments based on shared ancestry (U.S. Department of Education, Office for Civil Rights, 2023). Complaints filed with OCR alleging shared-ancestry discrimination have risen dramatically since late 2023, putting US colleges and universities on notice that understanding and addressing campus climate related to race, religion, and shared ancestry remains critical.

This shift on US campuses mirrors trends of the larger communities and society they are situated within. **In 2024, the Federal Bureau of Investigation recorded the second-highest number of hate crime incidents since national reporting began in 1991, with bias related to race, ethnicity, or ancestry remaining the most common motivation, accounting for more than half of all victims.** Anti-Jewish incidents reached the highest level ever recorded (Federal Bureau of Investigation, 2025). **Approximately one in ten reported hate crimes occurs at schools, and incidents at colleges and**

universities rose substantially in the most recent years analyzed (Federal Bureau of Investigation, 2024). Public perception has shifted in parallel: the share of Americans who say Muslims and Jews face "a lot" of discrimination rose sharply between 2021 and 2024 (Pew Research Center, 2024).

Campus-based research suggests these national trends are keenly felt by students. A survey of Muslim students at California colleges and universities found that nearly half experienced harassment or discrimination during the 2023–2024 academic year, a marked increase from 2020 (CAIR California & Center for the Prevention of Hate and Bullying, 2024). In a national survey fielded in fall 2024, 83% of Jewish college students indicated that they experienced or witnessed antisemitism since October 2023, 41% felt the need to hide their Jewish identity, and nearly nine in ten who experienced or witnessed an incident did not report it to campus authorities (Anti-Defamation League & Hillel International, 2025). These recent findings add to decades of scholarship documenting that students, faculty, and staff from historically marginalized racial and ethnic groups experience campus climates as less welcoming than their peers, with consequences for belonging, persistence, and success (Harper & Hurtado, 2007; Hurtado et al., 1998). Comparatively little national research examines faculty and staff experiences with race-, religion-, or ancestry-based harassment specifically, yet employees both shape and are shaped by the same campus climate, and their experiences carry direct consequences for retention, productivity, and the environments they create for students (Rankin & Reason, 2008).

A systematic climate assessment is the established mechanism by which an institution can name these issues and know their extent within its own community. Aggregate national statistics cannot tell a university where its community members feel safe or unsafe, which groups carry disproportionate burdens, whether community members trust institutional reporting processes, or how perceptions differ across campuses and roles. Individualized campus climate assessment provides this local information, enabling institutions to direct resources, education, and policy where they are most needed and to measure change over time (Rankin & Reason, 2008).

Introduction

In conceptualizing campus climate, this presentation of key findings draws on a practical application of Bronfenbrenner's (1977) socio-ecological model developed by Hurtado and colleagues, which understands climate as the product of interrelated dimensions: an institution's historical legacy of inclusion or exclusion; its compositional diversity; the psychological dimension of community members' perceptions, attitudes, and sense of belonging; the behavioral dimension of intergroup interactions and experiences, including harassment and discrimination; and the organizational dimension of structures, policies, and practices (Hurtado et al., 1998; Milem et al., 2005).

No single dimension explains the climate of a campus: a community member's sense of safety reflects what they have personally experienced, what they have observed, what they believe their institution values, and how they expect it to respond. The 2026 University of Michigan *Climate Survey Related to Campus Culture and Community* was designed with this framework in mind, and this summary is structured accordingly—moving from the psychological dimension (perceptions of and comfort with the climate, freedom of expression, institutional trust, and sense of belonging), through the behavioral dimension (experiences with and observations of harassment and discrimination based on race, color, national origin, and shared ancestry), to the organizational dimension (knowledge and perceptions of the University's Title VI reporting processes, resources, and institutional responses).

Representative samples of students, faculty, and staff across the University of Michigan's Ann Arbor, Dearborn, Flint, and Michigan Medicine campuses were invited to participate in the survey. Each summary in this series presents findings for one campus and population, so the distinct experiences of each community are visible to the campus communities. The findings that follow are offered in that spirit: as a detailed, community-specific evidence base for the University's continuing efforts to ensure that every member of its community can live, learn, and work free from discrimination and harassment.

Methodology

The 2026 University of Michigan *Climate Survey Related to Campus Culture and Community* was distributed to a randomly-selected sample of University of Michigan students, faculty, and staff. The survey opened on March 11, 2026, and data collection concluded on April 15, 2026[1]. Participation in the survey was entirely voluntary, and participants were required to be 18 years or older and to provide informed consent before beginning the survey. Michigan community members who consented to participate were allowed to skip any of the survey questions except an initial question regarding their role at Michigan (e.g., undergraduate student, graduate student, faculty, or staff). All responses were anonymous and confidential; no individual information was collected in the climate survey, and all findings are summarized in the aggregate. In recognition of their time, participants received a $15 Visa gift card.

Survey Instrument

The survey instrument was constructed from Rankin Climate's extensive climate assessment item library, with the assistance of a University of Michigan Climate Study Advisory Group. The advisory group reviewed the proposed survey instrument, thoroughly vetting the questions to ensure they were contextually appropriate for the University. The final student survey contained 35 core questions. All harassment and discrimination items were constructed to assess experiences that happened in the past year. The module of the survey that assessed harassment and discrimination experiences contained additional contextual items that would only be displayed to a participant who indicated experiencing that form of misconduct in the past year. The survey—offered online—presented participants the opportunity to provide information about their personal experiences on campus, their perceptions of the campus climate, and their perceptions of the University of Michigan's institutional actions, including administrative policies and academic initiatives regarding harassment and discrimination based on race, color, or national origin, as well as community members' experiences reporting related issues and concerns to the University of Michigan.

[1] **A note on survey timing:** In May 2026, after survey data collection concluded, U-M launched training on harassment and discrimination protections, reporting options, and institutional response mechanisms. The survey findings therefore represent a pre-training baseline and should not be interpreted as measuring awareness or understanding following the training's launch.

Survey Administration

The University of Michigan Health Sciences and Behavioral Sciences Institutional Review Board (IRB) reviewed the project proposal, including the survey instrument, and assigned it a "Not Regulated" determination, which means the IRB determined the survey was not human subjects research. Therefore, no IRB approval or oversight was required. The IRB considered the survey to be "Not Regulated" because it is a quality assurance and quality improvement activity with the intent of improving university services or programs.

Prospective participants who were part of a randomized sample representative of the University population received an invitation directly from Rankin Climate, which contained a specific URL link for each sample participant. Survey participants were instructed that they were not required to answer all questions and that they could withdraw from the survey at any time before submitting their responses. The survey included information explaining the purpose of the study, describing the survey instrument, and assuring the participants of their anonymity.

Survey responses were entered into a secure-site database, IP addresses were removed, and then responses were tabulated for appropriate analysis. Participants' comments were also separated from identifying information at submission, so comments could not be attributed to any individual demographic characteristics. The final analysis dataset included only participants who responded to at least one campus climate survey item.

Design Limitations

A potential limitation of this self-report survey study was that participants "self-selected" to participate in the study. Self-selection bias, therefore, was possible. This type of bias can occur because an individual's decision to participate may be correlated with traits that affect the study, which could make the sample non-representative. For example, people with strong opinions or substantial knowledge regarding climate issues on campus may have been more apt to participate in the study.

Data Management & Analysis

After data collection concluded, all data were thoroughly reviewed and cleaned to remove responses identified as inauthentic, made in bad faith, or duplicate submissions from the dataset. Participants who completed at least one survey question (not including consent or role at the University of Michigan) were included in the final dataset for analysis. Results are

only presented for groups of 5 or more individuals to eliminate the potential for identification based on demographic information.

Survey data were analyzed via IBM® SPSS® Statistics software to compare various groups' responses (in raw numbers and percentages). Missing data analyses were conducted, and descriptive statistics were calculated by salient group memberships (for example: racial/ethnic identity, cultural identity) to provide additional information regarding participant responses. Throughout much of this document, including the narrative and data tables within the narrative, information is presented using the percentage of valid responses. Chi-square tests provide only omnibus results, meaning they identify if significant differences exist between groups or categories in the data table, but chi-square tests do not identify which specific groups are different from one another. Therefore, these analyses included post-hoc investigations of statistically significant findings by conducting *z*-tests between column proportions for each row in the chi-square contingency table, with a Bonferroni adjustment, which accounted for the number of comparisons conducted for larger contingency tables. This approach is useful because it compares individual cells to each other to determine if they are statistically different (Sharpe, 2015). Thus, the data may be interpreted more precisely by showing the source of the greatest discrepancies. Statistically-significant distinctions between groups are noted whenever applicable throughout this document. Note that the percentages printed in this document are rounded.

In summarizing the quantitative results, Rankin Climate used the following guidelines. For Likert scale questions, responses of "strongly agree" and "agree" were combined. For example, "Sixty percent (n = 50) of participants 'strongly agreed' or 'agreed' that…." If the responses for either "strongly agree" or "agree" resulted in $n < 5$, then the combination of "strongly disagree" and "disagree" may have been used instead. When at least one statistically-significant difference emerged between groups, only one category of the Likert-type metric was indicated, indicating the specific significant difference. For example, "A higher percentage of White participants (40%, n = 10), compared with participants of Color (20%, n = 5), 'disagreed' that…." If more than one significant difference existed, Rankin Climate offered multiple sentences to describe the results for that survey item.

Post-Stratification Weighting

To ensure the sample was representative of the University population with regard to gender, post-stratification survey weights were applied to the data; these weights were calculated separately for each academic campus and Michigan Medicine. The racial/ethnic composition of each sample was also reviewed against corresponding 2026 University

enrollment and HR data and found to be broadly consistent, with the caveat that the identity categories included in the survey and included in this summary (e.g., separate South Asian and Middle Eastern/North African categories, and a multiracial classification based on selecting more than one identity) differ from those used in public U-M reporting. No additional weighting was applied. All percentages and counts (*n*) presented in this report reflect the weighted data, with weighted counts rounded to whole numbers. As a result, subgroup counts may not sum exactly to aggregate totals, and percentages may differ slightly from those calculated directly from the printed counts.

Means Testing Methodology

Means were computed for validated scales included in the survey instrument only after confirming unidimensionality via factor analyses of the survey data. The aim was to determine whether the factor scores differed based on personal experience with harassment and discrimination in the past year.

When only two categories existed for the specified demographic variable, a *t*-test was used to test differences between means. Any moderate-to-large effects are noted. When the specific variable of interest had more than two categories, a one-way Analysis of Variance (ANOVA) was run to determine whether any differences existed. Similar to chi-square tests, the ANOVA is an omnibus test that indicates if there is a big enough difference between groups to be statistically significant—it does not identify which groups are different from each other. If the ANOVA was significant, post-hoc tests were run to determine which differences between pairs of means were significant. When multiple factors could influence a potential outcome (for example, harassment or discrimination experience), an Analysis of Covariance (ANCOVA) was run to account for shared variance between predictors and reduce the likelihood of a false-positive result (Type I error).

Key Definitions

The following terms appear throughout this report and are defined as follows:

Barrier	A rule, law, or policy that makes it difficult or impossible for something to happen or be achieved.
Climate	The current attitudes and behaviors of faculty, staff, administrators, and students, as well as institutional policies and procedures, which influence the level of respect for individual needs, abilities, and potential.
Discrimination	Inequitable treatment or barriers (e.g., denying admission, restricting services, providing fewer resources, or enforcing policies that disproportionately disadvantage people of a certain race, color, or national origin).
Ethnicity	A socially constructed category about a group of people based on their shared culture. This can be reflected in language, religion, material culture, such as clothing and cuisine, and cultural products such as music and art.
Gender Expansive	Individuals who identified as Agender, Genderqueer, Genderfluid, Gender Non-binary, Gender Non-conforming, Transgender, or listed another gender that does not fall within the gender binary.
Gender Identity	A person's inner sense of being a man, woman, both, or neither. Gender identity may or may not be expressed outwardly and may or may not correspond to one's physical characteristics.
Harassment	Unwelcome behavior (e.g., slurs, intimidation, repeated derogatory comments) that creates an environment so offensive it interferes with a person's ability to participate in or benefit from a program.
National Origin	Refers to a person's (or their ancestors') place of birth, heritage, ancestry, culture, or linguistic characteristics.
Racial Identity	A socially-constructed category about a group of people based on generalized physical features such as skin color, hair type, shape of eyes, physique, etc.
Shared Ancestry	Refers to national origin, including actual or perceived ancestry or

	ethnic characteristics. A Title VI incident related to shared ancestry could include discrimination based on ethnic characteristics; physical, cultural, and linguistic traits; or customs and traditions linked to ancestral backgrounds.
Title VI	A federal law that protects people from discrimination based on race, color, or national origin (including actual or perceived ancestry) in any program or activity that receives federal funding.
University of Michigan	Throughout the survey and this report, "University of Michigan", "U-M", and UM-Ann Arbor all refer to the University of Michigan—Ann Arbor as an institution and a campus, including off-site locations controlled by the University (not including UM-Dearborn and UM-Flint campuses, which are identified uniquely).

Executive Summary

In March 2026, the University of Michigan partnered with Rankin Climate (now Interwoven Insights) to conduct the Climate Survey Related to Campus Culture and Community. The survey was administered from March 11 through April 15, 2026,[2] to a randomly selected, representative sample of students, faculty, and staff across the Ann Arbor, Dearborn, and Flint campuses and Michigan Medicine. It asked community members about their experiences with and observations of harassment and discrimination based on race, color, or national origin, including actual or perceived shared ancestry, as well as the campus climate, freedom of expression, sense of belonging and safety, and awareness of University reporting processes and resources.

Many of the findings align with national trends in institutional climate studies and with experiences documented in the literature on historically underrepresented and underserved populations. Nationally, concerns about freedom of speech and external influences on institutional policies, procedures, and responses are common themes in higher education climate assessments. At the same time, the survey results highlight unique findings specific to the University of Michigan community.

This summary presents the key findings for **UM-Ann Arbor students**. Approximately 20% of the UM-Ann Arbor students invited to participate responded to the survey (n = 1,486 participants), including 19% of undergraduate students (n = 1,042 participants) and 22% of graduate students (n = 444 participants). The sample's racial and ethnic composition broadly matched the university's enrollment data. Responses were statistically weighted to ensure the sample reflects the gender composition of the student body. Throughout this summary, percentages describe students who answered each question. Findings are reported in aggregate, and no results are shown for groups of fewer than five students.

Overall, U-M Ann Arbor students report feeling comfortable in the classroom, supported by others, and willing to help one another. Opportunities remain to make these positive experiences more consistent across campus by strengthening belonging and constructive expression, increasing awareness of reporting and support resources, and ensuring transparent, effective institutional follow-through.

[2] **A note on survey timing:** In May 2026, after survey data collection concluded, U-M launched training on harassment and discrimination protections, reporting options, and institutional response mechanisms. The survey findings therefore represent a pre-training baseline and should not be interpreted as measuring awareness or understanding following the training's launch.

A summary of top-line findings from the U-M Ann Arbor student sample includes:

Most students are comfortable and feel safe from harassment and discrimination at U-M, but climate experiences vary across identities.

- More than three-quarters of students were comfortable with the overall campus climate, and an even larger share felt comfortable in their classes.
- Most students also felt safe from harassment or discrimination based on race, skin color, national origin, and shared ancestry.
- Black and Middle Eastern or North African (MENA) students reported lower overall comfort than White and South Asian students.
- Muslim students also reported lower comfort with the campus climate, comfort in the classroom, and freedom of expression than most other religious groups.
- Black, MENA, and Muslim students were among those least likely to feel free to express personal or political views.

Experiences of harassment and discrimination were uncommon overall but disproportionately affected certain student groups and were rarely reported.

- Across undergraduate and graduate students, 7% reported personally experiencing harassment or discrimination that interfered with their ability to learn, live, or work, and 10% observed it.
- Black and MENA students reported the highest rates of experiencing or witnessing harassment and discrimination. Students whose primary language is not English also reported notable rates.
- Muslim students reported comparatively high rates of experiencing or witnessing harassment and discrimination, while Jewish students also reported notable rates.
- Other students were the most common sources, followed by strangers and faculty or instructional staff. Incidents most often occurred in classrooms or laboratories, while walking on campus, in other public U-M spaces, and at university events or programs. Students most commonly responded by confiding in a friend, avoiding the person or location, or taking no action; relatively few reported their experiences to U-M.

- Across undergraduate and graduate students, racial identity, ethnicity, skin tone, and political views were among the top perceived bases of the conduct.

A majority of students believe U-M would take action to address the conduct, strive to maintain privacy, and support those reporting.

- Over seven in ten believed U-M would take a Title VI report seriously, and over half believed U-M would support the person making the report, believed U-M would take action to address the concern, and expected reports would be handled fairly.

Students are willing to intervene and require additional education on policies and reporting

- Students expressed strong willingness and confidence to intervene: Approximately four in five would check in with someone they suspected was being targeted, and felt confident they would intervene in identity-based harassment
- Many students need greater awareness of relevant policies, reporting options, and what happens after a report, with one third knowing where to report a Title VI concern, understanding what happens after a report, or being familiar with U-M's policies.

Students feel most valued by U-M employees they interact with often; there is room for growth in their sense of institutional transparency and responsiveness, especially among Black and Muslim students.

- At least three quarters of students feel valued by faculty and their fellow students in the classroom, and by faculty and staff more broadly. Graduate students also identified faculty as important role models.
- Students felt less valued by senior administrators and expressed mixed views about institutional transparency, responsiveness, and support for discussing difficult topics.
- These concerns were especially pronounced among Black and Muslim students.
- Findings were mixed regarding perceptions of institutional transparency and responsiveness, with the lowest endorsement among Black and Muslim students.

Students generally perceive equitable access to opportunities and feel safer expressing their identity than their personal and political views.

- Approximately three-quarters of students agree that classes have equal opportunities for participation and that campus services and resources are equally accessible.
- Perceptions of equal access to extracurricular opportunities were mixed, endorsed by about half of the students.
- Black students and students identifying with another racial identity[3] expressed the least confidence in equal classroom opportunities.
- Most students felt safe expressing their identities, but fewer felt free to share personal or political views without concern about consequences.

Sense of belonging, freedom of expression, and institutional trust can support student retention.

- Nearly one in five students seriously considered leaving U-M, with graduate and Black students reporting higher rates. Lack of belonging was the leading reason, alongside academic, financial, personal, and culture/climate-related concerns.
- Academic and professional opportunities, progress toward a degree, and supportive relationships with peers, faculty, and staff were important reasons students stayed.
- Students generally felt valued by faculty and peers but were less likely to feel valued by senior administrators or believe the campus climate supports open discussion of difficult topics.
- Sense of belonging varied across groups, with Muslim and Muslim or Arab students reporting lower levels of belonging.

Students generally view recruitment and admissions outreach as inclusive and accessible, but they are less confident that the admissions process is fair and provides applicants of all backgrounds an equal chance of admission.

- Approximately three-quarters of students viewed recruitment events, admissions materials, and admissions staff as inclusive, accessible, and responsive.
- About half agreed that admissions are fair across racial, ethnic, and national-origin backgrounds or that qualified applicants have an equal chance of admission.

[3] Many racial/ethnic categories were combined for analysis to eliminate the potential for identification based on demographic information.

- Black students indicated the least confidence in the fairness of admissions, with comparatively low confidence also reported by Muslim or Arab students.

Participant Characteristics

Approximately 20% of the U-M students included in the randomized sample participated in the survey (*n* = 1,486), including 19% of the undergraduate students (*n* = 1,042) and 22% of the graduate students (*n* = 444). Three percent of the undergraduate students (*n* = 28) and 10% of the graduate students (*n* = 46) indicated that they interact with Michigan Medicine patients or their families in their role at U-M. Additional details on survey participants are presented below, disaggregated by gender identity, racial identity, religious or spiritual affiliation, culture/ethnicity, language status, and housing status.

Student Status

The majority of participants were Undergraduate Students (70%, *n* = 1,042), whereas 30% (*n* = 444) were Graduate Students (see Figure 1), largely consistent with the U-M student population at the beginning of the fall 2025 semester (66% undergraduate, 34% graduate).

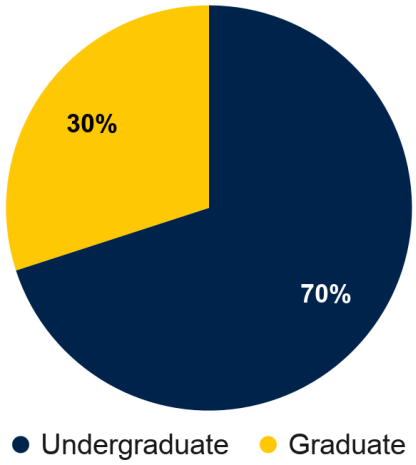


Figure 1. Survey Participants by Student Status

Gender Identity

Across all student participants, Women (53%, *n* = 770) comprised the majority of the sample, followed by Men (44%, *n* = 640), and Gender Expansive students (3%, *n* = 48).

Figure 2 illustrates that Women also comprised the majority of the Undergraduate Student sample (51%, *n* = 525), followed by Men (45%, *n* = 459), and Gender Expansive students (3%, *n* = 34). This pattern held across the Graduate Student participants, with Women

(55%, *n* = 245) making up the majority, followed by Men (41%, *n* = 180), and Gender Expansive students (3%, *n* = 14).

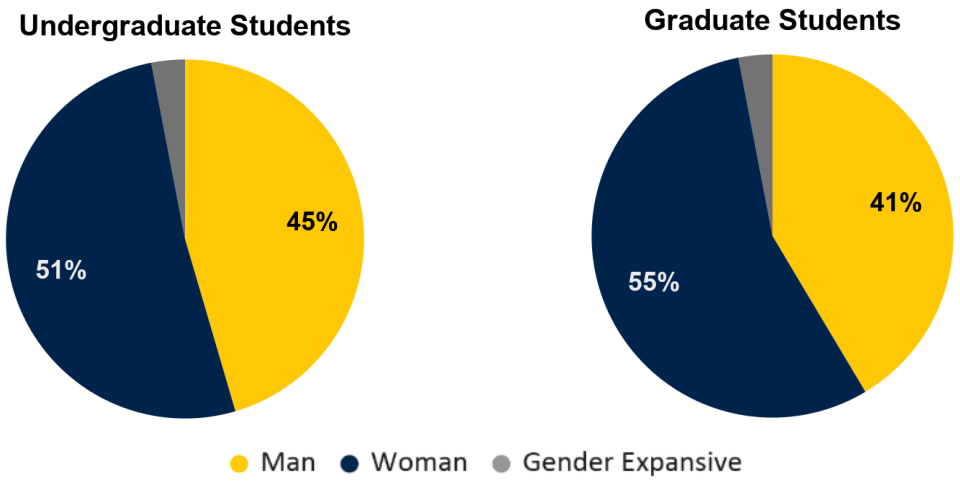


Figure 2. Survey Participants by Gender Identity

Racial Identity

A majority of the student participants identified as White (50%, *n* = 713), followed by Asian (17%, *n* = 239) and Multiracial (14%, *n* = 203) students. Hispanic (6%, *n* = 86), Black (5%, *n* = 77), South Asian (4%, *n* = 60), and MENA (Middle Eastern/North African; 3%, *n* = 44) students comprised smaller portions of the overall sample, with students of Another Racial Identity[4] representing less than 1% (*n* = 5).

This pattern was largely consistent among Undergraduate Students, with White (48%, *n* = 481), Asian (16%, *n* = 163), and Multiracial (16%, *n* = 158) students comprising the largest groups, followed by Hispanic (6%, *n* = 63), Black (6%, *n* = 56), South Asian (5%, *n* = 48), and MENA (3%, *n* = 25) students (see Figure 3).

Among Graduate Students, White (54%, *n* = 232) and Asian (18%, *n* = 76) students made up the largest portions of the sample, followed by Multiracial students (10%, *n* = 45). Hispanic (5%, *n* = 23), Black (5%, *n* = 21), MENA (4%, *n* = 19), and South Asian (3%, *n* = 12) Graduate Students each represented smaller shares of the graduate sample, with one student identifying as Another Racial Identity.

[4] A racial or ethnic identity not offered as a response option on the survey; see full survey instrument in the accompanying document.

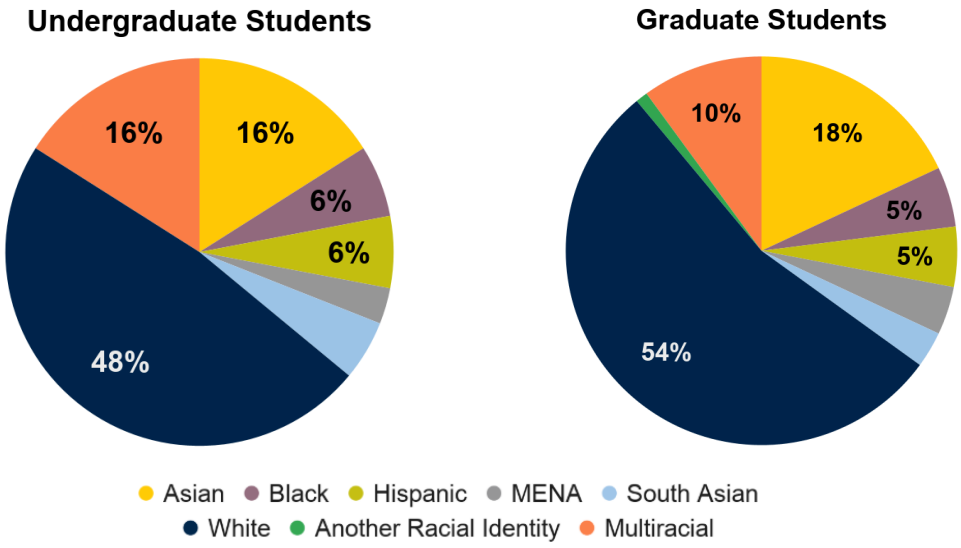


Figure 3. Survey Participants by Racial Identity

Religious or Spiritual Affiliation

Across all student participants, Non-Religious (41%, *n* = 582) and Christian/Catholic (34%, *n* = 479) students comprised the largest portions of the sample. Students with Another or Multiple Religious Affiliations represented 9% (*n* = 133), whereas Jewish (5%, *n* = 75), Muslim (5%, *n* = 67), Hindu (4%, *n* = 52), and Spiritual[5] (2%, *n* = 22) students each comprised smaller shares of the overall sample.

Among Undergraduate Students, Non-Religious (39%, *n* = 392) and Christian/Catholic (36%, *n* = 354) students made up the largest groups, followed by students with Another or Multiple Religious Affiliations (9%, *n* = 93), Jewish (6%, *n* = 58), Muslim (4%, *n* = 43), Hindu (4%, *n* = 42), and Spiritual (1%, *n* = 12) Undergraduate Students (see Figure 4).

Among Graduate Students, Non-Religious students comprised the largest group (46%, *n* = 190), followed by Christian/Catholic (30%, *n* = 125) and students with Another or Multiple Religious Affiliations (10%, *n* = 40). Muslim (6%, *n* = 24), Jewish (4%, *n* = 17), Hindu (2%, *n* = 10), and Spiritual (2%, *n* = 10) Graduate Students each represented smaller shares of the graduate sample.

[5] **"Spiritual"** was offered as a response option for the question "What is your religious or spiritual identity?" Spirituality is a 'travelling concept' without shared meaning in religious or spirituality studies (Bal, 2002). Within the context of this assessment, self-identification as spiritual may be understood as an orientation toward existential questioning, meaning-making, and connection to the transcendent, which can be facilitated by institutional religion, but is not bound by it.

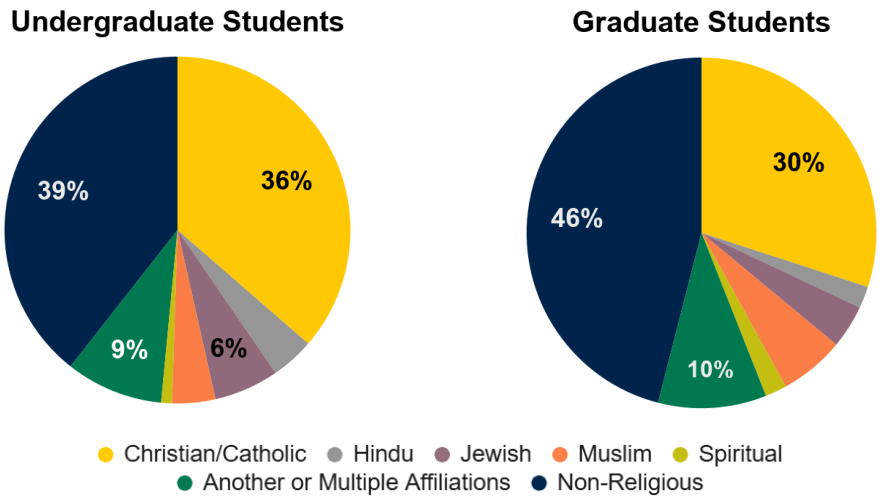


Figure 4. Survey Participants by Religious or Spiritual Affiliation

Culture/Ethnicity

To ensure comprehensive measurement of identities most relevant to this survey topic, students were asked additional questions on their cultural background. Responses to these items were combined with racial/ethnic and religion/spirituality responses to form a more complete categorization of students with Jewish and Muslim or Arab identities. Based on this, the majority of students neither culturally nor spiritually identified as Jewish (93%, *n* = 1,384), whereas 7% identified as either culturally or spiritually Jewish (*n* = 102). Figure 5 details that this pattern was consistent among Undergraduate Students, with 92% identifying neither culturally nor spiritually as Jewish (*n* = 963) and 8% as culturally or spiritually Jewish (*n* = 79). Among Graduate Students, 95% identified neither culturally nor spiritually as Jewish (*n* = 421) and 5% as culturally or spiritually Jewish (*n* = 23).

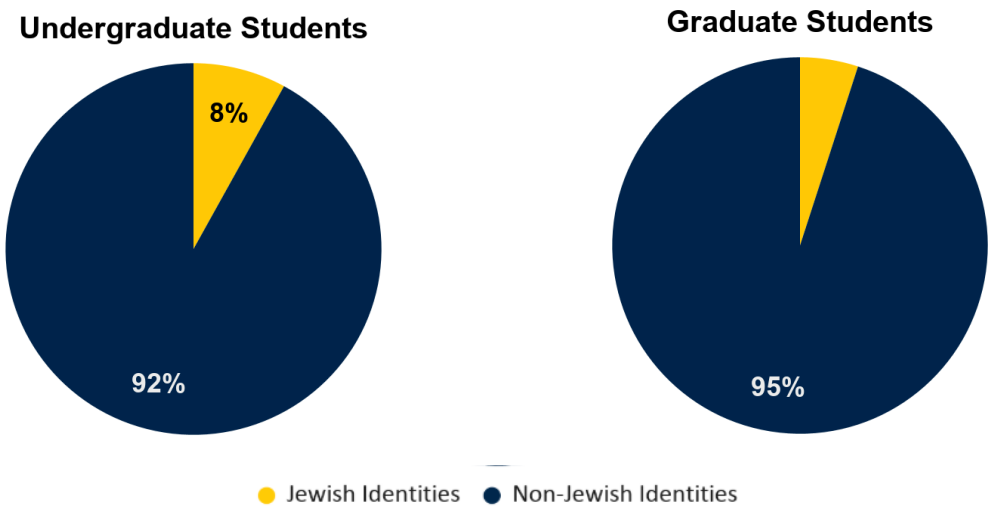


Figure 5. Survey Participants by Jewish Identity

Additionally, the majority of student participants neither culturally nor spiritually identified as Muslim or Arab or identified as Jewish (94%, *n* = 1,399), with 6% identifying as culturally or spiritually Muslim or Arab and not Jewish (*n* = 87). As seen in Figure 6, the pattern held among Undergraduate Students, with students who neither culturally nor spiritually identified as Muslim or Arab comprising 94% of the sample (*n* = 983) and students identifying as culturally or spiritually Muslim or Arab comprising 6% (*n* = 59). Among Graduate Students, 94% neither culturally nor spiritually identified as Muslim or Arab (*n* = 416) and 6% identified as culturally or spiritually Muslim or Arab (*n* = 28).

