



REPORT OF THE 2018-19 CLEARNESS COMMITTEE

**4th Clearness Committee,
Spring 2018 - Fall 2019**

Acknowledgements

This Report was a massive endeavor that began in the spring of 2018 and continued through the summer of 2019. Along the way, the Committee has enlisted the help of numerous community actors without whom our work would not have been possible. Though this list by no means includes everyone who has contributed to our work, we would like to acknowledge some exceptional supporters.

Our initial efforts to compile a list of questions involved meeting with many campus staff and students. In no particular order, thank you to Mike Elias and Michelle Leao in the Student Life Office; Brian Cuzzolina, Raquel Esteves-Joyce, and Peter Granville in the Office of Academic Resources; Sam Danish in the Women*s Center; Benjamin Burke from the Peer Tutoring program; and previous Honor Council Librarians and alumni Chris Hadad and Sophie McGlynn. Your advice and suggestions guided us when we were grasping for how to encapsulate the student experience in a 100+ question survey. Your counsel was crucial to our success, and your support encouraged us when we felt stuck at a crossroads.

Thank you to the twenty-six students who came to our pilot sessions and took the first iterations of our survey. With your input, we restructured our themes, rewrote questions, and realigned our goals. You caught many mistakes and missteps. Though the final version was not perfect, it was much closer to it because of your assistance. Thank you for your time, perspectives, and patience.

Thank you to the almost 70% of the student body who took our survey and everyone reading this report. This work is because of you and for you.

We are also grateful for those who stepped in after our data were collected to help us find meaning within the numbers and responses. Thank you to the dozens of students who attended our Clearness Conversations, heard our concerns, and helped us form Steps Forward. To protect your privacy, we will not list your names, but we are truly appreciative of your thoughtfulness. Thank you to those who will continue our work after this report is released, in Students' Council and Honor Council, the Customs program, and the entire Dean's office (especially Kelly Wilcox who has met with us on multiple occasions at various stages along the way). You helped us tackle the most difficult question we faced: where to go from here. Thank you.

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Thank you to Sarah Jesup for your artistic talent and eye for detail in creating the beautiful cover page for our report.

Anne Preston, our faculty advisor, and Theresa Tensuan, our advising Dean, there are no words to describe your unmatched contributions to this undertaking. You not only guided us through the work itself but supported us mentally, emotionally, and culinarily. We cannot imagine this project without your astounding depth and breadth of knowledge, unwavering encouragement, and confidence in our ability to reach our highest aspirations.

Finally, thank you to our families and friends both at Haverford and beyond who allowed us to talk through our half-baked ideas and vent frustrations at confusing data. Your support means the world to us.

The work of the Clearness Committee is unique in its attempts to collect the thoughts of all members of the student body. However, to provide a more comprehensive picture, it required not only the endeavors of students, but equal endeavors and reflections from faculty, staff, administration, and alumni. Without every one of those efforts, this project, that included discernment, investigation, and investment in the community, would not be possible. We are immensely grateful for your contributions.

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Introduction to the 2018-19 Clearness Report

The Clearness Report is the culmination of a year and a half of outreach, research, and discussion surrounding student experiences with campus events, politics, diversity, membership in clubs/organizations, student governance, academics, athletics, the Honor Code, and interactions with faculty and administration. In light of the changing demographic composition of Haverford's campus and the resultant changing nature of the institutional and community support needed to sustain and propel it, Clearness Committee '18-'19 has focused on identifying and defining marginalization in each of the aforementioned aspects of life at Haverford. While we do not claim to provide answers, we hope to contribute to a deeper exploration of campus.

This report focuses on sharing insights gained from our 133 question survey which was completed by 70% of the student body, totaling 940 responses. This response rate coupled with the demographic representativeness of our respondents makes this one of the broadest and deepest examinations of the student body to date. This value is deepened by the holistic breadth of demographic indicators we collected including race/ethnicity, gender, sexuality, class year, academic discipline, political identity, varsity athletic status, nationality, first generation college student status, academic discipline, and religious affiliation. It is the first comprehensive look at the experiences of Haverford's transgender and gender non-binary populations.

