

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

Key Findings from UM-Dearborn 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 all 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 “legal obligation under Title VI to address prohibited discrimination against students and others” on their campuses 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 (Li & Shouhayib, 2025), 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, 2026¹. 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.

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 since the beginning of the academic year at the University. 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 since the beginning of the academic 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.

A sample of faculty, staff, and students across the University of Michigan and Michigan Medicine was invited to participate in the survey. 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 were not 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 reported for groups of 5 or more individuals to eliminate the potential for any individual to be identified based on their demographic information.

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.

Survey data were analyzed via IBM® SPSS® Statistics software (SPSS) 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, program, racial/ethnic identity, cultural identity) to provide additional information regarding participant responses. Throughout much of this report, 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 the chi-square tests do not identify which specific groups are different from each other. 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. The statistically significant distinctions between groups were noted whenever applicable throughout the report. Note that the percentages printed in this report 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 result emerged between demographic analysis groups, only one category of the Likert metric was reported, indicating exactly where the significant difference was located. For example, “A higher percentage of White participants (40%, $n = 10$) than 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.

Means Testing Methodology

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

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 were 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.

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-Dearborn all refer to the University of Michigan–Dearborn as an institution and a campus, including off-site locations controlled by the University.

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-Dearborn students**. A total of 182 UM-Dearborn students in the randomized sample responded to the survey, including 17% of undergraduate students ($n = 136$ participants), 18% of graduate students ($n = 38$ participants), and 8 non-degree/certificate-seeking students. Responses were statistically weighted to ensure the sample reflects the gender composition of the UM-Dearborn student body. The sample's racial and ethnic composition was reviewed against University enrollment data and found to be broadly consistent. 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 Dearborn students feel comfortable, safe, and valued in the classroom, and most are confident in UM-Dearborn's institutional responsiveness. Opportunities remain to strengthen students' confidence in sharing political views, increase awareness of reporting resources, and support students who consider leaving.

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 UM-Dearborn student sample includes:

Most students are comfortable and feel safe from harassment and discrimination at UM-Dearborn. Comfort was especially strong among students who identify as Muslim or Arab and students whose primary language is not English.

- More than four in five UM-Dearborn students reported feeling comfortable with the overall climate at UM-Dearborn and were comfortable in their classes and felt safe from harassment or discrimination based on race, skin color, national origin, or shared ancestry.
- By racial identity, White students reported somewhat less comfort with the UM-Dearborn climate than Underrepresented Minority Groups³, MENA students, and Asian/South Asian students.
- By religious identity, Non-Religious students reported the lowest comfort with the climate, and Hindu and Muslim students reported the strongest comfort with the overall climate.
- By cultural/ethnic identity, Students who identify as Muslim or Arab were more comfortable with the classroom climate than students who do not identify as Muslim or Arab.
- Students whose primary language is English reported lower comfort with the climate than students whose primary language is not English.

Students feel safer expressing their identity than their personal and political views.

- Most students felt safe expressing their identities, but fewer felt free to share personal or political views without concern about consequences.
- Approximately one-quarter of the students felt pressure to align with widely held beliefs on campus, and 39% had changed how they engage in their education because of significant geopolitical events that impacted the campus community.
- Students who identify as Muslim or Arab were more likely than other students to feel free to express personal views and to feel safe expressing their identity.

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

- Students whose primary language is not English were also more likely to feel free to express personal views.

Students feel valued in the classroom and are generally confident in UM-Dearborn's institutional responsiveness.

- Students generally felt valued by faculty and peers but were less likely to feel valued by senior administrators.
- Over four in five students agreed that UM-Dearborn protects the rights of all students, faculty, and staff, and that it adheres to its mission and values when responding to significant topics. Fewer, though still a majority, agreed that UM-Dearborn transparently responds to significant topics and that the administration is responsive to campus climate needs.

Few students experienced or observed harassment or discrimination.

- Two percent of UM-Dearborn students personally experienced discriminatory or harassing conduct in the past year that interfered with their ability to learn, live, or work, and 4% observed it.
- Because so few students experienced or observed this conduct, these experiences cannot be reported further without risking the identifiability of individual students.

Students are willing to intervene; many understand Title VI processes, but require additional awareness of campus resources.

- Students expressed strong confidence as bystanders: four in five would check in with someone they suspected was being targeted, and felt confident they would intervene in identity-based harassment.
- Students largely understood what happens after a Title VI report, were familiar with UM-Dearborn's Title VI policies, and knew where to go to report a Title VI incident, though students reported less awareness of resources related to Title VI incidents.

Participant Characteristics

Approximately 20% of the UM-Dearborn students included in the randomized sample participated in the survey ($n = 182$), including 17% of the undergraduate students ($n = 136$), 18% of the graduate students ($n = 38$), plus 8 non-degree-seeking students. 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 (75%, $n = 136$), 21% ($n = 38$) were Graduate Students, and 4% ($n = 8$) were Non-Degree and Certificate students (see Figure 1).

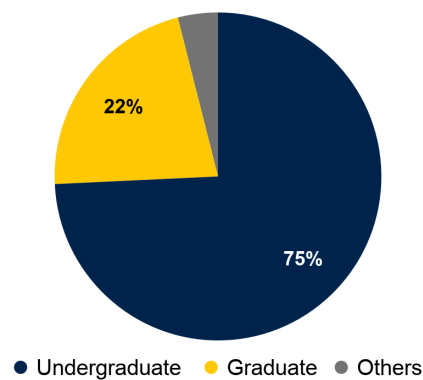


Figure 1. Survey Participants by Student Status

Gender Identity

Figure 2 illustrates the breakdown of gender identity across the student participants, Men (52%, $n = 92$) composed the majority of the sample, followed by Women (45%, $n = 79$), and Gender Expansive students (4%, $n = 7$).⁴

⁴ "Gender Expansive" includes individuals who self-identified as Agender, Genderqueer, Genderfluid, Gender Non-binary, Gender Non-conforming, Transgender, or listed another gender that does not fall within the gender binary.

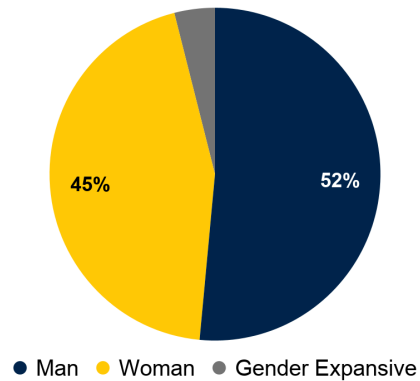


Figure 2. Survey Participants by Gender Identity

Racial Identity

Roughly one-third of the student participants identified as White (34%, $n = 57$), followed by MENA (Middle Eastern/North African; 24%, $n = 41$), Asian/South Asian (22%, $n = 37$), and students who identified as Underrepresented Minorities⁵ (20%, $n = 34$, see Figure 3).

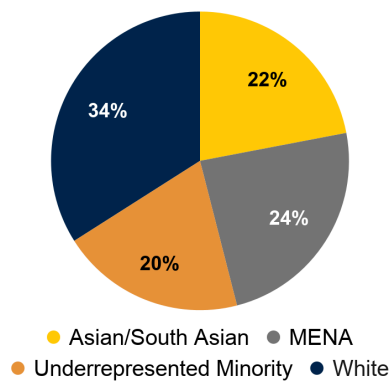


Figure 3. Survey Participants by Racial Identity

⁵ Many racial/ethnic categories were combined for analysis to eliminate the potential for identification based on demographic information. “Underrepresented Minorities” includes individuals who self-identified as American Indian/Native American/Indigenous, Black/African American, Hispanic/Latine/Latinx/Chicanx, and Multiracial.

Religious or Spiritual Affiliation

Regarding religious or spiritual affiliation, nearly one-third of the student participants were Christian/Catholic (32%, $n = 55$), followed by Muslim (27%, $n = 46$), Non-Religious (21%, $n = 36$), Hindu (11%, $n = 20$), and students with Another or Multiple Religious Affiliations⁶ (8%, $n = 14$, see Figure 4).⁷

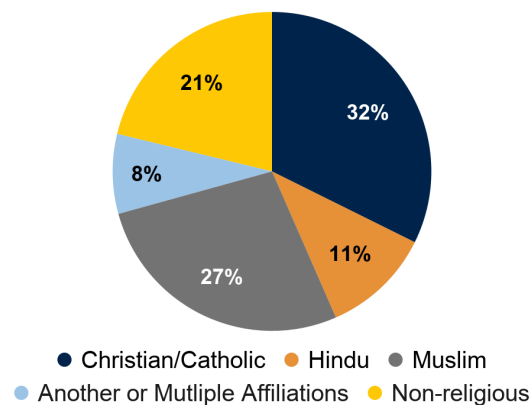


Figure 4. Survey Participants by Religious or Spiritual Affiliation

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 student participants neither culturally nor spiritually identified as Muslim or Arab or identified as Jewish (71%, $n = 129$), while 29% identified as culturally or spiritually Muslim or Arab and not Jewish ($n = 53$, see Figure 5). There were no student participants who identified as culturally or spiritually Jewish and not Muslim or Arab.

⁶ Many religious/spirituality categories were combined for analysis to eliminate the potential for identification based on demographic information. "Another or Multiple Religious Affiliations" includes individuals who self-identified as Pagan, Spiritual, Multiple Religious Identities, and Other Religious Identity

⁷ There weren't any student participants in the UM-Dearborn sample who identified on the survey that they are Jewish.

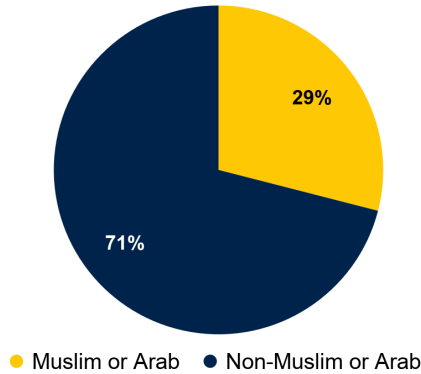


Figure 5. Survey Participants by Muslim or Arab Identity

As seen in Figure 6, English was the primary language for two-thirds of all student participants (67%, $n = 121$), whereas 33% indicated another primary language ($n = 60$).

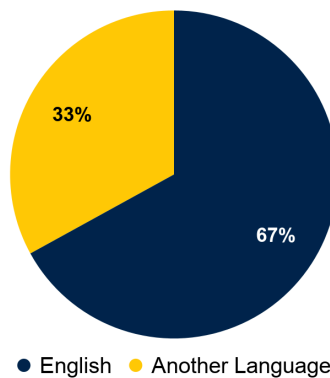


Figure 6. Survey Participants by Primary Language

Campus Club/Organization Participation

Figure 7 shows that over half of the student participants were involved in clubs or organizations at UM-Dearborn (60%, $n = 88$), while a one-quarter participated in a single club or organization (25%, $n = 44$) and another quarter participated in multiple clubs or organizations (25%, $n = 43$).

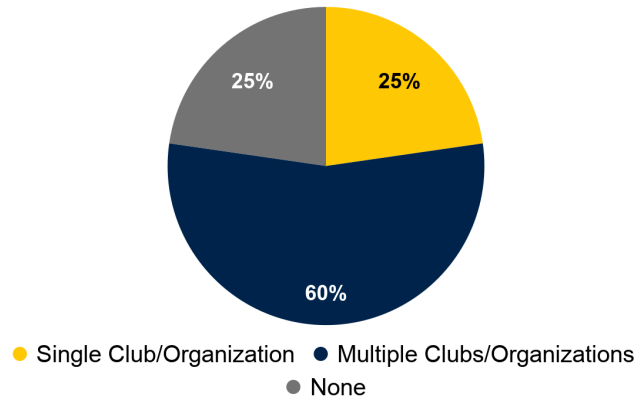


Figure 7. Survey Participants by Club/Organization Participation

Campus Climate at UM-Dearborn

The climate assessment portion of the survey opened with a brief series of general questions about students’ level of comfort at the UM-Dearborn, both overall and in their classes. Eighty-six percent (86%, $n = 153$) of the students were comfortable (“very comfortable” or “comfortable”) with the overall climate at the University of Michigan-Dearborn. When asked about their comfort with the classroom climate, 86% ($n = 151$) of the students indicated that they were “very comfortable” or “comfortable” (see Table 1).

	Very comfortable or comfortable	Neither comfortable nor uncomfortable	Very uncomfortable or uncomfortable
Overall, how comfortable are you with the climate at the University of Michigan-Dearborn?	86% ($n = 153$)	12% ($n = 21$)	2% ($n = 4$)
Overall, how comfortable are you with the climate in your classes at the University of Michigan-Dearborn?	86% ($n = 151$)	12% ($n = 20$)	3% ($n = 5$)

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-Dearborn

Although the students generally indicated they were “very comfortable” or “comfortable” with UM-Dearborn’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, the majority of students felt comfortable with the climate at UM-Dearborn (86%, $n = 153$). Similar percentages of Undergraduate (88%, $n = 117$) and Graduate Students (86%, $n = 31$) felt comfortable overall (see Figure 8).

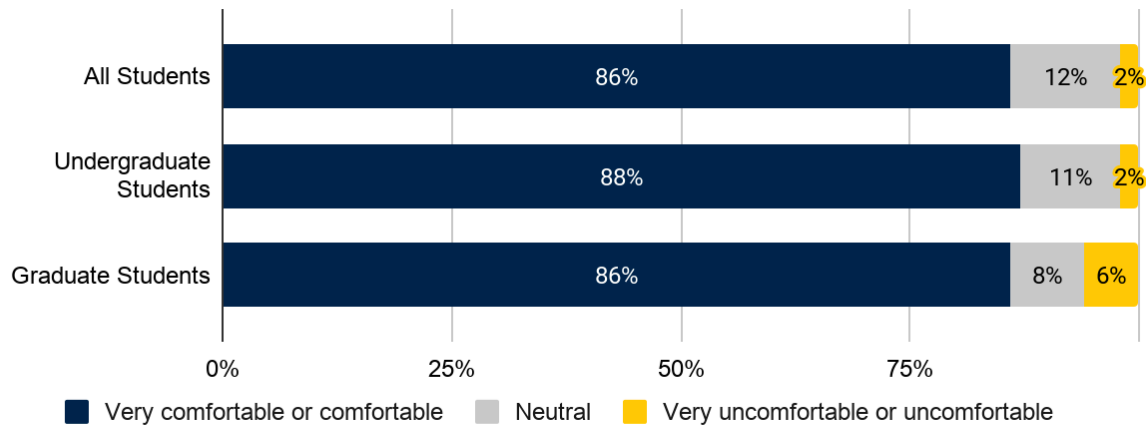


Figure 8. Student Comfort with Overall Climate, by Student Status

Racial Identity. Students who are members of Underrepresented Minority groups indicated the highest level of comfort with the overall climate (91%, $n = 30$), followed by MENA (90%, $n = 36$), Asian/South Asian (89%, $n = 33$), and White (81%, $n = 46$) students (see Figure 9).