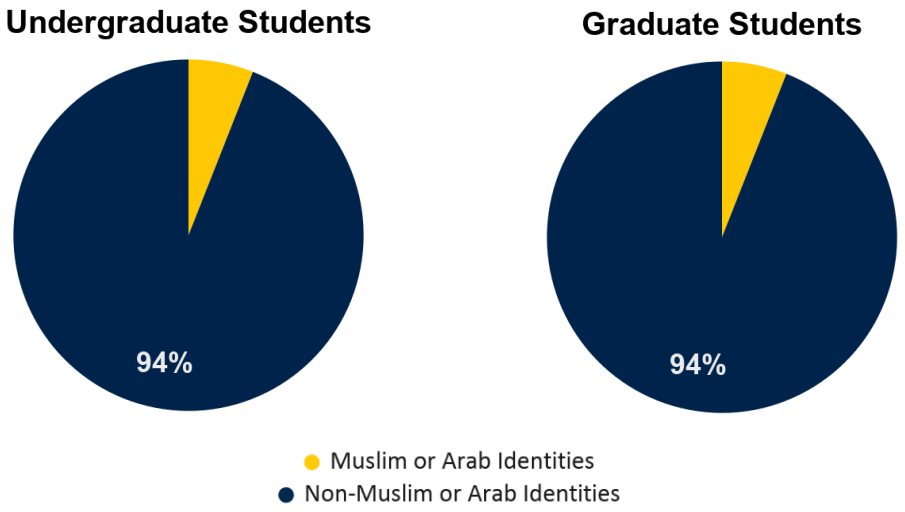


Figure 6. Survey Participants by Muslim or Arab Identity

English was the primary language for 82% of all student participants (*n* = 1,198), whereas 18% indicated another primary language (*n* = 270). This pattern was consistent among Undergraduate Students (see Figure 7), with 82% indicating English as their primary language (*n* = 843) and 18% indicating another language (*n* = 183). Among Graduate Students, 80% indicated English as their primary language (*n* = 355) and 20% indicated another language (*n* = 87).

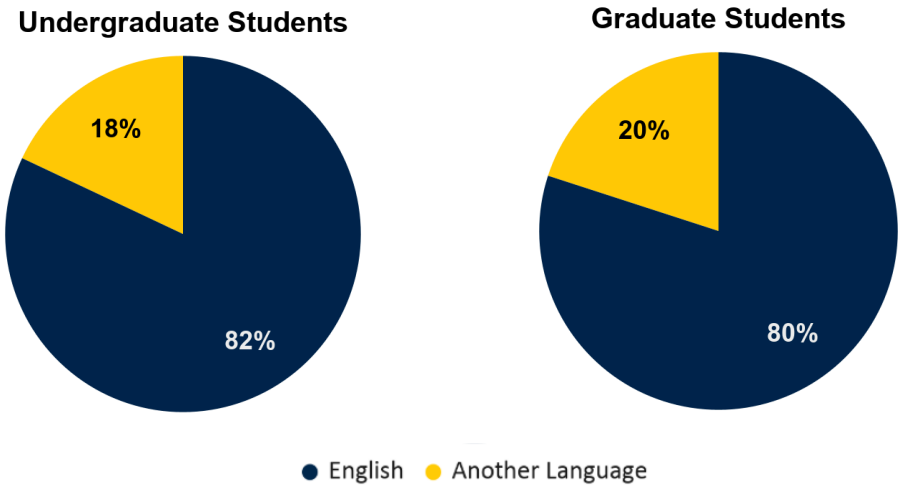


Figure 7. Survey Participants by Primary Language

Residential Status

Nearly three-quarters of the student participants lived in non-campus housing (73%, *n* = 1,073), with 27% residing in campus housing (*n* = 392). Among Undergraduate Students, two-thirds resided in non-campus housing (66%, *n* = 677) and 34% (*n* = 346) in campus housing (see Figure 8). Among Graduate Students, the vast majority resided in non-campus housing (90%, *n* = 396), with 10% living in campus housing (*n* = 46).

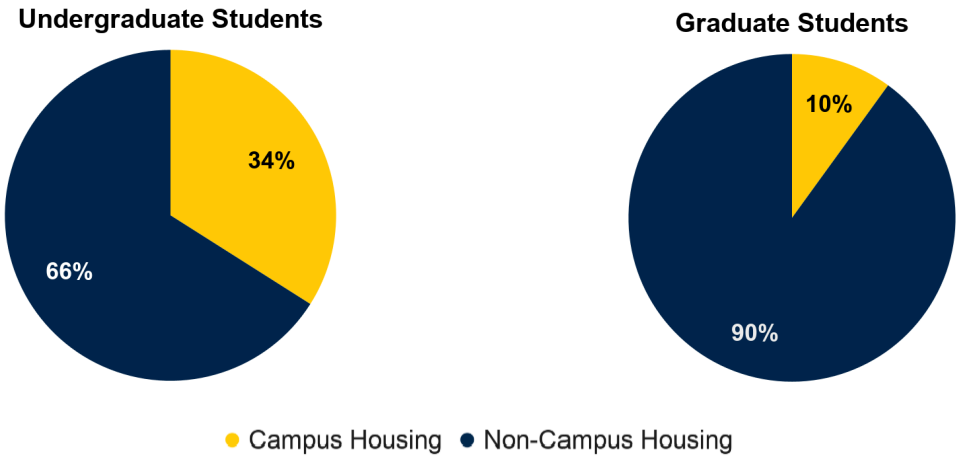


Figure 8. Survey Participants by Residential Status

Campus Club/Organization Participation

The majority of student participants were involved in multiple clubs or organizations (58%, *n* = 830), whereas approximately one-quarter participated in a single club or organization (24%, *n* = 343) and 18% indicated no student club/organization participation (*n* = 261). Among Undergraduate Students, participation was notably higher, with two-thirds involved in multiple clubs or organizations (66%, *n* = 664, see Figure 9). Nearly one-quarter participated in a single club or organization (23%, *n* = 227), and 11% indicated no participation (*n* = 112). Among Graduate Students, 39% participated in multiple clubs or organizations (*n* = 166), 27% participated in a single club or organization (*n* = 116), and 35% indicated no participation (*n* = 149).

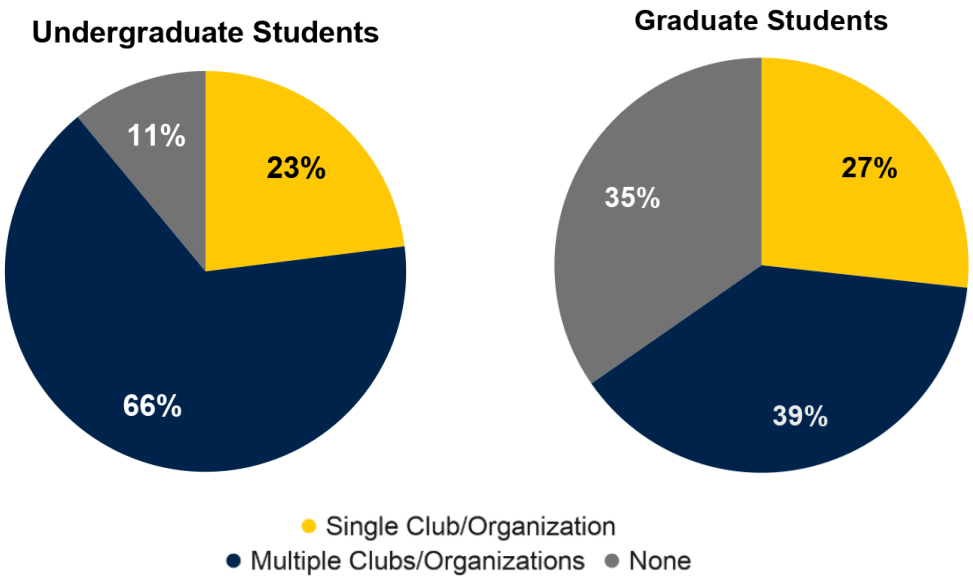


Figure 9. Survey Participants by Club/Organization Participation

Campus Climate at UM-Ann Arbor

The climate assessment portion of the survey opened with a brief series of general questions about students' level of comfort at the University of Michigan's Ann Arbor campus: overall and in their classes. Seventy-seven percent (77%, *n* = 1,119) of the students were comfortable ("very comfortable" or "comfortable") with the overall climate at the University of Michigan. When asked about their comfort with the classroom climate, 83% (*n* = 1,209) of the students indicated that they were "comfortable" or "very comfortable" (see Table 1).

	Very comfortable or comfortable	Neither comfortable nor uncomfortable	Uncomfortable or very uncomfortable
Overall, how comfortable are you with the climate at the University of Michigan?	**77%** (*n* = 1,119)	**16%** (*n* = 228)	**8%** (*n* = 111)
Overall, how comfortable are you with the climate in your classes at the University of Michigan?	**83%** (*n* = 1,209)	**12%** (*n* = 180)	**5%** (*n* = 65)

Note: Missing data are excluded from percentage calculations. Percentages may not sum to 100 due to rounding.

Table 1. Student Comfort with Climate Overall and in Classes at UM-Ann Arbor

Although the students generally indicated they were "very comfortable" or "comfortable" with U-M's climate, both overall and in their classes, specific groups of students were not as comfortable at the University compared with their peers.

Overall Climate

As mentioned, three-quarters of the students felt comfortable with the climate at U-M (77%, *n* = 1,119). A similar percentage of Undergraduate (79%, *n* = 797) and Graduate Students (73%, *n* = 322) felt comfortable overall (see Figure 10).[6] Additionally, the majority of Students associated with Michigan Medicine felt comfortable with the overall climate (82%, *n* = 61).

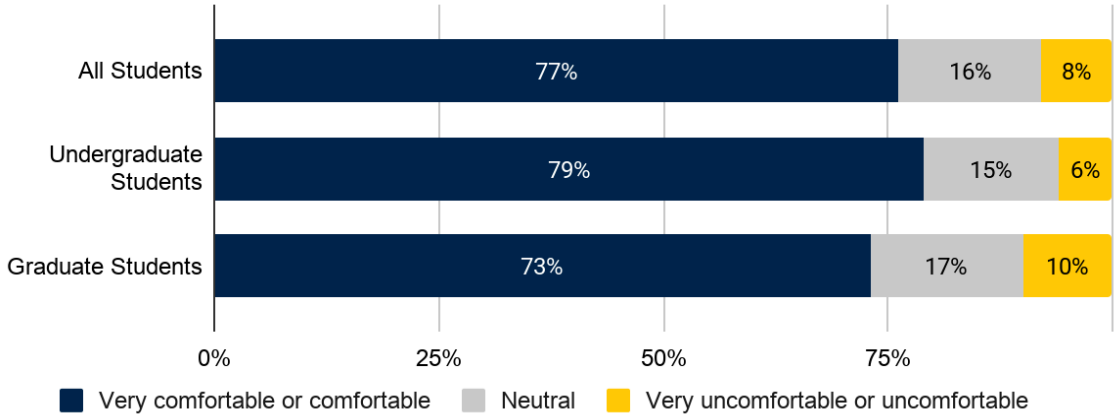


Figure 10. Student Comfort with Overall Climate, by Student Status

Racial Identity. Students who identified as White indicated the highest level of comfort with the overall climate (83%, *n* = 583), followed by South Asian students (83%, *n* = 48). Approximately three-quarters of Asian (74%, *n* = 173), Hispanic (73%, *n* = 62), and Multiracial (74%, *n* = 148) students shared that they were comfortable with the overall climate at the University, respectively. However, less than two-thirds of Black (57%, *n* = 42), MENA (51%, *n* = 21), and Students of Another Racial Identity (60%, *n* = 3) felt comfortable with the overall climate (see Figure 11).[7,8]

[6] A t-test revealed a statistically significant difference in comfort with overall climate by student status, where Undergraduate Students indicated significantly higher levels of comfort than Graduate Students; $t(774.50) = 2.33$, $p < .05$.

[7] An ANOVA test revealed a statistically significant difference in overall climate comfort by racial identity, $F(7, 1389) = 7.77$, $p < .001$. Post-hoc comparisons indicated that White and South Asian students indicated significantly higher levels of comfort than Black students ($p < .05$), and Asian students indicated significantly higher levels of comfort than Black and MENA students ($p < .05$).

[8] Counts may not sum to totals due to post-stratification weighting.

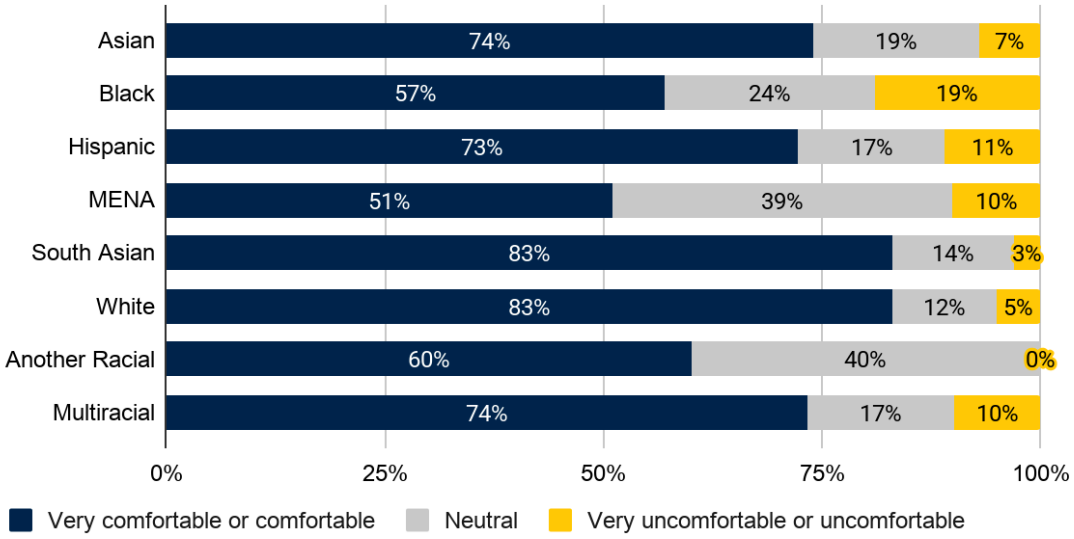


Figure 11. Student Comfort with Overall Climate, by Racial Identity

Among Undergraduate Students, White students were generally the most comfortable with the overall climate (85%, *n* = 398), followed by South Asian students (81%, *n* = 38). About three-quarters of Hispanic, Asian, and Students of Another Racial Identity shared that they were comfortable with the overall climate (76%, *n* = 48; 75%, *n* = 118; 75%, *n* = 3, respectively). However, less than two-thirds of Black (60%, *n* = 32) and less than half of MENA (48%, *n* = 10) Undergraduate Students felt comfortable with the overall climate.

The Graduate Students had similar comfort levels, with South Asian (91%, *n* = 10) and White (80%, *n* = 186) students indicating the highest general comfort with the overall climate. Almost three-quarters of Asian (72%, *n* = 55) students indicated that they were comfortable, whereas less than two-thirds of Hispanic (64%, *n* = 14), Multiracial (61%, *n* = 27), MENA (53%, *n* = 10), and Black (50%, *n* = 10) Graduate Students were comfortable with the overall climate.

Religious Affiliation. Hindu (90%, *n* = 46) and Jewish (87%, *n* = 62) students were generally the most comfortable with the overall climate, followed by Non-Religious (80%, *n* = 457), Christian/Catholic (77%, *n* = 361), Students with Another or Multiple Religious affiliations (72%, *n* = 93), Spiritual (65%, *n* = 15), and Muslim (63%, *n* = 40) students (see Figure 12).[9]

[9] An ANOVA test revealed a statistically significant difference in overall climate comfort by religious affiliation, $F(6, 1379) = 3.16$, $p < .05$. Post-hoc comparisons indicated that Hindu and Jewish students indicated significantly higher levels of comfort than Muslim students ($p < .05$).

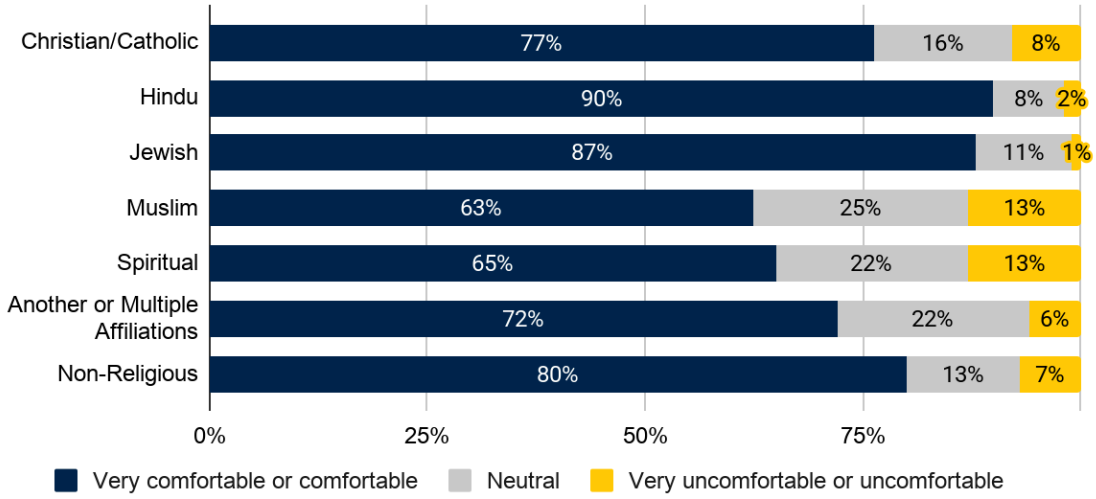


Figure 12. Student Comfort with Overall Climate, by Religious Identity

Undergraduate Students followed this pattern with Hindu (90%, *n* = 37) and Jewish (84%, *n* = 46) students generally indicating the most comfort with the overall climate, followed by Spiritual (83%, *n* = 10), Non-Religious (81%, *n* = 313), Christian/Catholic (78%, *n* = 270), and Students with Another or Multiple Religious Affiliations (75%, *n* = 67). Less than two-thirds of Muslim Undergraduate Students were comfortable with the overall climate (59%, *n* = 24).

Among Graduate Students, a high proportion of Jewish (94%, *n* = 16) and Hindu (90%, *n* = 9) students indicated feeling comfortable with the overall climate, followed by Non-Religious (75%, *n* = 144), Christian/Catholic (73%, *n* = 91), Muslim (67%, *n* = 16), students with Another or Multiple Religious Affiliations (65%, *n* = 26), and Spiritual (50%, *n* = 5) Graduate Students.

Jewish Identity. High proportions of both students who identify as either culturally or spiritually Jewish (82%, *n* = 81) and those who do not (76%, *n* = 1,038) felt comfortable with the overall climate. This pattern was consistent across student groups. Among Undergraduate Students, 83% of students who identify as either culturally or spiritually Jewish (*n* = 62) and 78% of those who do not (*n* = 735) felt comfortable. Among Graduate Students, 79% of students who identify as either culturally or spiritually Jewish (*n* = 19) and nearly three-quarters of those who do not (73%, *n* = 303) felt comfortable (see Figure 13).

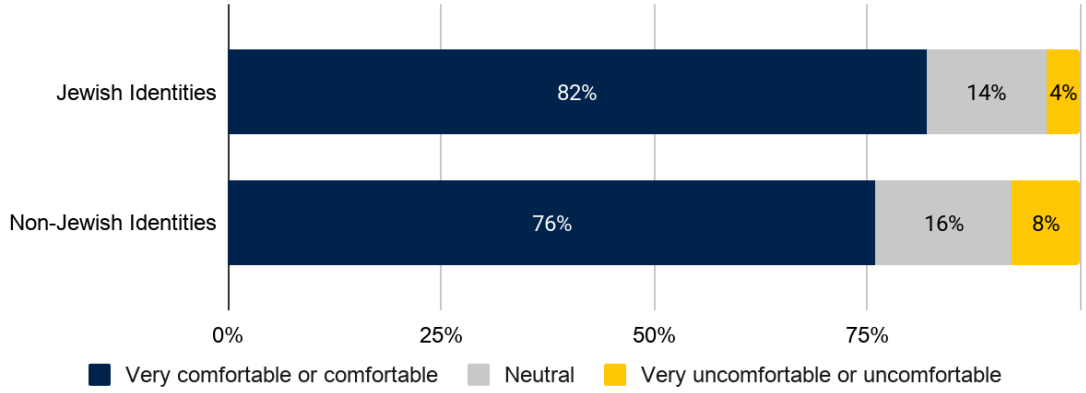


Figure 13. Student Comfort with Overall Climate, by Jewish Identity

Muslim or Arab Identity. As depicted in Figure 14, the majority of students who identify as neither culturally nor spiritually Muslim or Arab (78%, *n* = 1,067) felt comfortable with the overall climate, compared to under two-thirds of students who identify as either culturally or spiritually Muslim or Arab (62%, *n* = 53).[10] This pattern held for Undergraduate Students, with 80% of students who identify as neither culturally nor spiritually Muslim or Arab (*n* = 763) and 60% of students who identify as either culturally or spiritually Muslim or Arab (*n* = 34) felt comfortable with the overall climate. Among Graduate Students, nearly three-quarters of students who identify as neither culturally nor spiritually Muslim or Arab (73%, *n* = 304) and 64% of students who identify as either culturally or spiritually Muslim or Arab (*n* = 18) felt comfortable with the overall climate at U-M.

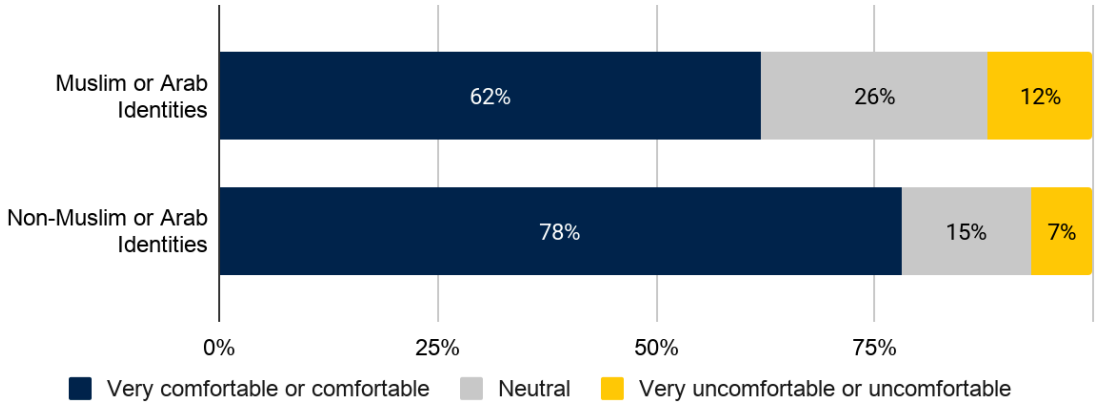


Figure 14. Student Comfort with Overall Climate, by Muslim or Arab Identity

[10] A t-test revealed a statistically significant difference in overall climate comfort by Muslim or Arab Identity, where Non-Muslim or Arab Identity students indicated significantly higher levels of comfort than Muslim or Arab Identity students; $t(90.39) = -2.11$, $p < .05$.

Primary Language. The majority of students whose primary language is English (78%, *n* = 925) felt comfortable with the overall climate, compared to nearly three-quarters of those with another primary language (72%, *n* = 194, see Figure 15). Among Undergraduate Students, 80% of English primary language speakers (*n* = 662) and 75% of students with another primary language (*n* = 136) felt comfortable. Among Graduate Students, 74% of English primary language speakers (*n* = 263) and 67% of students with another primary language (*n* = 58) felt comfortable.

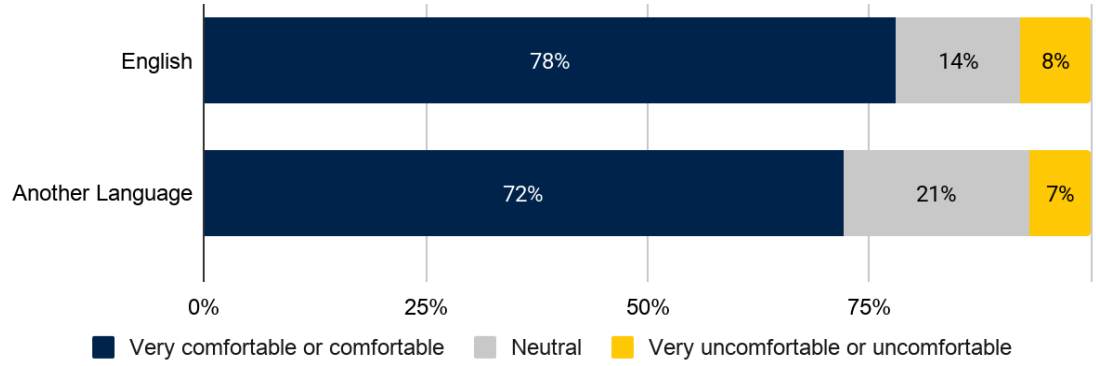


Figure 15. Student Comfort with Overall Climate, by Primary Language

Climate in Classes

A large proportion of students indicated feeling comfortable ("very comfortable" and "comfortable") with the climate in their classes at the U-M (83%, *n* = 1,209). A similar pattern was observed across Undergraduates (81%, *n* = 825), Graduate Students (87%, *n* = 384), and Students Associated with Michigan Medicine (84%, *n* = 63, see Figure 16).[11]

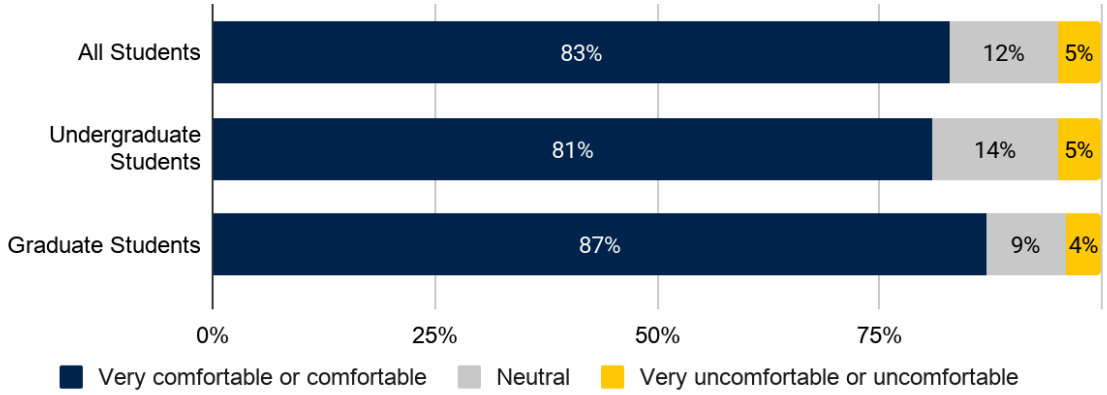


Figure 16. Student Comfort with Classroom Climate

[11] t-test results revealed a statistically significant difference in comfort with class climate by student status, where Graduate Students indicated significantly higher levels of comfort than Undergraduate Students; $t(838.85) = -3.33$, $p < .001$.

Racial Identity. A relatively high proportion of South Asian (90%, *n* = 52) and White (89%, *n* = 625) students felt comfortable with the classroom climate, followed by more than three-quarters of Multiracial (81%, *n* = 160), Asian (79%, *n* = 185), Hispanic (76%, *n* = 64), and MENA (75%, *n* = 30) students (see Figure 17). Students of Another Racial Identity (60%, *n* = 3) also felt comfortable, and Black students had the lowest general comfort with the classroom climate (59%, *n* = 43).

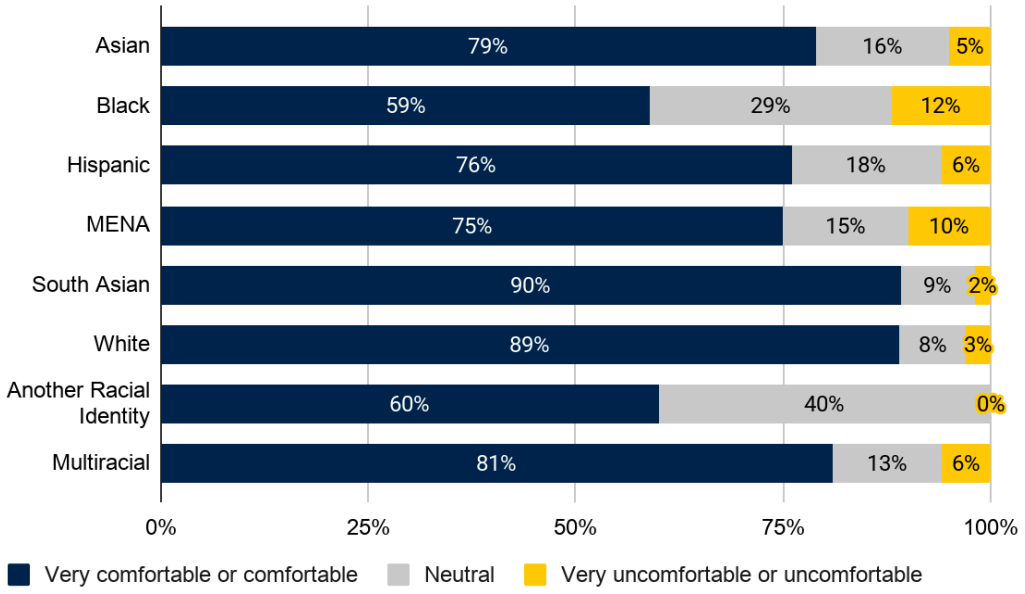


Figure 17. Student Comfort with Classroom Climate, by Racial Identity

Among Undergraduate Students, South Asian and White students were generally the most comfortable with the classroom climate (87%, *n* = 41; 87%, *n* = 410, respectively), followed by Multiracial (80%, *n* = 124), Asian (77%, *n* = 122), Hispanic (74%, *n* = 46), and MENA (71%, *n* = 15) Undergraduate Students, and Black Undergraduate Students with the lowest proportion of feeling comfortable with the classroom climate (59%, *n* = 31).[12]

All South Asian Graduate Students were comfortable with the classroom climate (100%, *n* = 12), followed by White Graduate Students (93%, *n* = 215). A large proportion of Asian (84%, *n* = 63), Hispanic (82%, *n* = 18), and Multiracial (80%, *n* = 36) Graduate Students felt comfortable with the climate in their classes. Approximately three-quarters of MENA (75%, *n* = 15) and over three in five Black (63%, *n* = 12) Graduate Students felt comfortable with the classroom climate.

[12] Counts may not sum to totals due to post-stratification weighting.

Religious Affiliation. A relatively large proportion of Hindu (94%, *n* = 49) and Jewish (93%, *n* = 67) students felt comfortable with the classroom climate. Students with Another or Multiple Religious Affiliations (85%, *n* = 110), Spiritual (86%, *n* = 19), and Non-Religious (85%, *n* = 490) students also indicated high levels of general comfort in the classroom. Four in five Christian/Catholic students (*n* = 376) and 71% of Muslim students (*n* = 45) felt comfortable with the classroom climate (see Figure 18).[13]

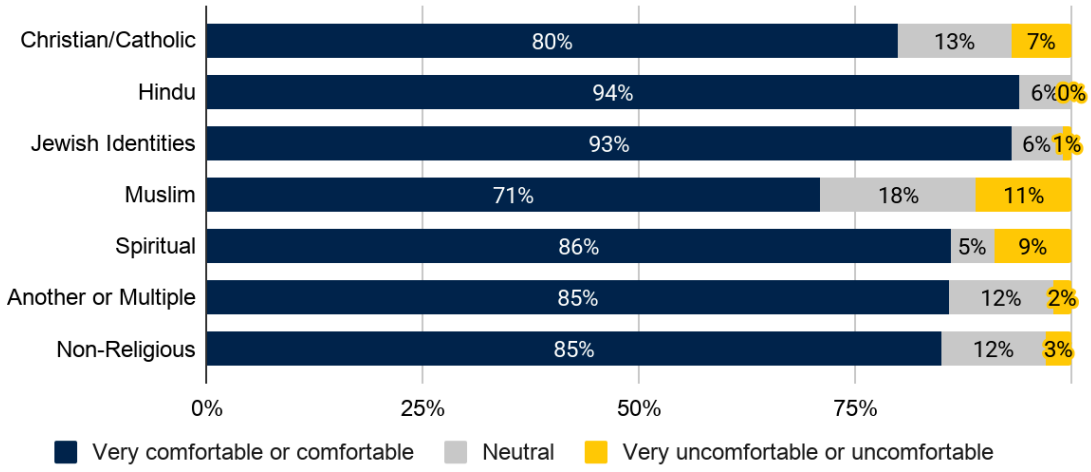


Figure 18. Student Comfort with Classroom Climate, by Religious Identity

Among Undergraduate Students, relatively large proportions of Hindu (95%, *n* = 40), Jewish (91%, *n* = 50), Non-Religious (85%, *n* = 327), and students with Another or Multiple Religious Affiliations (84%, *n* = 75) felt comfortable with the climate in their classes. Approximately three-quarters of Christian/Catholic (77%, *n* = 269) and Spiritual (75%, *n* = 9) Undergraduate Students felt comfortable, whereas approximately two-thirds of Muslim Undergraduate Students felt comfortable with the classroom climate (65%, *n* = 26).

Graduate Students largely felt comfortable with the classroom climate, with all Jewish (100%, *n* = 17) and Spiritual (100%, *n* = 10) Graduate Students feeling comfortable with the climate in their classes. A relatively high proportion of Hindu (90%, *n* = 9), Students with Another or Multiple Religious Affiliations (88%, *n* = 35), Christian/Catholic (86%, *n* = 107), and Non-Religious (86%, *n* = 163) Graduate Students also felt comfortable. Muslim Graduate

[13] An ANOVA test revealed a statistically significant difference in classroom climate comfort by religious affiliation, $F(6, 1378) = 4.61$, $p < .001$. Post-hoc comparisons indicated that Muslim students indicated significantly lower levels of comfort than Hindu, Jewish, Another or Multiple Religious Affiliations, and Non-Religious students ($p < .05$).