Our work and the submission of this report take place at a moment of vital importance and dynamic change in the history of the Haverford community. Our Committee convened following the dramatic [Code Crisis in 2018](#). The crisis precipitated significant changes to the social portion of the Honor Code and included heavy use of the term "marginalization" in ratification comments and public discourse. We also submit this report as Haverford welcomes a new president and as new long term plans are being written. There could hardly be a better time to get a truly good sense of our community and the experiences that compose it.

In the past, the Clearness Committee has taken a narrow approach, often centering on assessment of the Honor Code. This year, we set a more ambitious goal of deepening our understanding of our community in a multitude of ways using effortful rigorous practices exploring themes spanning student life, health, academics, athletics, and more. We hope this year's work sets the bar for a new kind of Clearness Committee that captures the attention and provides a deep and meaningful exploration of that community once every four years. We are standing on the shoulders of Clearness Committees past as we hope future Committees will stand on ours and reach even greater heights.

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Process and Methodology

I. Survey Writing

The different sections of the survey were chosen to encompass as many aspects of student experiences as possible. We reviewed iterations of the survey created by previous Clearness Committees, confirmed the importance of a few questions, and added ones we felt were missing. Members then compiled information from interviews and an open online form to craft questions, adding and deleting as necessary until each section was approximately ten to thirteen questions long. In this process, more sections such as Politics were created to accommodate suggestions from the community and gaps noticed along the way. Question types were varied, and we did our best to limit the number of open-ended questions while providing enough space for students to answer thoroughly.

Once a draft survey was written, the Committee held four pilot sessions to test the length, flow, and content of the survey. Each pilot group included five to ten students who took the survey and provided immediate feedback and discussion of the experience. In response, some questions were eliminated to further protect anonymity, and the wording of some questions was adjusted to better reflect their true intent.

On January 21st, 2019 (the day before the start of the Spring 2019 semester) we sent each student a personalized link to a 133 question survey. It was divided into eight sections encompassing Student Life, Politics, Academics (outside the classroom)¹, Student Health, Diversity, The Honor Code, Student Governance, and Faculty/Administration. This survey garnered a greater response than any previous Clearness survey, receiving 940 responses or approximately 70% of the student body.

II. Data Representativeness and Attrition

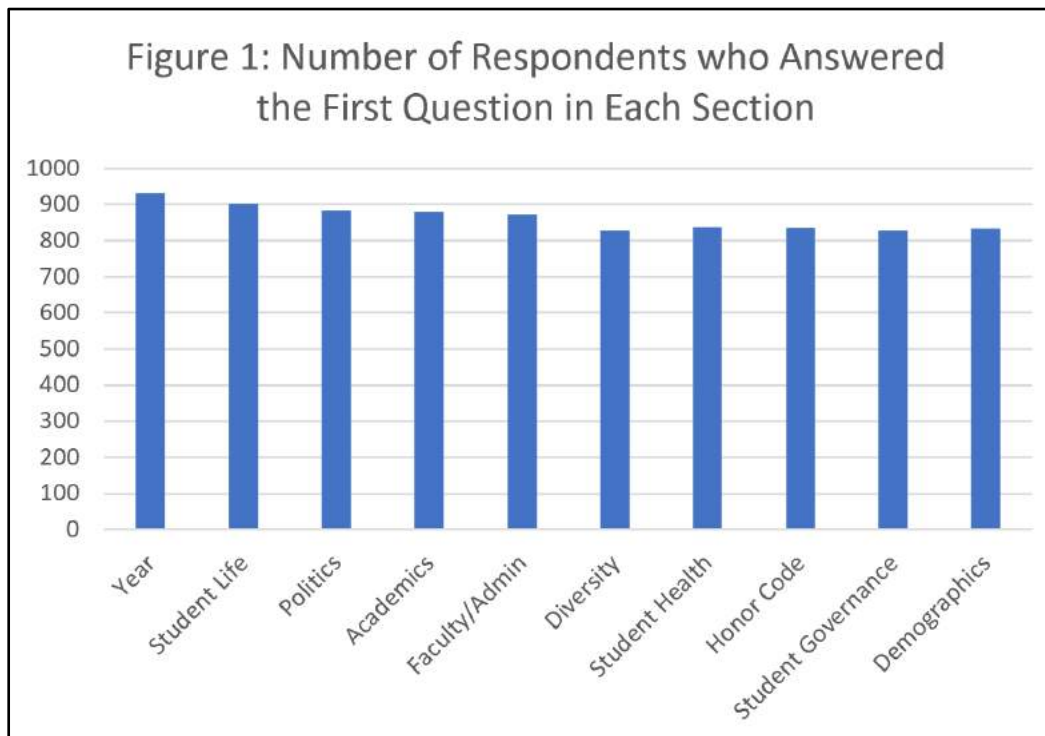
Our respondents were quite close to representative of the student body in most ways. In terms of race of respondents, we are slightly over-sampled on White students and slightly under-sampled on Black and Hispanic/Latinx students compared with where we would like to be. In terms of gender, year, international status, varsity athletes, and first generation status, our sample is suitably representative of the student body.