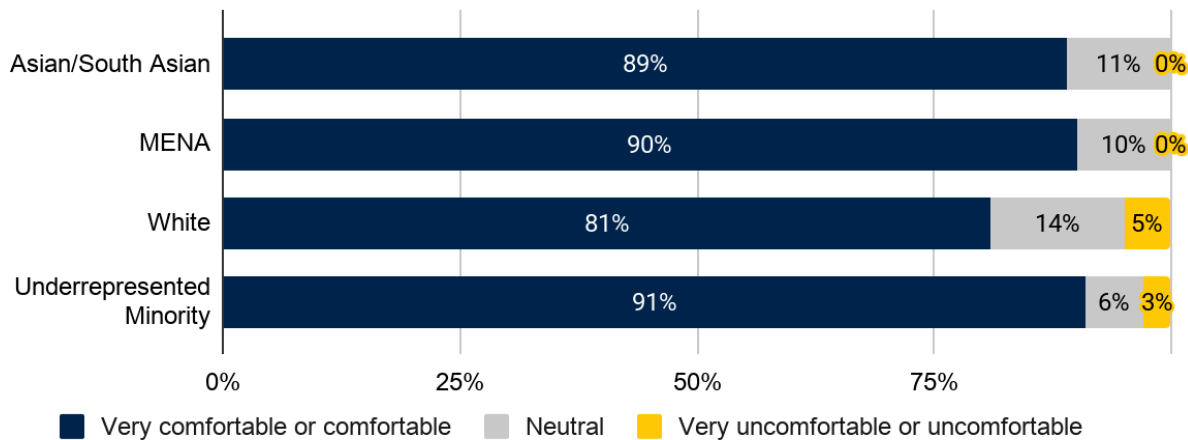


Figure 9. Student Comfort with Overall Climate, by Racial Identity

Religious Affiliation. Hindu (100%, $n = 18$) and Muslim (91%, $n = 40$) were generally the most comfortable with the overall climate, followed by Christian/Catholic (88%, $n = 49$), Another or Multiple Affiliations (79%, $n = 11$), and Non-Religious (72%, $n = 26$) students (see Figure 10).

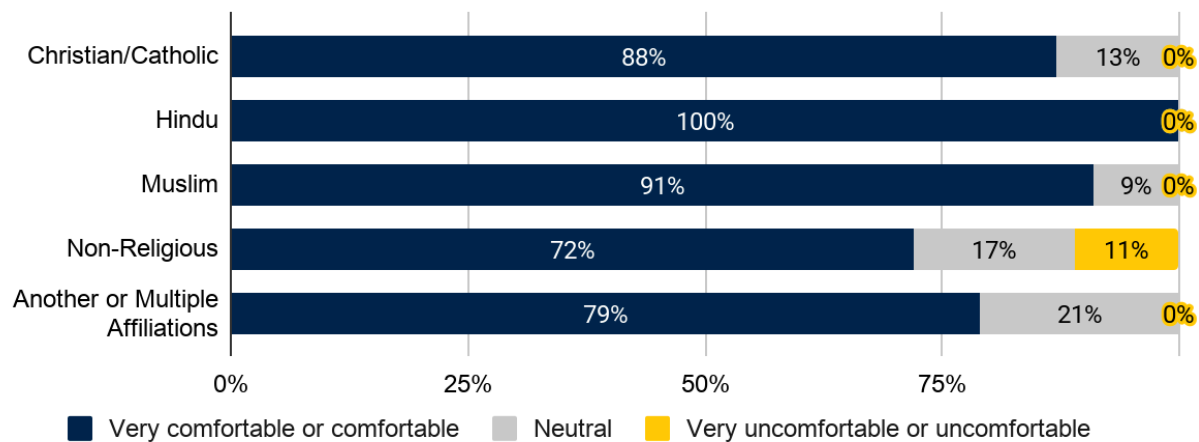


Figure 10. Student Comfort with Overall Climate, by Religious Identity

Muslim or Arab Identity. A large majority of students who identify culturally or spiritually Muslim or Arab (92%, $n = 48$) felt comfortable with the overall climate, while 84% of students who do not identify as either culturally nor spiritually Muslim or Arab felt comfortable (84%, $n = 106$, see Figure 11).

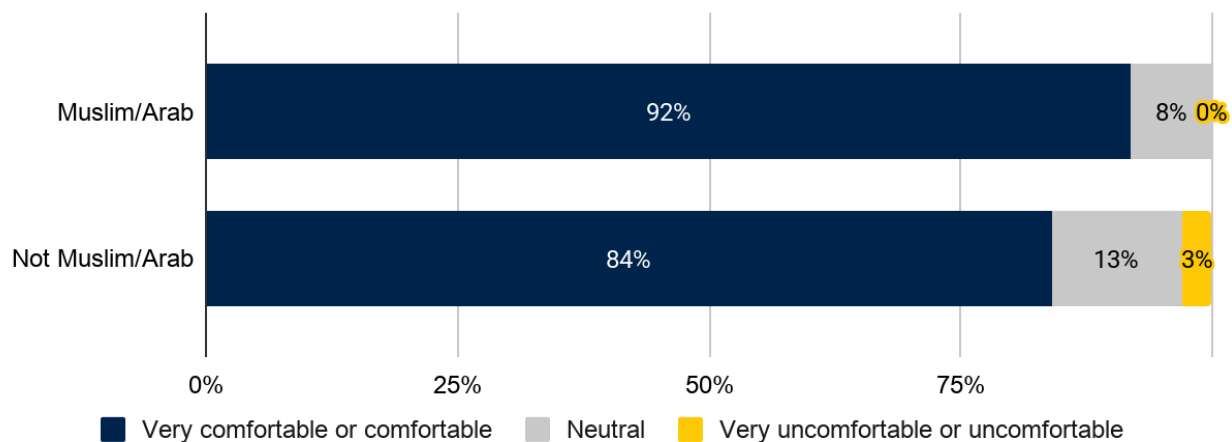


Figure 11. Student Comfort with Overall Climate, by Muslim or Arab Identity

Primary Language. The majority of students whose primary language is not English (91%, $n = 53$) felt comfortable with the overall climate, compared to approximately four in five of those with English as a primary language (83%, $n = 100$, see Figure 12).

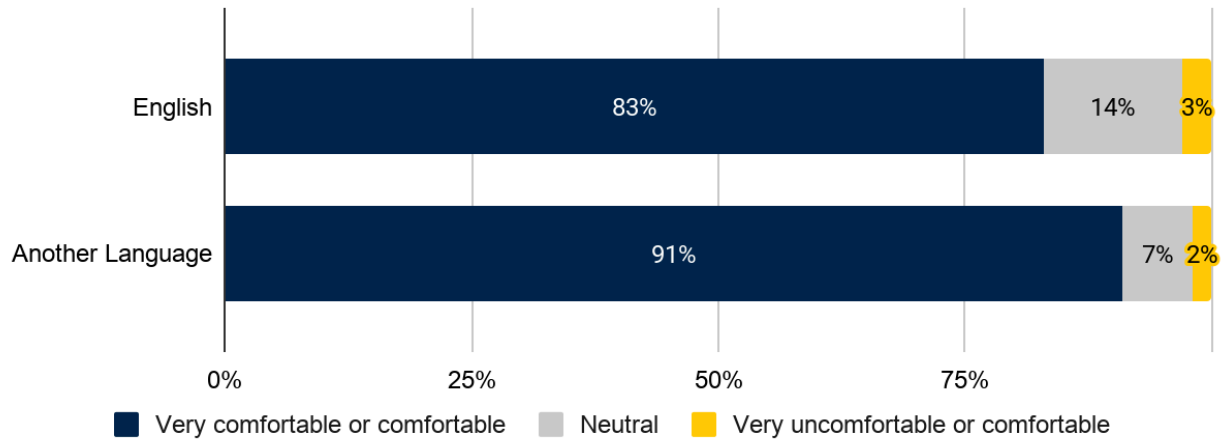


Figure 12. Student Comfort with Overall Climate, by Primary Language

Climate in Classes

Similar to the comfort with the overall climate at UM-Dearborn, a large proportion of students indicated feeling comfortable (“very comfortable” or “comfortable”) with the climate in their classes at UM-Dearborn (86%, $n = 151$). Both Undergraduates (86%, $n = 112$) and Graduates (92%, $n = 33$) indicated high comfort with the climate in their classes (see Figure 13).

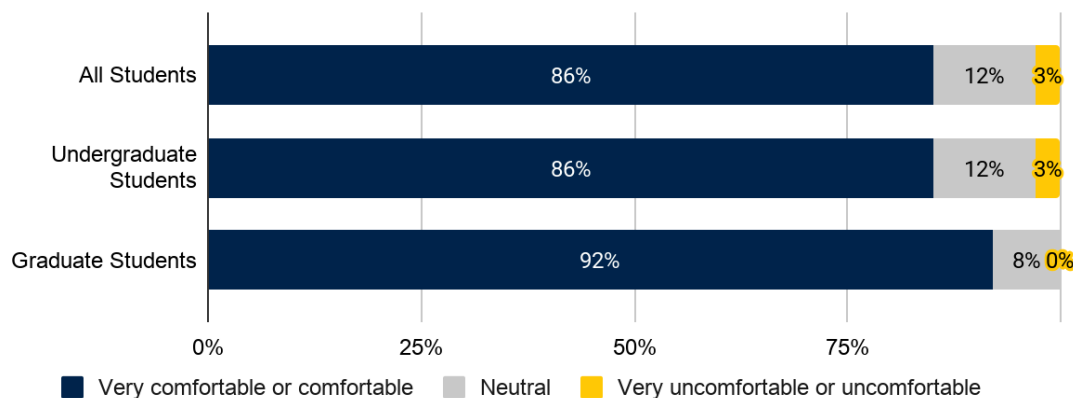


Figure 13. Student Comfort with Classroom Climate

Racial Identity. MENA (90%, $n = 36$) and Asian/South Asian (89%, $n = 31$) students were generally the most comfortable with the classroom climate, followed by White students (84%, $n = 48$) and students who are members of Underrepresented Minority (84%, $n = 27$) groups (see Figure 14).

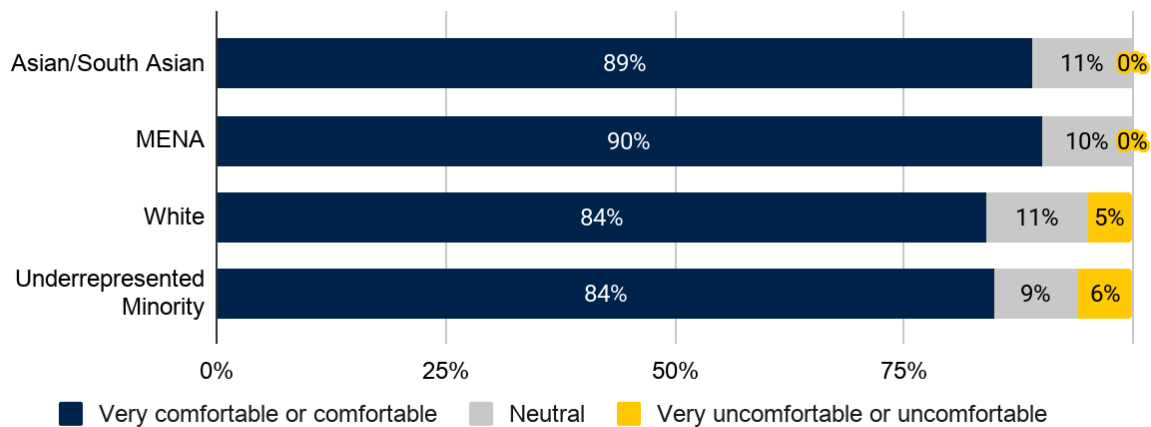


Figure 14. Student Comfort with Classroom Climate, by Racial Identity

Religious Affiliation. As seen in Figure 15, Hindu (94%, $n = 17$) and students with Another or Multiple Religious Affiliations (93%, $n = 13$) felt the most comfortable with the classroom climate, followed by Christian/Catholic (91%, $n = 48$) and Muslim (91%, $n = 40$) students. Non-Religious students (71%, $n = 25$) had the lowest proportion of students who felt comfortable with their class climate.

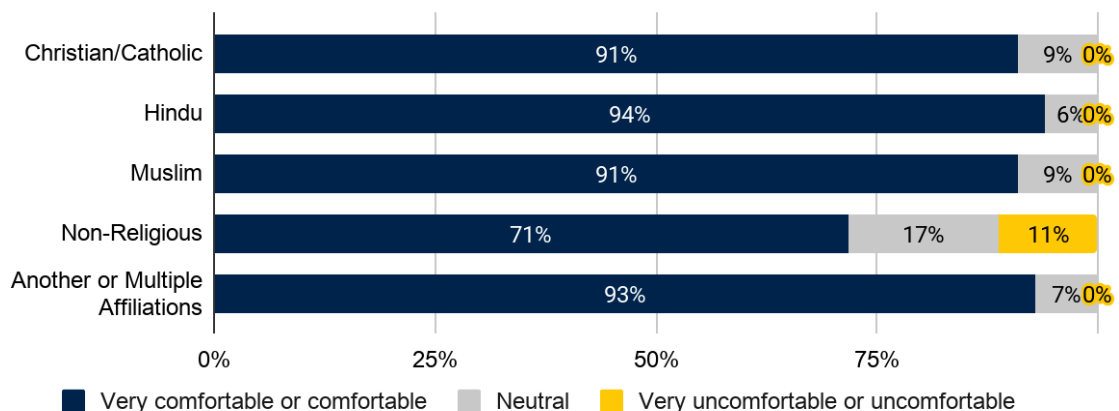


Figure 15. Student Comfort with Classroom Climate, by Religious Identity

Muslim or Arab Identity. Students who culturally or spiritually identify as Muslim or Arab (92%, $n = 47$) were generally more comfortable with the classroom climate than those who did not (83%, $n = 104$, see Figure 16).⁸

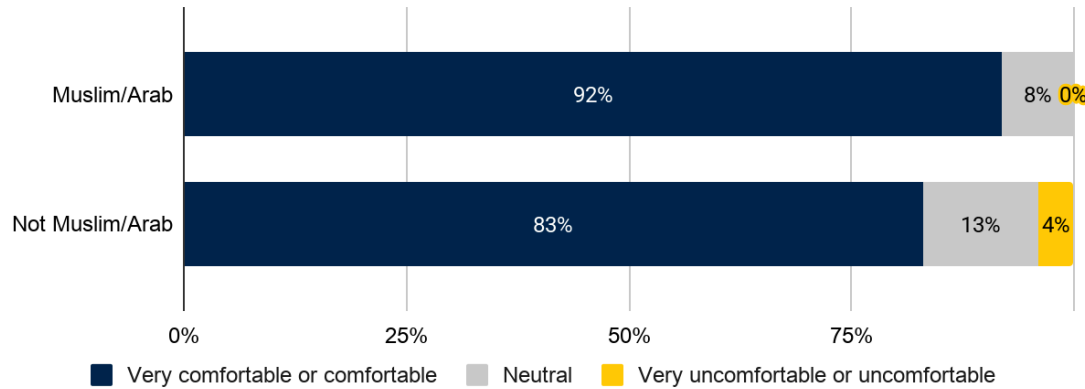


Figure 16. Student Comfort with Classroom Climate, by Muslim or Arab Identity

Primary Language. The majority of students whose primary language is English (85%, $n = 99$) and students with another primary language (88%, $n = 51$) felt comfortable with the classroom climate (see Figure 17).⁹

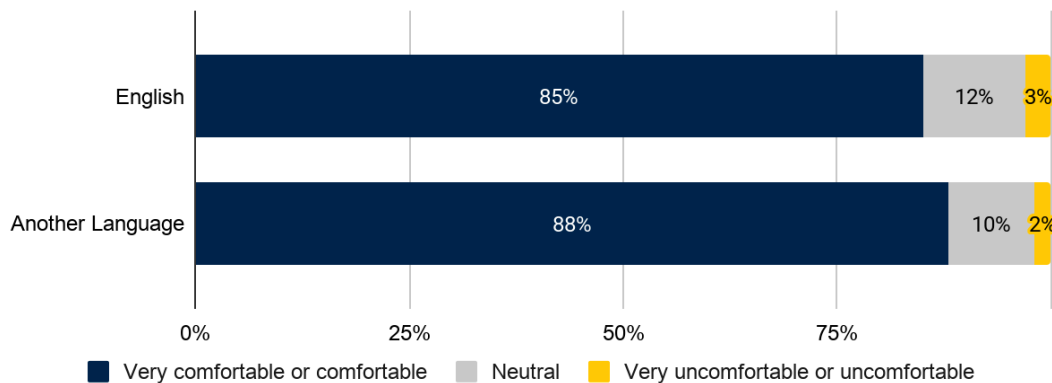


Figure 17. Student Comfort with Classroom Climate, by Primary Language

⁸A t test revealed a statistically significant difference in classroom climate comfort by Muslim or Arab Identity, where students who culturally or spiritually identify as Muslim or Arab reported significantly higher levels of comfort than students who do not culturally or spiritually identify as Muslim or Arab; $t(173.68) = 2.08, p < .05$.