Students had the lowest proportion indicating comfort in the classroom, though still nearly four-fifths (79%, *n* = 19).

Jewish Identity. A large proportion of students who culturally or spiritually identify as Jewish (91%, *n* = 91) and students who neither culturally nor spiritually identify as Jewish (83%, *n* = 1,118) felt comfortable with the classroom climate.[14] Among Undergraduate Students, 91% of those who culturally or spiritually identify as Jewish (*n* = 70) and 81% of those who neither culturally nor spiritually identify as Jewish (*n* = 755) felt comfortable in their classes.[15] Among Graduate Students, the proportions were identical, with 87% of both those who culturally or spiritually identify as Jewish (*n* = 20) and those who neither culturally nor spiritually identify as Jewish (*n* = 364) feeling comfortable with the classroom climate (see Figure 19).

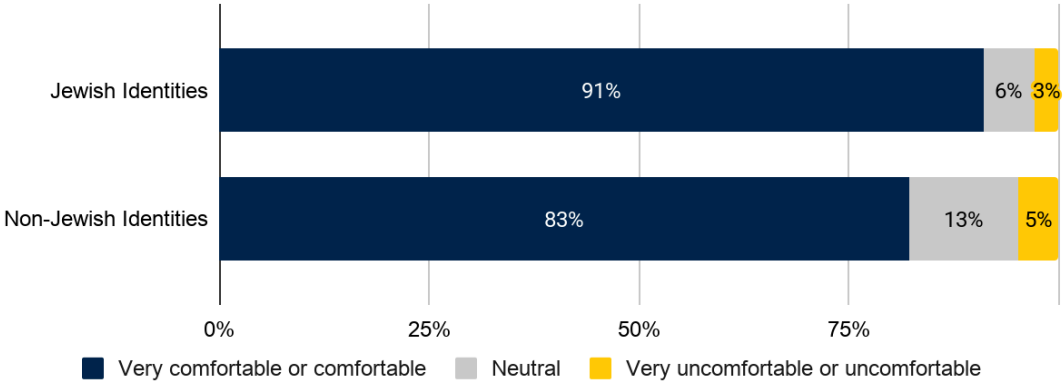


Figure 19. Student Comfort with Classroom Climate, by Jewish Identity

Muslim or Arab Identity. A large proportion of students who neither culturally nor spiritually identify as Muslim or Arab (84%, *n* = 1,149) and nearly three-quarters of students who culturally or spiritually identify as Muslim or Arab (72%, *n* = 60) felt comfortable with the classroom climate.[16] Over four in five (82%) of Undergraduate Students who neither culturally nor spiritually identify as Muslim or Arab (*n* = 785) and 70% of those who

[14] A t-test revealed a statistically significant difference in classroom climate comfort by Jewish Identity, where Jewish Identity students indicated significantly higher levels of comfort than Non-Jewish Identity students; $t(115.46) = 2.10$, $p < .05$.

[15] A t-test revealed a statistically significant difference in classroom climate comfort by Jewish Identity among Undergraduate Students, where Jewish Identity students indicated significantly higher levels of comfort than Non-Jewish Identity students; $t(90.38) = 2.91$, $p < .01$.

[16] A t-test revealed a statistically significant difference in classroom climate comfort by Muslim or Arab Identity, where Non-Muslim or Arab Identity students indicated significantly higher levels of comfort than Muslim or Arab Identity students; $t(89.59) = -2.256$, $p < .05$.

culturally or spiritually identify as Muslim or Arab (*n* = 40) felt comfortable in their classes (see Figure 20).[17] Among Graduate Students, 88% of those who neither culturally nor spiritually identify as Muslim or Arab (*n* = 364) and nearly three-quarters of those who culturally or spiritually identify as Muslim or Arab (72%, *n* = 21) felt comfortable with the classroom climate.

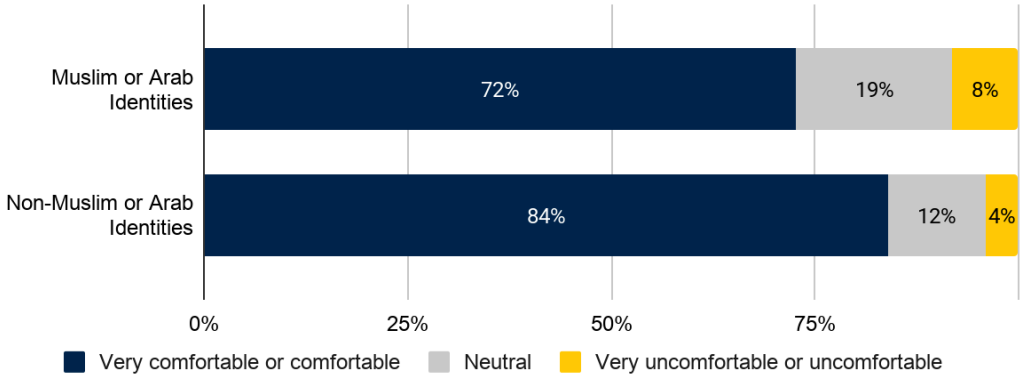


Figure 20. Student Comfort with Classroom Climate, by Muslim or Arab Identity

Primary Language. The majority of students whose primary language is English (84%, *n* = 1,000) and 78% of students with another primary language (*n* = 208) felt comfortable with the classroom climate (see Figure 21).[18] Among Undergraduate Students, 83% of English primary language speakers (*n* = 687) and 75% of students with another primary language (*n* = 137) felt comfortable with their classroom climate.[19] Among Graduate Students, a large proportion of both English primary language speakers (88%, *n* = 312) and those with another primary language (83%, *n* = 71) felt comfortable with their classroom climate.

[17] A t-test revealed a statistically significant difference in classroom climate comfort by Muslim or Arab Identity among Undergraduate Students, where Non-Muslim or Arab Identity students indicated significantly higher levels of comfort than Muslim or Arab Identity students; $t(59.26) = -1.779$, $p < .05$.

[18] A t-test revealed a statistically significant difference in classroom climate comfort by primary language, where English primary language speakers indicated significantly higher levels of comfort than those who spoke another primary language; $t(390.68) = 2.90$, $p < .01$.

[19] A t-test revealed a statistically significant difference in classroom climate comfort by primary language among Undergraduate Students, where English primary language speakers indicated significantly higher levels of comfort than those who spoke another primary language; $t(263.72) = 2.60$, $p < .01$.

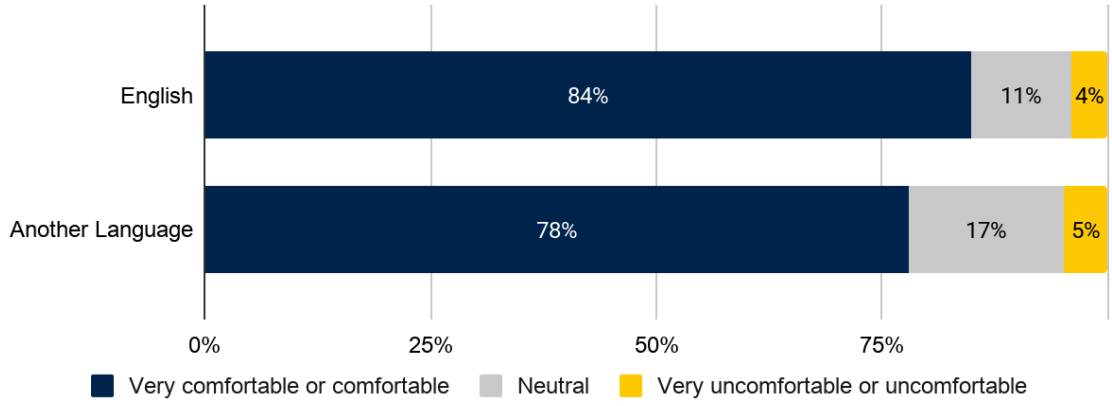


Figure 21. Student Comfort with Classroom Climate, by Primary Language

Climate for Graduate Student Instructors

The majority of Graduate Student Instructors (GSI) agreed ("strongly agree" or "agree") that *U-M provides adequate resources for professional development* (76%, *n* = 68), and nearly two-thirds would *recommend the University as a good place to work as a GSI* (60%, *n* = 55) and felt *included in career-advancing opportunities equally with other GSIs* (60%, *n* = 54). Forty-one percent (41%, *n* = 37) agreed, and 31% disagreed ("strongly disagree" or "disagree"; *n* = 28), that *the University provided adequate resources to help them manage work-life balance* (see Table 2).

	Strongly agree or agree	Neither agree nor disagree	Strongly disagree or disagree
The University of Michigan provides adequate resources to help me manage work-life balance.	**41%** (*n* = 37)	**29%** (*n* = 26)	**31%** (*n* = 28)
The University of Michigan provides me with resources to pursue professional development.	**76%** (*n* = 68)	**18%** (*n* = 16)	**7%** (*n* = 6)
I would recommend the University of Michigan as a good place to work as a graduate student instructor.	**60%** (*n* = 55)	**31%** (*n* = 28)	**9%** (*n* = 8)
I am included in opportunities that will help my career as much as other graduate student instructors.	**60%** (*n* = 54)	**31%** (*n* = 27)	**10%** (*n* = 9)

Note: Missing data are excluded from percentage calculations. Percentages may not sum to 100 due to rounding.

Table 2. Graduate Student Instructor Workplace Climate Experiences

Freedom of Expression & Institutional Trust

A climate that supports open dialogue is a key component of a healthy and productive campus community. In this section, student participants were asked the extent to which they feel free to express their personal and political views without fear of social or professional consequences, as well as the extent to which their education or work has changed due to geopolitical events and they can freely complete their education or work.

Nearly two-thirds of students agreed ("strongly agree" or "agree") that they *felt free to express their personal views on campus without fear of professional or social consequences* (64%, *n* = 901), whereas 20% disagreed with that statement ("strongly disagree" or "disagree"; *n* = 284). Less than half of the students felt they could *express their political views on campus without fear of professional or social consequences* (48%, *n* = 669), and *complete their work/education without it being affected by influences from outside the University* (47%, *n* = 664). Finally, 42% (*n* = 593) indicated they have *changed how [they] engage in their work/education due to significant geopolitical events that impacted the campus community*, and 63% agreed they *can have discussions in classes without fear of backlash or misinterpretation*. (see Table 3).

	Strongly agree or agree	Neither agree nor disagree	Strongly disagree or disagree
I feel free to express my **personal views** at the University of Michigan without fear of professional or social consequences.	**64%** (*n* = 901)	**16%** (*n* = 220)	**20%** (*n* = 284)
I feel free to express my **political views** at the University of Michigan without fear of professional or social consequences.	**48%** (*n* = 669)	**22%** (*n* = 301)	**31%** (*n* = 433)
I can have discussions **in classes** without fear of backlash or misinterpretation.	**63%** (*n* = 886)	**19%** (*n* = 264)	**18%** (*n* = 254)
I have changed how I engage in my education because of significant geopolitical events that impacted the campus community.	**42%** (*n* = 593)	**29%** (*n* = 410)	**28%** (*n* = 396)
I can complete my work/education **WITHOUT** it being affected by influences from outside the University.	**47%** (*n* = 664)	**22%** (*n* = 306)	**31%** (*n* = 431)

Note: Missing data are excluded from percentage calculations. Percentages may not sum to 100 due to rounding.

Table 3. Student Perceptions on Expression of Personal and Political Views

Most Undergraduate Students felt *free to express their personal views on campus without fear of professional or social consequences* (66%, *n* = 649), with 60% of Graduate Students (*n* = 253) and 62% of Students associated with Michigan Medicine agreeing (*n* = 45, see Figure 22).[20] Relatively lower proportions *felt free to express their political views without fear of professional or social consequences*, with Undergraduate Students indicating the highest proportion (51%, *n* = 496), followed by Graduate Students (41%, *n* = 173) and Students associated with Michigan Medicine (40%, *n* = 29, see Figure 23).[21]

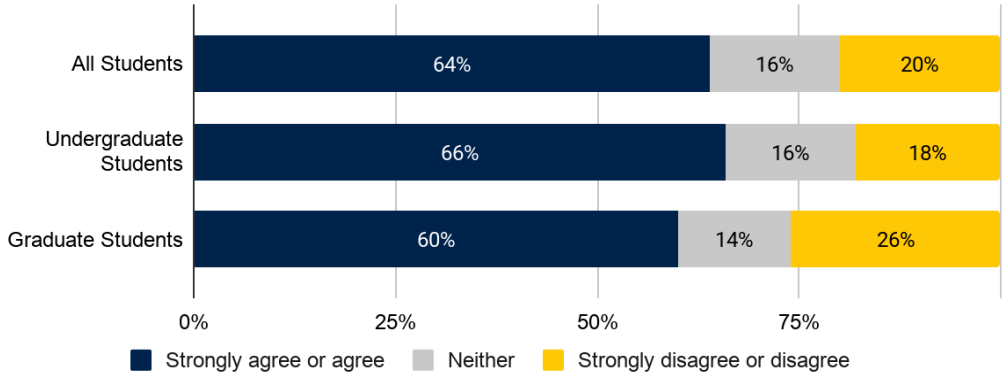


Figure 22. Student Perceptions on Expression of <u>Personal</u> Views, by Student Status

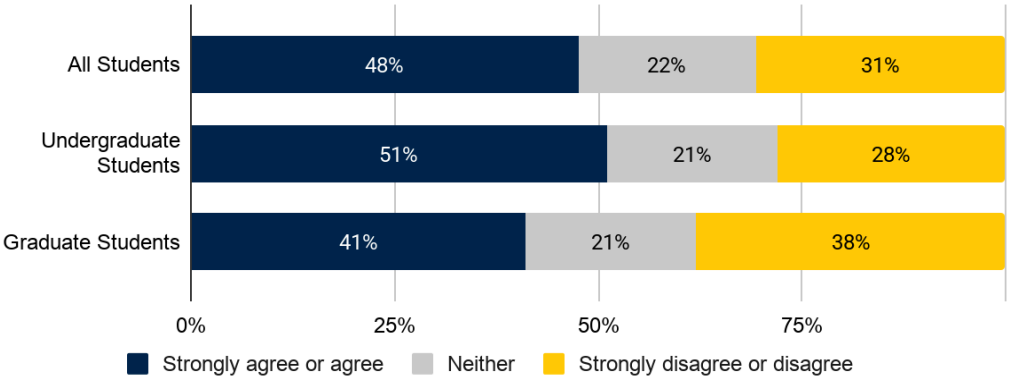


Figure 23. Student Perceptions on Expression of <u>Political</u> Views, by Student Status

[20] A t-test revealed a statistically significant difference in comfort with expressing personal views by student status, where Undergraduate Students indicated significantly higher levels of comfort than Graduate Students; $t(705.89) = 2.79$, $p < .01$.

[21] A t-test revealed a statistically significant difference in comfort with expressing political views by student status, where Undergraduate Students indicated significantly higher levels of comfort than Graduate Students; $t(1401.29) = 3.67$, $p < .001$.

Racial Identity. Across all participants, more than two-thirds of South Asian (70%, *n* = 38), White (69%, *n* = 470), and Multiracial (69%, *n* = 133) students *felt free to express their personal views without fear of professional or social consequences* (see Figure 24). Asian (63%, *n* = 141) and Hispanic (58%, *n* = 46) students also generally indicated agreement, whereas Black (44%, *n* = 32) and MENA (40%, *n* = 16) students had the lowest proportions of agreement.[22] For *political views* (see Figure 25), White (54%, *n* = 370), Multiracial (52%, *n* = 100), and Hispanic (51%, *n* = 41) students indicated the highest proportions, whereas South Asian (39%, *n* = 21), Asian (38%, *n* = 84), and Black (37%, *n* = 26) students fell in the middle, and MENA students had notably the lowest proportion (18%, *n* = 7).[23,24]

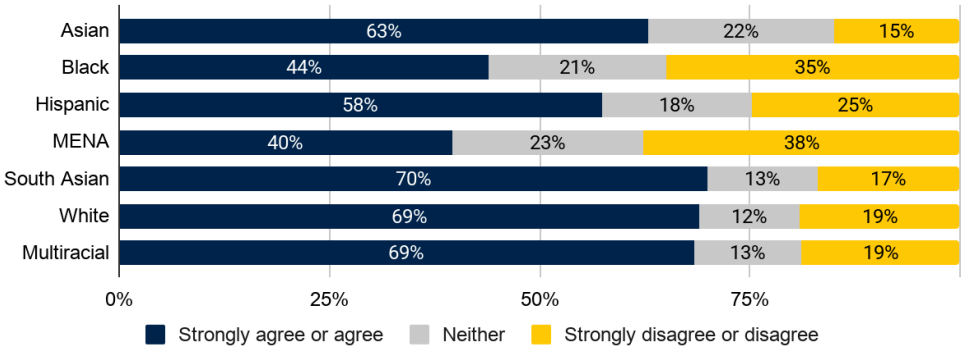


Figure 24. All Students' Perceptions on Expression of <u>Personal</u> Views, by Racial Identity

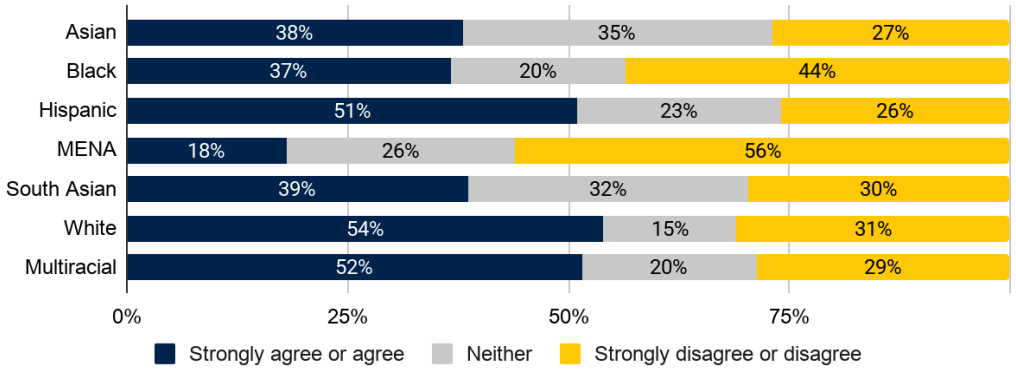


Figure 25. All Students' Perceptions on Expression of <u>Political</u> Views, by Racial Identity

Among Undergraduate Students, more than two-thirds of Multiracial (73%, *n* = 110), South Asian (71%, *n* = 29), and White (70%, *n* = 324) students *felt free to express their personal*

[22] Students of Another Racial Identity were excluded from this analysis due to insufficient group size ($n < 5$).
[23] Students of Another Racial Identity were excluded from this analysis due to insufficient group size ($n < 5$).
[24] Counts may not sum to totals due to post-stratification weighting.

views, followed by Asian (64%, *n* = 99), Hispanic (59%, *n* = 35), Black (46%, *n* = 24), and MENA (38%, *n* = 8) students. For *political views*, Multiracial (57%, *n* = 87) and White (56%, *n* = 256) Undergraduate Students indicated the highest proportions, followed by Hispanic (53%, *n* = 31), Asian (43%, *n* = 66), South Asian (41%, *n* = 17), Black (37%, *n* = 19), and MENA (29%, *n* = 6) students.

For Graduate Students, South Asian (75%, *n* = 9) and White (65%, *n* = 145) students were most likely to feel *free to express their personal views*, followed by Asian (61%, *n* = 42), Multiracial (55%, *n* = 23), Hispanic (52%, *n* = 11), MENA (42%, *n* = 8), and Black (40%, *n* = 8) students. For *political views*, White (51%, *n* = 114) and Hispanic (46%, *n* = 10) Graduate Students indicated the highest proportions, followed by South Asian (36%, *n* = 4), Black (35%, *n* = 7), Multiracial (33%, *n* = 14), Asian (26%, *n* = 18), and MENA (5%, *n* = 1) students.

Religious Affiliation. More than two-thirds of Non-Religious (73%, *n* = 400) students, students with Another or Multiple Religious Affiliations (68%, *n* = 85), and Hindu (66%, *n* = 31) students agreed that they *felt free to express their personal views without consequences*, followed by Christian/Catholic (59%, *n* = 274), Jewish (59%, *n* = 42), Spiritual (50%, *n* = 11), and Muslim (45%, *n* = 29) students (see Figure 26).[25] For *political views*, more than half of Non-Religious (55%, *n* = 300), Jewish (54%, *n* = 38), and Spiritual (50%, *n* = 11) students agreed, followed by students with Another or Multiple Religious Affiliations (49%, *n* = 61), Christian/Catholic (43%, *n* = 199), Hindu (41%, *n* = 19), and Muslim (28%, *n* = 18) students (see Figure 27).[26]

Across Undergraduate Students, Non-Religious (77%, *n* = 285), Hindu (69%, *n* = 25), and students with Another or Multiple Religious Affiliations (67%, *n* = 58) agreed that they feel *free to express their personal views*, followed by Jewish (60%, *n* = 33), Christian/Catholic (59%, *n* = 203), Spiritual (55%, *n* = 6), and Muslim (48%, *n* = 19) students. For *political views*, Jewish (59%, *n* = 32) and Non-Religious (59%, *n* = 218) Undergraduate Students agreed, followed by students with Another or Multiple Religious Affiliations (55%, *n* = 47), Spiritual (50%, *n* = 6), Hindu (46%, *n* = 17), Christian/Catholic (44%, *n* = 150), and Muslim (29%, *n* = 12) students.

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[25] An ANOVA test revealed a statistically significant difference in comfort with expressing personal views by religious affiliation, $F(6, 1335) = 6.99$, $p < .001$. Post-hoc comparisons indicated that Non-Religious students indicated significantly higher levels of comfort than Christian/Catholic students ($p < .001$).

[26] An ANOVA test revealed a statistically significant difference in comfort with expressing political views by religious affiliation, $F(6, 1333) = 7.16$, $p < .001$. Post-hoc comparisons indicated that Non-Religious students indicated significantly higher levels of comfort than Christian/Catholic students ($p < .001$).

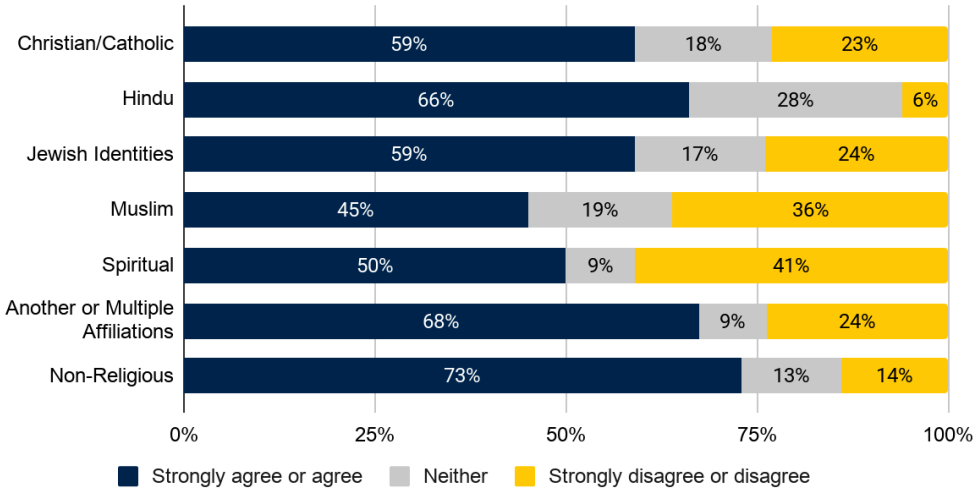


Figure 26. All Students' Perceptions on Expression of Personal Views, by Religious Identity

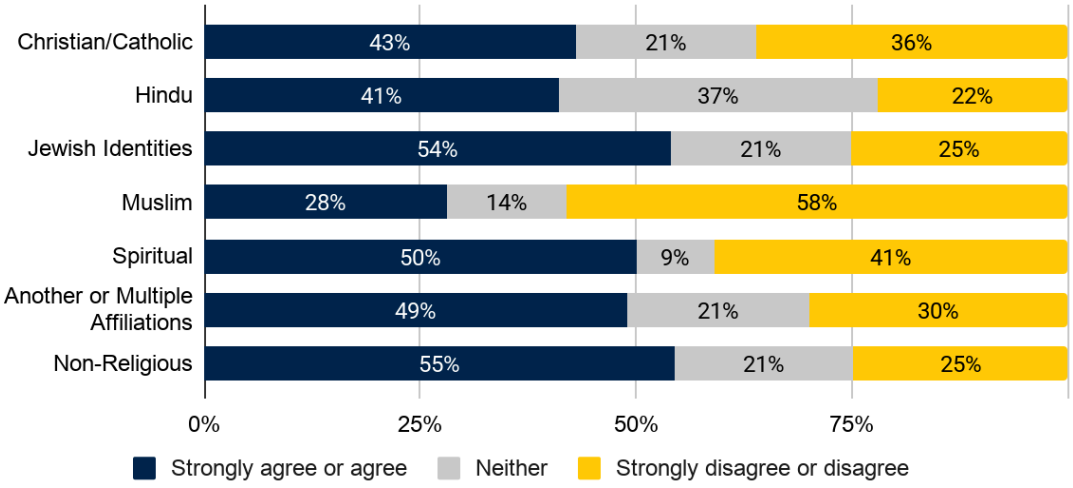


Figure 27. Student Perceptions on Expression of Political Views, by Religious Identity

Within the Graduate Student sample, students with Another or Multiple Religious Affiliations (69%, *n* = 27) and Non-Religious (64%, *n* = 114) students indicated the highest proportions of of agreement with *feeling free to express their personal views*, followed by Christian/Catholic (58%, *n* = 71), Jewish (56%, *n* = 9), Hindu (55%, *n* = 6), Muslim (42%, *n* = 10), and Spiritual (40%, *n* = 4) students. For *political views*, Spiritual (55%, *n* = 6) and Non-Religious (46%, *n* = 82) Graduate Students indicated the highest proportions of agreement, followed by Christian/Catholic (41%, *n* = 50), students with Another or Multiple Religious Affiliations (37%, *n* = 14), Jewish (33%, *n* = 6), Muslim (25%, *n* = 6), and Hindu (20%, *n* = 2) students.

Jewish Identity. Approximately two-thirds of both those who neither culturally nor spiritually identify as Jewish (64%, *n* = 842) and those who do (62%, *n* = 59) agreed that they *felt free to express their personal views without fear of professional or social consequences* (see Figure 28). The proportion of agreement was lower for *political views*, with 55% of those who culturally or spiritually identify as Jewish (*n* = 52) agreeing compared to 47% of those who neither culturally nor spiritually identify as Jewish (*n* = 617, see Figure 29).

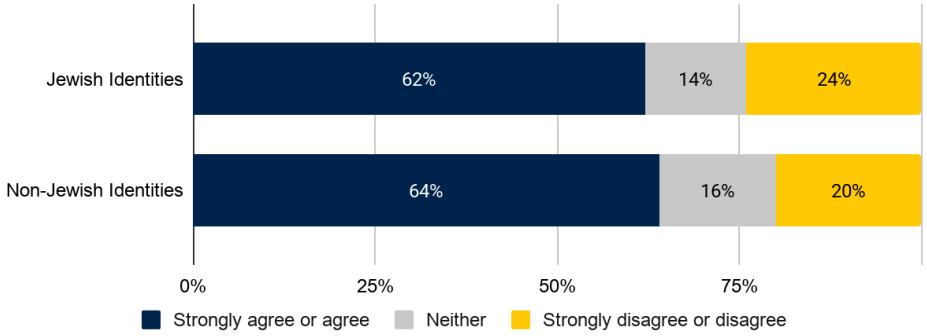


Figure 28. Student Perceptions on Expression of Personal Views, by Jewish Identity

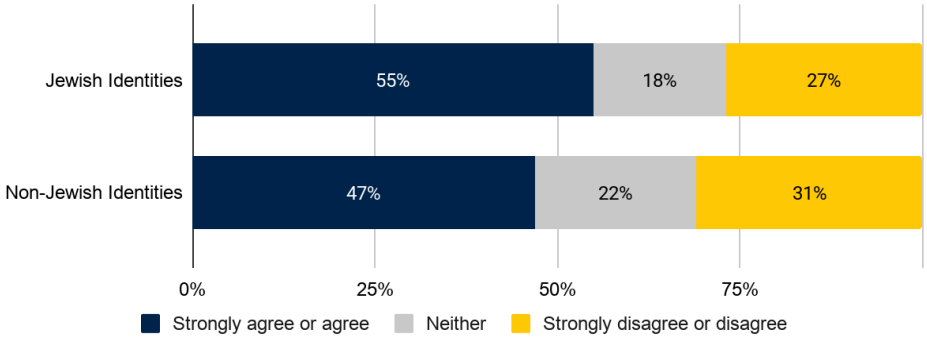


Figure 29. Student Perceptions on Expression of Political Views, by Jewish Identity

At the undergraduate level, 66% of those who neither culturally nor spiritually identify as Jewish (*n* = 602) and 64% of those who culturally or spiritually identify as Jewish (*n* = 47) agreed that they *feel free to express their personal views.*[27] For *political views*, students who culturally or spiritually identify as Jewish indicated a higher proportion (60%, *n* = 44) of

[27] Counts may not sum to totals due to post-stratification weighting.

agreement compared with those who neither culturally nor spiritually identify as Jewish (50%, *n* = 452).[28]

Across Graduate Students, 60% of those who neither culturally nor spiritually identify as Jewish (*n* = 241) and 55% of those who culturally or spiritually identify as Jewish (*n* = 12) agreed that they *feel free to express their personal views*. For *political views*, under half of those who neither culturally nor spiritually identify as Jewish (41% , *n* = 165) and of those who culturally or spiritually identify as Jewish (36%, *n* = 8) agreed.

Muslim or Arab Identity. A consistent gap emerged between students who culturally or spiritually identify as Muslim or Arab and those who do not for expression of both personal and political views (see Figures 30 and 31). Approximately two-thirds of those who neither culturally nor spiritually identify as Muslim or Arab (65%, *n* = 860) agreed that they *felt free to express their personal views*, compared to less than half of those who culturally or spiritually identify as Muslim or Arab (49%, *n* = 41).[29] When it came to *political views*, 49% of students who neither culturally nor spiritually identify as Muslim or Arab (*n* = 643) agreed that they felt free compared to less than one-third of those who culturally or spiritually identify as Muslim or Arab (29%, *n* = 25).[30]

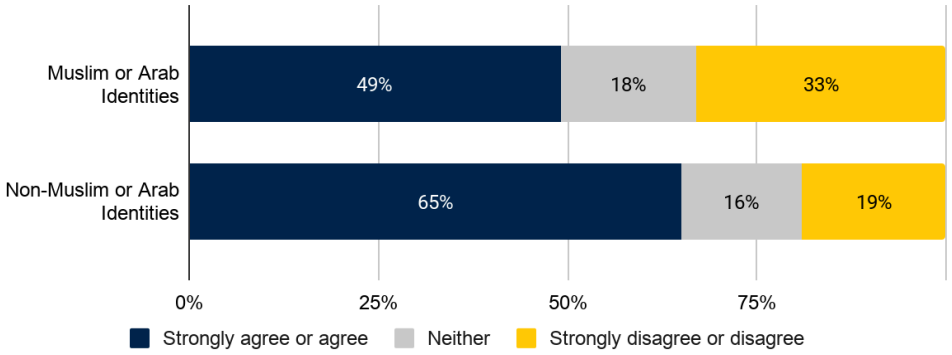


Figure 30. Student Perceptions on Expression of Personal Views, by Muslim or Arab Identity

[28] A t-test revealed a statistically significant difference in comfort with expressing political views by Jewish Identity among Undergraduate Students, where Jewish Identity students indicated significantly higher levels of comfort than Non-Jewish Identity students; $t(978.41) = 2.00$, $p < .05$.

[29] A t-test revealed a statistically significant difference in comfort with expressing personal views by Muslim or Arab Identity, where Non-Muslim or Arab Identity students indicated significantly higher levels of comfort than Muslim or Arab Identity students; $t(90.58) = -3.00$, $p < .001$.

[30] A t-test revealed a statistically significant difference in comfort with expressing political views by Muslim or Arab Identity, where Non-Muslim or Arab Identity students indicated significantly higher levels of comfort than Muslim or Arab Identity students; $t(1401.29) = -4.57$, $p < .001$.