We received some advice regarding our sexuality question suggesting the term “bisexual” may not be well-received on campus as it could be said to play into the idea of a gender binary so we decided to exclude it. However, 125 students wrote in variations of “bi” or “bisexual” in the “other (please specify)” option, suggesting that the term is resonant with a significant portion of campus. Because we did not include it as an option, we suspect there may be more students than these 125 who would have checked this box had it been an option but who did not write it in leaving us perhaps slightly under-sampled on bisexual students.

¹ We explicitly avoided exploration of environments within the classroom as the Task-Force on Classroom Climate has been underway throughout our work and will be exploring this more deeply.

Some compositional elements of our response pool cannot be compared to college data because the college does not track them but are worth mentioning anyway. For example, 31% of respondents identified some way other than straight (including gay, asexual, bisexual, and other categories like pansexual or simply queer). About one in three Haverford students are likely not straight. 3.1% of respondents identified as non-binary in response to our gender question, and 1.2% responded “other.” In response to our question about transgender identity, 3.0% of respondents identified as transgender and 2.8% responded “other” leaving almost 6% of Haverford students identifying as not cisgender.

We experienced some attrition in respondents, but as the survey took a median of twenty-two minutes to complete, this should not be entirely surprising. 996 students began the survey, and while 940 completed it, about 830 made it to the end and answered the demographic portion of the survey. The remaining 110 seem to have reached a stopping point with the survey and clicked through to the end and submitted their response. Below is a chart tracking the number of individuals who responded to the first question in each section of the survey.



When our data were analyzed on a descriptive level, considering the responses of our entire pool of respondents, individuals who stopped answering questions part of the way through the survey were included. When our data were analyzed to discern demographic differences, these folks were not included as they did not fill out the demographic section at the end of the survey and so did not provide us any demographic information.

Exploratory analyses using ANOVAs and independent samples *t* tests were employed to distinguish significant differences between demographic groups as well as correlations related to

mental health and a few other questions. All of these tests used a p of .05. When selecting which significant differences felt interesting enough to report, we resorted to the unscientific method of considering the magnitude of difference between groups. For “check all that apply” questions, differences greater than 10% of a given group who checked the option compared with those who did not were deemed interesting, and differences greater than 20% were deemed very interesting. The latter group of differences are sometimes referred to as “of great magnitude” in the body of this report. For questions using six option scales, we considered differences of 0.4 of a response to be interesting and 0.8 to be very interesting. We acknowledge that this was unscientific, but it was important to us to be even-handed from question to question and to limit the volume of observations we included in this report to a manageable level.

III. Clearness Conversations

During data analysis, we held town hall style conversations which we referred to as Clearness Conversations, presenting preliminary data and soliciting interpretations, insights, and Steps Forward elicited by the data. Clearness Conversations are a label we assigned to structured discussions for students only, which were a supplement to various other conversations we had with administrators and deans that served largely the same purpose.