⁹A t test revealed a statistically significant difference in classroom climate comfort by Primary Language Spoken, where students whose primary language is another language reported significantly higher levels of comfort than students whose primary language is English; $t(173.68) = -1.98, p < .05$.

Workplace Climate for Graduate Student Instructors

The majority of Graduate Student Instructors (GSI) agreed (“strongly agree” or “agree”) that they would recommend *UM-Dearborn as a good place to work as a GSI* (84%, $n = 7$). However, less than two-thirds felt *included in career-advancing opportunities equally with other GSIs* (63%, $n = 5$). Only half agreed that *UM-Dearborn provides adequate resources for professional development* (50%, $n = 4$), and under half agreed that *the University provided adequate resources to help them manage work-life balance* (44%, $n = 4$; see Table 2).

	Strongly agree or agree	Neither agree nor disagree	Strongly disagree or disagree
The University of Michigan-Dearborn provides adequate resources to help me manage work-life balance.	44% ($n = 4$)	33% ($n = 3$)	22% ($n = 2$)
The University of Michigan-Dearborn provides me with resources to pursue professional development.	50% ($n = 4$)	50% ($n = 4$)	0% ($n = 0$)
I would recommend the University of Michigan-Dearborn as a good place to work as a graduate student instructor.	84% ($n = 7$)	16% ($n = 1$)	0% ($n = 0$)
I am included in opportunities that will help my career as much as other graduate student instructors.	63% ($n = 5$)	25% ($n = 2$)	13% ($n = 1$)
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 three-quarters 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* (74%, $n = 120$), and that they *could have discussions in classes without fear of backlash or misinterpretation* (73%, $n = 119$). Additionally, 70% ($n = 113$) indicated they *could complete their work/education without it being affected by influences from outside the University*. Less than two-thirds of students felt they *felt free to express their political views on campus without fear of professional or social consequences* (58%, $n = 94$). Finally, less than half (39%, $n = 63$) indicated they *had changed how they engage in their education due to significant geopolitical events that impacted the campus community* (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-Dearborn without fear of professional or social consequences.	74% ($n = 120$)	16% ($n = 26$)	10% ($n = 16$)
I feel free to express my political views at the University of Michigan-Dearborn without fear of professional or social consequences.	58% ($n = 94$)	24% ($n = 39$)	18% ($n = 29$)
I can have discussions in classes without fear of backlash or misinterpretation.	73% ($n = 119$)	18% ($n = 30$)	8% ($n = 13$)
I have changed how I engage in my education because of significant geopolitical events that impacted the campus community.	39% ($n = 63$)	36% ($n = 58$)	26% ($n = 42$)
I can complete my work/education WITHOUT it being affected by influences from outside the University.	70% ($n = 113$)	20% ($n = 33$)	10% ($n = 17$)
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

Student Perceptions on Expression of Personal and Political Views

Roughly three-quarters of Undergraduate Students felt free to express their personal views on campus without fear of professional or social consequences (74%, $n = 89$), with a similar proportion of Graduate Students (77%, $n = 27$) feeling the same way (see Figure 18).

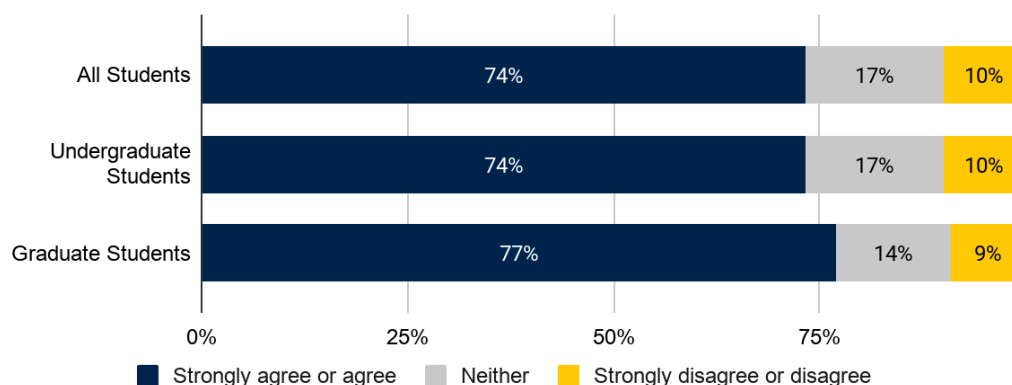


Figure 18. Student Perceptions on Expression of Personal Views, by Student Status

However, lower proportions of Undergraduate Students (56%, $n = 68$) and Graduate Students (67%, $n = 24$) felt free to express their political views without fear of professional or social consequences (see Figure 19).

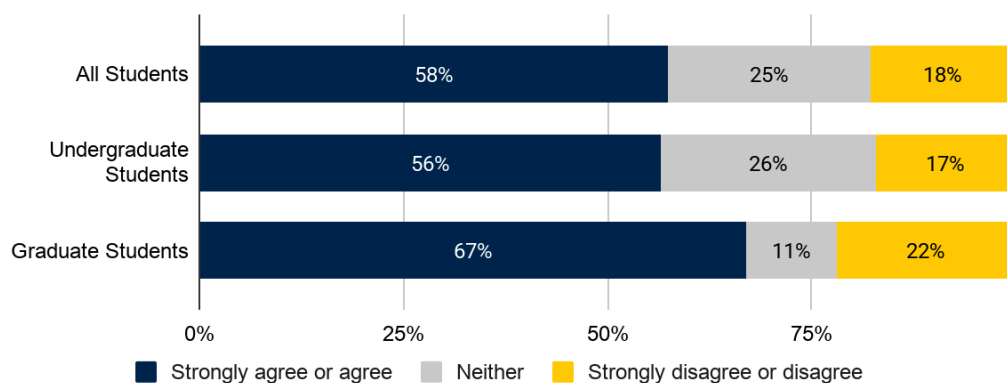


Figure 19. Student Perceptions on Expression of Political Views, by Student Status

Racial Identity. Regarding racial identity, MENA (79%, $n = 27$) and Asian/South Asian (77%, $n = 27$) had the highest proportion of students who felt free to express their personal views without fear of professional or social consequences, followed by students who are members of Underrepresented Minority groups (70%, $n = 21$) and White (69%, $n = 37$) students (see Figure 20).

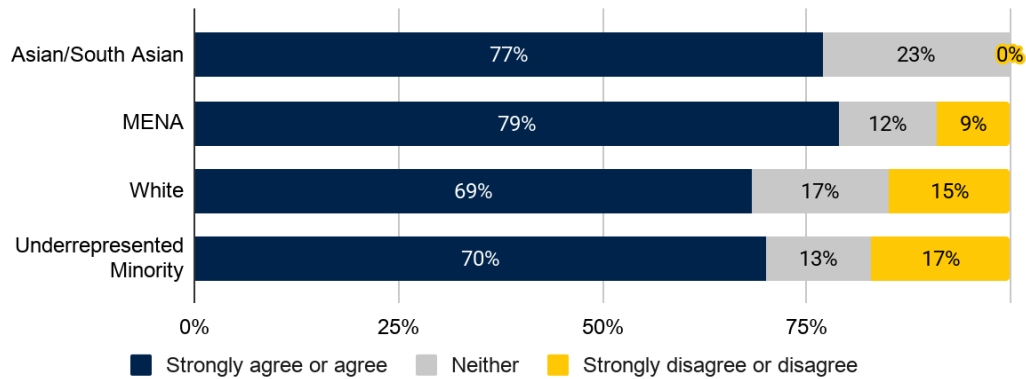


Figure 20. Student Perceptions on Expression of Personal Views, by Racial Identity

A similar trend was seen regarding *political* views, as seen in Figure 21, with MENA (62%, $n = 21$) and Asian/South Asian (60%, $n = 21$) students were generally agreeing, followed by White (57%, $n = 31$) and Underrepresented Minority (48%, $n = 14$) students.

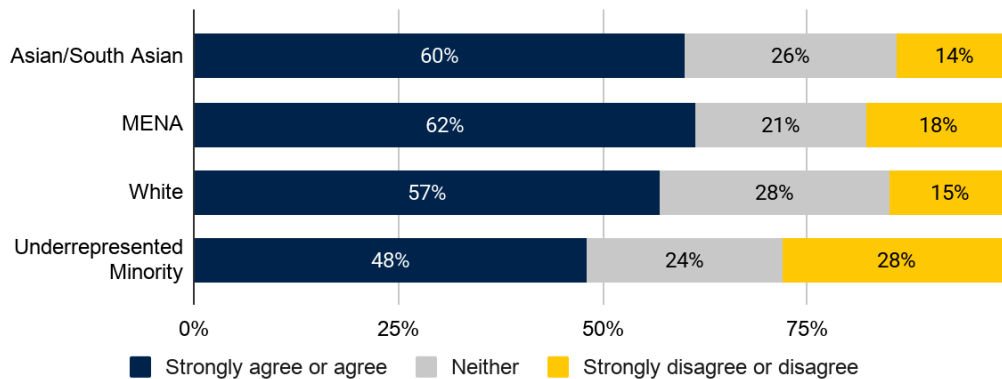


Figure 21. Student Perceptions on Expression of Political Views, by Racial Identity

Religious Affiliation. As shown in Figure 22, Hindu and Muslim students generally agreed that they felt *free to express their personal views without fear of professional or social consequences* (82%, $n = 14$ and $n = 32$, respectively). Roughly three-quarters of Non-Religious (72%, $n = 26$) and roughly two-thirds of Christian/Catholic (67%, $n = 33$) students with Another or Multiple Religious Affiliations (64%, $n = 9$) agreed.

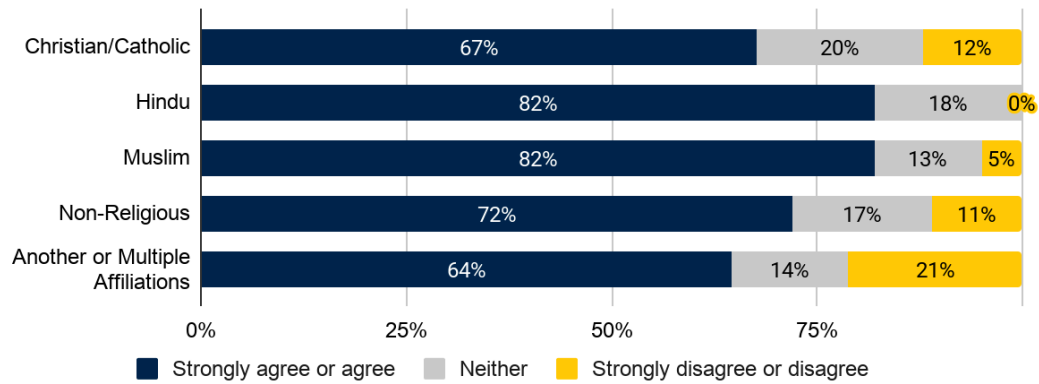


Figure 22. Student Perceptions on Expression of Personal Views, by Religious Identity

For *political views*, two-thirds of Muslim (66%, $n = 25$) and Hindu (65%, $n = 11$) students indicated agreed, followed by over half of Christian/Catholic (55%, $n = 27$), Non-Religious (54%, $n = 19$), and students with Another or Multiple Religious Affiliations (54%, $n = 7$). (see Figure 23).

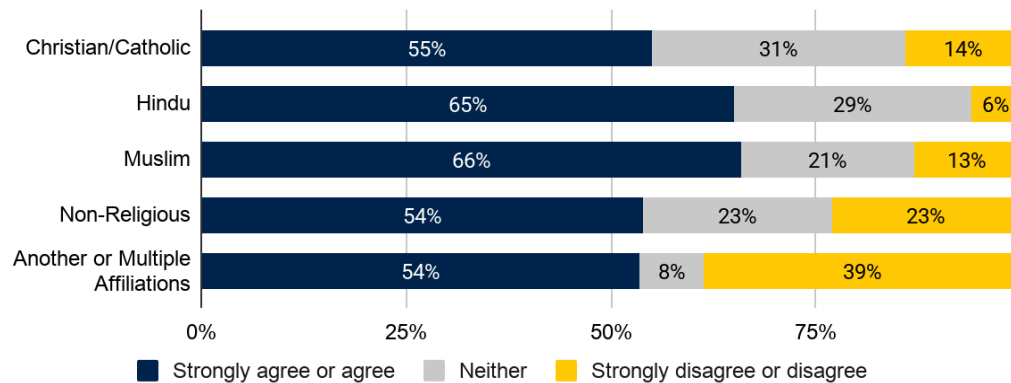


Figure 23. Student Perceptions on Expression of Political Views, by Religious Identity

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 24 and 25). Eight out of ten students who culturally or spiritually identify as Muslim or Arab (84%, $n = 38$) agreed that they *felt free to express their personal views without fear of professional or social consequences*, seven in ten students who do not culturally or spiritually identify as Muslim or Arab (70%, $n = 82$).¹⁰

¹⁰ A *t* test revealed a statistically significant difference in comfort expressing personal views by Muslim or Arab Identity, where students who culturally or spiritually identify as Muslim or Arab reported significantly higher

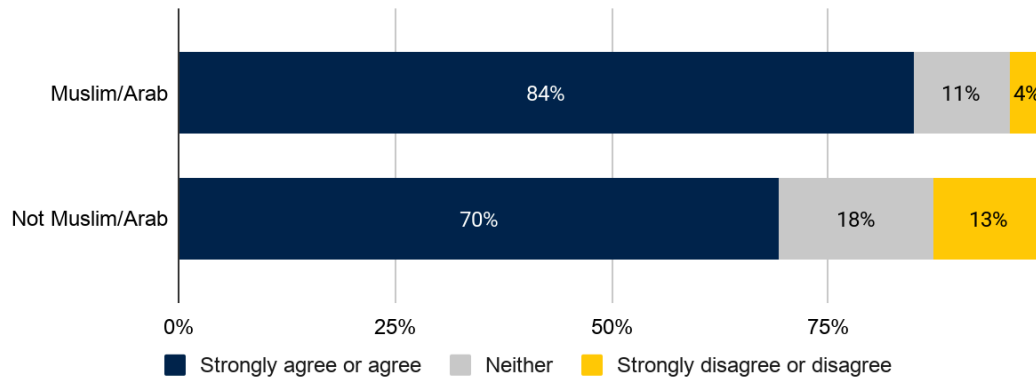


Figure 24. Student Perceptions on Expression of Personal Views, by Muslim or Arab Identity

Regarding *expressing political views*, two-thirds of students who culturally or spiritually identify as Muslim or Arab (67%, $n = 30$) agreed that they felt free compared to 55% of those who do not culturally nor spiritually identify as Muslim or Arab ($n = 65$).

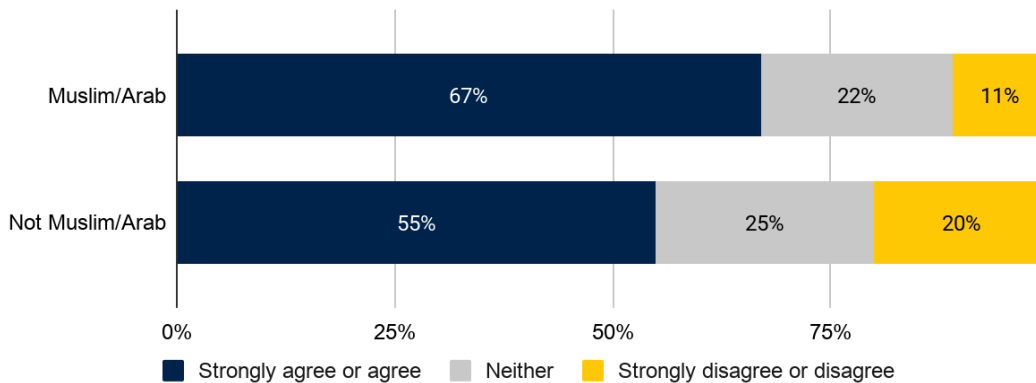


Figure 25. Student Perceptions on Expression of Political Views, by Muslim or Arab Identity

Primary Language. As seen in Figure 26, 80% of students who spoke another primary language ($n = 43$), compared to 70% of English primary language speakers ($n = 77$), agreed that they *felt free to express their personal views without fear of professional or social consequences*.¹¹

levels of agreement than students who do not culturally or spiritually identify as Muslim or Arab; $t(160.28) = 2.26, p < .05$.