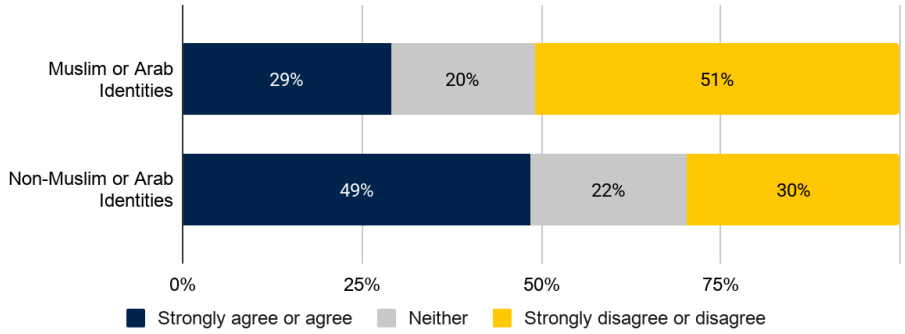


Figure 31. Student Perceptions on Expression of Political Views, by Muslim or Arab Identity

Across Undergraduate Students, more than two-thirds of students who neither culturally nor spiritually identify as Muslim or Arab (67%, *n* = 619) and 52% of those who culturally or spiritually identify as Muslim or Arab (*n* = 30) *felt free to express their personal views*.[31] For *political views*, 52% of those who neither culturally nor spiritually identify as Muslim or Arab (*n* = 477) and one-third of those who culturally or spiritually identify as Muslim or Arab (33%, *n* = 19) felt free.[32] [33]

Among Graduate Students, 61% of those who neither culturally nor spiritually identify as Muslim or Arab (*n* = 241) and 43% of those who either culturally or spiritually identify as Muslim or Arab (*n* = 12) agreed that they *felt free to express their personal views*.[34] For *political views*, 42% of those who neither culturally nor spiritually identify as Muslim or Arab (*n* = 166) agreed that they felt free compared to 22% of those who either culturally or spiritually identify as Muslim or Arab (*n* = 6).[35]

[31] A t-test revealed a statistically significant difference in comfort with expressing personal views by Muslim or Arab Identity among Undergraduate Students, where Non-Muslim or Arab Identity students indicated significantly higher levels of comfort than Muslim or Arab Identity students; $t(60.01) = -2.41$, $p < .01$.

[32] A t-test revealed a statistically significant difference in comfort with expressing political views by Muslim or Arab Identity among Undergraduate Students, where Non-Muslim or Arab Identity students indicated significantly higher levels of comfort than Muslim or Arab Identity students; $t(978.41) = -3.99$, $p < .001$.

[33] Counts may not sum to totals due to post-stratification weighting.

[34] A t-test revealed a statistically significant difference in comfort with expressing personal views by Muslim or Arab Identity among Graduate Students, where Non-Muslim or Arab Identity students indicated significantly higher levels of comfort than Muslim or Arab Identity students; $t(421.72) = -1.98$, $p < .05$.

[35] A t-test revealed a statistically significant difference in comfort with expressing political views by Muslim or Arab Identity among Graduate Students, where Non-Muslim or Arab Identity students indicated significantly higher levels of comfort than Muslim or Arab Identity students; $t(420.88) = -2.22$, $p < .05$.

Primary Language. Two-thirds of English primary language speakers (66%, *n* = 752) and 58% of those who spoke another primary language (*n* = 149) agreed that they *felt free to express their personal views without fear of professional or social consequences* (see Figure 32). For *political views*, half of English primary language speakers agreed that they felt free (50%, *n* = 574) as did 37% of those who spoke another primary language (*n* = 95, see Figure 33).[36]

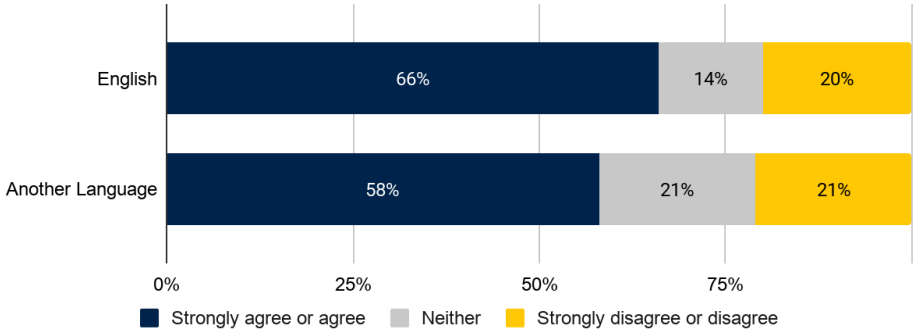


Figure 32. Student Perceptions on Expression of Personal Views, by Primary Language

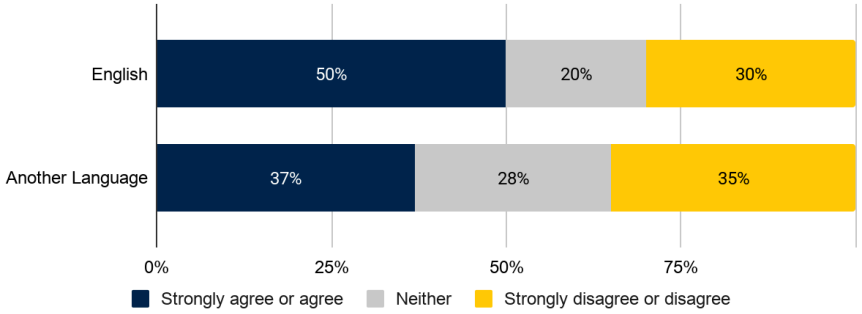


Figure 33. Student Perceptions on Expression of Political Views, by Primary Language

Across Undergraduate Students, 68% of English primary language speakers (*n* = 543) and 59% of those who spoke another primary language (*n* = 105) agreed that they *felt free to express their personal views*. For political views, 53% of English primary language speakers (*n* = 425) and 40% of those who spoke another primary language (*n* = 71) agreed.[37]

[36] A t-test revealed a statistically significant difference in comfort with expressing political views by primary language, where English primary language speakers indicated significantly higher levels of comfort than those who spoke another primary language; $t(1399.99) = 2.64$, $p < .01$.

[37] A t-test revealed a statistically significant difference in comfort with expressing political views by primary language among Undergraduate Students, where English primary language speakers indicated significantly higher levels of comfort than those who spoke another primary language; $t(978.41) = 2.78$, $p < .01$.

Within the Graduate Student sample, approximately two-thirds of English primary language speakers (61%, *n* = 209) and about half of those who spoke another primary language (56%, *n* = 44) agreed that they *felt free to express their personal views*. For *political views*, 43% of English primary language speakers (*n* = 148) and 31% of those who spoke another primary language (*n* = 24) agreed.

The majority of students agreed ("strongly agree" or "agree") that they felt safe expressing their identity at U-M (79%, *n* = 1,113), and more than two-thirds felt safe making suggestions (68%, *n* = 953). However, nearly half of students indicated feeling *pressure to align with widely held beliefs* (49%, *n* = 678), and more than one-third felt that *keeping their cards close to their chest was the best way to get ahead at the University of Michigan* (35%, *n* = 485). See Table 4 for more information.

	Strongly agree or agree	Neither agree nor disagree	Strongly disagree or disagree
It is safe for me to express my identity at the University of Michigan.	**79%** (*n* = 1,113)	**13%** (*n* = 185)	**8%** (*n* = 105)
Keeping your cards close to your chest is the best way to get ahead at the University of Michigan.	**35%** (*n* = 485)	**36%** (*n* = 502)	**30%** (*n* = 412)
It is safe for me to make suggestions at the University of Michigan.	**68%** (*n* = 953)	**24%** (*n* = 341)	**7%** (*n* = 103)
There is pressure to align with widely held beliefs at the University of Michigan.	**49%** (*n* = 678)	**28%** (*n* = 386)	**24%** (*n* = 335)

Note: Missing data are excluded from percentage calculations. Percentages may not sum to 100 due to rounding.

Table 4. Student Perceptions on Freedom of Expression

A large proportion of students across all groups agreed that they feel safe expressing their identity at U-M (see Figure 34). Undergraduate Students indicated the highest proportion of agreement (81%, *n* = 790), followed by Graduate Students (77%, *n* = 323) and Students Associated with Michigan Medicine (75%, *n* = 53).

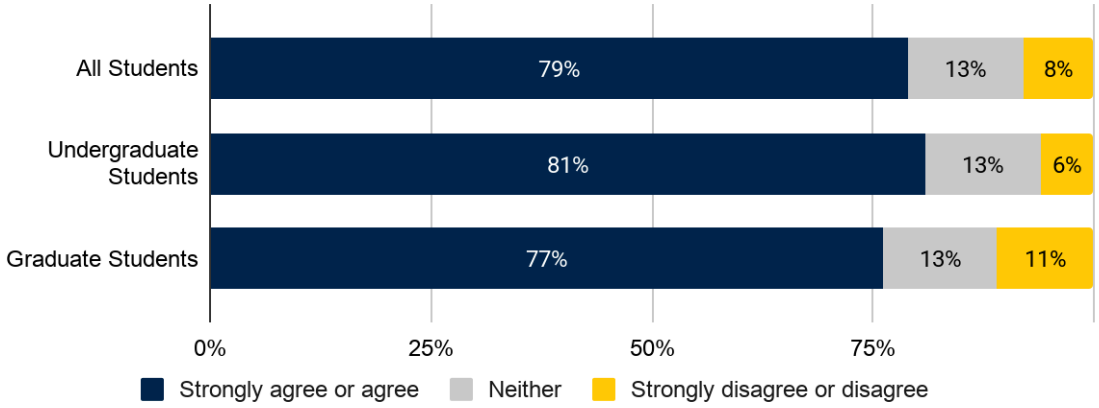


Figure 34. Perceptions on Expression of Identity at UM-Ann Arbor, by Student Status

Racial Identity. Across all participants, a large proportion of White (83%, *n* = 564), Asian (82%, *n* = 183), South Asian (82%, *n* = 44), and Multiracial (82%, *n* = 159) students agreed that they felt safe expressing their identity, followed by three-quarters of Hispanic students (76%, *n* = 60). Black (61%, *n* = 44) and MENA (58%, *n* = 23) students had the lowest proportions of agreement (see Figure 35).[38]

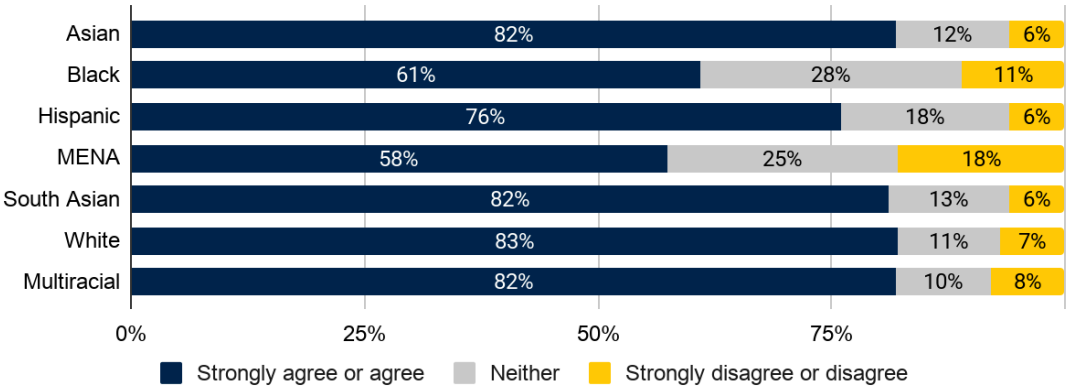


Figure 35. Perceptions on Expression of Identity at UM-Ann Arbor, by Racial Identity

Among Undergraduate Students, most Multiracial (86%, *n* = 130) and Asian (84%, *n* = 130) students agreed that they felt safe expressing themselves, followed by White (82%, *n* = 379), South Asian (80%, *n* = 35), Hispanic (76%, *n* = 44), MENA (68%, *n* = 15), and Black (58%, *n* = 30) students.

[38] Students of Another Racial Identity were excluded from this analysis due to insufficient group size (*n* < 5).

Within the Graduate Student sample, most of South Asian students (90%, *n* = 9) agreed that they felt safe expressing their identity, followed by White (83%, *n* = 185), Asian (76%, *n* = 53), Hispanic (73%, *n* = 16), Black (70%, *n* = 14), and Multiracial (68%, *n* = 28) students. MENA Graduate Students had the lowest proportion (42%, *n* = 8).

Religious Affiliation. Most Hindu (87%, *n* = 41) and Non-Religious (85%, *n* = 469) students agreed that they feel safe expressing their identity across all participants, followed by Christian/Catholic (79%, *n* = 365) and students with Another or Multiple Religious Affiliations (77%, *n* = 95). Seventy-three percent of Jewish students (73%, *n* = 50) felt safe, whereas Spiritual (59%, *n* = 13) and Muslim (56%, *n* = 36) students had the lowest proportions (see Figure 36).[39]

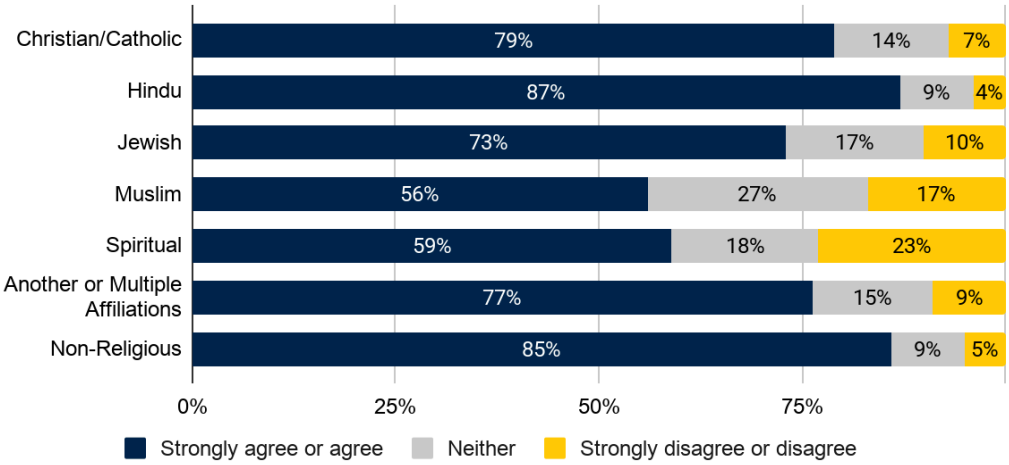


Figure 36. Perceptions on Expression of Identity at UM-Ann Arbor, by Religious Identity

Among Undergraduates, most Non-Religious (88%, *n* = 327) and Hindu (87%, *n* = 32) students agreed that they felt safe, followed by Christian/Catholic (80%, *n* = 272), students with Another or Multiple Religious Affiliations (74%, *n* = 64), Spiritual (73%, *n* = 8), and Jewish (70%, *n* = 38) students. Muslim Undergraduate Students had the lowest proportion (55%, *n* = 22) of agreement.

Graduate Students showed a similar pattern, with 90% of Hindu (*n* = 9) and 84% of students with Another or Multiple Religious Affiliations (*n* = 31) agreed that they felt safe expressing their identity. Non-Religious (80%, *n* = 142), Christian/Catholic (76%, *n* = 93),

[39] An ANOVA test revealed a statistically significant difference in comfort with expressing one's identity by religious affiliation, $F(6, 1333) = 5.35$, $p < .001$. Post-hoc comparisons indicated that Christian/Catholic students indicated significantly higher levels of comfort than Muslim students ($p < .05$).

and Jewish (72%, *n* = 13) Graduate Students also indicated large proportions, whereas Muslim (58%, *n* = 14) and Spiritual (46%, *n* = 5) students had the lowest level of agreement.

Jewish Identity. Across all participants, 80% of those who neither culturally nor spiritually identify as Jewish (*n* = 1,043) and nearly three-quarters of those who culturally or spiritually identify as Jewish (74%, *n* = 69) agreed that they felt safe expressing their identity (see Figure 37). For Undergraduates, 81% of those who neither culturally nor spiritually identify as Jewish (*n* = 736) and 75% of those who do (*n* = 54) agreed that they felt safe. Among Graduate Students, 77% of those who neither culturally nor spiritually identify as Jewish (*n* = 307) and 68% of those who do (*n* = 15) felt safe expressing their identity.

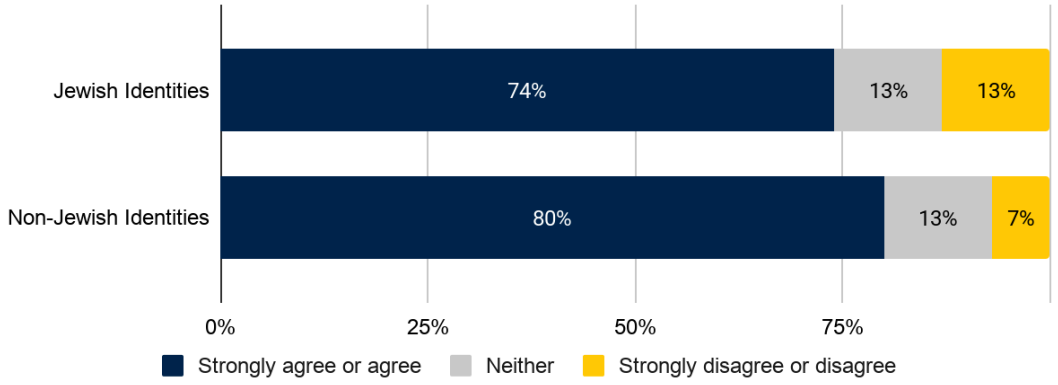


Figure 37. Perceptions on Expression of Identity at UM-Ann Arbor, by Jewish Identity

Muslim or Arab Identity. Figure 38 illustrates that 80% of those who neither culturally nor spiritually identify as Muslim or Arab (*n* = 1,059) agreed that they felt safe expressing their identity, compared to nearly two-thirds of those who culturally or spiritually identify as Muslim or Arab (64%, *n* = 54).[40] Across Undergraduate Students, 81% of those who neither culturally nor spiritually identify as Muslim or Arab (*n* = 752) and 67% of those who either culturally or spiritually identify as Muslim or Arab (*n* = 38) agreed that they felt safe.[41]

[40] A t-test revealed a statistically significant difference in comfort with expressing one's identity by Muslim or Arab Identity, where Non-Muslim or Arab Identity students indicated significantly higher levels of comfort than Muslim or Arab Identity students; $t(90.58) = -3.75$, $p < .001$.

[41] A t-test revealed a statistically significant difference in comfort with expressing one's identity by Muslim or Arab Identity among Undergraduate Students, where Non-Muslim or Arab Identity students indicated significantly higher levels of comfort than Muslim or Arab Identity students; $t(60.61) = -2.33$, $p < .05$.

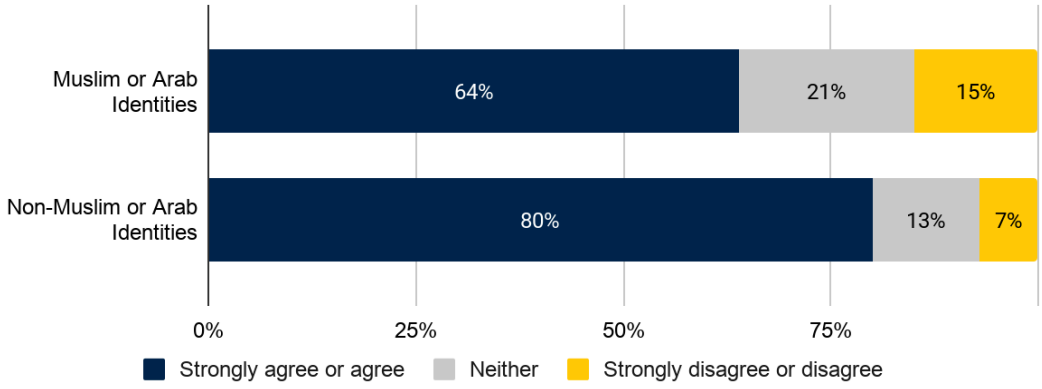


Figure 38. Perceptions on Expression of Identity, by Muslim or Arab Identity

Across Graduate Students, 78% of those who neither culturally nor spiritually identify as Muslim or Arab (*n* = 307) and 57% of those who either culturally or spiritually identify as Muslim or Arab (*n* = 16) agreed that they felt safe expressing their identity.[42]

Primary Language. A large proportion of English primary language speakers (80%, *n* = 921) and three-quarters of those who spoke another primary language (75%, *n* = 192) agreed that they felt safe expressing their identity (see Figure 39). This pattern was consistent among Undergraduate Students, with 82% of English primary language speakers (*n* = 656) and 75% of those who spoke another primary language (*n* = 134) feeling safe.[43] Approximately three-quarters of Graduate Students with English as their primary language (77%, *n* = 265) and those who spoke another primary language (74%, *n* = 58) felt safe.

[42] A t-test revealed a statistically significant difference in comfort with expressing one's identity by Muslim or Arab Identity among Graduate Students, where Non-Muslim or Arab Identity students indicated significantly higher levels of comfort than Muslim or Arab Identity students; $t(420.03) = -2.50$, $p < .05$.

[43] A t-test revealed a statistically significant difference in comfort with expressing one's identity by primary language among Undergraduate Students, where English primary language speakers indicated significantly higher levels of comfort than those who spoke another primary language; $t(979.25) = 2.17$, $p < .05$.

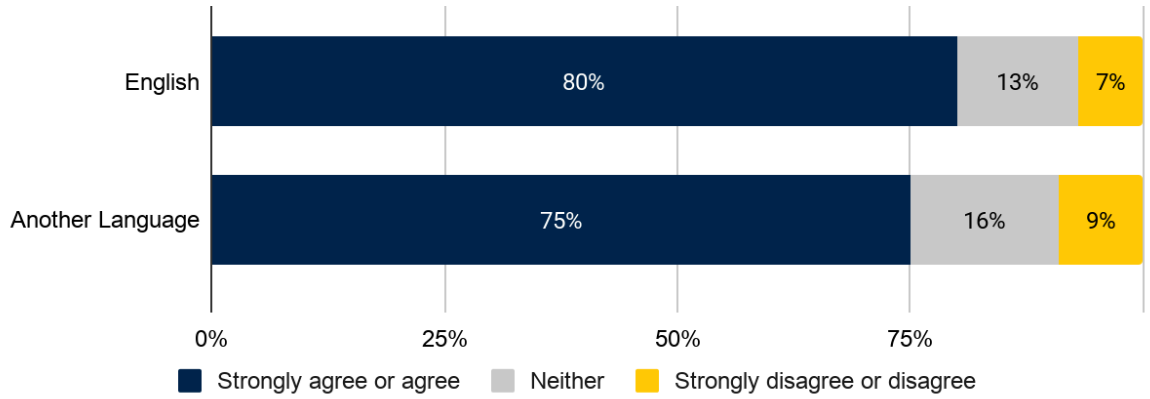


Figure 39. Perceptions on Expression of Identity at UM-Ann Arbor, by Primary Language

Institutional Responsiveness and Transparency

Approximately half of the students agreed ("strongly agree" or "agree") that *the University of Michigan protects the rights of all students, faculty, and staff* (52%, *n* = 723) and *adheres to its mission and values when responding to significant topics* (49%, *n* = 687).

	Strongly agree or agree	Neither agree nor disagree	Strongly disagree or disagree
The University of Michigan transparently responds to significant topics that affect the campus community.	**40%** (*n* = 556)	**27%** (*n* = 373)	**34%** (*n* = 472)
The University of Michigan administration is responsive to campus climate needs related to significant topics that impact the campus community.	**42%** (*n* = 578)	**29%** (*n* = 405)	**29%** (*n* = 409)
The University of Michigan protects the rights of all students, faculty, and staff.	**52%** (*n* = 723)	**24%** (*n* = 334)	**24%** (*n* = 339)
The University of Michigan adheres to its mission and values when responding to significant topics that impact the campus community.	**49%** (*n* = 687)	**29%** (*n* = 399)	**22%** (*n* = 309)
The University of Michigan maintains hiring practices free of influence from outside the University.[44]	**26%** (*n* = 23)	**37%** (*n* = 33)	**37%** (*n* = 33)

Note: Missing data are excluded from percentage calculations. Percentages may not sum to 100 due to rounding.

Table 5. Student Perceptions on Institutional Transparency

[44] This survey question was only shown to Graduate Student Instructors (GSI).

However, fewer than half agreed that the *administration was transparent in responding to significant topics affecting the campus community* (40%, *n* = 556), with one-third disagreeing ("strongly disagree" or "disagree"; 34%, *n* = 472). Similarly, 42% agreed the *administration was responsive to campus climate needs* (*n* = 578), whereas 29% disagreed (*n* = 409). Opinions on whether *the University maintains hiring practices free from outside influence* were mixed, with 26% agreeing (*n* = 23), 37% neither agreeing nor disagreeing (*n* = 33), and 37% disagreeing (*n* = 33). More information is provided in Table 5.

Student opinions on institutional transparency varied across student status (see Figure 40). Less than half of Undergraduate Students (42%, *n* = 413) and Graduate Students (34%, *n* = 144), and a majority of Students Associated with Michigan Medicine (58%, *n* = 42), agreed that *the University of Michigan transparently responds to significant topics that affect the campus community.*[45]

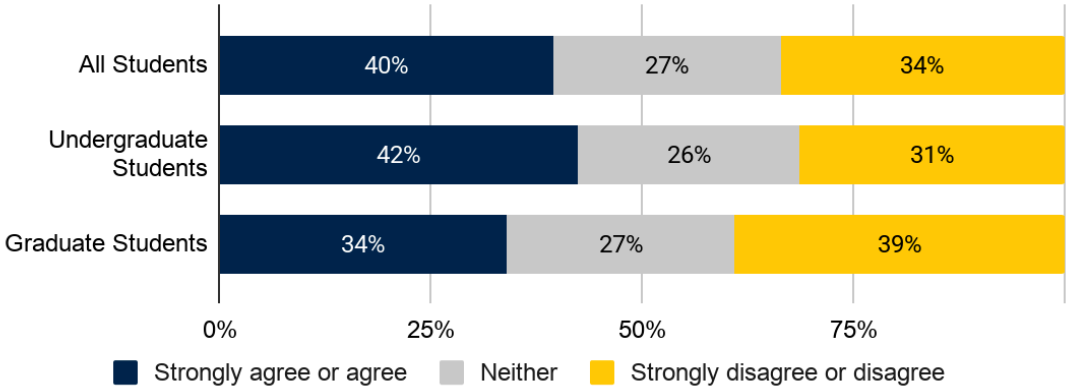


Figure 40. Perceptions on UM-Ann Arbor's Response to Significant Topics, by Student Status

Racial Identity. Across all participants, less than half of the South Asian students agreed (49%, *n* = 27) that *the University of Michigan transparently responds to significant topics that affect the campus community*, followed by Asian (44%, *n* = 99) and White (44%, *n* = 298) students (see Figure 41). Hispanic (37%, *n* = 29), Multiracial (33%, *n* = 63), and MENA (28%, *n* = 11) students fell in the middle, whereas Black students had the lowest proportion (17%, *n* = 12).[46,47]

[45] A t-test revealed a statistically significant difference in perceptions of institutional transparency by student status, where Undergraduate Students indicated significantly higher levels of agreement than Graduate Students; $t(792.08) = 2.93$, $p < .01$.

[46] Students of Another Racial Identity were excluded from this analysis due to insufficient group size ($n < 5$).

[47] Counts may not sum to totals due to post-stratification weighting.

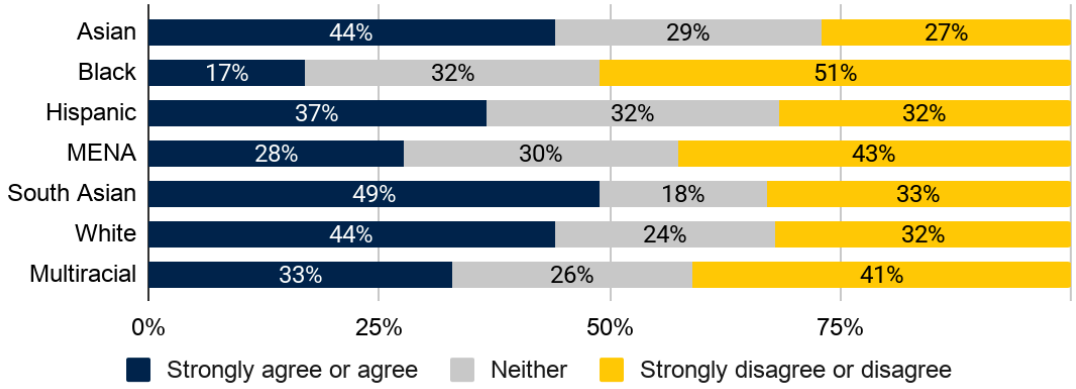


Figure 41. Perceptions on UM-Ann Arbor's Response to Significant Topics, by Racial Identity

Across Undergraduate Students, less than half of each group agreed, with White (48%, *n* = 218), South Asian (47%, *n* = 20), and Asian (45%, *n* = 70) students indicating the highest proportions, followed by Hispanic (41%, *n* = 24), Multiracial (34%, *n* = 52), and MENA (33%, *n* = 7) students. Black (14%, *n* = 7) Undergraduate Students had the lowest proportion of agreement.

Within the Graduate Student sample, South Asian students were most likely to agree (55%, *n* = 6), followed by Asian (42%, *n* = 29) and White (36%, *n* = 80) students. Multiracial (27%, *n* = 11), Black (24%, *n* = 5), MENA (24%, *n* = 4), and Hispanic (23%, *n* = 5) Graduate Students all indicated similarly low proportions of agreement.

Religious Affiliation. Approximately half of Jewish (52%, *n* = 35), Hindu (50%, *n* = 23), and Christian/Catholic (49%, *n* = 227) students agreed that *the University of Michigan transparently responds to significant topics that affect the campus community* (see Figure 42). Approximately one-third of Students with Another or Multiple Religious Affiliations (37%, *n* = 47) and Non-Religious (34%, *n* = 184) students agreed, whereas Spiritual (23%, *n* = 5) and Muslim (22%, *n* = 14) students had the lowest proportions of agreement.[48] [49]

[48] An ANOVA test revealed a statistically significant difference in perceptions of institutional transparency by religious affiliation, $F(6, 1332) = 7.61$, $p < .001$. Post-hoc comparisons indicated that Christian/Catholic students indicated significantly higher levels of agreement than Muslim ($p < .01$), Non-Religious ($p < .001$), and Spiritual ($p < .05$) students.

[49] Counts may not sum to totals due to post-stratification weighting.

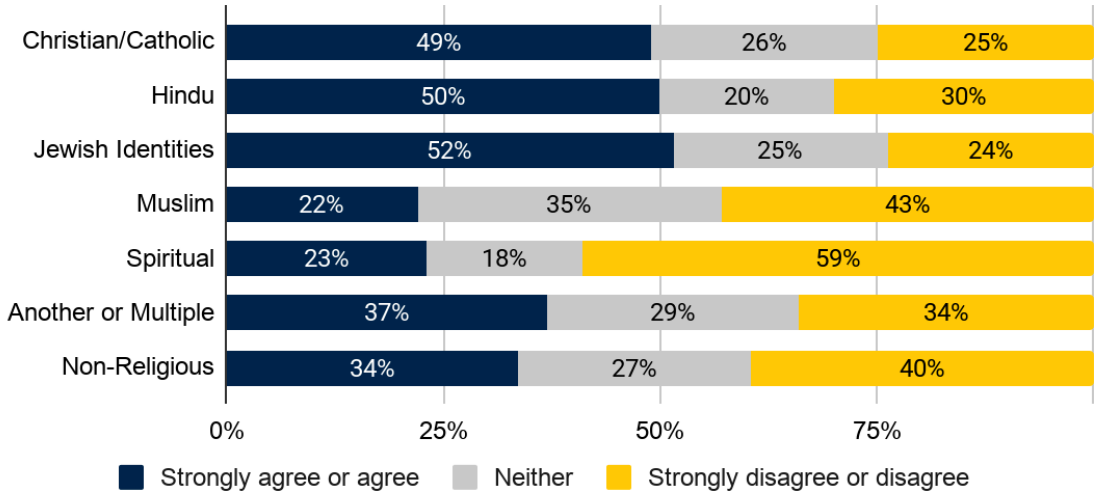


Figure 42. Perceptions Campus Response to Significant Topics, by Religious Identity

At the undergraduate level, approximately half of Christian/Catholic (53%, *n* = 182) and Jewish (52%, *n* = 27) students agreed, followed by Hindu (47%, *n* = 18), students with Another or Multiple Religious Affiliations (39%, *n* = 34), Non-Religious (34%, *n* = 125), Spiritual (25%, *n* = 3), and Muslim (23%, *n* = 9) students.

Within the Graduate Student sample, Hindu (55%, *n* = 6) and Jewish (50%, *n* = 8) students indicated the highest proportions of agreement, followed by Christian/Catholic (37%, *n* = 46), Non-Religious (33%, *n* = 59), and students with Another or Multiple Religious Affiliations (32%, *n* = 12). Muslim (22%, *n* = 5) and Spiritual (20%, *n* = 2) Graduate Students had the lowest proportions of agreement.

Jewish Identity. Across all participants, less than half of those who culturally or spiritually identify as Jewish (48%, *n* = 44) and those who neither culturally nor spiritually identify as Jewish (39%, *n* = 512) agreed that *the University of Michigan transparently responds to significant topics* (see Figure 43).[50] Among Undergraduate Students, 48% of Jewish Identities (*n* = 34) and 42% of those who neither culturally nor spiritually identify as Jewish (*n* = 379) agreed. Across Graduate Students, 48% of those who culturally or spiritually identify as Jewish (*n* = 10) and 34% of those who neither culturally nor spiritually identify as Jewish (*n* = 134) agreed.