The first Clearness Conversation was for varsity athletes. We met with one large group and a couple smaller ones in response to the numerous detailed and passionate answers given to the varsity athlete/non-varsity-athlete² divide question in the survey. For the sake of respecting the privacy of the conversation, specific details about the meetings are not disclosed; however, lessons and advice were taken into consideration in further discussions of varsity athlete and non-varsity-athlete relations. It was abundantly clear that there is a great deal of miscommunication between varsity athletes and those who are not in that category. While varsity athletes themselves expressed positive personal interactions, some were also well-aware of the reputations of their teams which they expressed preceded others’ opinions of them individually, beginning even during Customs. There were also multiple mentions of the varying reputations of different teams, both positive and negative. A few teams felt unsure how to handle their negative reputations. They explained that they understood that part of the intimidation was their traveling in packs to and from practice and eating together in the Dining Center. Moreover, others described several measures they have taken in the past few years in attempts to rectify past transgressions but feeling unable to move past them. It is also important to note though, that several varsity athletes expressed feeling entirely blameless in the conflict and also asserted that those outside of varsity athletics who insisted on negative perceptions were being entirely unfair. Overall, there was a consensus of not knowing how to proceed in making those who are not varsity athletes more comfortable and safe. One notable comment was the lower expectations of varsity athletes surrounding decency. One athlete remarked and was affirmed by others that

² “Non-varsity-athlete refers to all students who are not varsity athletes. The group non-varsity-athletes includes, for the purpose of this report, individuals who play club sports, are involved in athletics outside of Haverford, and those who aren’t involved in athletics at all. Anyone who is not a varsity athlete.

when they had done something kind around campus, they were often met with astonishment. These conversations and the free responses indicate that the campus is balancing lived experiences, stories passed down from upperclassmen and from peers, and assumptions made by all sides.

The other Clearness Conversation we had was open to the community and revolved around marginalization definitionally and as it manifests on campus. It was a final, culminating conversation and the Committee's last outreach to the community in writing the report. Most of the conversation revolved around emotional support, who needs it, why they particularly expressed needing it, and how this support could be provided. Academic and social spaces were both singled out for where support is lacking and mentioned in possible next steps. There were suggestions ranging from personal ways to help friends and ourselves to institutionally-run groups or forums to share experiences. Throughout the conversation, it became clear that we need more information about what exactly students need in emotional support and where they want it to come from. More generally, however, this conversation was enlightening, and reaffirmed hope for future discussions that could result in innovative ways to improve the most entrenched issues on campus.

IV. Steps Forward

At the end of every section in the body of the report are some recommended Steps Forward drawn from data gathered in the survey and various conversations with campus actors. However, these suggestions are preliminary and by no means meant as the only possible conclusions drawn from the work we have done. Rather, they represent a few of our thoughts as we finish our work. The main effort and the main focus for our readers, we hope, will be the data we have gathered. As we repeat throughout the report, even our data collection is just the beginning. We point to other committees, offices, and student groups to continue our exploration of these experiences and truly create actionable steps forward. The ones listed in this report are meant merely to serve as a guide to our thinking and reflection on the work we have done. It is up to our readers to decide where we go from here.

Student Life

I. Executive Summary

The Student Life section encompasses the social aspect of students' experiences on campus. It includes questions about partying, attendance at and participation in clubs and activities, and social belongingness including daily interactions and relationships. The subsections include Partying, Art/Events, Social Interactions, Friendships, and Significant Others. Finally, this section lists some Steps Forward derived from the data found in this section.

On the whole, students seem to have fulfilling social lives. They are not particularly attached to alcohol as a necessary means for relaxing, and they party around once a week. While demographic breakdowns indicate that there is some racial separation based on party location with White students more likely to party in the Apartments than Black, Hispanic/Latinx, and Asian students, most seem to have found somewhere and some people with whom to spend their free time. Moreover, approximately 90% of respondents indicated that they felt comfortable attending art events, and a similar percentage felt supported by their peers in art-related endeavors. It also seems that students, regardless of identity markers, do have friends or significant others, though there are disparities due to race, gender, and sexual orientation that impact meaningful, daily social interactions. The data are rather positive in most areas; however, there is room for improvement in all aspects, especially for improving campus life for those who hold racial, gender, and sexual orientation identities in the minority.