¹¹ A t test revealed a statistically significant difference in comfort expressing personal views by Primary Language Spoken, where students whose primary language is another language reported significantly higher levels of agreement than students whose primary language is English; $t(160.28) = -2.10, p < .05$.

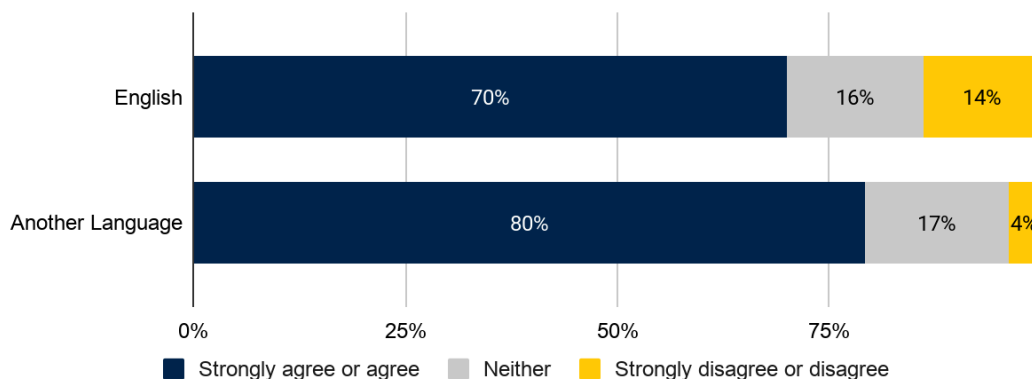


Figure 26. Student Perceptions on Expression of Personal Views, by Primary Language

For *political views*, two-thirds of students who spoke another primary language (64%, $n = 34$) agreed that they felt free, while over half of English primary language speakers agreed (55%, $n = 60$) (see Figure 27).

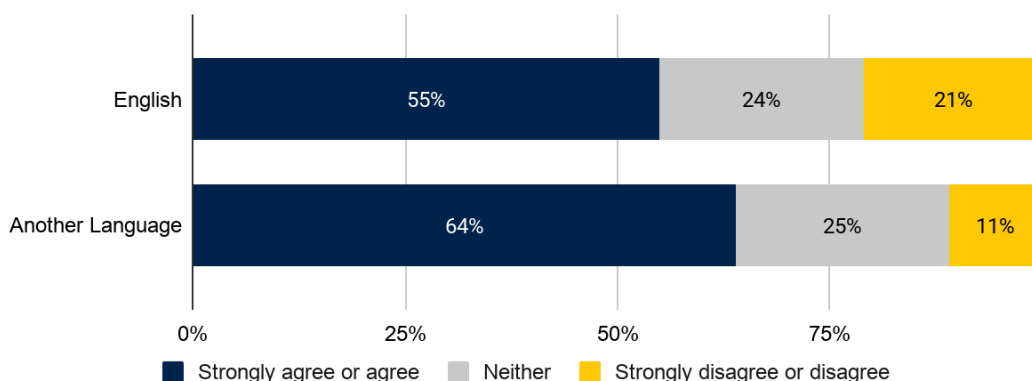


Figure 27. Student Perceptions on Expression of Political Views, by Primary Language

The majority of students agreed (“strongly agree” or “agree”) that they *felt safe expressing their identity at UM-Dearborn* (85%, $n = 139$), and more than three-quarters *felt safe making suggestions* (77%, $n = 124$). However, roughly one-quarter of students indicated feeling *pressure to align with widely held beliefs* (23%, $n = 38$), and roughly one-third felt that *keeping their cards close to their chest was the best way to get ahead at the UM-Dearborn* (31%, $n = 49$, see Table 4).

	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-Dearborn.	85% (n = 139)	10% (n = 16)	5% (n = 8)
Keeping your cards close to your chest is the best way to get ahead at the University of Michigan-Dearborn.	31% (n = 49)	54% (n = 87)	15% (n = 24)
It is safe for me to make suggestions at the University of Michigan-Dearborn.	77% (n = 124)	17% (n = 27)	7% (n = 11)
There is pressure to align with widely held beliefs at the University of Michigan-Dearborn.	23% (n = 38)	32% (n = 51)	45% (n = 72)
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

The majority of students at UM-Dearborn agreed that they *feel safe expressing their identity at UM-Dearborn* (see Figure 28), with 85% of Undergraduate Students (n = 103) and nearly nine in ten Graduate Students (89%, n = 31) agreeing.

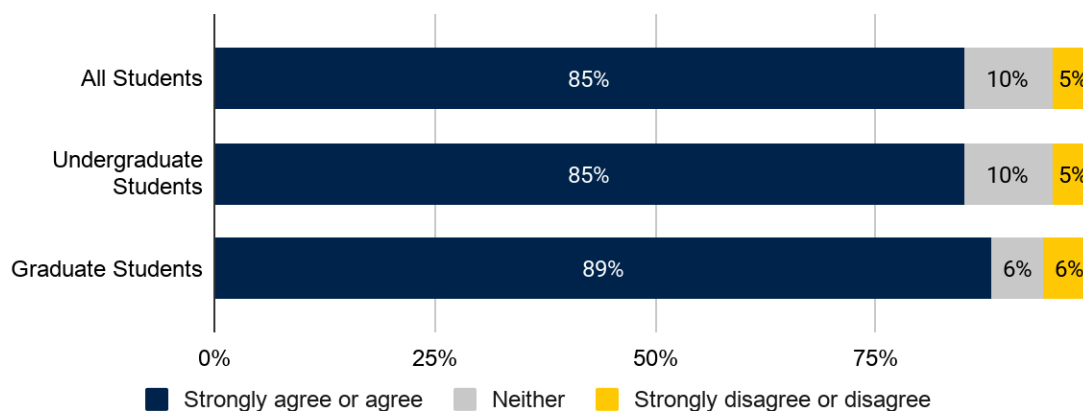


Figure 28. Perceptions on Expression of Identity at UM-Dearborn, by Student Status

Racial Identity. As seen in Figure 29, Asian/South Asian (91%, $n = 31$) and White (91%, $n = 49$) students indicated the highest levels of agreement that they *felt safe expressing their identity at UM-Dearborn*, followed by MENA (85%, $n = 29$) and students who are members of Underrepresented Minority groups (72%, $n = 21$).

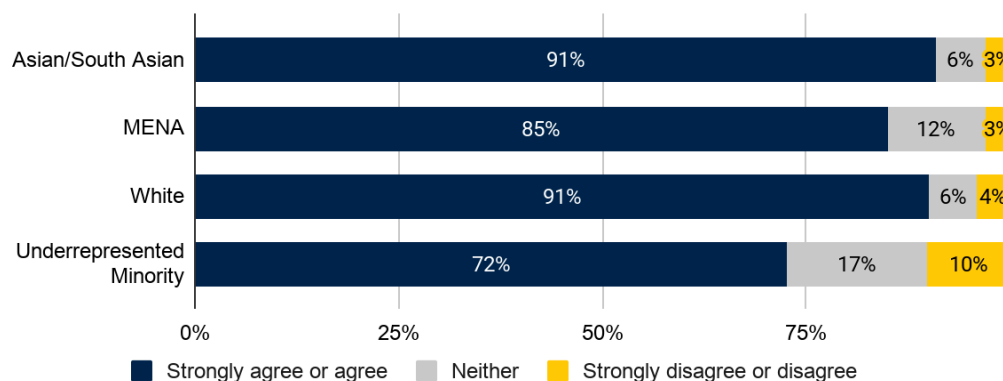


Figure 29. Perceptions on Expression of Identity at UM-Dearborn, by Racial Identity

Religious Affiliation. All Hindu (100%, $n = 17$) students indicated that they *felt safe expressing their identity at UM-Dearborn*, followed by Muslim (92%, $n = 35$), Christian/Catholic (88%, $n = 43$), Non-Religious (78%, $n = 28$), and students with Another or Multiple Religious Affiliations (64%, $n = 9$, see Figure 30).

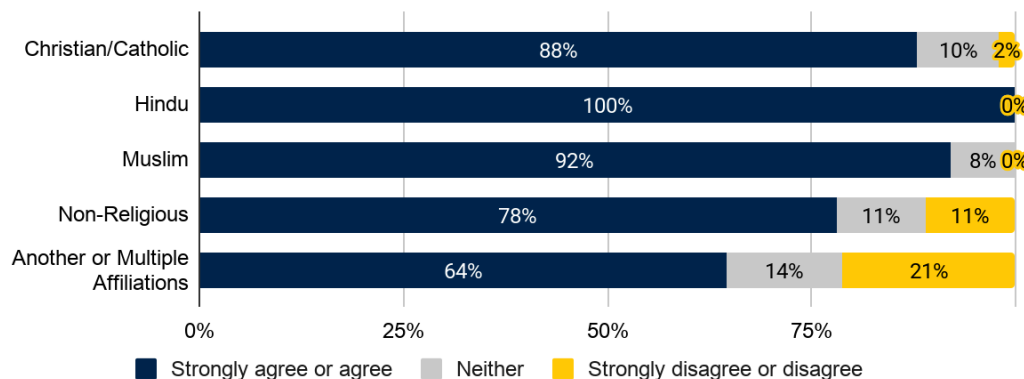


Figure 30. Perceptions on Expression of Identity at UM-Dearborn, by Religious Identity

Muslim or Arab Identity. Figure 31 illustrates that students who culturally or spiritually identify as Muslim or Arab (93%, $n = 42$) were more likely to indicate *feeling safe expressing their identity at UM-Dearborn* than students who do not culturally nor spiritually identify as Muslim or Arab (82%, $n = 97$).¹²

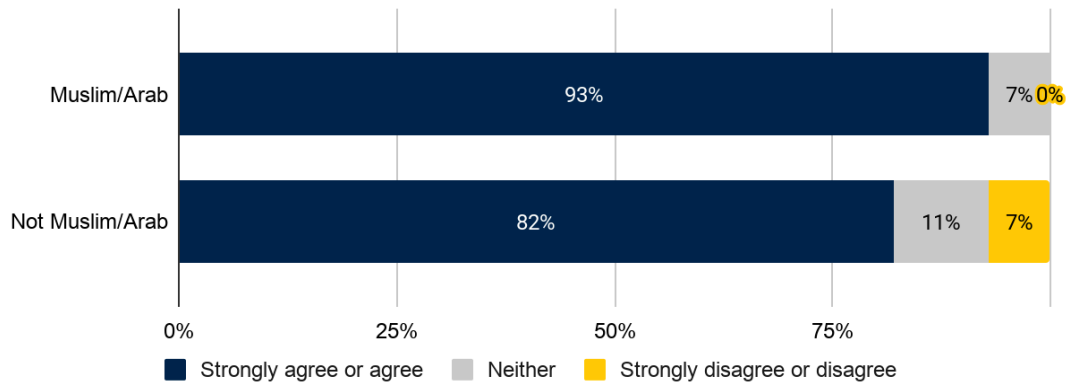


Figure 31. Perceptions on Expression of Identity, by Muslim or Arab Identity

Primary Language. Students whose primary language is English and those whose primary language is another language (85%, $n = 93$ and $n = 45$, respectively) indicated similar levels of agreement that they *felt safe expressing their identity at UM-Dearborn* (see Figure 32).

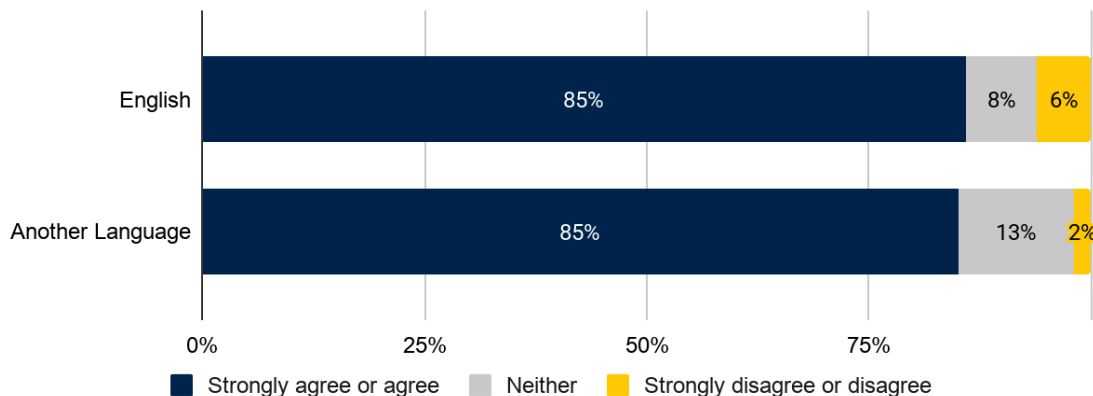


Figure 32. Perceptions on Expression of Identity at UM-Dearborn, by Primary Language

¹² A t test revealed a statistically significant difference in feeling safe to express one's identity by Muslim or Arab Identity, where students who culturally or spiritually identify as Muslim or Arab reported significantly higher levels of agreement than students who do not culturally or spiritually identify as Muslim or Arab; $t(160.28) = 2.00, p < .05$.

Institutional Responsiveness and Transparency

The majority of students agreed (“strongly agree” or “agree”) that *UM-Dearborn protects the rights of all students, faculty, and staff* (86%, $n = 139$) and *adheres to its mission and values when responding to significant topics that impact the campus community* (82%, $n = 133$). Additionally, nearly three-quarters of students agreed that *UM-Dearborn transparently responds to significant topics that affect the campus community* (72%, $n = 117$) and that *the administration is responsive to campus climate needs related to significant topics that impact the campus community* (72%, $n = 117$). More information is provided in Table 5.

	Strongly agree or agree	Neither agree nor disagree	Strongly disagree or disagree
The University of Michigan-Dearborn transparently responds to significant topics that affect the campus community.	72% ($n = 117$)	22% ($n = 35$)	6% ($n = 9$)
The University of Michigan-Dearborn administration is responsive to campus climate needs related to significant topics that impact the campus community.	72% ($n = 117$)	23% ($n = 36$)	6% ($n = 9$)
The University of Michigan-Dearborn protects the rights of all students, faculty, and staff.	86% ($n = 139$)	12% ($n = 20$)	2% ($n = 3$)
The University of Michigan-Dearborn adheres to its mission and values when responding to significant topics that impact the campus community.	82% ($n = 133$)	15% ($n = 25$)	3% ($n = 5$)
Note: Missing data are excluded from percentage calculations. Percentages may not sum to 100 due to rounding.			

Table 5. Student Perceptions on Institutional Transparency

Student opinions on institutional transparency varied across student status (see Figure 33). Graduate Students (83%, $n = 29$) were more likely to agree that *UM-Dearborn transparently responds to significant topics that affect the campus community* than Undergraduate Students (70%, $n = 84$).