[50] A t-test revealed a statistically significant difference in perceptions of institutional transparency by Jewish Identity, where Jewish Identity students indicated significantly higher levels of agreement than Non-Jewish Identity students; $t(1399.09) = 2.07$, $p < .05$.

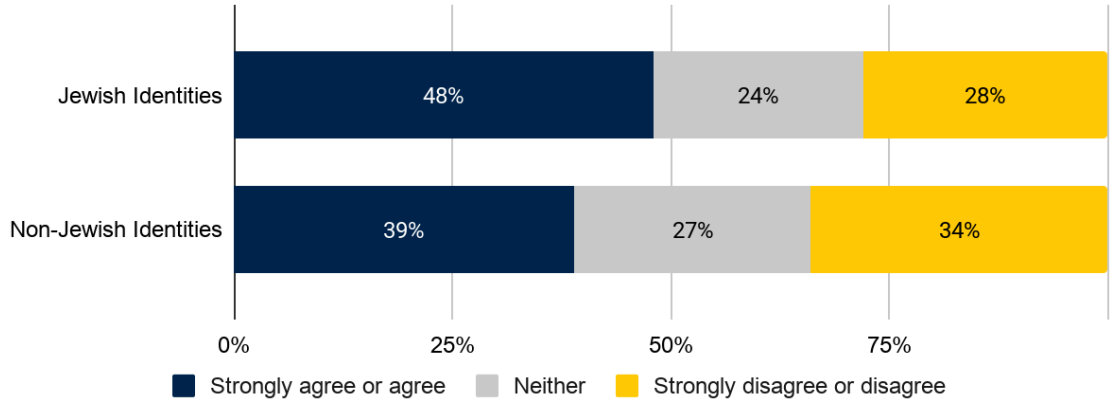


Figure 43. Perceptions on UM-Ann Arbor's Response to Significant Topics, by Jewish Identity

Muslim or Arab Identity. Forty-one percent of those who neither culturally nor spiritually identify as Muslim or Arab (41%, *n* = 535) and 26% of those who culturally or spiritually identify as Muslim or Arab (*n* = 22) agreed that *the University of Michigan transparently responds to significant topics* across all participants (see Figure 44).[51] Among Undergraduate Students, 43% of those who neither culturally nor spiritually identify as Muslim or Arab (*n* = 396) and 30% of those who either culturally or spiritually identify as Muslim or Arab (*n* = 17) agreed. Among Graduate Students, 35% of those who neither culturally nor spiritually identify as Muslim or Arab (*n* = 139) and 19% of those who culturally or spiritually identify as Muslim or Arab (*n* = 5) agreed.

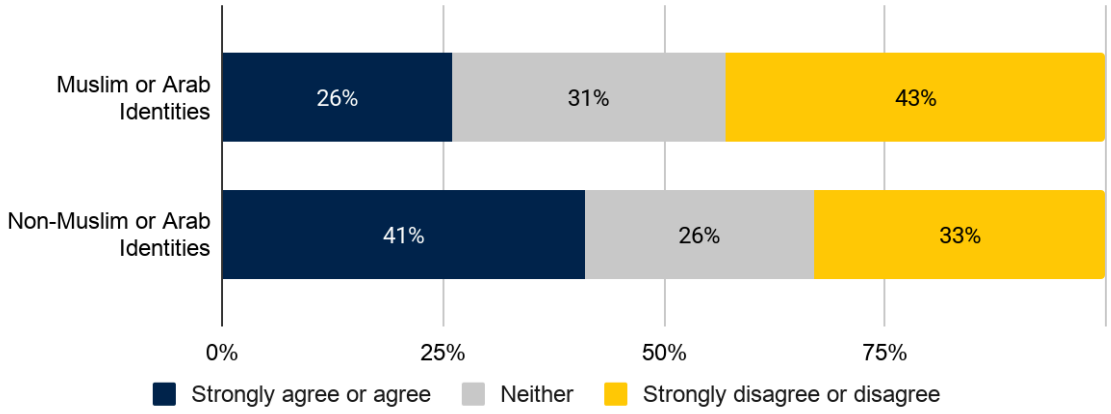


Figure 44. Perceptions on UM-Ann Arbor's Response to Significant Topics, by Muslim or Arab Identity

[51] A t-test revealed a statistically significant difference in perceptions of institutional transparency by Muslim or Arab Identity, where Non-Muslim or Arab Identity students indicated significantly higher levels of agreement than Muslim or Arab Identity students; $t(1399.09) = -2.41$, $p < .05$.

Primary Language. Across all participants, 42% of those who spoke another primary language (*n* = 108) and 39% of English primary language speakers (*n* = 448) agreed that *the University transparently responds to significant topics* (see Figure 45). Similarly, 44% of undergraduate students whose primary language was not English (*n* = 77) and 42% whose primary language is English (*n* = 335) agreed. Among Graduate Students, 40% of those who spoke another primary language (*n* = 31) and 33% of English primary language speakers (*n* = 113) agreed.

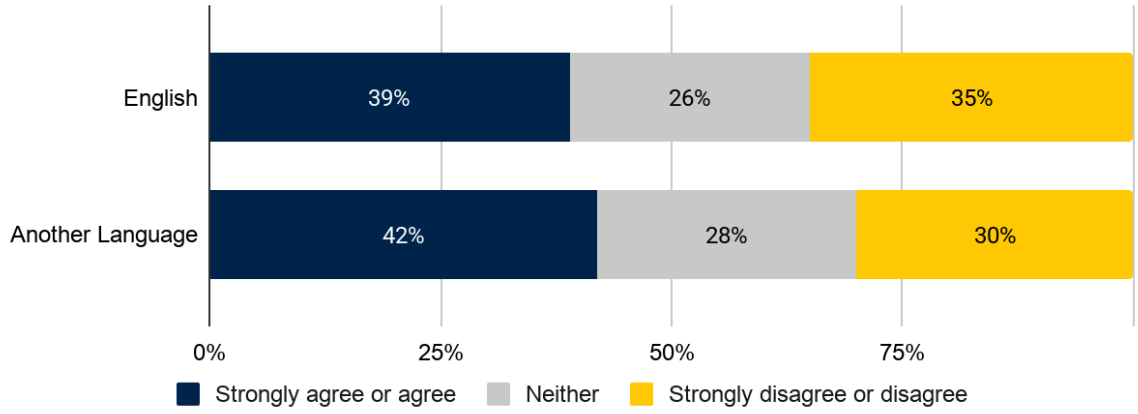


Figure 45. Perceptions on Campus Response to Significant Topics, by Primary Language

Qualitative Findings

Students were asked to elaborate on their perception of freedom of expression, institutional trust, or related issues at the University of Michigan. A total of 286 students shared their perspectives on these matters, and 7 themes emerged across responses that are relevant to this assessment.

Perceived bias against Palestinian advocacy. An Undergraduate Student stated, "I do not agree with the university's actions in punishing pro-palestine [sic] protestors, and I think the university has a strong censorship culture." Another Undergraduate Student wrote, "The way that the student rights and responsibilities policies have been altered in response to Palestine-related protests has been disheartening to say the least … I hope that our University can turn it around. There is a lack of transparency due to institutional neutrality, and therefore a lack of consequences for our public officials." One Graduate Student also noted, "I think the way that the University dealt with the Palestine protests and has historically dealt with GEO has not been fair or transparent and has resulted in some students having their rights violated."

Some of this sentiment centered around the notion that individuals hired by the University of Michigan surveilled student protesters. One Undergraduate Student stated, "I find it outrageous that the University of Michigan hired private investigators to follow students. Regardless of how the university wants to interpret the actions of the specific students, there is no justification of ever hiring third party investigators that are, quite frankly, idiots. It was irresponsible and also dishonest of Michigan, and about as bad as it gets." Another Undergraduate Student wrote, "Hiring private investigators to survey students who were Palestinian protestors… is a bit odd." A Graduate Student also commented similarly, "Many students have been punished by the university for their participation in Palestine related protests. University hiring a security company to patrol the diag afterwards led to a feeling of surveillance and distrust. Students involved in activism for Palestine [have] also been tailed by investigators paid for by the university. All combined leads to a general attitude of censorship and fear."

Students also expressed concerns about the perception that free speech rights had been violated. A Graduate Student addressed this point by writing, "Banning protest/anti-Israel organizations on campus, especially now that the things that the students expressed are becoming normalized, was clearly wrong and stomped on freedom of expression on campus. The university is clearly affected by the opinions of the board of trustees and current administration." Another Graduate Student shared a similar perspective "The Palestine–Israel conflict has been a major source of tension on campus, especially around the University's decision not to divest from Israel despite ongoing student protests. It's raised questions about freedom of expression and trust in the institution. Since 2024 and 2025, especially, sharing opinions on certain issues can come with social pushback, which can make open dialogue harder." An Undergraduate Student shared "Student protestors continue to be barred from participation by new, repressive university policies which emerged following the encampments. The OSCR process and installment of a hardline administrator has made it impossible for many of my peers to continue their education, simply because they chose to exercise their 1st amendment rights on public university property."

Engagement across political differences. A Graduate Student noted "Certain political ideologies seem to be more favored within the student body. This group is extremely vocal and makes it hard / almost taboo to express a different political opinion." An Undergraduate Student stated "I do feel that based on my race and religion that if I'm open with my values and my political/personal beliefs, I may experience backlash in my classes/clubs." A Graduate Student wrote "I don't think that students feel comfortable expressing their personal or political beliefs on campus, or in the law school. There is

pressure to conform to the beliefs of the loudest groups out there, whatever those beliefs may be."

Institutional actions in conflict with stated values. An Undergraduate Student offered "I answered 'Disagree' to the previous questions largely because of how quickly the university dropped its DEI initiatives and offices in response to external political pressures. When you abandon programs designed to foster inclusion … it makes it incredibly difficult to feel valued or protected as a member of this campus community. It feels like the university's mission and values were discarded the moment they were challenged." A Graduate Student shared "I do not feel that the University of Michigan has made decisions over the past year that aligns with its mission and values … Michigan students and the community are disheartened to see the university make national news with decision[s] that the community does not value or uphold." Another Graduate Student wrote "Much of the substantive institutional changes around the university in the past several years have been at the whims of the reagents, and not aligned with student requests (undergraduates and graduates alike)."

Prioritizing financial health over the students' needs. A Graduate Student noted "As I shared in a previous response, the University administration seems to prioritize its financial interests over the needs and desires of staff, students, and faculty." Another Graduate Student shared "I think the university has gone to great lengths to protect Jewish students, but does not maintain the same respect for the other students whose families do not line the pockets of the university." One Undergraduate Student similarly stated "I think the University of Michigan is first and foremost run as a business to get the most amount of profit from students and its investments. And because of that [it] makes decisions based on the amount of money it could lose or earn."

Lack of communication and transparency. An Undergraduate Student wrote "I believe that the university does not do a good job talking about issues that are affecting campus life. There is almost no communication during the scandals that have happened on the athletic side." Another Undergraduate Student shared "I think there are moments where the University of Michigan could and should be more transparent about internal policies and spending as a public university and could do more to encourage free speech." A Graduate Student also stated "Most of my responses have to do with how pro-Palestinian protestors and survivors of SA have been treated here by admin. I think this is a supportive campus culture but admin is often not very transparent and hard to communicate with."

Removal of DEI supports on campus. An Undergraduate Student shared "I also feel like taking away the different DEI initiatives because of the Trump administration was very

disheartening." A Graduate Student wrote "DEI was taken away and my transgender care elective did not involve care for minors. These impacted my education." Another Graduate Student echoed this sentiment by commenting "The administrative response to protests on central campus and the disbanding of the DEI office both felt contrary to the University's mission and like the administration was prioritizing personal or professional image over the rights of the students."

Succumbing to governmental pressures. An Undergraduate Student participant noted "I was disappointed that UM caved to pressure by the current US administration regarding [its] DEI stance. I was proud that Harvard stood up to the pressure and wondered why all large universities couldn't unite together. I am hopeful that perhaps with a new UM President, other marginal groups will not have to be fearful and that institutions will be a safe haven." Another Undergraduate Student shared their perspective by writing "As an international student, I have stopped participating in any activities which might be construed as political, or expressing my mostly liberal political opinions, due to fear of persecution by the current US administration, and the University's seeming disinterest in finding ways to protect its international student population, and recently announced partnerships with the US DOD." A Graduate Student commented "Creating an environment in which students feel genuinely afraid to express this sentiment is shameful, given what the University has historically stood for. Protest is the backbone of the American university, and bending to the whims of the federal government will only age worse and worse as the atrocities committed by this administration continue to build."

Equal Opportunity & Access

In addition to feeling welcome, a positive campus climate depends upon students' belief that opportunities and resources at the University of Michigan are equally available to everyone. Student participants were therefore asked to indicate their agreement with a series of statements related to equitable access to classes, academic programs, campus services, and extracurricular opportunities, as well as how they perceive faculty and staff treat students, and the extent to which U-M community members are respected regardless of their religious beliefs and cultural expression.

Student Participation & Access to Resources, Services, and Opportunities

Approximately three-quarters of students agreed ("strongly agree" or "agree") that *all students have equal opportunities to participate in classes at the University of Michigan* (see Table 6). (76%, *n* = 1,097) and that *campus services and resources are equally accessible* (73%, *n* = 1,059). Opinions on *equal access to extracurricular opportunities* were more mixed, with 52% agreeing (*n* = 749).

	Strongly agree or agree	Neither agree nor disagree	Strongly disagree or disagree
All students have equal opportunities to participate in classes at the University of Michigan.	**76%** (*n* = 1,097)	**12%** (*n* = 172)	**12%** (*n* = 180)
Campus services and resources (e.g., tutoring, advising, counseling) are equally accessible to all students.	**73%** (*n* = 1,059)	**14%** (*n* = 202)	**13%** (*n* = 189)
Extracurricular opportunities (e.g., clubs, athletics, internships, research) are equally accessible to all students.	**52%** (*n* = 749)	**23%** (*n* = 331)	**26%** (*n* = 370)
Note: Missing data are excluded from percentage calculations. Percentages may not sum to 100 due to rounding.			

Table 6. Student Level of Agreement Regarding Equal Opportunities and Access

Figure 46 details that approximately three-quarters of Undergraduate and Graduate Students (76%, *n* = 762 and *n* = 335, respectively) and 84% of Students Associated with Michigan Medicine (*n* = 62) agreed that equal opportunities exist to participate in classes.

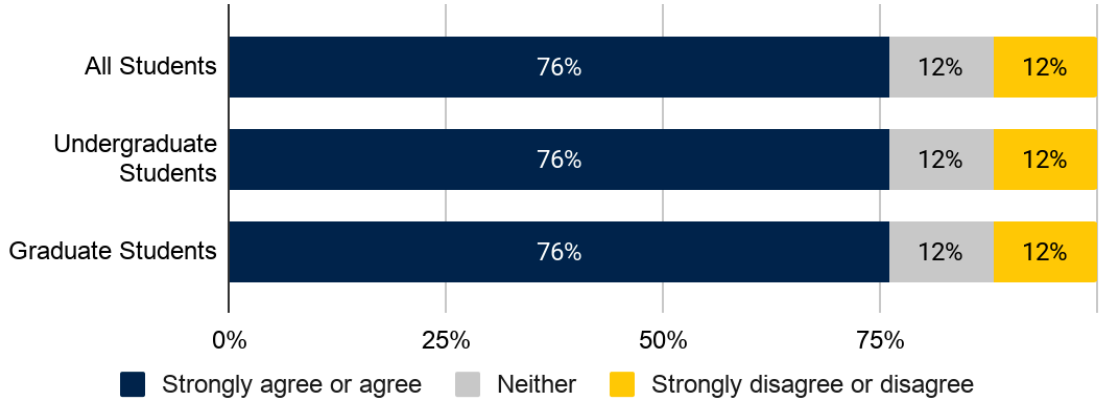


Figure 46. Perceptions on Equal Opportunities to Participate in Class, by Student Status

Racial Identity. Most MENA students agreed *equal opportunities exist to participate in classes* (88%, *n* = 35), followed by South Asian (79%, *n* = 46) and White (79%, *n* = 552) students. Majorities of Asian (75%, *n* = 175), Hispanic (73%, *n* = 61), Multiracial (73%, *n* = 147), and Black (58%, *n* = 43) students agreed with that statement, whereas students of Another Racial Identity (40%, *n* = 2) had the lowest proportion of agreement (see Figure 47).

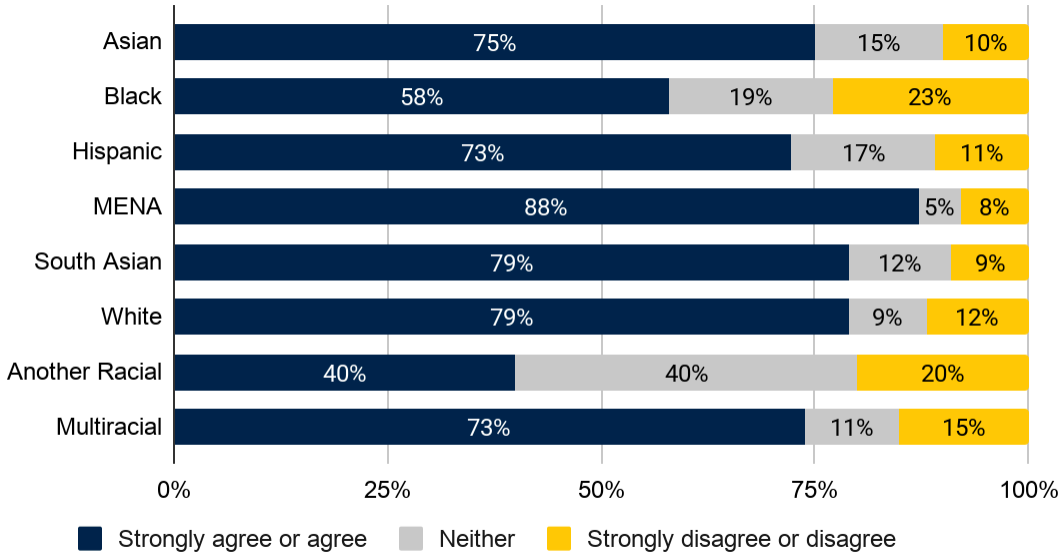


Figure 47. Perceptions on Equal Opportunities to Participate in Class, by Racial Identity

At the undergraduate level, MENA students again indicated the highest proportion (82%, *n* = 18), followed by White (78%, *n* = 368), Multiracial (77%, *n* = 120), Asian (76%, *n* = 118),

South Asian (76%, *n* = 35), and Hispanic (73%, *n* = 46) students. Black Undergraduate Students had the lowest proportion of agreement (57%, *n* = 31).

Across Graduate Students, most of South Asian (92%, *n* = 11) and MENA (90%, *n* = 17) students agreed *that equal opportunities exist to participate in classes*, followed by White (80%, *n* = 184), Asian (76%, *n* = 57), and Hispanic (68%, *n* = 15) students. Black (60%, *n* = 12) and Multiracial (60%, *n* = 27) Graduate Students had the lowest proportions of agreement.

Religious Affiliation. More than three-quarters of Muslim (84%, *n* = 53), Jewish (79%, *n* = 57), Christian/Catholic (77%, *n* = 361), Hindu (76%, *n* = 37), and Non-Religious students (75%, *n* = 430) agreed that *equal opportunities exist to participate in classes* (see Figure 48). Spiritual (74%, *n* = 17) students and Students with Another or Multiple Religious Affiliations (70%, *n* = 90) had the lowest general agreement, relatively.[52]

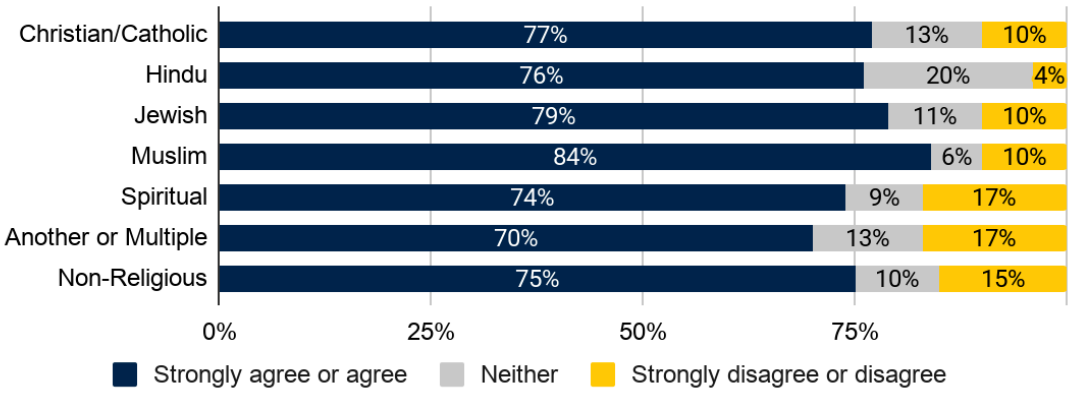


Figure 48. Perceptions on Equal Opportunities to Participate in Class, by Religious Identity

Among Undergraduate Students, Hindu (80%, *n* = 32) and Christian/Catholic (77%, *n* = 268) students indicated the highest proportions of agreement, followed by Jewish (75%, *n* = 42), Muslim (75%, *n* = 30), and Non-Religious (75%, *n* = 287) students. Students with Another or Multiple Religious Affiliations (72%, *n* = 63) and Spiritual (67%, *n* = 8) students had the lowest proportions.

All Muslim Graduate Students agreed that equal opportunities exist to participate in classes (100%, *n* = 24), followed by Jewish (88%, *n* = 15) and Spiritual (80%, *n* = 8) students. Approximately three-quarters of Non-Religious (76%, *n* = 143) and Christian/Catholic (75%,

[52] Counts may not sum to totals due to post-stratification weighting.

n = 92) agreed, whereas students with Another or Multiple Religious Affiliations (67%, *n* = 26) and Hindu (60%, *n* = 6) students had the lowest.

Jewish Identity. Across all participants, 81% of those who culturally or spiritually identify as Jewish (*n* = 81) and 75% of those who neither culturally nor spiritually identify as Jewish (*n* = 1,016) agreed that *equal opportunities exist to participate in classes* (see Figure 49). At the undergraduate level, 80% of those who culturally or spiritually identify as Jewish (*n* = 62) and 75% of those who neither culturally nor spiritually identify as Jewish (*n* = 700) agreed. Within the Graduate Student sample, 83% of those who culturally or spiritually identify as Jewish (*n* = 19) and 76% of those who neither culturally nor spiritually identify as Jewish (*n* = 316) agreed.

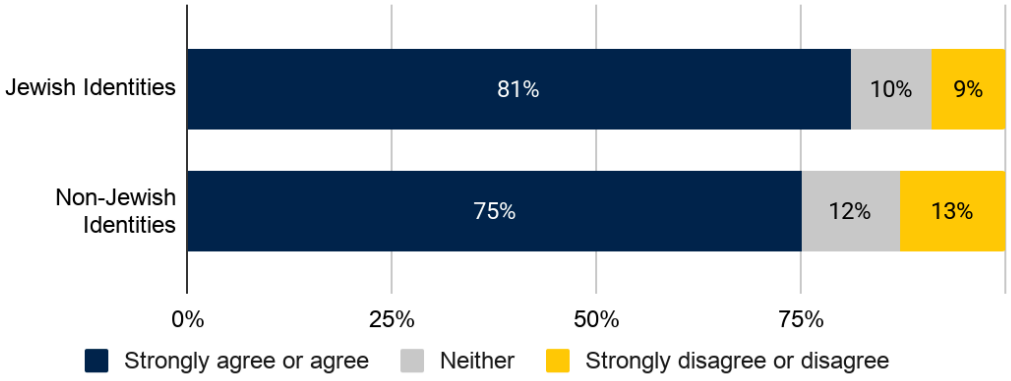


Figure 49. Perceptions on Equal Opportunities to Participate in Class, by Jewish Identity

Muslim or Arab Identity. Across all participants, 82% of those who culturally or spiritually identify as Muslim or Arab (*n* = 69) and 75% of those who neither culturally nor spiritually identify as Muslim or Arab (*n* = 1,028) agreed that *equal opportunities exist to participate in classes* (see Figure 50). Among Undergraduate Students, roughly three-quarters of those who neither culturally nor spiritually identify as Muslim or Arab (76%, *n* = 720) and those who either culturally or spiritually identify as Muslim or Arab (74%, *n* = 42) agreed. At the graduate level, 96% of those who culturally or spiritually identify as Muslim or Arab (*n* = 27) and 75% of those who neither culturally nor spiritually identify as Muslim or Arab (*n* = 308) agreed.[53]

[53] A t-test revealed a statistically significant difference in perceptions of equal opportunities to participate in classes by Muslim or Arab Identity among Graduate Students, where Muslim or Arab Identity students indicated significantly higher levels of agreement than Non-Muslim or Arab Identity students; $t(438.32) = 2.47$, $p < .05$.

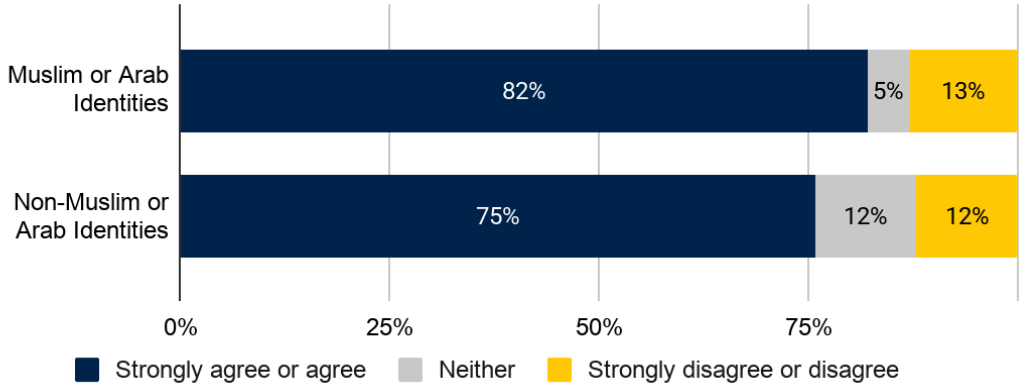


Figure 50. Perceptions on Equal Opportunities to Participate in Class, by Muslim or Arab Identity

Primary Language. More than three-quarters of those for whom English is not their primary language (77%, *n* = 205) and English primary language speakers (76%, *n* = 891) agreed that *equal opportunities exist to participate in classes* (see Figure 51). Similarly, 77% of undergraduate students whose primary language was not English (*n* = 140) and 75% of those whose primary language was English (*n* = 622) agreed. Among Graduate Students, 76% of English primary language speakers (*n* = 269) and 74% of those who spoke another primary language (*n* = 64) agreed.

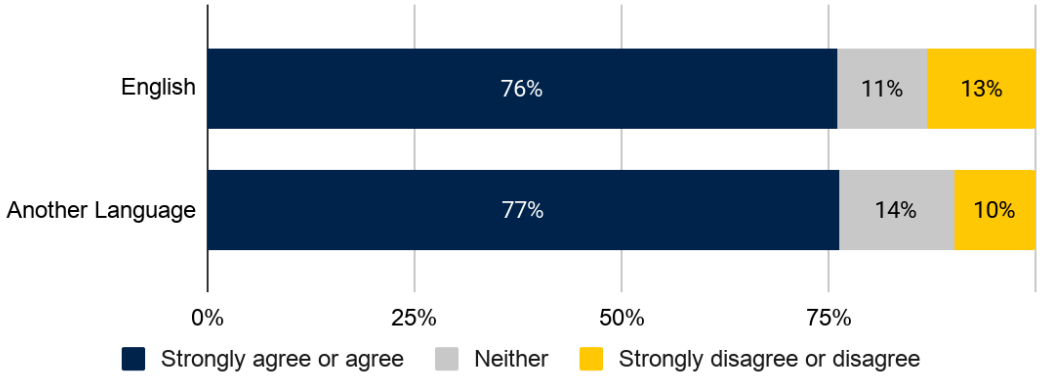


Figure 51. Perceptions on Equal Opportunities to Participate in Class, by Primary Language

Admissions

Table 7 contains information about student perception on recruitment and admissions. Approximately three-quarters of students agreed ("strongly agree" or "agree") that recruitment events (72%, n = 1,021) and admissions materials (71%, n = 1,006) were inclusive and accessible to prospective students of all backgrounds, and that admissions staff were available and responsive regardless of applicant background (70%, n = 980).

	Strongly agree or agree	Neither agree nor disagree	Strongly disagree or disagree
The admissions process at the University of Michigan is fair to applicants of all racial, ethnic, and national origin backgrounds.	**53%** (*n* = 757)	**33%** (*n* = 469)	**14%** (*n* = 193)
University of Michigan's outreach and recruitment activities effectively reach students of diverse racial, ethnic, and national origin backgrounds.	**57%** (*n* = 809)	**31%** (*n* = 436)	**12%** (*n* = 172)
Recruitment events (e.g., school visits, fairs, online sessions) are inclusive and welcoming to all prospective students.	**72%** (*n* = 1,021)	**22%** (*n* = 316)	**5%** (*n* = 76)
Admissions staff are available and responsive to questions from applicants and families, regardless of their background.	**70%** (*n* = 980)	**27%** (*n* = 377)	**4%** (*n* = 51)
Applicants of all racial, ethnic, and national origin backgrounds have an equal chance of being admitted if they meet the qualifications.	**53%** (*n* = 745)	**31%** (*n* = 436)	**16%** (*n* = 226)
Admissions materials (e.g., website, brochures, outreach events) are accessible and inclusive for students from all racial, ethnic, and national origin backgrounds.	**71%** (*n* = 1,006)	**23%** (*n* = 324)	**6%** (*n* = 80)
I have experienced barriers that limited my opportunities or access at the University of Michigan based on my primary language or accent.	**10%** (*n* = 137)	**11%** (*n* = 159)	**79%** (*n* = 1,119)

Note: Missing data are excluded from percentage calculations. Percentages may not sum to 100 due to rounding.

Table 7. Student Level of Agreement Regarding Admissions

A little over half of students agreed that the admissions process was fair to applicants of all racial, ethnic, and national origin backgrounds (53%, n = 757) and that qualified applicants of all backgrounds had an equal chance of being admitted (53%, n = 745). A similar proportion agreed that outreach and recruitment activities effectively reached students of diverse backgrounds (57%, n = 809). The vast majority of students disagreed ("strongly disagree" or "disagree") that they *experienced barriers based on their primary language or accent* (79%, *n* = 1,119), whereas 10% indicated they had (*n* = 137).

More than half of Undergraduate Students (55%, *n* = 546) and 49% of Graduate Students (*n* = 210) agreed that *the admissions process at the University of Michigan is fair to applicants of all racial, ethnic, and national origin backgrounds* (see Figure 52). Approximately two-thirds of Students Associated with Michigan Medicine agreed (62%, *n* = 45).[54]

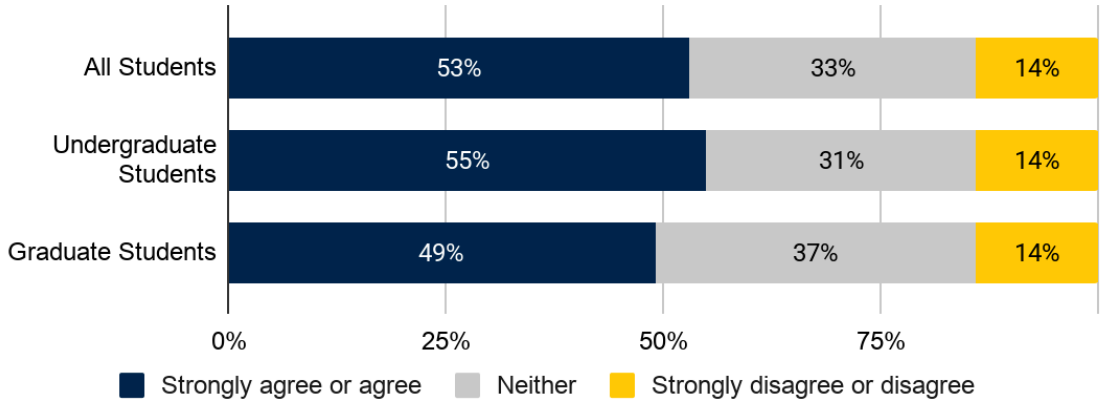


Figure 52. Perceptions of Admissions Fairness, by Student Status

Racial Identity. Across all participants, White (59%, *n* = 405), Hispanic (56%, *n* = 45), and South Asian (54%, *n* = 29) students were most likely to agree that *the admissions process at the University of Michigan is fair to applicants of all racial, ethnic, and national origin backgrounds*, followed by Multiracial (51%, *n* = 101), Asian (47%, *n* = 107), and MENA (46%, *n* = 18) students. Black students had the lowest proportion of agreement (34%, *n* = 25, see Figure 53).[55] [56]

[54] Counts may not sum to totals due to post-stratification weighting.

[55] Students of Another Racial Identity were excluded from this analysis due to insufficient group size (*n* < 5).