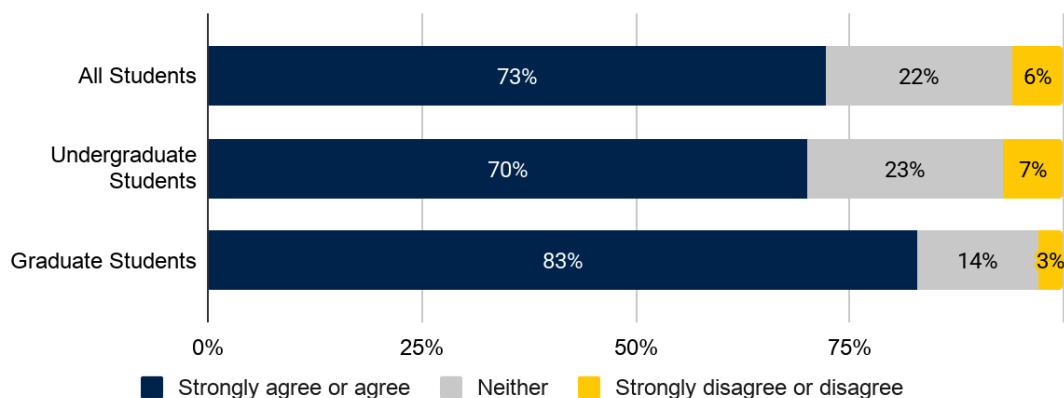


Figure 33. Perceptions on UM-Dearborn's Response to Significant Topics, by Student Status

Racial Identity. Figure 34 illustrates that Asian/South Asian (80%, $n = 28$) and students who are members of Underrepresented Minority groups (79%, $n = 23$) indicated the highest levels of agreement that *UM-Dearborn transparently responds to significant topics that affect the campus community*, followed by MENA (71%, $n = 24$) and White (67%, $n = 36$) students.

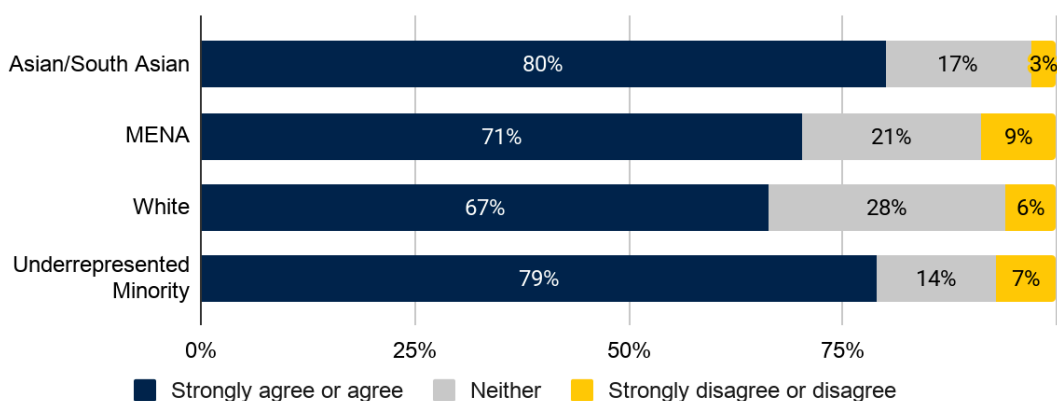


Figure 34. Perceptions on UM-Dearborn's Response to Significant Topics, by Racial Identity

Religious Affiliation. Roughly eight in ten Hindu (83%, $n = 15$) and three-quarters of Non-Religious (75%, $n = 27$) students indicated the highest levels of agreement that *UM-Dearborn transparently responds to significant topics that affect the campus community*, followed by Muslim (70%, $n = 26$), Christian/Catholic (69%, $n = 34$), and students with Another or Multiple Religious Affiliations (69%, $n = 9$, see Figure 35).

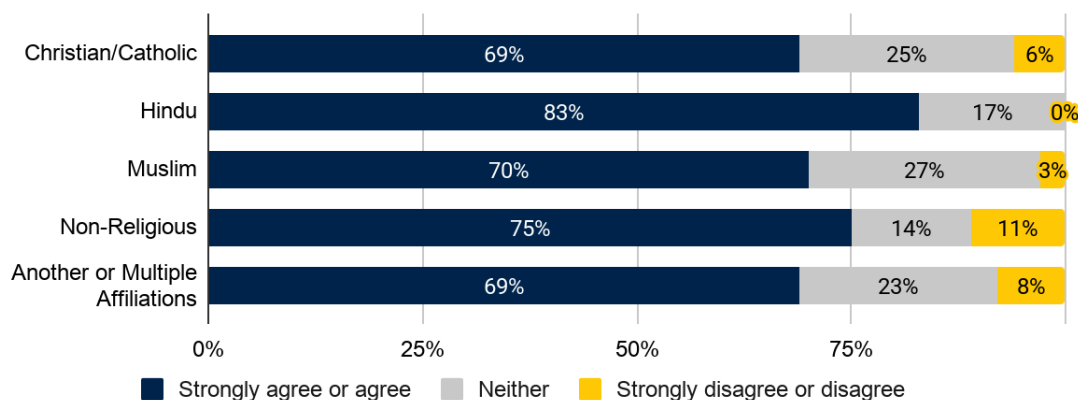


Figure 35. Perceptions Campus Response to Significant Topics, by Religious Identity

Muslim or Arab Identity. As seen in Figure 36, roughly seven in ten of those who neither culturally nor spiritually identify as Muslim or Arab (72%, $n = 85$) and those who culturally or spiritually identify as Muslim or Arab (71%, $n = 32$) agreed that *the University transparently responds to significant topics* across all participants.

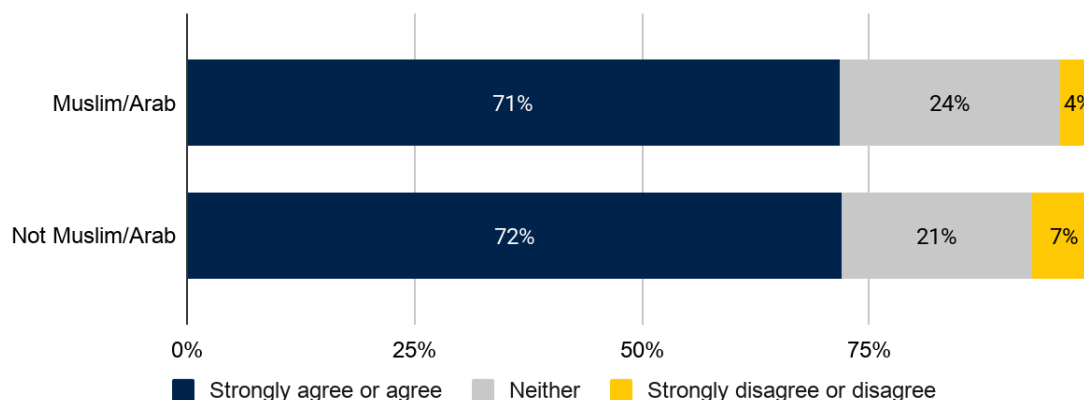


Figure 36. Perceptions on UM-Dearborn's Response to Significant Topics, by Muslim or Arab Identity

Primary Language. Students whose primary language is English and those whose primary language is another language indicated similar levels of agreement that *UM-Dearborn transparently responds to significant topics that affect the campus community* (73%, $n = 80$ and 71%, $n = 37$, respectively, see Figure 37).

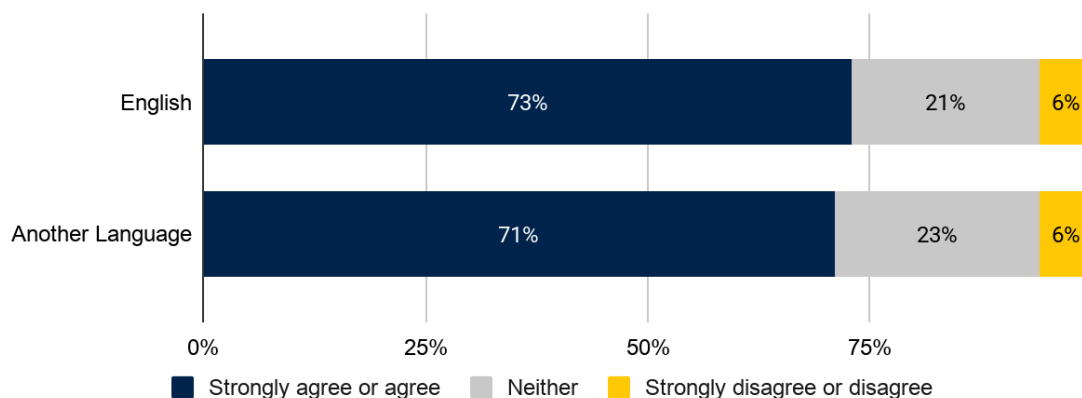


Figure 37. Perceptions on Campus Response to Significant Topics, by Primary Language

Qualitative Findings

Students were asked to elaborate on their perception of freedom of expression, institutional trust, or related issues at the University of Michigan-Dearborn. Twenty-four Dearborn students shared their perspectives on freedom of expression, institutional trust, and related issues. Comments were related to topics such as diversity, politics, and campus culture; however, no themes emerged owing to a low response rate.

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-Dearborn 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 UM-Dearborn community members are respected regardless of their religious beliefs and cultural expression.

Student Participation & Access to Resources, Services, and Opportunities

Most of the student participants at UM-Dearborn agreed (“strongly agree” or “agree”) that *all students have equal opportunities to participate in classes at UM-Dearborn* (94%, *n* = 164), and that *campus services and resources are equally accessible* (88%, *n* = 152). Roughly three-quarters agreed that *equal access to extracurricular opportunities are equally accessible to students* (76%, *n* = 133, see Table 6).

	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-Dearborn.	94% (<i>n</i> = 164)	4% (<i>n</i> = 7)	2% (<i>n</i> = 3)
Campus services and resources (e.g., tutoring, advising, counseling) are equally accessible to all students.	88% (<i>n</i> = 152)	8% (<i>n</i> = 14)	4% (<i>n</i> = 7)
Extracurricular opportunities (e.g., clubs, athletics, internships, research) are equally accessible to all students.	76% (<i>n</i> = 133)	19% (<i>n</i> = 33)	5% (<i>n</i> = 8)
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 38 details that the majority of Undergraduate and Graduate Students (95%, $n = 123$ and 97%, $n = 35$, respectively) agreed that *equal opportunities exist to participate in classes*.

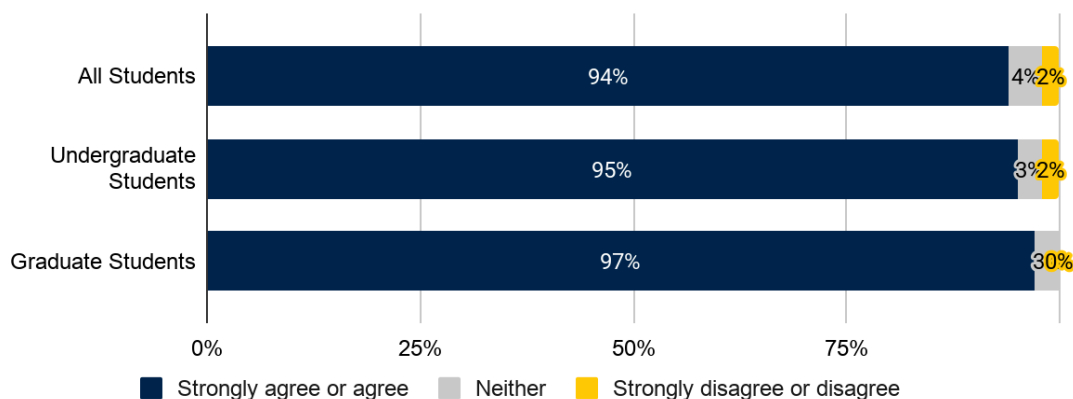


Figure 38. Perceptions on Equal Opportunities to Participate in Class, by Student Status

Racial Identity. Most MENA students agreed *equal opportunities exist to participate in classes* (98%, $n = 39$), followed by students who are members of Underrepresented Minority groups (97%, $n = 30$), Asian/South Asian (94%, $n = 33$) and White (91%, $n = 52$) students (see Figure 39).

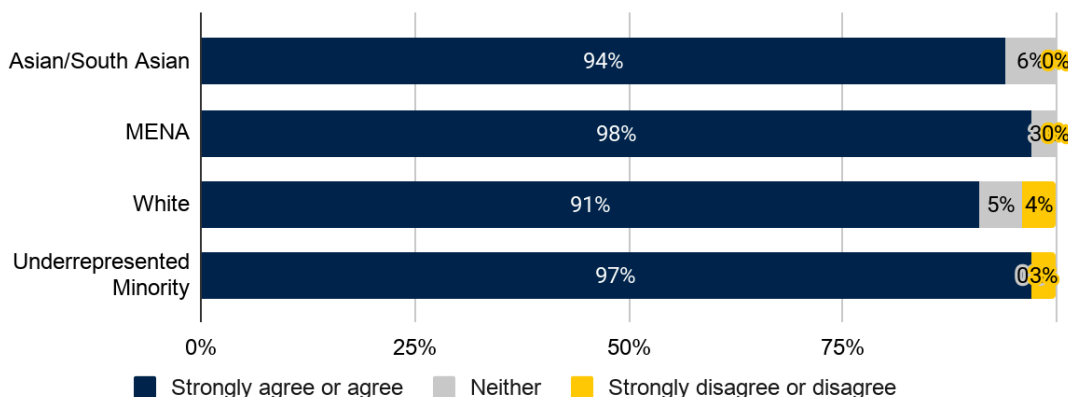


Figure 39. Perceptions on Equal Opportunities to Participate in Class, by Racial Identity

Religious Affiliation. As seen in Figure 40, all religious groups generally indicated high agreement. Muslim (98%, $n = 43$) and Christian/Catholic (96%, $n = 51$) students indicated the highest levels of agreement that *equal opportunities exist to participate in classes*, followed by Hindu (94%, $n = 17$) and Non-Religious (94%, $n = 34$) students, and students with Another or Multiple Religious Affiliations (86%, $n = 12$).

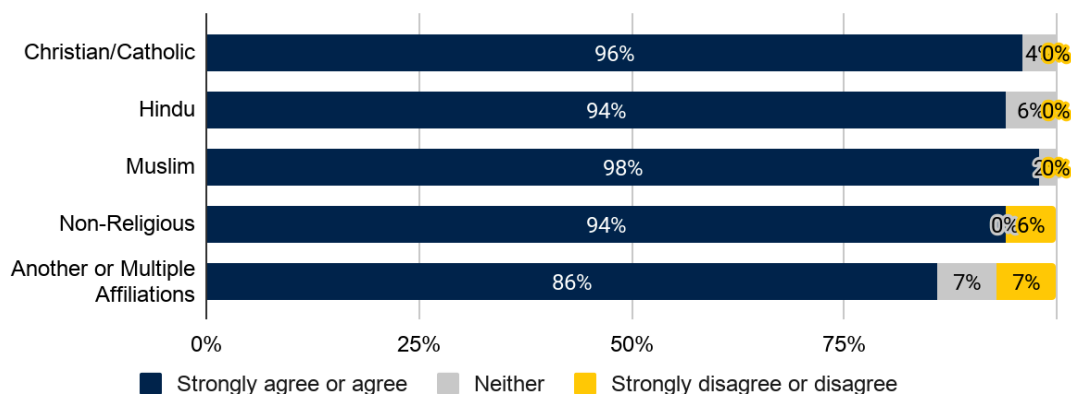


Figure 40. Perceptions on Equal Opportunities to Participate in Class, by Religious Identity

Muslim or Arab Identity. The majority of students who culturally or spiritually identify as Muslim or Arab (98%, $n = 50$) and those who did not (93%, $n = 114$) agreed that *equal opportunities exist to participate in classes* (see Figure 41).