[56] Counts may not sum to totals due to post-stratification weighting.

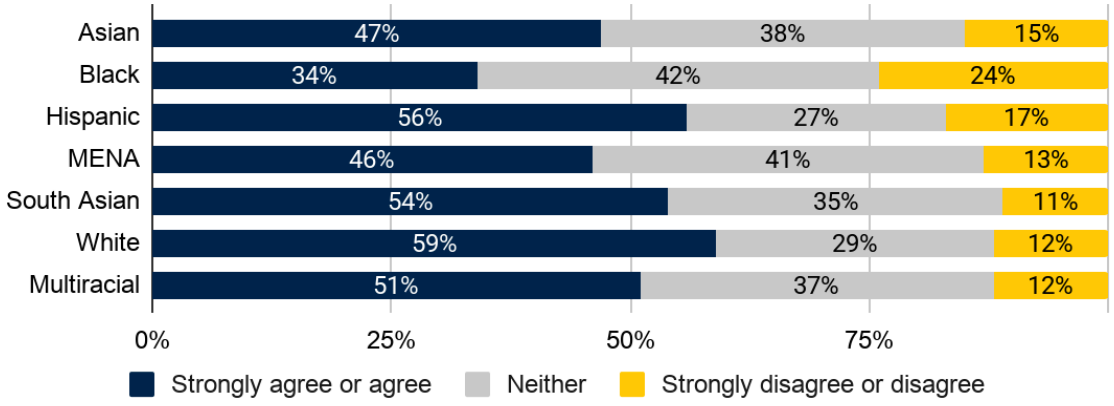


Figure 53. Perceptions of Admissions Fairness, by Racial Identity

At the undergraduate level, Hispanic (62%, *n* = 37) and White (60%, *n* = 276) students indicated were the most likely to agree, followed by Multiracial (57%, *n* = 87), South Asian (51%, *n* = 22), Asian (48%, *n* = 75), and MENA (48%, *n* = 10) students. Black Undergraduate Students had the lowest proportion of agreement (37%, *n* = 20).

Among Graduate Students, South Asian (64%, *n* = 7) and White (58%, *n* = 130) students were the most likely to agree, followed by MENA (47%, *n* = 8) and Asian (45%, *n* = 32) students. Hispanic (33%, *n* = 7), Multiracial (32%, *n* = 14), and Black (29%, *n* = 6) Graduate Students had the lowest proportions of agreement.

Religious Affiliation. More than half of Christian/Catholic (60%, *n* = 282) and Jewish (57%, *n* = 41) students agreed that *the admissions process at the University of Michigan is fair to applicants of all racial, ethnic, and national origin backgrounds* (see Figure 54). Approximately half of the Spiritual (52%, *n* = 12), Non-Religious (51%, *n* = 284), students with Another or Multiple Religious Affiliations (49%, *n* = 62), and Hindu (48%, *n* = 22) students agreed. Muslim (41%, *n* = 25) students were the least likely to agree.[57]

[57] An ANOVA test revealed a statistically significant difference in perceptions of admissions fairness by religious affiliation, $F(6, 1348) = 2.32$, $p < .05$. Post-hoc comparisons indicated that Christian/Catholic students indicated significantly higher levels of agreement than students with Another or Multiple Religious Affiliations ($p < .05$).

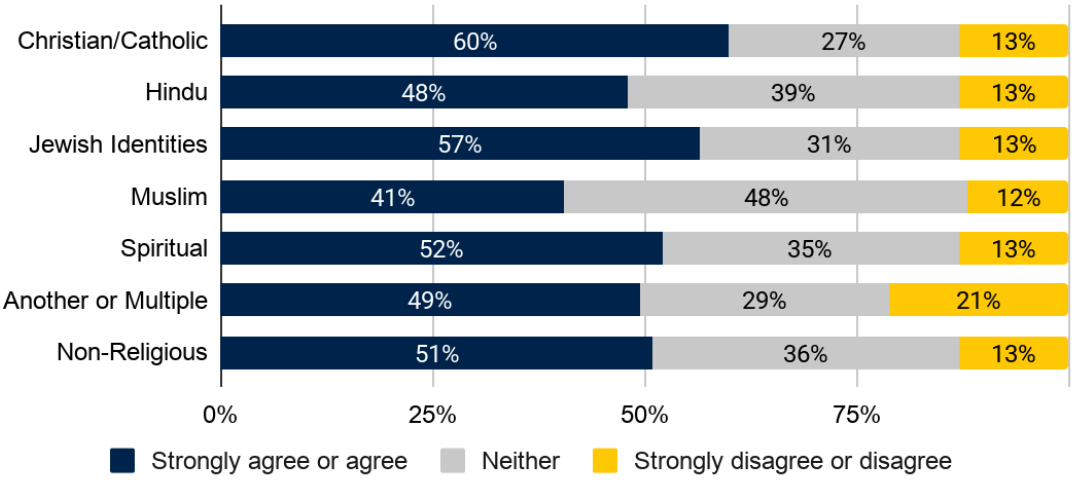


Figure 54. Perceptions of Admissions Fairness, by Religious Identity

At the undergraduate level, roughly two-thirds of Christian/Catholic (62%, *n* = 215) and Spiritual (62%, *n* = 8) students agreed that *the admissions process at the University of Michigan is fair to applicants of all racial, ethnic, and national origin backgrounds*, followed by Jewish (56%, *n* = 31), students with Another or Multiple Religious Affiliations (53%, *n* = 46), Non-Religious (52%, *n* = 196), and Hindu (50%, *n* = 18) students. Muslim Undergraduate Students had the lowest proportion (39%, *n* = 15).

Across Graduate Students, Jewish (59%, *n* = 10) and Christian/Catholic (55%, *n* = 67) students were the most likely to agree that *the admissions process at the University of Michigan is fair to applicants of all racial, ethnic, and national origin backgrounds*, followed by Muslim (48%, *n* = 11) and Non-Religious (48%, *n* = 88) students. Students with Another or Multiple Religious Affiliations (41%, *n* = 16), Hindu (40%, *n* = 4), and Spiritual (30%, *n* = 3) Graduate Students had the lowest proportions of agreement.

Jewish Identity. Across all participants, 58% of those who culturally or spiritually identify as Jewish (*n* = 56) and 53% of those who neither culturally nor spiritually identify as Jewish (*n* = 700) agreed that the *admissions process is fair* (see Figure 55). More than half of Undergraduate Students who culturally or spiritually identify as Jewish (57%, *n* = 42) and of those who neither culturally nor spiritually identify as Jewish (55%, *n* = 504) agreed. At the Graduate level, 63% (*n* = 15) of those who culturally or spiritually identify as Jewish and 49% of those who neither culturally nor spiritually identify as Jewish (*n* = 196) agreed.[58]

[58] Counts may not sum to totals due to post-stratification weighting.

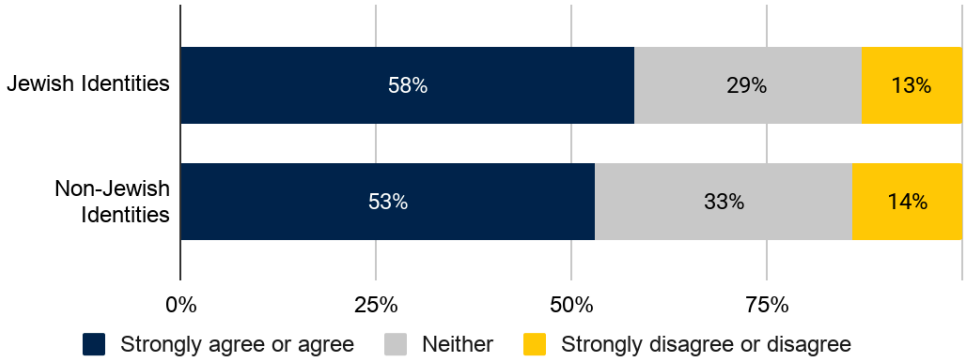


Figure 55. Perceptions of Admissions Fairness, by Jewish Identity

Muslim or Arab Identity. More than half of those who neither culturally nor spiritually identify as Muslim or Arab (54%, *n* = 724) and 40% of those who culturally or spiritually identify as Muslim or Arab (*n* = 33) agreed that the *admissions process is fair to applicants of all racial, ethnic, and national origin backgrounds* across all participants (see Figure 56). At the undergraduate level, 56% of those who neither culturally nor spiritually identify as Muslim or Arab (*n* = 525) and 38% of those who either culturally or spiritually identify as Muslim or Arab (*n* = 21) agreed. Among Graduate Students, 50% of those who neither culturally nor spiritually identify as Muslim or Arab (*n* = 199) and 44% of those who culturally or spiritually identify as Muslim or Arab (*n* = 12) agreed.

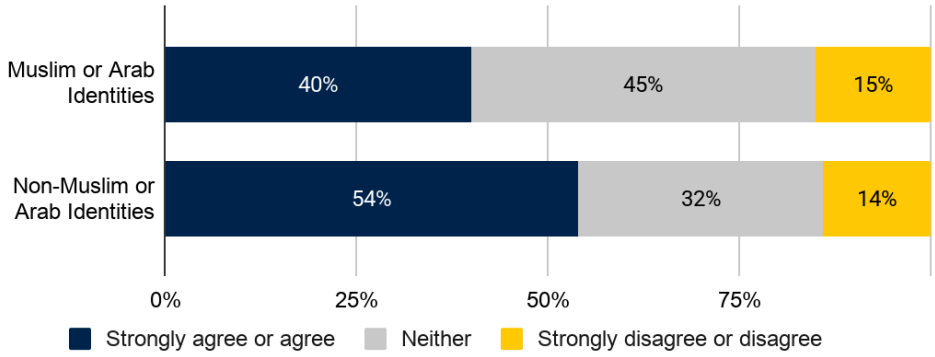


Figure 56. Perceptions of Admissions Fairness, by Muslim or Arab Identity

Primary Language. Just over half (54%) of students for whom English is their primary language (*n* = 624) and 51% of those for whom English is not their primary language (*n* = 132) agreed that *the admissions process is fair to applicants of all racial, ethnic, and national origin backgrounds* (see Figure 57). Similarly, among Undergraduate Students, 56% of English primary language speakers (*n* = 453) and 53% of those who spoke another

primary language (*n* = 94) agreed with that statement. Among Graduate Students, 50% of English primary language speakers (*n* = 172) and 47% of those who spoke another primary language (*n* = 38) agreed.

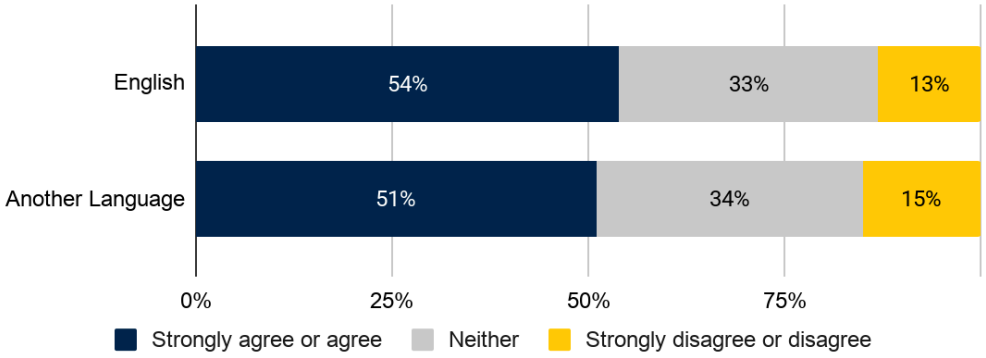


Figure 57. Perceptions of Admissions Fairness, by Primary Language

Harassment and Discrimination

The United States Civil Rights Act of 1964 and the Education Amendments of 1972 promise equal access to educational services, opportunities, and experiences regardless of sex, race, skin color, or national origin. Moreover, decades of evidence support the importance of non-discriminatory environments for positive learning and developmental outcomes. Students were asked if, in the past year, they had personally experienced or observed any discriminating or harassing conduct that has interfered with their ability to learn, live, or work at the University of Michigan. Students who experienced or observed harassment or discrimination were asked a series of follow-up questions about the incident(s). Details of direct personal experiences and indirect observations were assessed using separate lines of questioning.

Figure 58 illustrates that 7% (*n* = 93) indicated they *personally experienced discrimination or harassment in the past year*, including 6% of Undergraduate Students (*n* = 60), 8% of Graduate Students (*n* = 33), and 4% of Students Associated with Michigan Medicine (*n* = 3). Ten percent (*n* = 143) indicated they *observed discrimination or harassment in the past year*, including 9% of Undergraduate Students (*n* = 86), 14% of Graduate Students (*n* = 57), and 16% of Students Associated with Michigan Medicine (*n* = 11).[59]

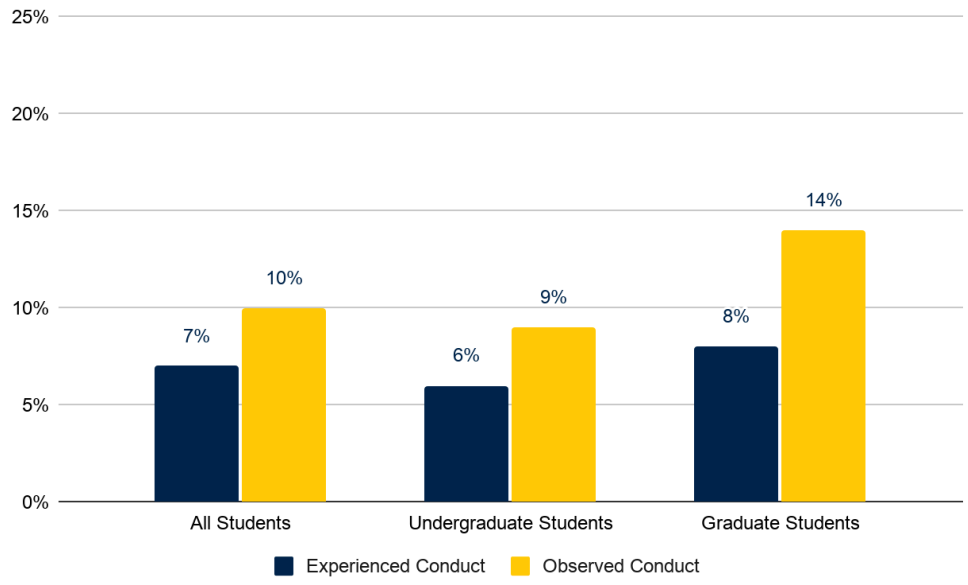


Figure 58. Experiences with Discrimination and Harassment, by Student Status

[59] A chi-square test of independence revealed a statistically significant difference in rates of observed discriminatory or harassing conduct by student status, where Graduate Students indicated significantly higher rates of observed conduct than Undergraduate Students; $\chi^2(1) = 7.37$, $p < .05$.

Racial Identity. Approximately one quarter of Black students indicated they had experienced discriminatory or harassing conduct in the year prior to the survey (24%, *n* = 17), followed by 16% of MENA (*n* = 6), 10% of Hispanic (*n* = 8), and 9% of Multiracial (*n* = 17) students. Six percent of Asian (*n* = 13), 4% of White (*n* = 29), and 2% of South Asian (*n* = 1) students also indicated they had experienced discriminatory or harassing conduct (see Figure 59).[60,61] Regarding observations of discrimination or harassment, 16% of MENA (*n* = 6) and 14% of Black (*n* = 10) students indicated they had observed discriminatory or harassing conduct in the year prior to the survey, followed by 12% of Asian (*n* = 27), 11% of Multiracial (*n* = 22), and 11% of South Asian (*n* = 6) students. Nine percent of Hispanic (9%, *n* = 7) and 8% of White (*n* = 56) students also indicated they had observed discriminatory or harassing conduct in the past year.

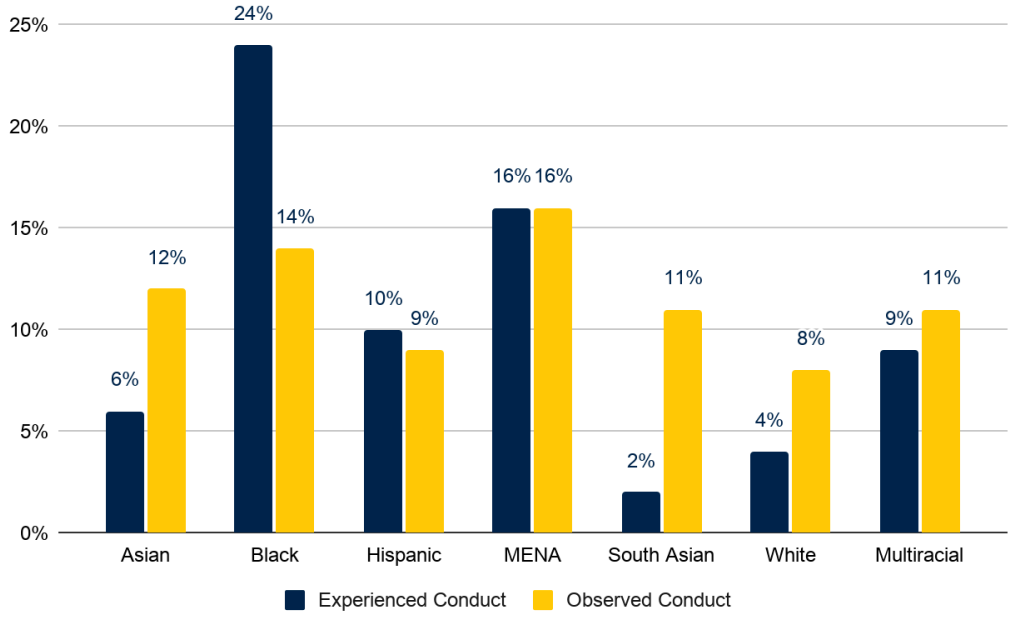


Figure 59. Experiences with Discrimination and Harassment, by Racial Identity

Across Undergraduate Students, approximately one-fifth of Black (22%, *n* = 11) and MENA (19%, *n* = 4) students indicated they had experienced discriminatory or harassing conduct in the year prior to the survey. Nine percent of Hispanic (9%, *n* = 5), 8% of Multiracial (*n* = 12), 6% of Asian (*n* = 10), 4% of White (*n* = 16), and 2% of South Asian (*n* = 1) students

[60] A chi-square test of independence revealed a statistically significant difference in rates of experienced discriminatory or harassing conduct by racial identity, where Black and MENA students indicated significantly higher rates and White students indicated significantly lower rates; $\chi^2(7) = 50.33$, $p < .001$.

[61] Counts may not sum to totals due to post-stratification weighting.

also indicated they had experienced discriminatory or harassing conduct in the past year.[62] Regarding observations of discrimination or harassment, 14% of Black (*n* = 7), 12% of Asian (*n* = 18), and 12% of South Asian (*n* = 5) Undergraduate Students indicated they had observed discriminatory or harassing conduct in the year prior to the survey, followed by 9% of MENA (*n* = 2), 9% of Multiracial (*n* = 14), 7% of White (*n* = 31), and 5% of Hispanic (*n* = 3) students.

Across Graduate Students, more than one-quarter of Black (29%, n = 6) students indicated they had experienced discriminatory or harassing conduct in the year prior to the survey, followed by 14% of Hispanic (n = 3), 14% of Multiracial (n = 6), and 13% of MENA (n = 2) students.[63] Six percent of White (6%, n = 13) and 4% of Asian (n = 3) Graduate Students also indicated they had experienced such conduct. In regard to observations, 25% of MENA (n = 4) and 19% of Hispanic (n = 4) Graduate Students indicated they had observed discriminatory or harassing conduct in the year prior to the survey, followed by 18% of Multiracial (n = 8), 15% of Black (n = 3), 14% of Asian (n = 10), 11% of White (n = 25), and 9% of South Asian (n = 1) students.

Religious Affiliation. Eighteen percent of Muslim (18%, *n* = 11) and 11% of Jewish (*n* = 8) students indicated they had experienced discriminatory or harassing conduct in the year prior to the survey. Eight percent of students with Another or Multiple Religious Affiliations (8%, *n* = 10), 7% of Christian/Catholic (*n* = 31), 5% of Non-Religious (*n* = 28), 4% of Hindu (*n* = 2), and 4% of Spiritual (*n* = 1) students also indicated they had experienced harassment or discrimination in the past year.[64] Regarding observing conduct, 19% of Muslim (*n* = 12) and 18% of Jewish (*n* = 13) students indicated they had observed discriminatory or harassing conduct in the year prior to the survey, followed by 13% of students with Another or Multiple Religious Affiliations (*n* = 16), 9% of Non-Religious (*n* = 51), 8% of Christian/Catholic (*n* = 36), and 6% of Hindu (*n* = 3) students (see Figure 60).[65]

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[62] A chi-square test of independence revealed a statistically significant difference in rates of experienced discriminatory or harassing conduct by racial identity among Undergraduate Students, where Black and MENA students indicated significantly higher rates and White students indicated significantly lower rates; $\chi^2(7) = 35.14$, $p < .001$.

[63] A chi-square test of independence revealed a statistically significant difference in rates of experienced discriminatory or harassing conduct by racial identity among Graduate Students, where Black students indicated significantly higher rates; $\chi^2(7) = 19.21$, $p < .01$.

[64] A chi-square test of independence revealed a statistically significant difference in rates of experienced discriminatory or harassing conduct by religious affiliation, where Muslim students indicated significantly higher rates and Non-Religious students indicated significantly lower rates; $\chi^2(6) = 17.57$, $p < .01$.

[65] A chi-square test of independence revealed a statistically significant difference in rates of observed discriminatory or harassing conduct by religious affiliation, where Jewish and Muslim students indicated

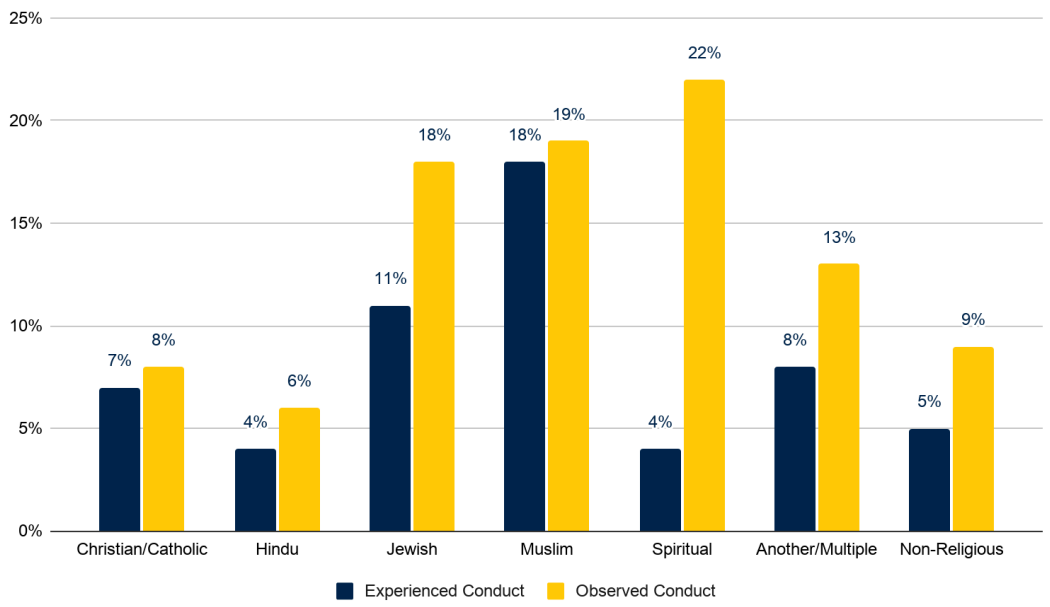


Figure 60. Experiences with Discrimination and Harassment, by Religious Identity

Among Undergraduate Students, 20% of Muslim (*n* = 8) and 13% of Jewish (*n* = 7) students indicated they had experienced discriminatory or harassing conduct in the year prior to the survey. Eight percent of Spiritual (*n* = 1), 7% of students with Another or Multiple Religious Affiliations (*n* = 6), 6% of Christian/Catholic (*n* = 22), 5% of Hindu (*n* = 2), and 4% of Non-Religious (*n* = 13) Undergraduate Students also indicated they had experienced discrimination or harassment.[66] Regarding observing conduct, 23% of Spiritual (*n* = 3), 20% of Jewish (*n* = 11), and 18% of Muslim (*n* = 7) Undergraduate Students indicated they had observed discriminatory or harassing conduct in the year prior to the survey, followed by 8% of Hindu (*n* = 3), 7% of Christian/Catholic (*n* = 25), 7% of Non-Religious (*n* = 25), and 7% of students with Another or Multiple Religious Affiliations (*n* = 6).[67]

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significantly higher rates and Christian/Catholic students indicated significantly lower rates; $\chi^2(6) = 19.17$, $p < .01$.

[66] A chi-square test of independence revealed a statistically significant difference in rates of experienced discriminatory or harassing conduct by religious affiliation among Undergraduate Students, where Muslim and Jewish students indicated significantly higher rates and Non-Religious students indicated significantly lower rates; $\chi^2(6) = 21.89$, $p < .01$.

[67] A chi-square test of independence revealed a statistically significant difference in rates of observed discriminatory or harassing conduct by religious affiliation among Undergraduate Students, where Jewish and Muslim students indicated significantly higher rates; $\chi^2(6) = 19.61$, $p < .01$.

Within the Graduate Student sample, 14% of Muslim (*n* = 3) and 13% of students with Another or Multiple Religious Affiliations (*n* = 5) indicated they had experienced discriminatory or harassing conduct in the year prior to the survey, followed by 8% of Non-Religious (*n* = 15), 8% of Christian/Catholic (*n* = 9), and 6% of Jewish (*n* = 1) students. Regarding observing conduct, roughly one-quarter of students with Another or Multiple Religious Affiliations (26%, *n* = 10) and Muslim (23%, *n* = 5) Graduate Students indicated they observed discriminatory or harassing conduct in the year prior to the survey, followed by 20% of Spiritual (*n* = 2), 14% of Non-Religious (*n* = 25), 12% of Jewish (*n* = 2), 10% of Hindu (*n* = 1), and 9% of Christian/Catholic (*n* = 11) students.

Jewish Identity. Eleven percent of students who culturally or spiritually identify as Jewish (*n* = 11) and 6% of those who neither culturally nor spiritually identify as Jewish (*n* = 82) indicated they had experienced discriminatory or harassing conduct in the year prior to the survey. Regarding observing conduct, 17% of those who culturally or spiritually identify as Jewish (*n* = 16) and 10% of those who neither culturally nor spiritually identify as Jewish (*n* = 128) observed discriminatory or harassing conduct in the year prior to the survey (see Figure 61).[68,69]

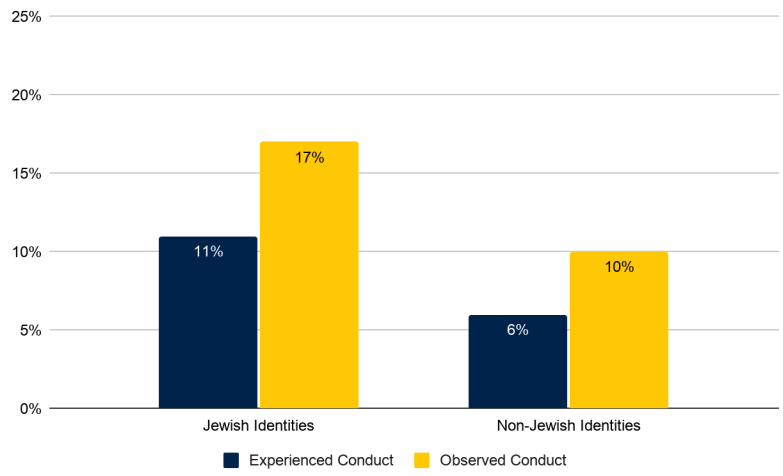


Figure 61. Experiences with Discrimination and Harassment, by Jewish Identity

Among Undergraduate Students, 11% of those who culturally or spiritually identify as Jewish (*n* = 8) and 6% of those who neither culturally nor spiritually identify as Jewish (*n* = 53)

[68] A chi-square test of independence revealed a statistically significant difference in rates of observed discriminatory or harassing conduct by Jewish Identity, where Jewish Identity students indicated significantly higher rates than Non-Jewish Identity students; $\chi^2(1) = 4.50$, $p < .05$.

[69] Counts may not sum to totals due to post-stratification weighting.

indicated they had experienced discriminatory or harassing conduct in the year prior to the survey, whereas 16% of those who culturally or spiritually identify as Jewish (*n* = 12) and 8% of those who neither culturally nor spiritually identify as Jewish (*n* = 74) indicated they observed discriminatory or harassing conduct in the year prior to the survey.[70,71]

Across Graduate Students, 13% of those who culturally or spiritually identify as Jewish (*n* = 3) and 7% of those who neither culturally nor spiritually identify as Jewish (*n* = 29) indicated they had experienced discriminatory or harassing conduct in the year prior to the survey. Regarding observing conduct, 14% of those who neither culturally nor spiritually identify as Jewish (*n* = 54) and 13% of those who culturally or spiritually identify as Jewish (*n* = 3) indicated they had observed discriminatory or harassing conduct in the year prior to the survey.

Muslim or Arab Identity. Fourteen percent (14%) of students who culturally or spiritually identify as Muslim or Arab (*n* = 12) and 6% of those who neither culturally nor spiritually identify as Muslim or Arab (*n* = 81) indicated they experienced discriminatory or harassing conduct in the year prior to the survey.[72] Regarding observing conduct, 15% of those who culturally or spiritually identify as Muslim or Arab (*n* = 12) and 10% of those who neither culturally nor spiritually identify as Muslim or Arab (*n* = 131) indicated they observed discriminatory or harassing conduct in the year prior to the survey (see Figure 62).

[70] A chi-square test of independence revealed a statistically significant difference in rates of observed discriminatory or harassing conduct by Jewish Identity among Undergraduate Students, where Jewish Identity students indicated significantly higher rates than Non-Jewish Identity students; $\chi^2(1) = 5.68$, $p < .05$.

[71] Counts may not sum to totals due to post-stratification weighting.

[72] A chi-square test of independence revealed a statistically significant difference in rates of experienced discriminatory or harassing conduct by Muslim or Arab Identity, where Muslim or Arab Identity students indicated significantly higher rates than Non-Muslim or Arab Identity students; $\chi^2(1) = 9.15$, $p < .01$.

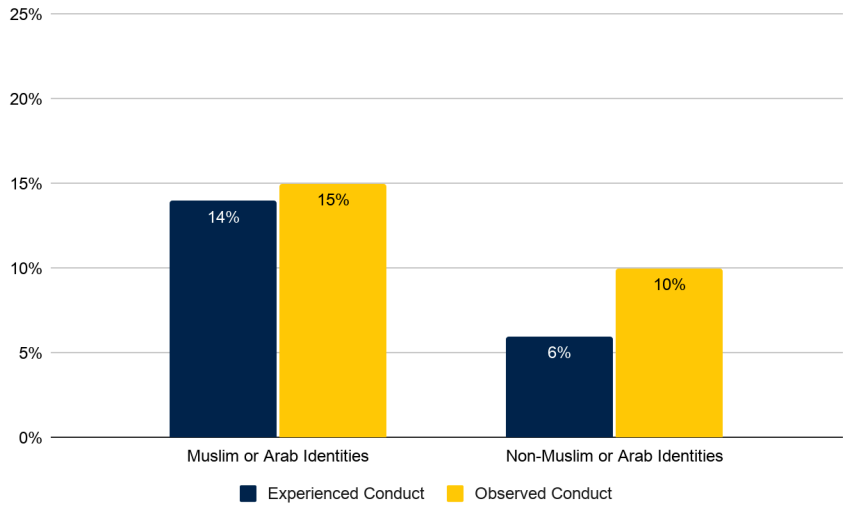


Figure 62. Experiences with Discrimination and Harassment, by Muslim or Arab Identity

Across Undergraduate Students, 16% of those who culturally or spiritually identify as Muslim or Arab (*n* = 9) and 6% of those who neither culturally nor spiritually identify as Muslim or Arab (*n* = 51) indicated they experienced discriminatory or harassing conduct in the year prior to the survey.[73] Regarding observing conduct, 12% of those who culturally or spiritually identify as Muslim or Arab (*n* = 7) and 9% of those who neither culturally nor spiritually identify as Muslim or Arab (*n* = 79) indicated they had observed discriminatory or harassing conduct in the year prior to the survey.

Within the Graduate Student sample, 12% of those who culturally or spiritually identify as Muslim or Arab (*n* = 3) and 8% of those who neither culturally nor spiritually identify as Muslim or Arab (*n* = 30) indicated they experienced discriminatory or harassing conduct in the year prior to the survey, whereas 13% of those who neither culturally nor spiritually identify as Muslim or Arab (*n* = 52) and 20% of those who culturally or spiritually identify as Muslim or Arab (*n* = 5) indicated they observed discriminatory or harassing conduct in the year prior to the survey.

Primary Language. Across all participants, 11% of students who spoke a primary language that is not English (*n* = 29) and 6% of English primary language speakers (*n* = 64) indicated they experienced discriminatory or harassing conduct in the year prior to the survey,

[73] A chi-square test of independence revealed a statistically significant difference in rates of experienced discriminatory or harassing conduct by Muslim or Arab Identity among Undergraduate Students, where Muslim or Arab Identity students indicated significantly higher rates than Non-Muslim or Arab Identity students; $\chi^2(1) = 9.99$, $p < .01$.

whereas 11% of those who spoke another primary language (*n* = 29) and 10% of English primary language speakers (*n* = 114) indicated they observed discriminatory or harassing conduct in the year prior to the survey (see Figure 63).[74]

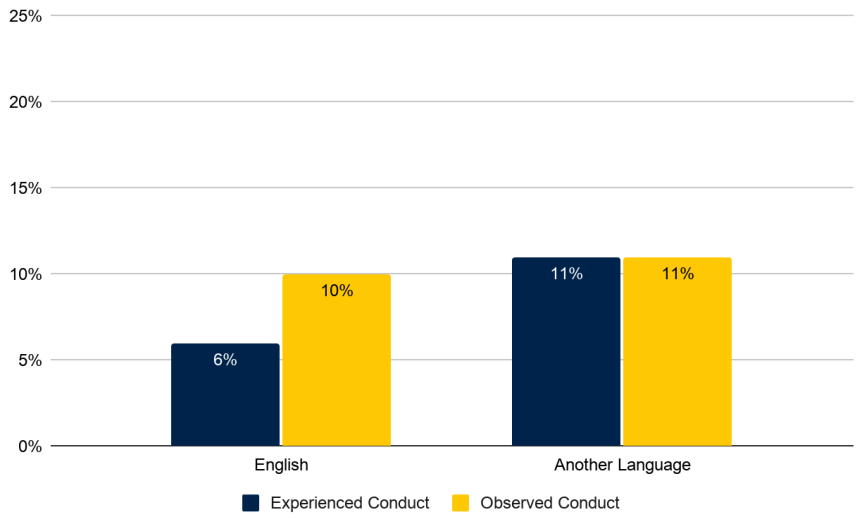


Figure 63. Experiences with Discrimination and Harassment, by Primary Language

Among Undergraduate Students, 10% of those who spoke a primary language other than English (*n* = 18) and 5% of English primary language speakers (*n* = 42) indicated they experienced discriminatory or harassing conduct in the year prior to the survey.[75] Regarding observing conduct, 11% of those who spoke another primary language (*n* = 20) and 8% of English primary language speakers (*n* = 65) indicated they observed discriminatory or harassing conduct in the year prior to the survey.

Within the Graduate Student sample, 14% of those who spoke a primary language other than English(*n* = 11) and 6% of English primary language speakers (*n* = 22) indicated they experienced discriminatory or harassing conduct in the year prior to the survey.[76] Regarding

[74] A chi-square test of independence revealed a statistically significant difference in rates of experienced discriminatory or harassing conduct by primary language, where those who spoke a primary language other than English indicated significantly higher rates than English primary language speakers; $\chi^2(1) = 10.93$, $p < .001$.

[75] A chi-square test of independence revealed a statistically significant difference in rates of experienced discriminatory or harassing conduct by primary language among Undergraduate Students, where those who spoke a primary language other than English indicated significantly higher rates than English primary language speakers; $\chi^2(1) = 6.19$, $p < .05$.

[76] A chi-square test of independence revealed a statistically significant difference in rates of experienced discriminatory or harassing conduct by primary language among Graduate Students, where those who spoke

observing conduct, 20% of those who spoke another primary language (*n* = 5) and 13% of English primary language speakers (*n* = 52) indicated they observed discriminatory or harassing conduct in the year prior to the survey.

Students who indicated that they had personally experienced harassment or discrimination were asked to identify what they believe to be the basis of the conduct (see Table 8). Of the 6% (*n* = 60) of Undergraduates who indicated that they experienced harassment or discrimination in the year prior to the survey, the most commonly identified perceived bases were *racial identity* (47%, *n* = 27), *ethnicity* (44%, *n* = 25), *skin tone* (33%, *n* = 19), *political views* (29%, *n* = 17), and *gender/gender identity* (26%, *n* = 15).

Student Status	Experienced Discrimination or Harassment	Top Bases of Conduct
Undergraduate Students	6% (*n* = 60)	• Racial identity (47%, *n* = 27) • Ethnicity (44%, *n* = 25) • Skin tone (33%, *n* = 19) • Political views (29%, *n* = 17) • Gender/gender identity (26%, *n* = 15)
Graduate Students	8% (*n* = 33)	• Racial identity (27%, *n* = 9) • Position (e.g., staff, graduate student) (24%, *n* = 8) • Ethnicity (22%, *n* = 7) • Gender/gender identity (21%, *n* = 7) • Political views (19%, *n* = 6) • Skin tone (18%, *n* = 6)
Students Associated with Michigan Medicine	4% (*n* = 3)	• Racial identity (67%, *n* = 2) • Ethnicity (67%, *n* = 2) • Political views (33%, *n* = 1) • Position (33%, *n* = 1) • Skin tone (33%, *n* = 1) • National origin (33%, *n* = 1)

Table 8. Top Bases of Discrimination and Harassment

Among Graduate Students who indicated that they experienced harassment or discrimination in the year prior to the survey (8%, *n* = 33), the most commonly identified perceived bases were *racial identity* (27%, *n* = 9), *position* (24%, *n* = 8), *ethnicity* (22%, *n* =

another primary language indicated significantly higher rates than English primary language speakers; $\chi^2(1) = 4.69$, $p < .05$.

7), *gender/gender identity* (21%, *n* = 7), *political views* (19%, *n* = 6), and *skin tone* (18%, *n* = 6).

Among Students Associated with Michigan Medicine, who indicated that they experienced harassment or discrimination in the year prior to the survey (4%, *n* = 3), the most commonly identified perceived bases were *racial identity* (67%, *n* = 2) and *ethnicity* (67%, *n* = 2), followed by *political views* (33%, *n* = 1), *position* (33%, *n* = 1), *skin tone* (33%, *n* = 1), and *national origin* (33%, *n* = 1).

Among students who indicated they had experienced discriminatory or harassing conduct, the most commonly indicated locations were *in a class or laboratory* (36%, *n* = 31) and *while walking on campus* (34%, *n* = 29). Just over one-quarter indicated the conduct occurred *in other public spaces at the University of Michigan* (27%, *n* = 23), and 19% indicated it occurred *at a University of Michigan event or program* (*n* = 17).

Regarding the source of the conduct, nearly half of students identified *another student* as the source (48%, *n* = 41), followed by *strangers* (29%, *n* = 24) and *University of Michigan faculty members or instructional staff* (27%, *n* = 23).

Students' most common responses to the conduct were *telling a friend* (45%, *n* = 40), *avoiding the person or venue* (33%, *n* = 29), and *not doing anything* (30%, *n* = 26). Approximately one-quarter of students *reported some or all of their experiences to U-M* (24%, *n* = 21), with the most common reporting avenue being an *office or person not listed in the survey response options* (61%, *n* = 13), followed by the *Equity, Civil Rights, and Title IX Office* (ECRT, 38%, *n* = 8), and the *Dean of Students Office* (14%, *n* = 3).

Regarding formally reporting the conduct, roughly three-quarters of students *did not make a formal report* (76%, *n* = 68), whereas 17% *reported some of their experiences* (*n* = 15) and 7% *reported all of their experiences* (*n* = 6). Among those who formally reported the conduct, more than half were *dissatisfied with the outcome* (52%, *n* = 11), whereas roughly one-third were *neither satisfied nor dissatisfied* (38%, n = 8) and only 10% indicated they *were satisfied* (n = 2).

Qualitative Findings

A total of 71 students shared additional details about their experiences of discriminating and harassing conduct in response to an open-ended item. An Undergraduate Student participant described "It was honestly horrible, I hated that experience so much. I felt humiliated and played with, like I was being forced into a position I would never put myself

in or allow for myself. It felt really unfair. Something I truly loved and was excited to keep exploring ended up feeling monopolized by a group that claims diversity, but is controlled by students who showed no respect or morals." Another Undergraduate Student stated that they were "harassed by a Christian protestor who insisted on stopping me and berating me for my life choices."

Students shared specific instances of race-based discriminating and harassing conduct, including the following comments from different students: "An event [that] felt discriminatory based on the fact that I was [African]," "Being mocked for looking like the 'typical person' of my race," and "I overheard black racism from other young frat students." One student remarked, "If you're not a white guy in a fraternity who's a fast runner, they don't care to help you or even get to know you. Every black person or person of color has dropped [student organization] since I've been a part of it, except for two, and that's because they can't." One Undergraduate Student offered an instance where he experienced discrimination based on identifying as White: "A far-left student had a grudge with me because I told him (paraphrasing) that I was not ashamed to be white. He was the VP of Recruitment at a professional student organization and effectively barred my entry the following semester."

A Graduate Student disclosed experiencing "micro-agressions about my appearance - which I would associate with my ethnicity [and] jokes about terrorism - which I would associate with my religion." Another Undergraduate Student participant commented, "Mostly microaggressions or prejudice." Another Graduate Student also stated, "Very microaggressive comments were made towards me during my … time at athletic facilities."

Considerations of Leaving UM-Ann Arbor

Considerations of Leaving Across Demographic Groups

Campus climate research has demonstrated the effects of campus climate on student retention. Eighteen percent (18%, *n* = 248) of students indicated that they had *seriously considered leaving UM-Ann Arbor*, including 16% (*n* = 158) of Undergraduate Students, 21% (*n* = 90) of Graduate Students (see Figure 64). Nine percent (9%, *n* = 6) of the Students Associated with Michigan Medicine had seriously considered leaving the University.[77]

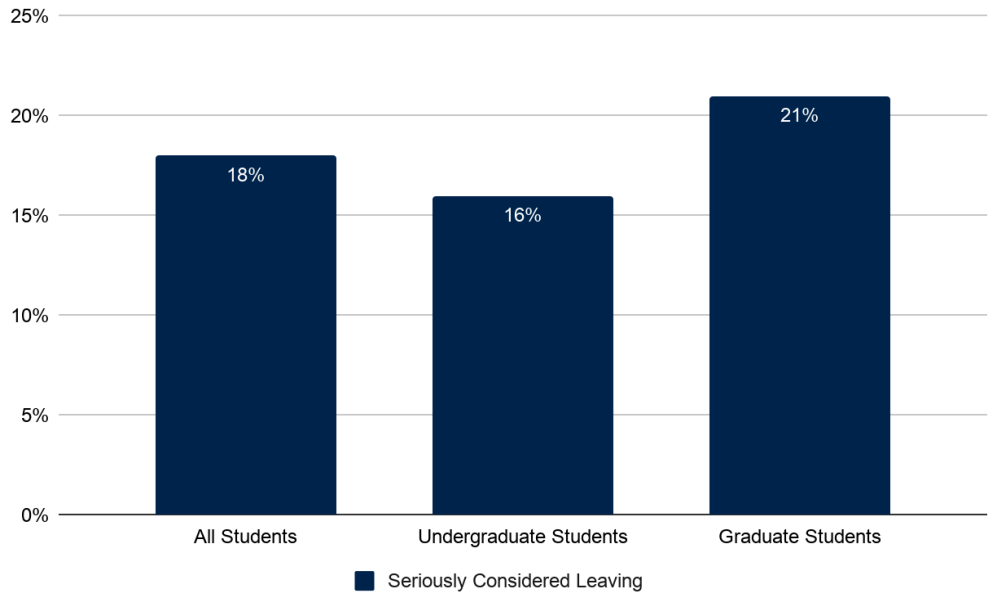


Figure 64. Seriously Considered Leaving, by Student Status

Racial Identity. Black students were the most likely to seriously consider leaving across (28%, *n* = 20), followed by Hispanic (22%, *n* = 18) and Multiracial (20%, *n* = 39) students. Eighteen percent of White (18%, *n* = 121) and 16% of South Asian (*n* = 9), 15% of MENA (*n* = 6), and 13% of Asian (*n* = 29) students had seriously considered leaving (see Figure 65).[78]

[77] A chi-square test of independence revealed a statistically significant difference in rates of seriously considering leaving U-M by student status, where Graduate Students indicated significantly higher rates than Undergraduate Students; $\chi^2(1) = 5.48$, $p < .05$.

[78] Counts may not sum to totals due to post-stratification weighting.

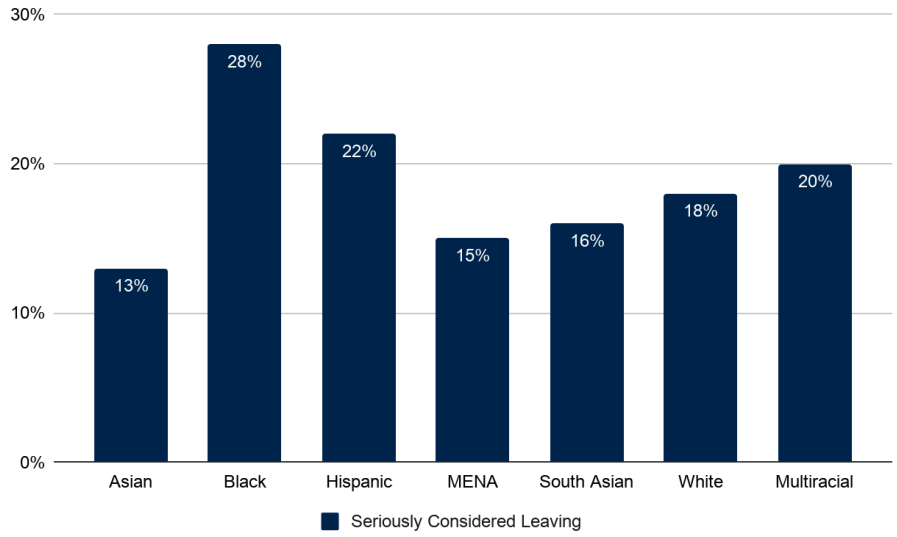


Figure 65. Seriously Considered Leaving, by Racial Identity

Among Undergraduate Students, Black (28%, *n* = 14) and South Asian (21%, *n* = 9) students were the most likely to seriously consider leaving the University, followed by Multiracial (17%, *n* = 26) and Hispanic (17%, *n* = 10) students. Sixteen percent of White (16%, *n* = 73), 14% of MENA (*n* = 3), and 12% of Asian (*n* = 19) Undergraduate Students seriously considered leaving the University.

Across Graduate Students, more than one-third of Hispanic Graduate Students seriously considered leaving the University (38%, n = 8), followed by nearly one-third of Multiracial Graduate Students (30%, *n* = 13). Black (25%, *n* = 5), White (22%, *n* = 48), MENA (16%, *n* = 3), and Asian (13%, *n* = 9) Graduate Students seriously considered leaving the University.

Religious Affiliation. Non-Religious (21%, *n* = 114), students with Another or Multiple Religious Affiliations (19%, *n* = 24), and Muslim (19%, *n* = 12) were the most likely to seriously consider leaving the University, followed by Spiritual (18%, *n* = 4) and Christian/Catholic (15%, *n* = 71) students (see Figure 66). Jewish (11%, *n* = 8) and Hindu (4%, *n* = 2) students had the lowest proportions who seriously considered leaving the University.[79]

[79] A chi-square test of independence revealed a statistically significant difference in rates of seriously considering leaving U-M by religious affiliation, where Non-Religious students indicated significantly higher rates and Hindu students indicated significantly lower rates; $\chi^2(6) = 13.55$, $p < .05$.

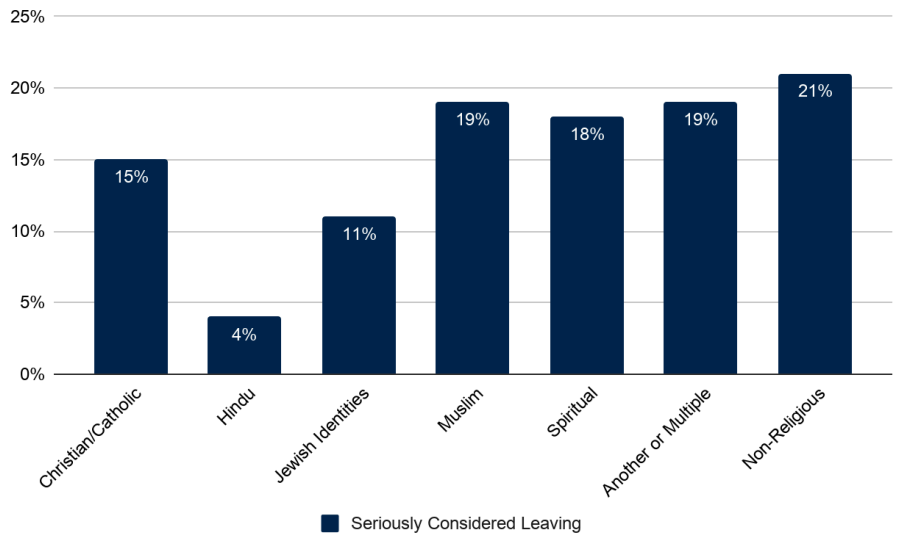


Figure 66. Seriously Considered Leaving, by Religious Identity

Among undergraduate students, approximately one-quarter of Spiritual (25%, *n* = 3) and Muslim (23%, *n* = 9) students seriously considered leaving the University, followed by students with Another or Multiple Religious Affiliations (20%, *n* = 17) and Non-Religious (19%, *n* = 69) students. Fourteen percent of Christian/Catholic (14%, *n* = 49), 7% of Jewish (*n* = 4), and 5% of Hindu (*n* = 2) Undergraduate Students also seriously considered leaving the University.

Among Graduate Students, approximately one-quarter of Non-Religious (25%, *n* = 45) and Jewish (24%, *n* = 4) students seriously considered leaving the University, followed by Christian/Catholic (18%, *n* = 22) and students with Another or Multiple Religious Affiliations (18%, *n* = 7). 13% of Muslim (*n* = 3) and 10% of Spiritual (*n* = 1) Graduate Students also seriously considered leaving the University.

Jewish Identity. Across all participants, 18% of students who neither culturally nor spiritually identify as Jewish (*n* = 234) and 14% of students who culturally or spiritually identify as Jewish (*n* = 14) seriously considered leaving the University (see Figure 67). Among Undergraduate Students, 16% of students who neither culturally nor spiritually identify as Jewish (*n* = 150) and 11% of those who culturally or spiritually identify as Jewish (*n* = 8) seriously considered leaving. Among Graduate Students, more than one-quarter of Jewish Identities seriously considered leaving the University (26%, *n* = 6) as well as 21% of students who neither culturally nor spiritually identify as Jewish (*n* = 84).

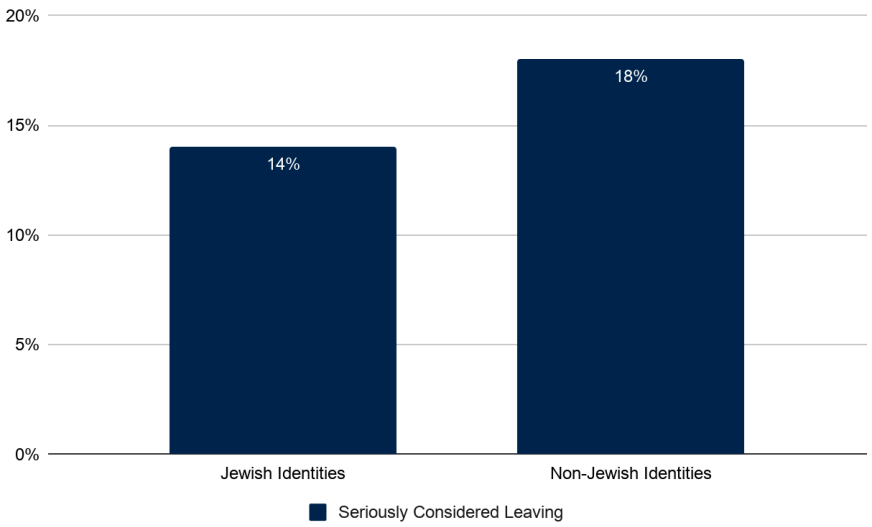


Figure 67. Seriously Considered Leaving, by Jewish Identity

Muslim or Arab Identity. Across all participants, 19% of students who culturally or spiritually identify as Muslim or Arab (*n* = 16) and 18% of those who neither culturally nor spiritually identify as Muslim or Arab (*n* = 232) seriously considered leaving the University (see Figure 68). Among Undergraduate Students, 21% of students who culturally or spiritually identify as Muslim or Arab (*n* = 12) and 16% of those who neither culturally nor spiritually identify as Muslim or Arab (*n* = 146) seriously considered leaving the University. Among Graduate Students, 22% of students who neither culturally nor spiritually identify as Muslim or Arab (*n* = 86) and 14% of those who culturally or spiritually identify as Muslim or Arab (*n* = 4) seriously considered leaving the University.

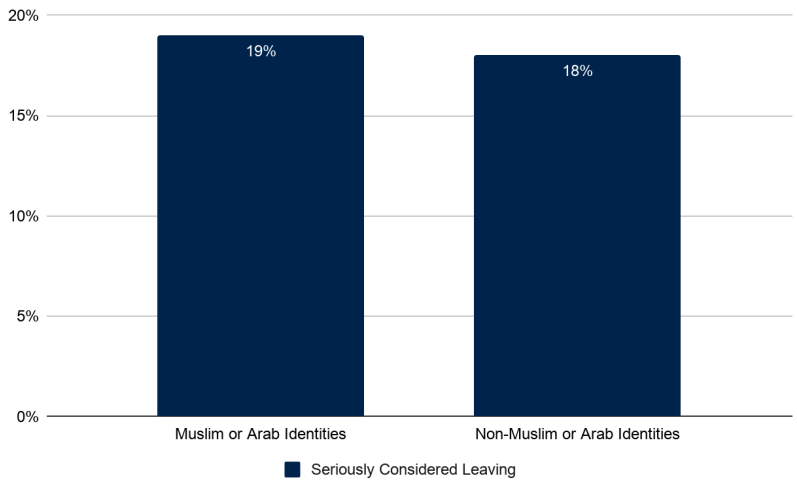


Figure 68. Seriously Considered Leaving, by Muslim or Arab Identity

Primary Language. Across all participants, 18% of students who spoke a primary language other than English (*n* = 46) and 18% of English primary language speakers (*n* = 202) seriously considered leaving the University (see Figure 69). Among Undergraduate Students, 16% of both those who spoke another primary language (*n* = 28) and English primary language speakers (*n* = 130) seriously considered leaving. Within the Graduate Student sample, roughly one-quarter of those who spoke another primary language (23%, n = 18) and 21% of English primary language speakers (n = 72) seriously considered leaving the University.

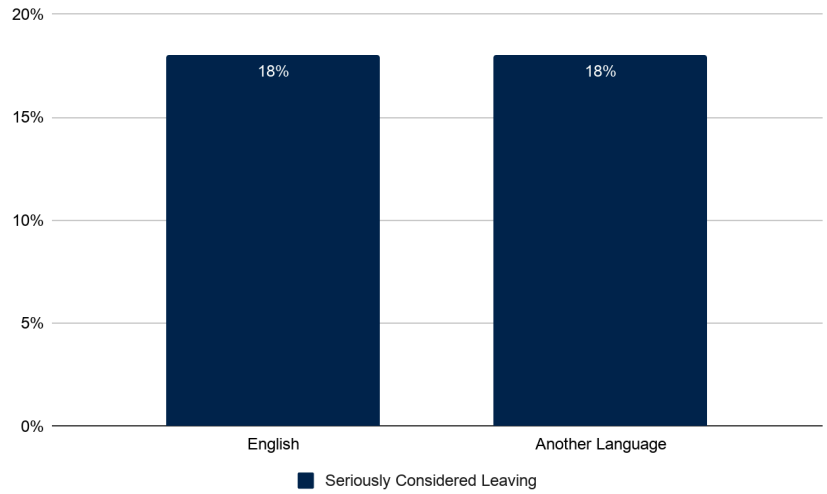


Figure 69. Seriously Considered Leaving, by Primary Language

Two of the top reasons both Undergraduate and Graduate Students collectively gave for why they considered leaving U-M were because they *lacked a sense of belonging* (59%, *n* = 91; 44%, *n* = 38 respectively) and *academic reasons* (28%, *n* = 43; 32%, *n* = 28 respectively). Undergraduate Students also noted *wanting to transfer to another institution* (38%, *n* = 58), *financial reasons* (31%, *n* = 48), and a *lack of social life at UM-Ann Arbor* (29%, *n* = 45) as other top reasons for leaving. Graduate Students cited *personal reasons* (39%, *n* = 34) and an *unwelcoming climate* (28%, *n* = 24) as other main reasons (see Table 9).

However, many Undergraduate and Graduate Students pointed to positives, such as *career and professional development opportunities at UM-Ann Arbor* (43%, *n* = 66; 40%, *n* = 35 respectively) and *connections to peers or student organizations* (34%, *n* = 51; 35%, *n* = 31 respectively) as reasons they decided to stay. Both Undergraduates and Graduates also noted that *being too far along in their program to make a change* (41%, *n* = 62; 51%, *n* = 45 respectively) was also a top reason for staying. Undergraduate Students also indicated *the quality of professors or instruction* (30%, *n* = 46) at U-M whereas Graduate Students noted *connections to faculty and staff* (35%, *n* = 31) as reasons why they decided to stay.

Participants Who Seriously Considered Leaving UM-Ann Arbor	
Undergraduate Students (16%, *n* = 158)	
Staying/Leaving	**Reason**
Reasons for Considering Leaving	• Lack of a sense of belonging (59%, *n* = 91) • Wanted to transfer to another institution (38%, *n* = 58) • Financial reasons (31%, *n* = 48) • Lack of social life at UM-Ann Arbor (29%, *n* = 45) • Academic reasons (28%, *n* = 43)
Reasons for Staying	• Career and professional development opportunities (43%, *n* = 66) • Too far along in my program to make a change (41%, *n* = 62) • Connections to peers or student organizations (34%, *n* = 51) • Quality of professors or instruction (30%, *n* = 46)
Graduate Students (21%, *n* = 90)	
Staying/Leaving	**Reason**
Reasons for Considering Leaving	• Lack of a sense of belonging (44%, *n* = 38) • Personal reasons (39%, *n* = 34) • Academic reasons (32%, *n* = 28) • Climate not welcoming (28%, *n* = 24)
Reasons for Staying	• Too far along in my program to make a change (51%, *n* = 45) • Career and professional development opportunities (40%, *n* = 35) • Connections to faculty/staff (35%, *n* = 31) • Connections to peers or student organizations (35%, *n* = 31)

Table 9. Participants Who Seriously Considered Leaving U-M

Qualitative Findings

Reasons Students Considered Leaving U-M

Students who considered leaving the University of Michigan were asked to share more about their reasons. One hundred and thirty-five (135) students shared their perspectives on why they considered leaving.

Belief that the institution does not care. An Undergraduate Student commented "As an older student and veteran, I've never seen the level of student repression present on this campus. The University Admin takes advantage of younger students through one-sided, arbitrary mechanisms like OSCR. Complaints from students and staff go completely ignored, as the Board is clearly more interested in the University as a business." Another Undergraduate Student participant shared "During my first semester here, I experienced a

life altering event. Upon trying to seek justice and support from the University & DPSS, they were of no help, directed me to CAPS, and ultimately weren't able to do anything to bring justice. I felt extremely unsafe on campus, and still to this day feel that way. More than three years later, I am still trying to recover from this, and the lack of urgency from the University. I've developed serious effects, including PTSD from this event, and truly believe that the University does not care about students, well, students from non-wealthy families." One Graduate Student wrote "The overall climate of UM is hostile not because of students, but rather because of an administration that prefers to listen to the parent-consumer over the demands of students and workers at the university."

Cost of attendance. An Undergraduate Student wrote "Attending this school is costly, it is hard to place such a heavy financial burden on my family." Another Undergraduate Student shared "Do not feel it is the right fit for me, expensive as an out-of-state student and not worth the money if not happy here, students too focused on partying for me, and institution cuts to DEI disheartening." Yet another Undergraduate Student commented "I am an out of state student who was/has experienced hardships with mental/physical wellbeing and finances being a main contributor to these hardships, so I considered moving to a school closer to home/waiting until hardships were resolved before returning." A Graduate Student described their experience, stating "I wasn't performing well academically because of my issue of not being able to eat, and I felt like I didn't have any career prospects because of it. Not being able to eat also aggravated some of my chronic medical conditions, and I just didn't have the funds to keep eating out or take Ubers to get groceries/get grocery delivery to put in my small dorm fridge."

Experiencing discriminating and harassing conduct. One Graduate Student shared "It is not safe here for women of color and the administration did not seem keen on addressing that." Additionally, an Undergraduate Student shared "I had an instructor who was racist towards Indians, and upon realizing I was Indian, openly treated me differently." A Graduate Student described: "As an undergraduate student I went through several medical crises and developed a chronic illness. I received very little support financially or socially. When reaching out to professors for advice, I was told that college may not be for me, and to 'quit while I'm ahead.' Environment felt hostile and isolating to students [who] needed to work and students with disabilities." Another Graduate Student wrote, "I have had to drop classes and change my dissertation committee because faculty refused to implement disability accommodations they are legally mandated to implement. Despite providing feedback, many of the department social events for students are physically inaccessible. I feel like I don't have the same opportunities as other students because of my disability status."

Lack of Belongingness. One student wrote "I didn't feel like I belonged and was having a hard time making friends away from home." Another student added "I don't feel like I fit in at UMich, it's hard to know whether that's because I'm first gen, low income, poc, or something else. I struggle socializing and with the work way more than ever before. There's a certain attitude with the students at UMich that is not welcoming." Another student also shared "I felt like I did not belong here and that there wasn't anyone here who I could relate to or confide in."

Reasons Students Chose to Stay at U-M

These students were also asked to elaborate on their decisions to stay after initially considering leaving. A total of 109 students shared their perspectives, with themes covering being too far along in their program to make a change, faculty support, financial aid support, institutional prestige, making social connections, as well as potential career and professional opportunities.

Too Far Along to Make a Change. Consistent with the quantitative findings, one of the main reasons participants chose to stay at the institution was because they were too far along in their program to make a change. One Graduate Student shared "I am too far along in my PhD program. I want to finish the degree for the sake of getting out." An Undergraduate Student participant wrote, "I decided to stay because I want to finish what I started. I also have a great community here at UM." Another Undergraduate Student stated "Additionally, I was headed into my third year and felt like I was too far along to switch universities."

Faculty Support. After considering leaving the institution, students shared that faculty support was one factor that convinced them to stay. One Undergraduate Student wrote "Most of my other instructors were lovely and supportive, and the rest of the quality of learning at U of M was good enough for me to just bear with it." A Graduate Student added "Mostly because I realized that everyone struggles sometimes and the support network within my department is strong." Another Graduate Student participant echoed a similar sentiment, describing "My advisor is mostly supportive."

Financial support from U-M. Financial support was another reason students decided to stay at the University of Michigan. One Graduate Student offered "the raise and the improvements to insurance (for example, lowering the copays for therapy) we got through the 2023 GEO contract were major to reducing my stress as a grad student." Another Graduate Student shared a similar sentiment: "by receiving a scholarship that covers tuition

and with the possibility of having a different experience in other classes, I decided to stay to give it another chance." An Undergraduate Student wrote "My privately funded scholarship has made my education here at UM completely free, including 2 semesters abroad and 1 additional spring semester. My free education here has given me much more flexibility than if I'd chosen another school."

Prestige of U-M. The prestige associated with the University also led students to stay. One Undergraduate Student stated "I believe that the University of Michigan offered me a place in the program for a reason. I was not willing to throw out a degree from a top university." Another Undergraduate Student wrote "I decided to stay because I was already here. The school is also what it is, one of the best in the world. It felt like a wasted opportunity to walk away from forever being tied to the institution." A Graduate Student offered "I decided to stay because of all the positive experiences with my other co-workers, the learning opportunities, the financial aid I received for my MA, my connections to the campus, and the top tier academics within my field. I love everything else about Michigan."

Career and Professional Opportunities. The prestige theme was closely connected to students' thoughts on the potential career and professional opportunities that could result from a U-M degree. A Graduate Student shared "Because I believe it will get better as I complete courses and make progress. If it does not, I will leave. I also appreciate the professional opportunities and connections the university offers." An Undergraduate Student wrote "Programs and jobs, in theory, are top of the line. Pride. Barrier to entry feels like sunk cost. [sic] Hinged sense of self on the M. Want to do as much good with the degree as I possibly can (environmental) and feel that this is only possible at the best school. This is the best school." One Undergraduate Student wrote about the network that would result from attending the institution: "I am satisfied with Michigan and grateful for the connections I have made here and the massive alumni network." Another Undergraduate Student shared "This school also has great academics and career support compared to other schools so I did not want to pass up on the opportunity to go here."