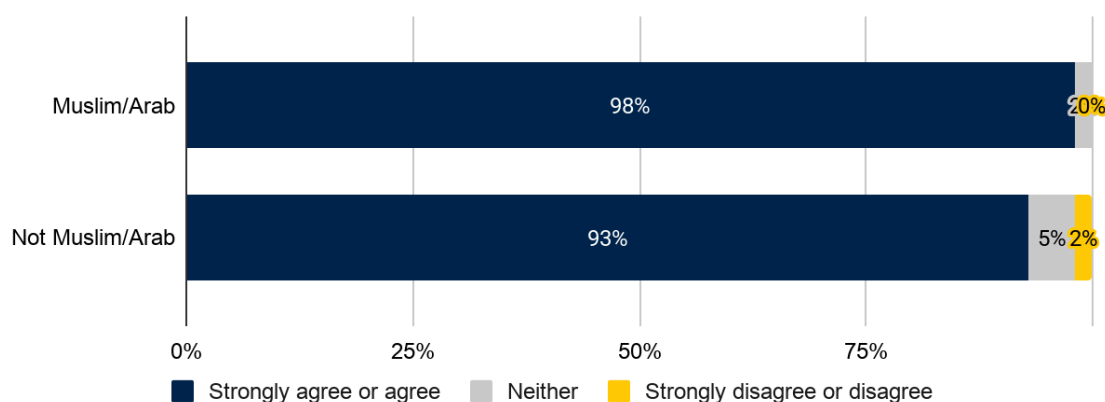


Figure 41. Perceptions on Equal Opportunities to Participate in Class, by Muslim or Arab Identity

Primary Language

Both students whose primary language is English and those whose primary language is another language (95%, $n = 111$ and 93%, $n = 53$, respectively) had high proportions of agreement that *equal opportunities exist to participate in classes* (see Figure 42).

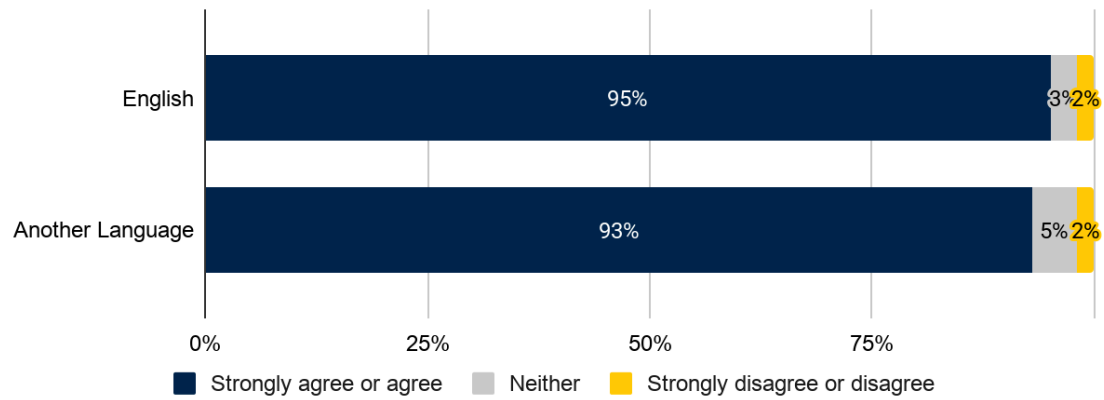


Figure 42. Perceptions on Equal Opportunities to Participate in Class, by Primary Language

Admissions

Table 7 contains information about student perception on recruitment and admissions. The majority of students agreed that *the admissions process at UM-Dearborn is fair to applicants of all racial, ethnic, and national origin backgrounds* (89%, $n = 147$) and that *recruitment events are inclusive and welcoming to all prospective students* (88%, $n = 145$).

	Strongly agree or agree	Neither agree nor disagree	Strongly disagree or disagree
The admissions process at the University of Michigan-Dearborn is fair to applicants of all racial, ethnic, and national origin backgrounds.	88% ($n = 147$)	10% ($n = 17$)	1% ($n = 2$)
University of Michigan-Dearborn's outreach and recruitment activities effectively reach students of diverse racial, ethnic, and national origin backgrounds.	82% ($n = 136$)	15% ($n = 25$)	3% ($n = 5$)
Recruitment events (e.g., school visits, fairs, online sessions) are inclusive and welcoming to all prospective students.	88% ($n = 145$)	11% ($n = 19$)	1% ($n = 2$)
Admissions staff are available and responsive to questions from applicants and families, regardless of their background.	82% ($n = 136$)	13% ($n = 21$)	5% ($n = 8$)
Applicants of all racial, ethnic, and national origin backgrounds have an equal chance of being admitted if they meet the qualifications.	87% ($n = 144$)	13% ($n = 22$)	0% ($n = 0$)
Admissions materials (e.g., website, brochures, outreach events) are accessible and inclusive for students from all racial, ethnic, and national origin backgrounds.	86% ($n = 143$)	12% ($n = 20$)	2% ($n = 3$)
I have experienced barriers that limited my opportunities or access at the University of Michigan-Dearborn based on my primary language or accent.	21% ($n = 34$)	11% ($n = 18$)	69% ($n = 114$)
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 similarly large proportion agreed that *applicants of all racial, ethnic, and national origin backgrounds have an equal chance of being admitted if they meet the qualifications* (87%, $n = 144$) and that *admissions materials are accessible and inclusive for students from all racial, ethnic, and national origin backgrounds* (86%, $n = 143$). Additionally, 82% of students agreed that *UM-Dearborn's outreach and recruitment activities effectively reach students of diverse racial, ethnic, and national origin backgrounds* ($n = 136$) and that *admissions staff are available and responsive to questions from applicants and families, regardless of their background* ($n = 136$).

Almost all of the Graduate Students (97%, $n = 34$) and 87% of Undergraduate Students ($n = 108$) agreed that *UM-Dearborn is fair to applicants of all racial, ethnic, and national origin backgrounds* (see Figure 43).

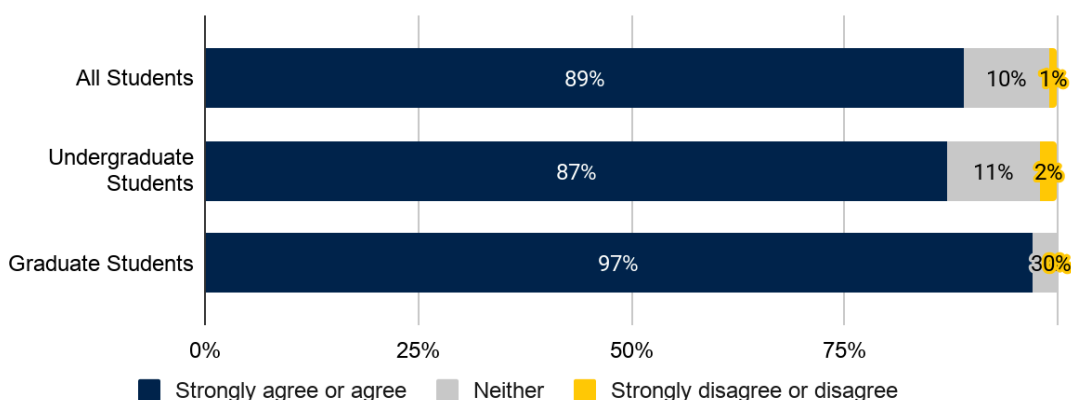


Figure 43. Perceptions of Admissions Fairness, by Student Status

Racial Identity. Asian/South Asian (100%, $n = 23$), MENA (94%, $n = 33$), and students who are members of Underrepresented Minority groups (83%, $n = 24$) were most likely to agree that *UM-Dearborn is fair to applicants of all racial, ethnic, and national origin backgrounds*. White students had the lowest proportion of agreement (82%, $n = 45$, see Figure 44).

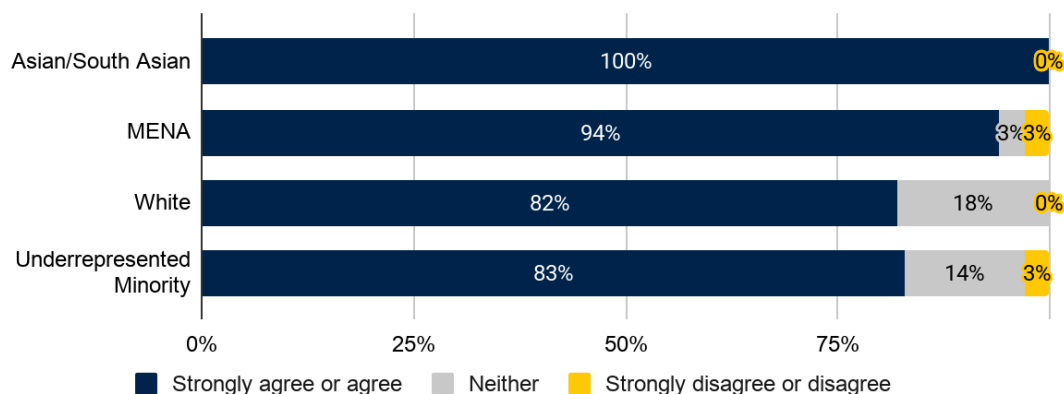


Figure 44. Perceptions of Admissions Fairness, by Racial Identity

Religious Affiliation. All Hindu (100%, $n = 18$) and most of Muslim (95%, $n = 39$) students agreed that *UM-Dearborn is fair to applicants of all racial, ethnic, and national origin backgrounds* (see Figure 45). Roughly nine in ten Christian/Catholic (88%, $n = 44$) and eight in ten Non-Religious (80%, $n = 28$) students and students with Another or Multiple Religious Affiliations (80%, $n = 12$) agreed.

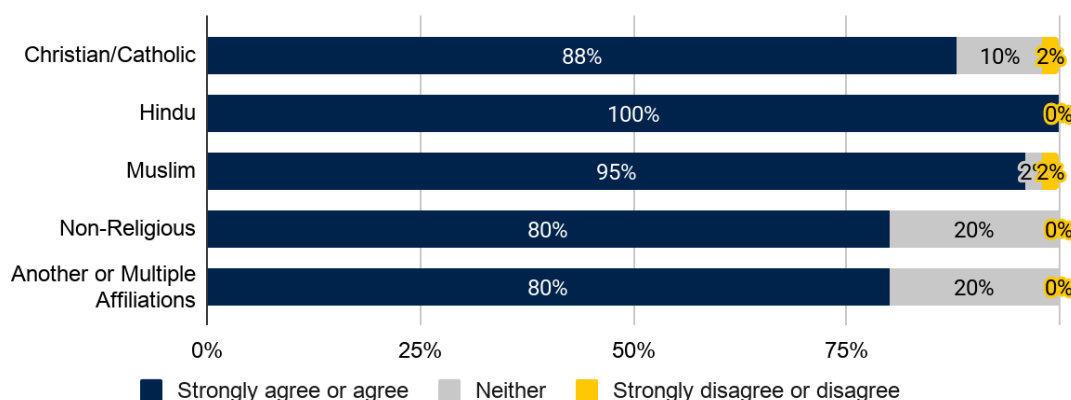


Figure 45. Perceptions of Admissions Fairness, by Religious Identity

Muslim or Arab Identity. Students who culturally or spiritually identify as Muslim or Arab (96%, $n = 45$) were more likely to indicate that *the admissions process at UM-Dearborn is fair to applicants of all racial, ethnic, and national origin backgrounds* compared to students who did not (86%, $n = 102$, see Figure 46).

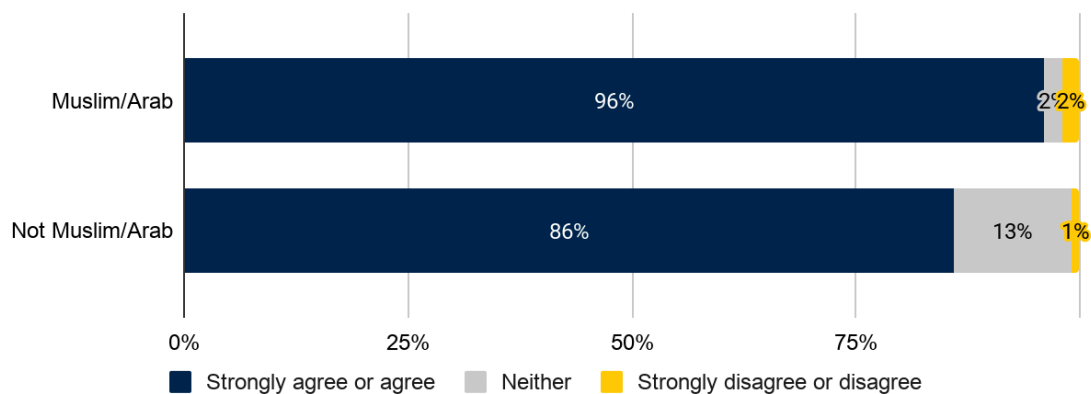


Figure 46. Perceptions of Admissions Fairness, by Muslim or Arab Identity

Primary Language. Students whose primary language is another language (95%, $n = 53$) were more likely to indicate agreement that *the admissions process is fair to applicants of all racial, ethnic, and national origin backgrounds* than those whose primary language is English (85%, $n = 94$, see Figure 47).¹³

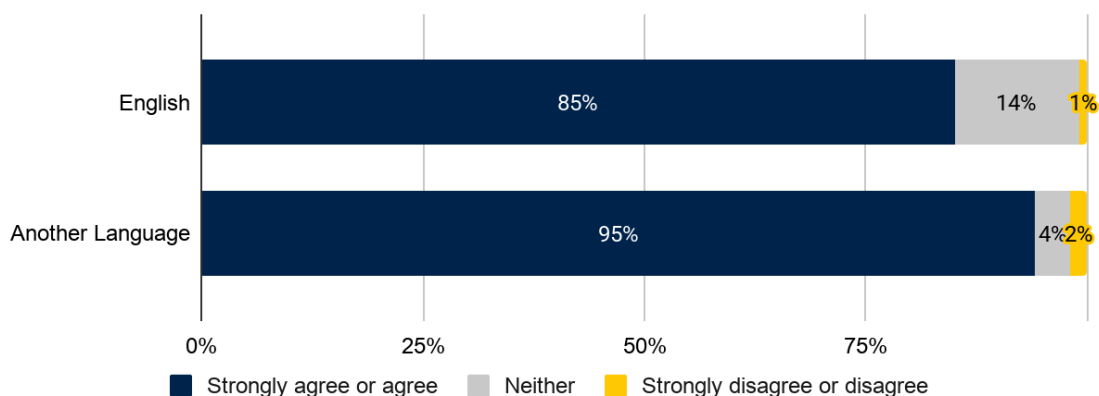


Figure 47. Perceptions of Admissions Fairness, by Primary Language

¹³ A t test revealed a statistically significant difference in agreement that the admissions process is fair to applicants of all races, ethnicities, and national origins by primary language spoken, where students whose primary language is another language reported significantly higher levels of agreement than students whose primary language is English; $t(164.49) = -2.80$, $p < .01$.

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-Dearborn. 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.

Among students, 2% ($n = 4$) indicated they personally experienced discrimination or harassment in the past year, including 3% of Undergraduate Students ($n = 4$) and 0% of Graduate Students ($n = 0$). Four percent ($n = 6$) indicated they observed discrimination or harassment in the past year, including 3% of Undergraduate Students ($n = 4$) and 4% of Graduate Students ($n = 2$).

Due to the small number of students who experienced discrimination or harassment ($n < 5$), we are unable to describe the instances.

Qualitative Findings

A total of 4 students shared additional details about their experiences of discriminating and harassing conduct in response to an open-ended item. Comments were related to topics such as bullying and close-mindedness; however, no themes were present owing to a low response rate.

Considerations of Leaving UM-Dearborn

Considerations of Leaving Across Demographic Groups

Campus climate research has demonstrated the effects of campus climate on student retention.¹⁴ Twenty-five percent (25%, $n = 42$) of students indicated that they had *seriously considered leaving UM-Dearborn*, including 27% ($n = 34$) of Undergraduate Students and 16% ($n = 6$) of Graduate Students (see Figure 48).