Social Connections. Students' social connections led many of them to stay. One Undergraduate Student described the factors that got them to stay as including: "Different major. Made more friends. [sic] Got some acceptances into clubs I wanted. Lived with roommates." Another Undergraduate Student participant shared "I decided that I didn't want to leave without fully trying to work it out, so I decided to reach out to resources my second semester, then look at transferring if that didn't work out. Wolverine Support Network helped me find a sense of belonging, plus I made friends on campus." A Graduate Student wrote "The strong support system within my program, friends and lab has

made a significant difference, and it has allowed me the space to keep exploring my interests while continuing my training."

Sense of Belonging

Campus climate influences individuals' sense of belonging within social and academic institutional environments. Sense of Belonging can be defined as one's perceived social support on campus, feeling or sensation of connectedness, and experience of mattering or importance to the campus community or others on campus. For many underrepresented and/or underserved students, a sense of belonging on college and university campuses is paramount. However, these individuals often experience a sense of belonging differently than their majority peers.

All Students Sense of Belonging

Students were most likely to agree ("strongly agree" and "agree") that they feel valued by faculty in the classroom (85%, *n* = 1,192), have faculty they perceived as role models (78%, *n* = 1,091), and feel valued by other students (77%, *n* = 1,070) and faculty (77%, *n* = 1,078) in the classroom. Students were least likely to agree that they feel valued by senior administrators (42%, *n* = 588), with 23% disagreeing ("strongly disagree" or "disagree"; *n* = 316), and that they feel the campus climate encourages open discussion of difficult topics (56%, *n* = 778), with 19% disagreeing (*n* = 265, see Table 10).

The items in Table 10 were used to create a factor score to quantitatively measure Sense of Belonging for students.[80] [81] For this score, significant differences emerged among certain student groups:

- Muslim Students had *lower* Sense of Belonging than Christian/Catholic Students.[82]
- Jewish Students had *higher* Sense of Belonging than Non-Jewish Students.[83]
- Muslim or Arab Students had *lower* Sense of Belonging than Non-Muslim or Arab Students.[84]

[80] Strayhorn (2012).

[81] See Appendix A.

[82] An ANOVA test revealed a statistically significant difference in sense of belonging by religious affiliation, $F(6, 1319) = 4.68$, $p < .001$. Post-hoc comparisons indicated that Christian/Catholic students indicated significantly higher levels of sense of belonging than Muslim students ($p < .01$).

[83] A t-test revealed a statistically significant difference in sense of belonging by Jewish Identity, where Jewish Identity students indicated significantly higher levels of sense of belonging than Non-Jewish Identity students; $t(1384.24) = 2.49$, $p < .05$.

[84] A t-test revealed a statistically significant difference in sense of belonging by Muslim or Arab Identity, where Non-Muslim or Arab Identity students indicated significantly higher levels of sense of belonging than Muslim or Arab Identity students; $t(1384.24) = -2.99$, $p < .01$.

	Strongly agree or agree	Neither agree nor disagree	Strongly disagree or disagree
I feel valued by University of Michigan faculty.	**77%** (*n* = 1,078)	**17%** (*n* = 240)	**6%** (*n* = 82)
I feel valued by University of Michigan staff.	**76%** (*n* = 1,069)	**19%** (*n* = 259)	**5%** (*n* = 72)
I feel valued by University of Michigan senior administrators.	**42%** (*n* = 588)	**35%** (*n* = 496)	**23%** (*n* = 316)
I feel valued by faculty in the classroom.	**85%** (*n* = 1,192)	**11%** (*n* = 160)	**3%** (*n* = 48)
I feel valued by other students in the classroom.	**77%** (*n* = 1,070)	**19%** (*n* = 266)	**5%** (*n* = 63)
I feel valued by other students outside of the classroom.	**71%** (*n* = 990)	**23%** (*n* = 323)	**6%** (*n* = 84)
I feel that the University of Michigan climate encourages open discussion of difficult topics.	**56%** (*n* = 778)	**25%** (*n* = 351)	**19%** (*n* = 265)
I feel that I have faculty whom I perceive as role models.	**78%** (*n* = 1,091)	**15%** (*n* = 205)	**7%** (*n* = 102)
I feel that I have staff whom I perceive as role models.	**66%** (*n* = 923)	**24%** (*n* = 339)	**10%** (*n* = 135)

Note: Missing data are excluded from percentage calculations. Percentages may not sum to 100 due to rounding.

Table 10. Student Sense of Belonging

Undergraduate Students Sense of Belonging

Undergraduate students were most likely to agree ("strongly agree" and "agree") that they feel valued by faculty in the classroom (85%, *n* = 828), have faculty perceived as role models (76%, *n* = 736), and feel valued by other students in the classroom (75%, *n* = 733). Students were least likely to agree that they feel valued by senior administrators (44%, *n* = 430), with 20% disagreeing ("strongly disagree" or "disagree"; *n* = 192), and that they feel that the campus climate encourages open discussion of difficult topics (59%, *n* = 576), with 17% disagreeing (*n* = 161).

	Strongly agree or agree	Neither agree nor disagree	Strongly disagree or disagree
I feel valued by University of Michigan faculty.	**75%** (*n* = 737)	**19%** (*n* = 188)	**5%** (*n* = 53)
I feel valued by University of Michigan staff.	**74%** (*n* = 726)	**21%** (*n* = 204)	**5%** (*n* = 48)
I feel valued by University of Michigan senior administrators.	**44%** (*n* = 430)	**37%** (*n* = 357)	**20%** (*n* = 192)
I feel valued by faculty in the classroom.	**85%** (*n* = 828)	**12%** (*n* = 119)	**3%** (*n* = 31)
I feel valued by other students in the classroom.	**75%** (*n* = 733)	**20%** (*n* = 196)	**5%** (*n* = 49)
I feel valued by other students outside of the classroom.	**72%** (*n* = 707)	**22%** (*n* = 213)	**6%** (*n* = 57)
I feel that the University of Michigan climate encourages open discussion of difficult topics.	**59%** (*n* = 576)	**24%** (*n* = 238)	**17%** (*n* = 161)
I feel that I have faculty whom I perceive as role models.	**76%** (*n* = 736)	**17%** (*n* = 161)	**8%** (*n* = 78)
I feel that I have staff whom I perceive as role models.	**66%** (*n* = 639)	**25%** (*n* = 241)	**10%** (*n* = 95)

Note: Missing data are excluded from percentage calculations. Percentages may not sum to 100 due to rounding.

Table 11. Undergraduate Student Sense of Belonging

Significant differences in Sense of Belonging scores emerged among certain Undergraduate student groups:

- Jewish Undergraduates had *higher* Sense of Belonging than Non-Jewish Undergraduates.[85]
- Muslim or Arab Identity Undergraduates had *lower* Sense of Belonging than Non-Muslim or Arab Identity Undergraduates. [86]

[85] A t-test revealed a statistically significant difference in sense of belonging by Jewish Identity among Undergraduate Students, where Jewish Identity students indicated significantly higher levels of sense of belonging than Non-Jewish Identity students; $t(969.01) = 2.78$, $p < .01$.

[86] A t-test revealed a statistically significant difference in sense of belonging by Muslim or Arab Identity among Undergraduate Students, where Non-Muslim or Arab Identity students indicated significantly higher levels of sense of belonging than Muslim or Arab Identity students; $t(969.01) = -2.36$, $p < .05$.

Graduate Students Sense of Belonging

Graduate Students were most likely to agree ("strongly agree" and "agree") that they feel valued by faculty in the classroom (86%, *n* = 365), have faculty perceived as role models (84%, *n* = 354), and feel valued by faculty (81%, *n* = 342) and staff (81%, *n* = 343). Graduate students were least likely to agree that they feel valued by senior administrators (38%, *n* = 158), with 30% disagreeing ("strongly disagree" or "disagree"; *n* = 125), and that they feel that the campus climate encourages open discussion of difficult topics (48%, *n* = 202), with one-quarter disagreeing (25%, *n* = 104).

	Strongly agree or agree	Neither agree nor disagree	Strongly disagree or disagree
I feel valued by University of Michigan faculty.	**81%** (*n* = 342)	**12%** (*n* = 51)	**7%** (*n* = 29)
I feel valued by University of Michigan staff.	**81%** (*n* = 343)	**13%** (*n* = 55)	**6%** (*n* = 24)
I feel valued by University of Michigan senior administrators.	**38%** (*n* = 158)	**33%** (*n* = 139)	**30%** (*n* = 125)
I feel valued by faculty in the classroom.	**86%** (*n* = 365)	**10%** (*n* = 41)	**4%** (*n* = 16)
I feel valued by other students in the classroom.	**80%** (*n* = 337)	**17%** (*n* = 70)	**3%** (*n* = 17)
I feel valued by other students outside of the classroom.	**67%** (*n* = 283)	**26%** (*n* = 110)	**7%** (*n* = 27)
I feel that the University of Michigan climate encourages open discussion of difficult topics.	**48%** (*n* = 202)	**27%** (*n* = 112)	**25%** (*n* = 104)
I feel that I have faculty whom I perceive as role models.	**84%** (*n* = 354)	**11%** (*n* = 45)	**6%** (*n* = 23)
I feel that I have staff whom I perceive as role models.	**67%** (*n* = 284)	**23%** (*n* = 98)	**10%** (*n* = 40)

Note: Missing data are excluded from percentage calculations. Percentages may not sum to 100 due to rounding.

Table 12. Graduate Student Sense of Belonging

There were no significant differences in Sense of Belonging scores across Graduate student groups.

Reporting & Institutional Processes

Students were asked various questions regarding their perceptions on reporting Title VI incidents to U-M, including participants' feelings on U-M taking the report seriously, receiving support from the University, and actions taken to address the incident(s). For the purpose of this survey, a **Title VI incident** was described as "an incident of harassment or discrimination based on a person's race, color, national origin, including actual or perceived shared ancestry or ethnic characteristics."

Reporting Title VI Incidents

The majority of students felt it was likely ("very likely" or "likely") that U-M would maintain the privacy of the person making a report (80%, *n* = 1,106) and take the report seriously (71%, *n* = 979). Just over half of the students felt it was likely the University would take action to address factors that may have led to the harassment or discrimination (54%, *n* = 749) and provide supportive measures to the person making the report (52%, *n* = 711). The majority of students felt it was unlikely ("very unlikely" or "unlikely") that the University would punish (70%, *n* = 963) or label the person making the report a troublemaker (63%, *n* = 874), and approximately half (51%, *n* = 697) felt it was unlikely the University would have a hard time supporting the person who made the report (see Table 13).

	Very likely or likely	Neutral	Very unlikely or unlikely
The University of Michigan would take the report seriously.	**71%** (*n* = 979)	**19%** (*n* = 257)	**11%** (*n* = 149)
The University of Michigan would maintain the privacy of the person making the report.	**80%** (*n* = 1,106)	**16%** (*n* = 214)	**5%** (*n* = 64)
The University of Michigan would do its best to honor the request of the person about how to go forward with the case.	**67%** (*n* = 925)	**23%** (*n* = 315)	**10%** (*n* = 144)
The University of Michigan would take steps to protect the safety of the person making the report.	**69%** (*n* = 948)	**21%** (*n* = 285)	**11%** (*n* = 148)
The University of Michigan would support the person making the report.	**61%** (*n* = 842)	**28%** (*n* = 384)	**11%** (*n* = 152)
The University of Michigan would provide supportive measures to support the person	**52%** (*n* = 711)	**31%** (*n* = 425)	**18%** (*n* = 241)

	Very likely or likely	Neutral	Very unlikely or unlikely
(e.g., academic, housing, safety).			
The University of Michigan would take action to address factors that may have led to the harassment or discrimination.	**54%** (*n* = 749)	**26%** (*n* = 357)	**20%** (*n* = 272)
The University of Michigan would handle the report fairly.	**61%** (*n* = 835)	**29%** (*n* = 392)	**11%** (*n* = 149)
The University of Michigan would label the person making the report a troublemaker.	**14%** (*n* = 198)	**22%** (*n* = 306)	**63%** (*n* = 874)
The University of Michigan would have a hard time supporting the person who made the report.	**21%** (*n* = 285)	**29%** (*n* = 399)	**51%** (*n* = 697)
The University of Michigan would punish the person who made the report.	**11%** (*n* = 146)	**20%** (*n* = 272)	**70%** (*n* = 963)

Note: Missing data are excluded from percentage calculations. Percentages may not sum to 100 due to rounding.

Table 13. Perceptions on Reporting a Title VI Incident to UM-Ann Arbor

Table 14 details students' knowledge of Title VI reporting and institutional policies. Approximately one in three students indicated that they understood what happens when someone reports a Title VI incident to the University of Michigan (34%, *n* = 477), knew where to go to report a Title VI incident (32%, *n* = 441), and were familiar with the University of Michigan's Title VI policies (34%, *n* = 466).

	Strongly agree or agree	Neither agree nor disagree	Strongly disagree or disagree
I understand what happens when someone reports a Title VI violation at the University of Michigan.	**34%** (*n* = 477)	**22%** (*n* = 300)	**44%** (*n* = 610)
I would know where to go to report a Title VI violation.	**32%** (*n* = 441)	**17%** (*n* = 242)	**51%** (*n* = 705)
I am familiar with the University of Michigan's Title VI policies.	**34%** (*n* = 466)	**21%** (*n* = 290)	**46%** (*n* = 633)

Note: Missing data are excluded from percentage calculations. Percentages may not sum to 100 due to rounding.

Table 14. Knowledge of Title VI Reporting and Institutional Policies

Institutional Processes for Education of Title VI

Before coming to U-M, more than two-thirds of students (68%, *n* = 954) had received information or education about harassment or discrimination based on race, color, national origin (including actual or perceived shared ancestry or ethnic characteristics). Approximately one in four (26%, *n* = 374) have attended a public educational or civic engagement event related to antisemitism, Islamophobia, geopolitical conflict, racism, or national origin–based discrimination since they came to U-M.

Figure 70 illustrates that less than half of the students indicated they had received written or verbal information on policies and procedures related to discrimination, harassment, and retaliation by students (44%, *n* = 617). Approximately one-third of students have received information on how to help prevent race-based or national origin discrimination on campus (34%, *n* = 486) and where to go to get help if someone you know experiences race-based or national origin discrimination (30%, *n* = 425). Approximately one-quarter received information about the definitions of race-based or national origin discrimination under Title VI (27%, *n* = 379), how to report an incident of race-based or national origin discrimination or Title VI incident (27%, *n* = 376), and Title VI protections against race-based or national origin discrimination in educational programs (23%, *n* = 321).

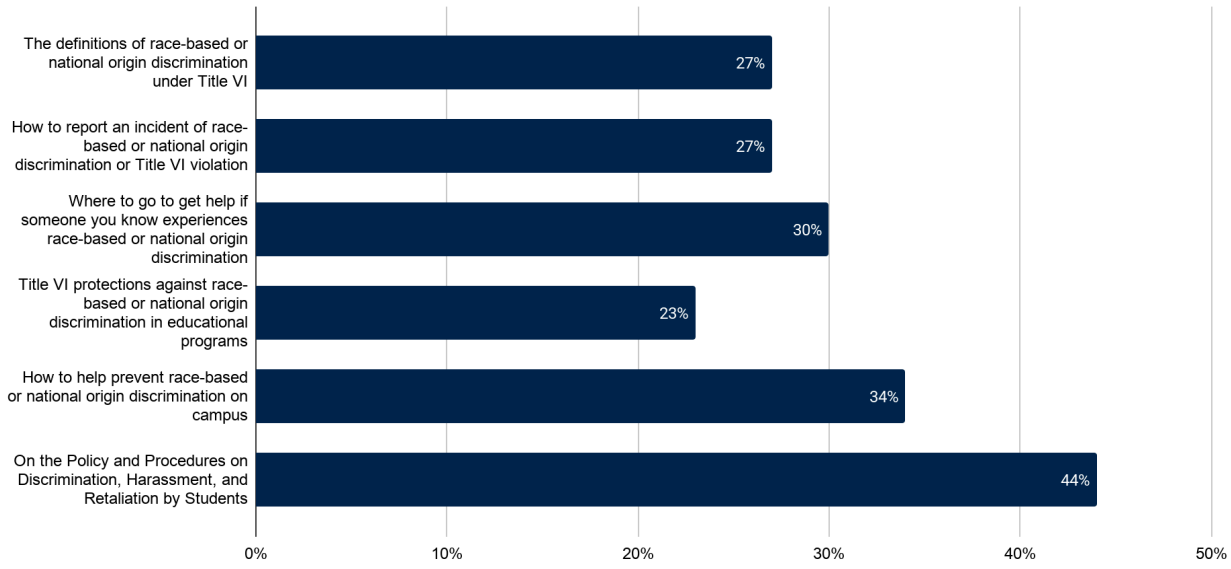


Figure 70. Percent of Students Who Received Written or Verbal Information on Various Title VI-related Topics

Knowledge of Campus Resources

Table 15 details students' knowledge levels of campus Title VI resources. The two resources with the highest awareness were Counseling and Psychological Services (CAPS) and the Division of Public Safety & Security (DPSS), with nearly two-thirds of students indicating being aware ("Extremely aware" or "Very aware") of each (66%, *n* = 898 and 65%, *n* = 893, respectively). However, the Office of Counseling and Workplace Resilience (OCWR) and the Faculty and Staff Counseling and Consultation Office (FASCCO) had the lowest awareness, with 75% (*n* = 1,033) and 73% (*n* = 998) of students indicating not being aware ("Not at all aware" or "Slightly aware"). The Equity, Civil Rights, and Title IX Office (ECRT) also had a low awareness, with more than half of students not being aware ("not at all aware" or "slightly aware"; 56%, *n* = 764).

	Extremely or very aware	Somewhat aware	Not at all or slightly aware
Equity, Civil Rights, and Title IX Office (ECRT)	**13%** (*n* = 183)	**31%** (*n* = 424)	**56%** (*n* = 764)
Dean of Students Office/Office of the Dean of Students/Dean's Office for Medical Education	**26%** (*n* = 358)	**37%** (*n* = 501)	**37%** (*n* = 511)
Division of Public Safety & Security (DPSS)	**65%** (*n* = 893)	**22%** (*n* = 303)	**13%** (*n* = 176)
Wolverine Support Network	**25%** (*n* = 342)	**31%** (*n* = 419)	**44%** (*n* = 608)
Counseling and Psychological Services (CAPS)	**66%** (*n* = 898)	**23%** (*n* = 307)	**12%** (*n* = 162)
Faculty and Staff Counseling and Consultation Office (FASCCO)	**8%** (*n* = 107)	**20%** (*n* = 268)	**73%** (*n* = 998)
Office of Counseling and Workplace Resilience (OCWR)	**7%** (*n* = 89)	**18%** (*n* = 247)	**75%** (*n* = 1,033)
Rackham Resolution Office	**11%** (*n* = 47)	**25%** (*n* = 104)	**64%** (*n* = 262)
University/Student Ombuds	**12%** (*n* = 170)	**22%** (*n* = 303)	**66%** (*n* = 897)

Note: Missing data are excluded from percentage calculations. Percentages may not sum to 100 due to rounding.

Table 15. Awareness of Campus Resources Related to Title VI Response

Sense of Safety & Bystander Confidence

Safety on Campus

The majority of students agreed ("strongly agree" or "agree") they felt safe from harassment and discrimination based on race (81%, *n* = 1,110), skin color (83%, *n* = 1,137), national origin (83%, *n* = 1,133), and actual or perceived shared ancestry (77%, *n* = 1,065) on or around campus.

	Strongly agree or agree	Neither agree nor disagree	Strongly disagree or disagree
On or around the University of Michigan, I feel safe from harassment and discrimination based on my race.	**81%** (*n* = 1,110)	**14%** (*n* = 186)	**6%** (*n* = 80)
On or around the University of Michigan, I feel safe from harassment and discrimination based on my skin color.	**83%** (*n* = 1,137)	**12%** (*n* = 170)	**5%** (*n* = 68)
On or around the University of Michigan, I feel safe from harassment and discrimination based on my national origin.	**83%** (*n* = 1,133)	**13%** (*n* = 177)	**5%** (*n* = 62)
On or around the University of Michigan, I feel safe from harassment and discrimination based on my actual or perceived shared ancestry.	**77%** (*n* = 1,065)	**16%** (*n* = 221)	**7%** (*n* = 90)
I don't think harassment or discrimination based on race, color, national origin, or shared ancestry is a problem at the University of Michigan.	**33%** (*n* = 452)	**30%** (*n* = 407)	**37%** (*n* = 512)
I don't think there is much I can do about harassment or discrimination based on race, color, national origin, or shared ancestry at the University of Michigan.	**25%** (*n* = 344)	**34%** (*n* = 464)	**41%** (*n* = 566)
There isn't much need for me to think about harassment or discrimination based on race, color, national origin, or shared ancestry while at the University of Michigan.	**22%** (*n* = 303)	**26%** (*n* = 359)	**52%** (*n* = 710)

Note: Missing data are excluded from percentage calculations. Percentages may not sum to 100 due to rounding.

Table 16. Student Level of Agreement with Feeling Safe on Campus

Opinions on whether harassment and discrimination based on race, color, national origin, or shared ancestry was a problem at the University were more divided, with 33% agreeing it was not a problem (*n* = 452) and 37% disagreeing ("strongly disagree" or "disagree"; *n* = 512). One in four students (25%, *n* = 344) felt there was nothing they could do about harassment or discrimination based on race, color, national origin, or shared ancestry on campus, with two in five disagreeing (41%, *n* = 566).

Qualitative Findings

Toward the end of the survey, students were asked to respond to the question 'In what spaces on campus do you feel safe and supported, and why? A total of 422 students offered responses that emerged into eleven cohesive themes.

Academic advising. Responses included "Academic advising," "ECE Advising Office," and "I feel most supported with my advisor and those in my department." One Graduate Student participant stated, "Career services & advising have always been extremely helpful, supportive, encouraging, and kind." An Undergraduate Student participant shared, "I have felt safe and supported anytime I have received any sort of counseling or advising from academic and career advisors."

Academic spaces (e.g., classrooms, buildings). Responses included "Classroom setting, especially with teachers who facilitate exploratory learning where there's no judgement for wrong answers," "Classrooms - the professors are incredible," and "Classrooms and faculty offices are strong places for confidentiality of discussion and support of personal goals and beliefs." An Undergraduate Student wrote "Classrooms and other campus buildings are safe spaces to collaborate with other students and staff. These spaces are designated for university activities which is useful [sic] for hosting conversations."

Students also gave examples of specific disciplines they felt safe and supported in. One Undergraduate Student stated "Art classes at Stamps allow for a smaller class size than most other classes. It helps to create connections with other students and the professors in these environments." Another Undergraduate Student shared "Ford School of Public Policy and Student Clubs/Organizations." A Graduate Student commented "Business + Impact has been an awesome and supportive space. It is full of a range of ages and degree paths, aside from working together to support each other's ventures, many of the people there have supported me in my personal life as well."

All Places. Several students shared that they felt safe and supported everywhere on campus. One Graduate Student shared "Anywhere. I don't generally worry for my safety."

Another Graduate Student commented "I have not experienced or witnessed situations on campus that made me feel unsafe. In general, most spaces on campus feel safe to me." An Undergraduate Student wrote "I feel safe in most places of campus, [sic] and have never seen nor experienced ever discrimination."

Campus housing. Students' residence halls and apartments were other spaces participants felt safe and supported. One Undergraduate Student wrote "I feel safe and supported in my classes, in my dorm, and in the clubs I am involved in." Another Undergraduate Student described "I feel safe in my residence hall as well as in my classes. I feel free to express myself and continue to learn and create connections within my community." One Graduate Student offered "class, apartment, outdoor spaces."

Cultural and Identity-based Spaces. Students described feeling safe and supported within cultural communities and identity-based centers. An Undergraduate Student shared "At organizations and clubs that create communities of African Americans or people who look similar to me. This is because there are so few black people at Michigan and a lot of the time I feel judged by those who are not my color even if I had done nothing to them." A Graduate Student stated "Black Grad students association, and most courses that actively make an effort to acknowledge disparities and represent diverse identities in the material." An Undergraduate Student described "I feel most supported in student organizations targeted towards women or other minorities."

An Undergraduate Student listed several supportive spaces: "I feel supported at LSWA [Lloyd Scholars for Writing and the Arts], the Multicultural Center, and Spectrum." A Graduate Student stated "I feel the safest and supported anytime I am surrounded by Black and/or POC and/or LGBTQIA and/or allies within campus spaces. Since this is not often or only a few spaces (Spectrum, multicultural centers, multicultural programming, grad office spaces and lounges), I often don't feel safe on campus." Another Graduate Student participant listed the following: "Spectrum Center. Trotter Multicultural Center. International institute: (Global Islamic Studies Center, African Studies Center, and Center for Middle Eastern and North African Studies, Center for Armenian Studies.) I have never been questioned or excluded when attended events from the centers referenced."

Library. Students also named the library as a space in which they felt safe and supported. An Undergraduate Student offered "Studying in libraries with friends, or late at night in libraries surrounded by other students going through the same stress and anxiety that I am going through." Another Undergraduate Student listed the library among other spaces where they felt safe and supported: "Overall, I feel safe and supported in the classrooms,

labs, libraries, and most other University spaces." One Graduate Student wrote, "libraries with others that support me."

On-Campus Employment Spaces. Many students felt supported at on-campus employment sites. One Graduate Student described their internship among one of these spaces: "I feel safe within my graduate school cohort, and more broadly within the graduate student union. I also feel safe and supported…at the Clements Library." An Undergraduate Student wrote "I feel supported in my campus job and in the classroom, because my superiors create a safe space for me." Another Undergraduate Student stated "I have felt most supported as an undergraduate researcher."

Within Student Organizations. Students felt supported within student organizations. One Undergraduate Student described: "Basketball team, Greek life is incredibly supportive because it's like having hundreds of people at this school that want to help you." Another Undergraduate Student stated "I feel safe and supported in club spaces, as students have more connection and understanding on topics that are important to me." A Graduate Student commented "Health and wellness extracurriculars - bond with people over shared interest and outside the medical setting."

With Faculty. Participants described how interactions with faculty made them feel safe and supported. One Undergraduate Student commented "I do feel safe and supported on campus. Most of the faculty here have been pleasant to learn from, and they endeavor to treat you equally alongside your peers." Another Undergraduate Student described "I do really feel safe in my classrooms. Professors and GSIs make me feel safe and heard." A Graduate Student wrote "Among faculty advisors/supervisors." Another Graduate Student commented "I feel safe and supported by individual professors and staff, but little elsewhere."

With Peers. Students also shared how engagement with peers on campus made them feel safe and supported. One Undergraduate Student described "I feel safe around some of my faculty and the friend group I choose to surround myself with." Another Undergraduate Student stated "I feel supported by my peers in the clubs that I attend, as well as by professors and GSIs in office hours." One Graduate Student listed their peers among other spaces where they feel safe and supported: "I feel supported by my PhD advisor, my academic program, and my friends."

With Staff. Students cited interactions with staff as safe and supportive. One Graduate Student wrote "The library has staff that are extremely supportive." An Undergraduate Student shared "In my work at a campus library, I feel that all the staff maintain commitment

to students' aspirations, development, and well-being." Another Undergraduate Student discussed their experience in the marching band: "I am a part of the Marching Band. I feel incredibly supported by both faculty and staff associated with the band. They all know everyone's name and they genuinely care about how us students are doing day to day."

Bystander Response

As detailed in Table 17, more than three-quarters of the students felt confident they would intervene if someone were harassing (78%, *n* = 1,069) or discriminating against another person based on their identity (78%, *n* = 1,073). Sixty-nine percent of students felt confident they would speak up against racist or culturally insensitive jokes (69%, *n* = 947), and 82% felt confident they would check in with someone they suspected of being the target of harassment or discrimination (*n* = 1,129). Similarly, 78% felt confident they would intervene if someone implied that individuals of one race, national origin, or shared ancestry did not have to meet the same intellectual standards as others (*n* = 1,064).

I feel confident that I would...	Strongly agree or agree	Neither agree nor disagree	Strongly disagree or disagree
Intervene if someone were harassing another person based on their identity (including their race, color, national origin, or shared ancestry).	**78%** (*n* = 1,069)	**18%** (*n* = 241)	**4%** (*n* = 59)
Intervene if someone was discriminating against another person based on their identity (including their race, color, national origin, or shared ancestry).	**78%** (*n* = 1,073)	**18%** (*n* = 249)	**3%** (*n* = 47)
Speak up against someone telling racist or culturally insensitive jokes.	**69%** (*n* = 947)	**23%** (*n* = 312)	**8%** (*n* = 109)
Check in with someone I suspected of being the target of harassment or discrimination.	**82%** (*n* = 1,129)	**15%** (*n* = 205)	**3%** (*n* = 37)
Intervene if someone suggests or implies that individuals of one race, national origin, or shared ancestry don't have to meet the same intellectual standards as others to get into/be hired at the University of Michigan.	**78%** (*n* = 1,064)	**17%** (*n* = 231)	**5%** (*n* = 72)

Note: Missing data are excluded from percentage calculations. Percentages may not sum to 100 due to rounding.

Table 17. Student Bystander Response

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Appendix A - Factor Analysis

Introduction

The survey contained a series of questions that measured *Sense of Belonging*. The *Sense of Belonging* items were informed by Strayhorn's qualitative examination of students' sense of belonging.[87] Rankin Climate developed survey questions to quantitatively measure the sense of belonging for students.

Methodology

The questions were answered on a Likert metric from "strongly agree" to "strongly disagree" (scored 5 for "strongly agree" and 1 for "strongly disagree"). For the purposes of analysis, only participants who answered all scale sub-questions were included in the analyses.

The factor score for *Sense of Belonging* was created by taking the average of the scores for the sub-questions in each factor. Each response for individuals who answered all the questions included was assigned a score on a five-point scale. The items were coded such that higher scores on factors suggested an individual or constituent group had a higher *Sense of Belonging* at U-M. The items included in the factor are detailed below.

Student *Sense of Belonging*[88]	
ITEMS	**Rescaled Factor**
I feel valued by University of Michigan faculty.	.802
I feel valued by University of Michigan staff.	.779
I feel valued by University of Michigan senior administrators (e.g., dean, vice president, provost).	.575
I feel valued by faculty in the classroom.	.756
I feel valued by other students in the classroom.	.665
I feel valued by other students outside of the classroom.	.560
I feel that the University of Michigan climate encourages open discussion of difficult topics.	.518
I feel that I have faculty whom I perceive as role models.	.622
I feel that I have staff whom I perceive as role models.	.606

[87] Strayhorn (2012).

[88] α = .863, n = 1,386

Appendix B - Qualitative Methodology

Introduction

This qualitative report provides an overview of the findings from 5 open-ended questions included in University of Michigan's 2026 *Climate Survey Related to Campus Culture and Community*. Full summary reports for each question will be provided to the Equity, Civil Rights, and Title IX Office as a part of the complete dataset. Many of the findings align with trends observed in climate studies at other institutions and reflect experiences commonly documented in the literature on historically underrepresented and underserved populations. As examples, students at many of the U.S. institutions we have recently partnered with to conduct climate assessments have expressed concerns about freedom of speech and outside influences on institutional policies, procedures, and responses. However, the results highlight attributes that are specific to the University of Michigan community. The wide array of places on the UM-Ann Arbor campus where students feel safe and supported—inside and out—is unique and is one of many community strengths to build upon.

Methodology

The Rankin Climate (now Interwoven Insights) team reviewed participant comments using qualitative thematic analysis.[89] Thematic analysis is used to systematically identify, analyze, and interpret recurring patterns within textual data, aligned with the study objectives. Thematic analysis goes beyond merely counting words to intensely examine language for the purpose of classifying large amounts of text into an efficient number of categories that represent similar meanings (e.g., themes).[90] It is one of numerous research methods used to analyze text data and focuses on the characteristics of language as communication with attention to the content or contextual meaning of the text.[91] The themes can represent either explicit communication or inferred communication.

The data analysis process commenced with Rankin Climate researchers familiarizing themselves with the dataset through repeated readings, ensuring a comprehensive grasp of the content. Initial codes were generated to capture meaningful segments directly related to the study. These codes were then grouped into themes that highlighted overarching patterns and connections within the data. The themes underwent a rigorous review and refinement

[89] Krippendorff, K. (2018).
[90] Luttrell (2010).
[91] Gläser-Zikuda et al. (2020).

process to enhance their accuracy and reflect the content faithfully. Each theme was then distinctly defined and given descriptive names to encapsulate its essence.

Findings from the thematic analysis are reported using a narrative approach, complemented by a relevant quotation to illustrate the identified themes. Ethical considerations such as maintaining participant anonymity and confidentiality, were strictly adhered to throughout the data collection and analysis process. Additionally, the research team acknowledged the potential influence of personal biases and preconceptions and actively worked to minimize their impact on the analysis.

It is important to note that the thematic analysis method has inherent limitations, including the subjectivity associated with qualitative research and constraints related to sample size. However, despite these limitations, thematic analysis is a valuable tool for gaining profound insights into the study objectives, providing a solid foundation for further discussion and potential strategic actions. Also, important to note, this methodology does not reflect a comprehensive qualitative study. Comments were not used to develop grounded hypotheses independent of the quantitative data. Participants were “primed” by the quantitative questions that preceded the open-ended text boxes.