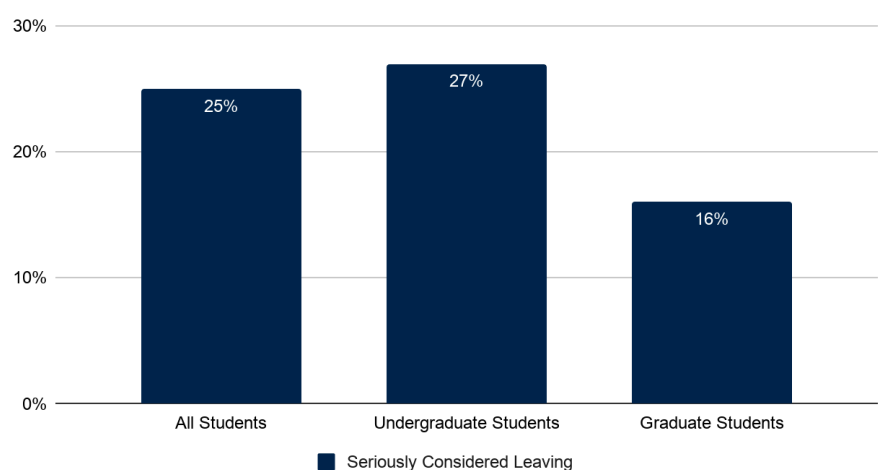


Figure 48. Seriously Considered Leaving, by Student Status

Racial Identity. Students who are members of Underrepresented Minority groups (29%, $n = 9$) were the most likely to seriously consider leaving, followed by MENA (26%, $n = 9$), White (26%, $n = 14$), and Asian/South Asian (17%, $n = 6$) students (see Figure 49).

¹⁴Strayhorn (2013).

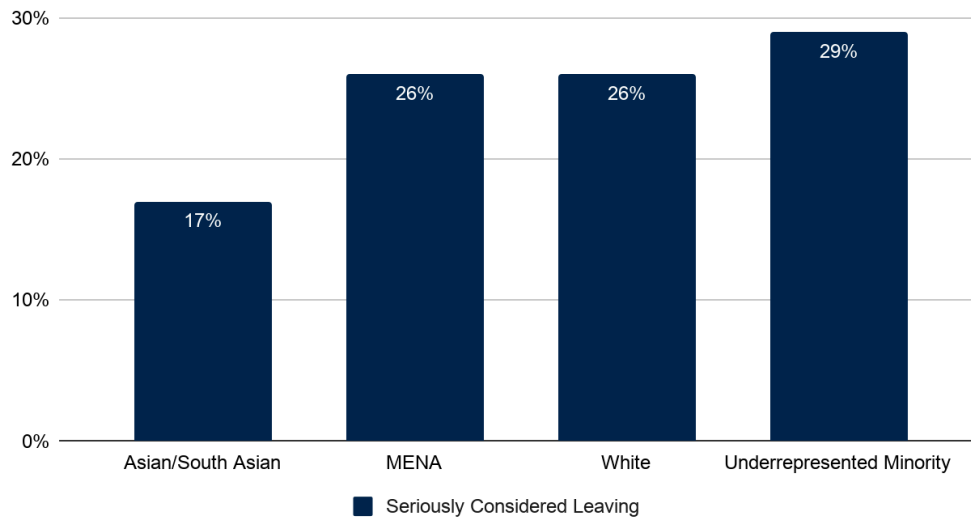


Figure 49. Seriously Considered Leaving, by Racial Identity

Religious Identity. As seen in Figure 50, Muslim (35%, $n = 14$), Non-Religious (31%, $n = 11$), and students with Another or Multiple Religious Affiliations (31%, $n = 4$) were more likely to indicate they had seriously considered leaving UM-Dearborn, compared to Christian/Catholic (18%, $n = 9$) and Hindu (12%, $n = 2$) students.

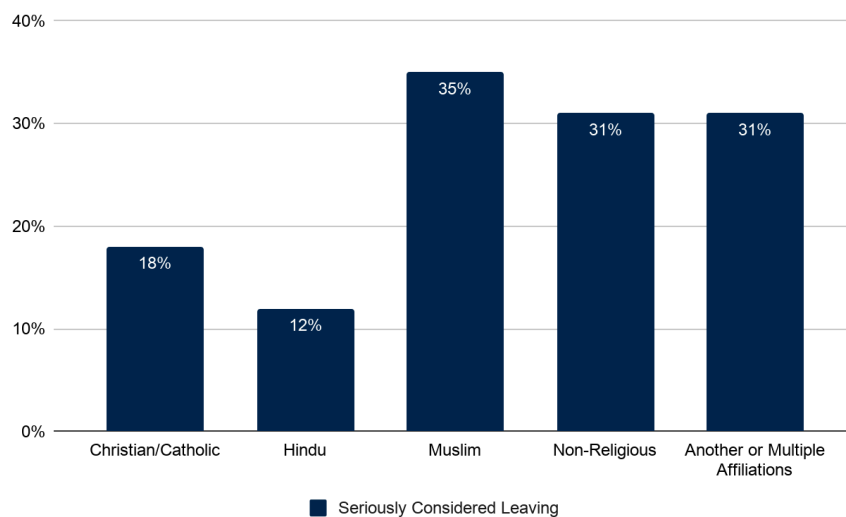


Figure 50. Seriously Considered Leaving, by Religious Identity

Muslim or Arab Identity. Students who culturally or spiritually identify as Muslim or Arab (30%, $n = 14$) were more likely to indicate they had seriously considered leaving UM-Dearborn than those who did not (23%, $n = 28$, see Figure 51).

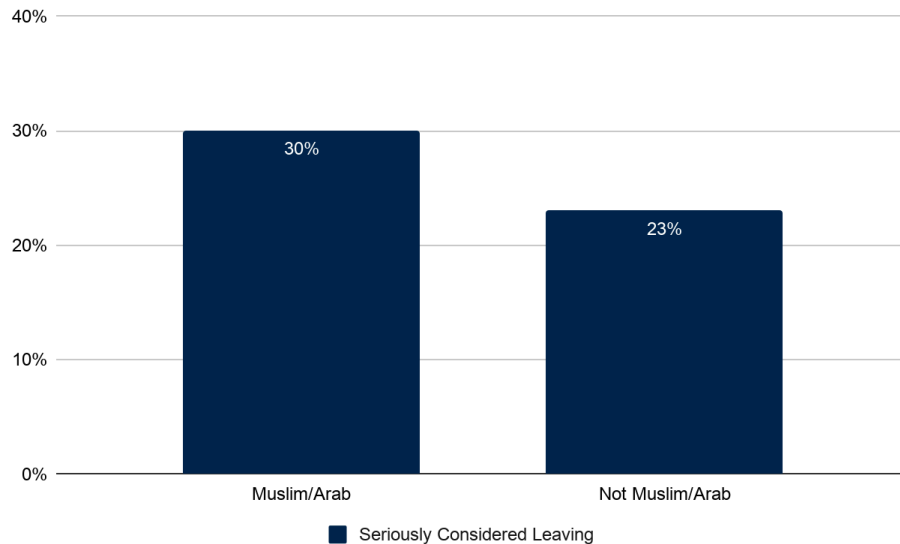


Figure 51. Seriously Considered Leaving, by Muslim or Arab Identity

Primary Language. As seen in Figure 52, students whose primary language is English (27%, $n = 30$) and those whose primary language is another language (22%, $n = 12$) indicated similar rates of seriously considering leaving UM-Dearborn.

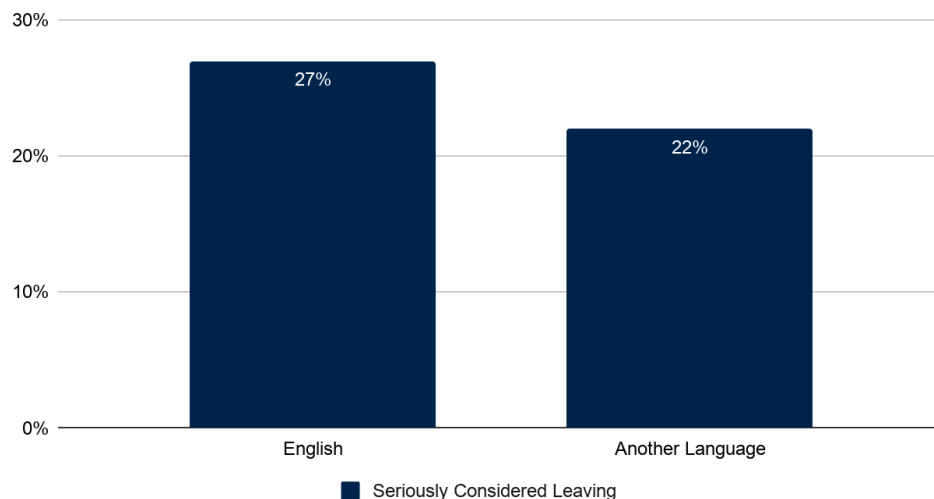


Figure 52. Seriously Considered Leaving, by Primary Language

Reasons for Considering Leaving and Why Students Stayed

The top reason Undergraduate Students gave for considering leaving UM-Dearborn was **wanting to transfer to another institution** (56%, $n = 19$), followed by **academic reasons** (32%, $n = 11$) and **a lack of social life at UM-Dearborn** (29%, $n = 10$). Roughly one-quarter of Undergraduates cited **financial reasons**, **course availability/scheduling**, and **a lack of a sense of belonging** as other reasons they considered leaving. Graduate Students most often cited **financial reasons** and **a lack of support services** (each 50%, $n = 3$), followed by **academic** and **personal reasons** (each 33%, $n = 2$). See Table 89 for more information.

Participants Who Seriously Considered Leaving UM-Dearborn	
Undergraduate Students (27%, $n = 34$)	
Reasons for Considering Leaving	- Wanted to transfer to another institution (56%, $n = 19$) - Academic reasons (32%, $n = 11$) - Lack of social life at UM-Dearborn (29%, $n = 10$) - Lack of a sense of belonging (24%, $n = 8$) - Financial reasons (24%, $n = 8$) - Course availability/scheduling (24%, $n = 8$)
Reasons for Staying	- Too far along in my program to make a change (41%, $n = 14$) - Close to home (29%, $n = 10$) - I am still considering leaving (29%, $n = 10$) - Career and professional development opportunities (18%, $n = 6$) - Connections to faculty and staff (15%, $n = 5$) - Level of institutional financial aid support (15%, $n = 5$)
Graduate Students (16%, $n = 6$)	
Reasons for Considering Leaving	- Financial reasons (50%, $n = 3$) - Lack of support services (50%, $n = 3$) - Personal reasons (33%, $n = 2$) - Academic reasons (33%, $n = 2$)
Reasons for Staying	- Too far along in my program to make a change (50%, $n = 3$) - I am still considering leaving (17%, $n = 1$) - Remote learning options (17%, $n = 1$) - Connections to faculty/staff (17%, $n = 1$) - Career and professional development opportunities (17%, $n = 1$)

Table 8. Participants Who Seriously Considered Leaving UM-Dearborn

Both Undergraduate and Graduate Students most often cited ***being too far along in their program to make a change*** as their top reason for staying at UM-Dearborn (41%, $n = 14$; 50%, $n = 3$, respectively). Undergraduate Students also indicated they were ***still considering leaving*** (29%, $n = 10$) and ***being close to home*** (29%, $n = 10$) as other leading reasons to stay, along with ***career and professional development opportunities*** (18%, $n = 6$). Other reasons included ***connections to faculty/staff*** and ***the level of institutional financial aid support*** (each 15%, $n = 5$) as key reasons they decided to stay. Graduate Students similarly noted ***still considering leaving***, along with ***career and professional development opportunities***, ***connections to faculty/staff***, and ***remote learning options*** (each 17%, $n = 1$) as additional reasons for staying.

Qualitative Findings

Reasons Students Considered Leaving UM-Dearborn

Students who considered leaving the University of Michigan-Dearborn were asked to share more about their reasons. Thirty (30) Dearborn Student respondents shared more about the reasons that they seriously considered leaving the institution. All of the reasons students provided for considering leaving UM-Dearborn were outside the scope of this assessment, including lack of social life, general desire to transfer, and the cost of attendance.

Reasons Students Chose to Stay at UM-Dearborn

These students were also asked to elaborate on their decisions to stay after initially considering leaving. Twenty-four (24) Dearborn Students shared more about the reasons that they decided to stay. One theme was present across Dearborn responses: sunk cost fallacy and difficulty transferring.

Sunk cost fallacy and difficulty transferring. Survey participants stated that they decided to stay at the university because they were too far along to leave. Dearborn Students stated that they stayed because of the “sunken cost” already invested in their degree. They indicated that it was “too late to drop classes” and that they were “too far along” into their programs to leave. For instance, one participant indicated that they had “already completed 3 semesters.” Students also indicated that “transferring seemed like more of a hassle, with not all credits moving over, than just staying and getting through the next three years.”

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

	Strongly agree or agree	Neither agree nor disagree	Strongly disagree or disagree
I feel valued by University of Michigan-Dearborn faculty.	81% (n = 130)	16% (n = 25)	4% (n = 6)
I feel valued by University of Michigan-Dearborn staff.	76% (n = 123)	19% (n = 30)	5% (n = 8)
I feel valued by University of Michigan-Dearborn senior administrators.	63% (n = 103)	28% (n = 45)	8% (n = 13)
I feel valued by faculty in the classroom.	83% (n = 133)	14% (n = 22)	4% (n = 6)
I feel valued by other students in the classroom.	78% (n = 126)	19% (n = 30)	3% (n = 5)
I feel valued by other students outside of the classroom.	71% (n = 114)	26% (n = 41)	4% (n = 6)
I feel that the University of Michigan-Dearborn climate encourages open discussion of difficult topics.	72% (n = 116)	23% (n = 36)	5% (n = 9)
I feel that I have faculty whom I perceive as role models.	75% (n = 121)	18% (n = 29)	8% (n = 12)
I feel that I have staff whom I perceive as role models.	66% (n = 107)	26% (n = 41)	8% (n = 13)

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

Table 9. Student Sense of Belonging

Students were most likely to agree ("strongly agree" and "agree") that they *feel valued by faculty in the classroom* (83%, $n = 133$), *faculty in general* (81%, $n = 130$), *by other students in the classroom* (78%, $n = 126$), and *staff in general* (76%, $n = 123$). Students were least likely to agree that they *feel valued by senior administrators* (63%, $n = 103$) and that *they have staff whom they perceive as role models* (66%, $n = 107$, see Table 9).

The items in Table 9 were used to create a factor score to quantitatively measure Sense of Belonging for students.^{15 16} For this score, significant differences emerged among certain student groups:

- Students whose primary language is English had *lower* Sense of Belonging than students whose primary language is another language.¹⁷

Undergraduate Students Sense of Belonging

Table 10 illustrates that Undergraduate Students were most likely to agree ("strongly agree" or "agree") that they *feel valued by faculty in the classroom* (83%, $n = 100$), *by faculty in general* (80%, $n = 97$), and *by other students in the classroom* (78%, $n = 96$). However, similar to the overall student proportions, Undergraduates were least likely to agree that they *feel valued by senior administrators* (60%, $n = 73$) and that *they have staff whom they perceive as role models* (63%, $n = 77$).

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

¹⁵ Strayhorn (2012).

¹⁶ See Appendix A.

¹⁷ A t test revealed a statistically significant difference in students' sense of belonging by Primary Language Spoken, where students whose primary language is another language reported significantly higher levels of sense of belonging than students whose primary language is English; $t(156.84) = -3.55$, $p < .001$.

	Strongly agree or agree	Neither agree nor disagree	Strongly disagree or disagree
I feel valued by University of Michigan-Dearborn faculty.	80% (n = 97)	17% (n = 20)	3% (n = 3)
I feel valued by University of Michigan-Dearborn staff.	75% (n = 92)	20% (n = 24)	3% (n = 4)
I feel valued by University of Michigan-Dearborn senior administrators.	61% (n = 73)	30% (n = 36)	9% (n = 11)
I feel valued by faculty in the classroom.	84% (n = 99)	15% (n = 17)	2% (n = 2)
I feel valued by other students in the classroom.	79% (n = 95)	19% (n = 23)	2% (n = 2)
I feel valued by other students outside of the classroom.	72% (n = 87)	26% (n = 31)	2% (n = 3)
I feel that the University of Michigan-Dearborn climate encourages open discussion of difficult topics.	74% (n = 87)	23% (n = 27)	4% (n = 4)
I feel that I have faculty whom I perceive as role models.	72% (n = 87)	19% (n = 23)	8% (n = 10)
I feel that I have staff whom I perceive as role models.	64% (n = 77)	28% (n = 34)	8% (n = 9)
Note: Missing data are excluded from percentage calculations. Percentages may not sum to 100 due to rounding.			

Table 10. Undergraduate Student Sense of Belonging

Graduate Students Sense of Belonging

Graduate Students were most likely to agree ("strongly agree" or "agree") that they feel *valued by faculty in general* (84%, n = 33), *by faculty in the classroom* (84%, n = 33), *by staff in general* (80%, n = 31), and that *they have faculty whom they perceive as role models* (84%, n = 33). However, they were less likely to agree that *they feel valued by other students outside of the classroom* (68%, n = 26, see Table 11).

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

	Strongly agree or agree	Neither agree nor disagree	Strongly disagree or disagree
I feel valued by University of Michigan-Dearborn faculty.	83% (n = 29)	10% (n = 3)	8% (n = 3)
I feel valued by University of Michigan-Dearborn staff.	77% (n = 27)	11% (n = 4)	11% (n = 4)
I feel valued by University of Michigan-Dearborn senior administrators.	76% (n = 27)	16% (n = 6)	8% (n = 3)
I feel valued by faculty in the classroom.	87% (n = 31)	6% (n = 2)	8% (n = 3)
I feel valued by other students in the classroom.	79% (n = 28)	13% (n = 5)	8% (n = 3)
I feel valued by other students outside of the classroom.	67% (n = 24)	24% (n = 8)	10% (n = 3)
I feel that the University of Michigan-Dearborn climate encourages open discussion of difficult topics.	73% (n = 26)	17% (n = 6)	10% (n = 3)
I feel that I have faculty whom I perceive as role models.	88% (n = 31)	8% (n = 3)	4% (n = 1)
I feel that I have staff whom I perceive as role models.	80% (n = 29)	12% (n = 4)	8% (n = 3)
Note: Missing data are excluded from percentage calculations. Percentages may not sum to 100 due to rounding.			

Table 11. Graduate Student Sense of Belonging

Reporting & Institutional Processes

Students were asked various questions regarding their perceptions on reporting Title VI violations to The University of Michigan-Dearborn, including participants' feelings on UM-Dearborn 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 defined 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

	Very likely or likely	Neutral	Very unlikely or unlikely
The University of Michigan-Dearborn would take the report seriously.	78% (n = 125)	16% (n = 26)	6% (n = 9)
The University of Michigan-Dearborn would maintain the privacy of the person making the report.	78% (n = 124)	16% (n = 26)	6% (n = 9)
The University of Michigan-Dearborn would do its best to honor the request of the person about how to go forward with the case.	76% (n = 120)	18% (n = 28)	7% (n = 10)
The University of Michigan-Dearborn would take steps to protect the safety of the person making the report.	77% (n = 122)	18% (n = 28)	5% (n = 8)
The University of Michigan-Dearborn would support the person making the report.	72% (n = 114)	22% (n = 35)	6% (n = 10)
The University of Michigan-Dearborn would provide supportive measures to support the person (e.g., academic, housing, safety).	62% (n = 98)	28% (n = 45)	9% (n = 15)
The University of Michigan-Dearborn would take action to address factors that may have led to the harassment or discrimination.	73% (n = 116)	20% (n = 32)	7% (n = 12)
The University of Michigan-Dearborn would handle the report fairly.	72% (n = 115)	22% (n = 35)	6% (n = 10)
The University of Michigan-Dearborn would label the person making the report a troublemaker.	13% (n = 21)	23% (n = 37)	63% (n = 100)
The University of Michigan-Dearborn would have a hard time supporting the person who made the report.	12% (n = 18)	22% (n = 35)	66% (n = 106)

	Very likely or likely	Neutral	Very unlikely or unlikely
The University of Michigan-Dearborn would punish the person who made the report.	11% (n = 17)	20% (n = 31)	70% (n = 109)

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

Table 12. Perceptions on Reporting a Title VI Violation to UM-Dearborn

Regarding reporting Title VI incidents, the majority of students felt it was likely (“very likely” or “likely”) that *UM-Dearborn would take the report seriously* (78%, n = 125) and *maintain the privacy of the person making the report* (78%, n = 124). Furthermore, more than three-quarters of students felt it was likely *UM-Dearborn would take steps to protect the safety of the reporting individual* (77%, n = 122) and *do its best to honor the request of the person about how to go forward with the case* (76%, n = 120). Students were least likely to agree that *UM-Dearborn would provide supportive measures to support the reporting individual* (62%, n = 98). Regarding negative outcomes, the majority of students felt it was unlikely (“very unlikely” or “unlikely”) that *UM-Dearborn would punish the person who made the report* (70%, n = 109), *label them a troublemaker* (63%, n = 100), or *have a hard time supporting them* (66%, n = 106). See Table 12 for more information.

Table 13 details students’ knowledge of Title VI reporting and institutional policies. Approximately two in three students indicated that *they understood what happens when someone reports a Title VI violation to the UM-Dearborn* (63%, n = 103), roughly half knew *where to go to report a Title VI violation* (54%, n = 88), and six in ten were *familiar with the UM-Dearborn’s Title VI policies* (60%, n = 97).

	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-Dearborn.	63% (n = 103)	23% (n = 37)	14% (n = 23)
I would know where to go to report a Title VI violation.	54% (n = 88)	27% (n = 43)	19% (n = 31)
I am familiar with the University of Michigan-Dearborn’s Title VI policies.	60% (n = 97)	21% (n = 34)	19% (n = 31)

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

Table 13. Knowledge of Title VI Reporting and Institutional Policies

Institutional Processes for Education of Title VI

Before coming to UM-Dearborn, roughly two-thirds of students (60%, $n = 97$) had received information or education about harassment or discrimination based on race, color, national origin or actual or perceived shared ancestry or ethnic characteristics. Fourteen percent (14%, $n = 22$) 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 UM-Dearborn.

Figure 53 illustrates that roughly seven in ten students indicated they had received written or verbal information on *policies and procedures related to discrimination, harassment, and retaliation by students* (71%, $n = 76$). Approximately half of students have received information on *where to go to get help if someone you know experiences race-based or national origin discrimination* (56%, $n = 60$), *how to help prevent race-based or national origin discrimination on campus* (53%, $n = 56$), *the definitions of race-based or national origin discrimination under Title VI* (50%, $n = 54$), and *how to report an incident of race-based or national origin discrimination or Title VI violation* (49%, $n = 52$). Approximately four in ten received *information about Title VI protections against race-based or national origin discrimination in educational programs* (41%, $n = 44$).

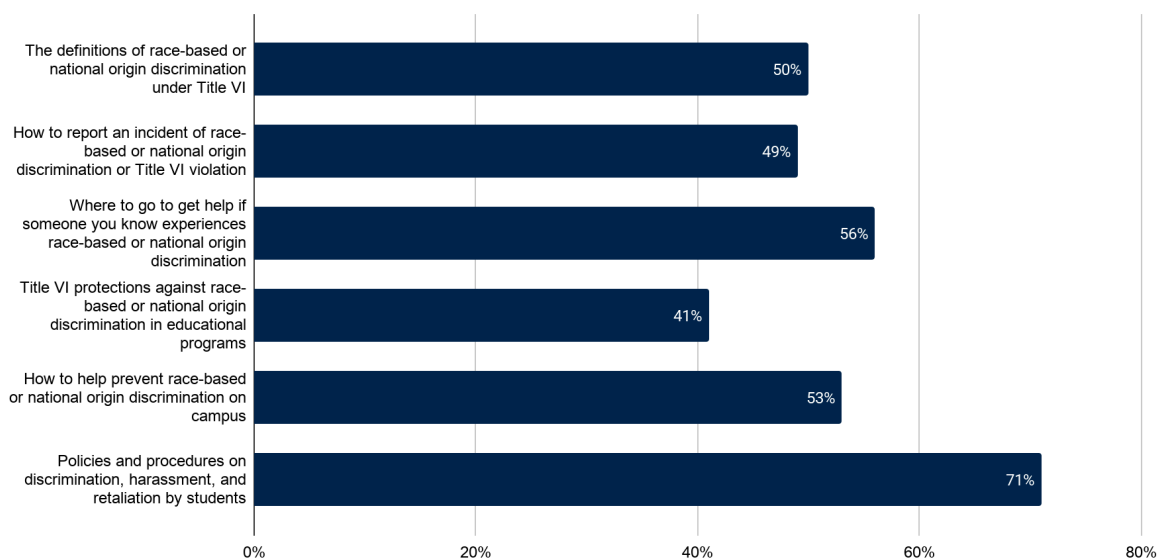


Figure 53. Percent of Students Who Received Written or Verbal Information on Various Title VI-related Topics

Knowledge of Campus Resources

Table 14 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 (DPS), with more than half of students indicating being aware ("extremely aware" or "very aware") of each (59%, $n = 92$ and 52%, $n = 81$, respectively). However, less than half of students were aware of the Dean of Students Office/Student Conduct & Resolution Office/Dearborn Support (43%, $n = 67$). Furthermore, roughly one-quarter of students were of the Equity, Civil Rights, and Title IX Office (ECRT) and University/Student Ombuds (24%, $n = 38$ and 23%, $n = 36$ respectively), with with large numbers of students also unaware "not at all aware" or "slightly aware" of them (39%, $n = 61$ and 50%, $n = 79$ respectively).

	Extremely or very aware	Somewhat aware	Not at all or slightly aware
Equity, Civil Rights, and Title IX Office (ECRT)	25% ($n = 38$)	37% ($n = 58$)	39% ($n = 61$)
Department of Public Safety (DPS)	52% ($n = 81$)	28% ($n = 44$)	21% ($n = 32$)
Dean of Students Office/Student Conduct & Resolution Office/Dearborn Support	43% ($n = 67$)	35% ($n = 55$)	23% ($n = 36$)
Counseling and Psychological Services (CAPS)	59% ($n = 92$)	25% ($n = 39$)	16% ($n = 26$)
University/Student Ombuds	23% ($n = 36$)	27% ($n = 43$)	50% ($n = 79$)
Note: Missing data are excluded from percentage calculations. Percentages may not sum to 100 due to rounding.			

Table 14. Awareness of Campus Resources Related to Title VI Response

Sense of Safety & Bystander Confidence

Safety on Campus

Table 15 shows that the majority of students agreed ("strongly agree" or "agree") that they felt safe from harassment and discrimination based on *actual or perceived shared ancestry* (86%, $n = 137$), *national origin* (85%, $n = 133$), *skin color* (84%, $n = 134$), and *race* (82%, $n = 130$) on or around campus. Two-thirds of students also agreed that harassment and discrimination based on *race, color, national origin, or shared ancestry* was *not a problem at UM-Dearborn* (67%, $n = 106$). Nearly half of students disagreed ("strongly disagree" or "disagree") that *there was nothing they could do about harassment or discrimination based on race, color, national origin, or shared ancestry on campus* (47%, $n = 73$).

	Strongly agree or agree	Neither agree nor disagree	Strongly disagree or disagree
On or around the University of Michigan-Dearborn, I feel safe from harassment and discrimination based on my race.	82% ($n = 130$)	15% ($n = 24$)	4% ($n = 6$)
On or around the University of Michigan-Dearborn, I feel safe from harassment and discrimination based on my skin color.	84% ($n = 134$)	13% ($n = 20$)	3% ($n = 5$)
On or around the University of Michigan-Dearborn, I feel safe from harassment and discrimination based on my national origin.	85% ($n = 133$)	12% ($n = 19$)	3% ($n = 5$)
On or around the University of Michigan-Dearborn, I feel safe from harassment and discrimination based on my actual or perceived shared ancestry.	86% ($n = 137$)	11% ($n = 18$)	3% ($n = 5$)
I don't think harassment or discrimination based on race, color, national origin, or shared ancestry is a problem at the University of Michigan-Dearborn.	67% ($n = 106$)	24% ($n = 38$)	9% ($n = 15$)
I don't think there is much I can do about harassment or discrimination based on race, color, national origin, or shared ancestry at	19% ($n = 29$)	35% ($n = 55$)	47% ($n = 73$)

	Strongly agree or agree	Neither agree nor disagree	Strongly disagree or disagree
the University of Michigan-Dearborn.			
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-Dearborn.	48% (n = 76)	29% (n = 46)	23% (n = 37)
Note: Missing data are excluded from percentage calculations. Percentages may not sum to 100 due to rounding.			

Table 15. Student Level of Agreement with Feeling Safe on Campus

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 48 students offered responses that emerged into one theme: academic classes and classrooms.

Academic classes and classrooms. Students indicated feeling safe and supported in their academic classes and classrooms at the University of Michigan-Dearborn. Multiple Students described feeling supported "in and around classrooms" and a "sense of belonging" in the classroom. They spoke positively of interactions with faculty in the classroom, who were "eager to teach," "show genuine care and effort about the students' well-being," and offer "professional mentorship." For instance, one Student detailed their experience with professors in their academic classes, "During many of the upper-level biology classes, my professors have been supportive and understanding of how difficult it can be to manage school and issues relating to my ethnic and gender identity." Another survey participant stated, "I felt the safest and most supported in [a UM-Dearborn professor's] class. The way [they] spoke to us with logic and facts resonated with me... I liked how [they were] straightforward and came prepared with research to support [their] points. [They] also talked with me after class and gave me help." These touchpoints were critical for students' sense of safety and support.

Bystander Response

As detailed in Table 16, more than three-quarters of the students felt confident *they would intervene if someone were harassing* (76%, n = 120), *discriminating against another person based on their identity* (81%, n = 128), or *speak up against racist or culturally insensitive jokes* (73%, n = 114). Additionally, 82% felt confident they would *check in with someone they suspected of being the target of harassment or discrimination* (n = 129). Similarly, 79% 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 = 124).

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).	76% (n = 120)	18% (n = 28)	6% (n = 10)
Intervene if someone was discriminating against another person based on their identity (including their race, color, national origin, or shared ancestry).	81% (n = 128)	16% (n = 25)	3% (n = 5)
Speak up against someone telling racist or culturally insensitive jokes.	73% (n = 114)	21% (n = 33)	6% (n = 10)
Check in with someone I suspected of being the target of harassment or discrimination.	82% (n = 129)	16% (n = 25)	3% (n = 4)
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-Dearborn.	79% (n = 124)	18% (n = 29)	3% (n = 5)
Note: Missing data are excluded from percentage calculations. Percentages may not sum to 100 due to rounding.			

Table 16. 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.¹⁸ 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 UM-Dearborn. The items included in the factor are detailed below.

Student Sense of Belonging ¹⁹	
Items	Rescaled Factor
I feel valued by University of Michigan-Dearborn faculty.	.898
I feel valued by University of Michigan-Dearborn staff.	.881
I feel valued by University of Michigan-Dearborn senior administrators (e.g., dean, vice president, provost).	.845
I feel valued by faculty in the classroom.	.796
I feel valued by other students in the classroom.	.787
I feel valued by other students outside of the classroom.	.770
I feel that the University of Michigan-Dearborn climate encourages open discussion of difficult topics.	.772
I feel that I have faculty whom I perceive as role models.	.656

¹⁸ Strayhorn (2012).

¹⁹ $\alpha = .931$, $n = 159$

I feel that I have staff whom I perceive as role models.	.585
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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. However, the results also highlight unique differences that are specific to the University of Michigan-Dearborn community.

Methodology

The Rankin Climate (now Interwoven Insights) team reviewed participant comments using qualitative thematic analysis.²⁰ 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).²¹ 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.²² 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 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

²⁰ Krippendorff, K. (2018).

²¹ Luttrell (2010).

²² Gläser-Zikuda et al. (2020).

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.