II. Thematic Breakdown

a. Partying

About 70% of the student body parties once a week or less. When broken down by demographic markers, however, there are significant differences. Men party significantly more often than women and non-binary students, and White students party significantly more often than non-White students. Domestic students party more often than international students and varsity athletes are more than twice as likely (44%) to party two or more times per week than non-varsity-athletes (21%).

Presence of alcohol also provokes varying thoughts. Only 16% of all respondents agree or strongly agree that alcohol is necessary to have fun. In contrast, 40% of respondents disagreed or strongly disagreed that alcohol was necessary with 44% in the middle, somewhat agreeing or somewhat disagreeing. To us, this does not represent an unhealthy level of belief in the necessity of alcohol for a party to be fun, but this number could still be improved.

The top three biggest party spaces are the Apartments, respondents' own suite/floor/common room, and Lunt Basement. The Apartments and Lunt Basement show significant differences in who uses these spaces, raising the questions "are Haverford's parties racially divided?" and "are Haverford's parties divided by international identity, sexual orientation, and/or transgender identity?" White students are significantly more likely to party in

the Apartments than Black students, Hispanic/Latinx students, and Asian students. International students are less likely to party in the Apartments than domestic students while over 80% of varsity athletes say they party there, dramatically more than non-varsity-athletes (50%). Lunt Basement hosts proportionally more students by marginalized groups: more non-binary students than women and more women than men, more students of color than White students, more bisexual students than straight students, and more transgender students than cisgender students, all by margins of 20%-30%. Regarding parties hosted in one's own suite, only a third of first-years report this as their normal party location while 50% or more of each of the upper classes report this as a normal party spot with 59% of seniors partying in their own rooms.

By far and away, athletic teams and respondents' own friend groups are the biggest party hosts with 58% saying athletes normally host parties they attend and 66% saying their own friend groups do. Since parties hosted by friend groups tend to be smaller group get-togethers rather than whole campus affairs, these two numbers highlight the extent to which the campus-wide party market is dominated by athlete-hosted parties. Affinity groups are a distant third with 34% of respondents saying they attend parties by these hosts. These results add up to greater than 100% because respondents could check as many responses as they wanted. Despite the fact that we did not include it in our list, Nerd House got a fair number of write-in responses. 15% of international students (compared with 5% of domestic students) wrote this in as a group that normally hosts parties they attend.

It should be noted that one important aspect of party culture which our survey did not explore was rape culture and the connection between it and party culture. We do not mean to downplay the seriousness of this concern either by not asking about it or by indicating potential positive interpretations of response patterns in this section. We felt it was vital to ensure that when sexual assault is explored that it is explored by folks with the experience and expertise to do it properly, which is why we leave the matter to the Title IX Office. This office performs an in-depth survey once a year which typically receives a good response rate.

b. Art/Events

A-capella shows were the most popular campus-wide event that we asked about with 72% of students reporting they have attended one. Behind a-capella are guest lectures, FAB events, dances, and sporting events, all of which are attended by between 62% and 67% of respondents. There were a few significant differences due to gender. In particular, women and non-binary students were more likely to attend arts-related events than men, but these differences were smaller than we tend to report. However, non-binary students are significantly and dramatically less likely than both men and women to attend sporting events. Greater differences existed along discipline lines. Humanities students were significantly more likely to report having attended Hurford Center for the Arts and Humanities events, VCAM exhibits, and exhibits in the Cantor Fitzgerald Gallery, potentially suggesting a culture of creation by and for humanities students or rather a greater tendency among humanities professors to incorporate exhibits and performances into their coursework.

94% of respondents report feeling comfortable attending arts events like a-capella shows, concerts, and theatrical performances, and 91% say that when they take part in such events, they feel supported by the student body, signaling a high degree of openness in and welcoming-ness towards the Haverford performing arts community.

38% of the student body reports doing art independent of school affiliated avenues like classes or clubs, but only 32% have ever used school-sponsored art materials such as those available in James House. Furthermore, 13% report using these resources sometimes or frequently, with another 19% reporting using these materials “seldom.” This may suggest that most students who do art independently do not require much in the way of resources, but it likely also suggests a need for greater dissemination of information regarding school-provided resources.

c. Social Interactions

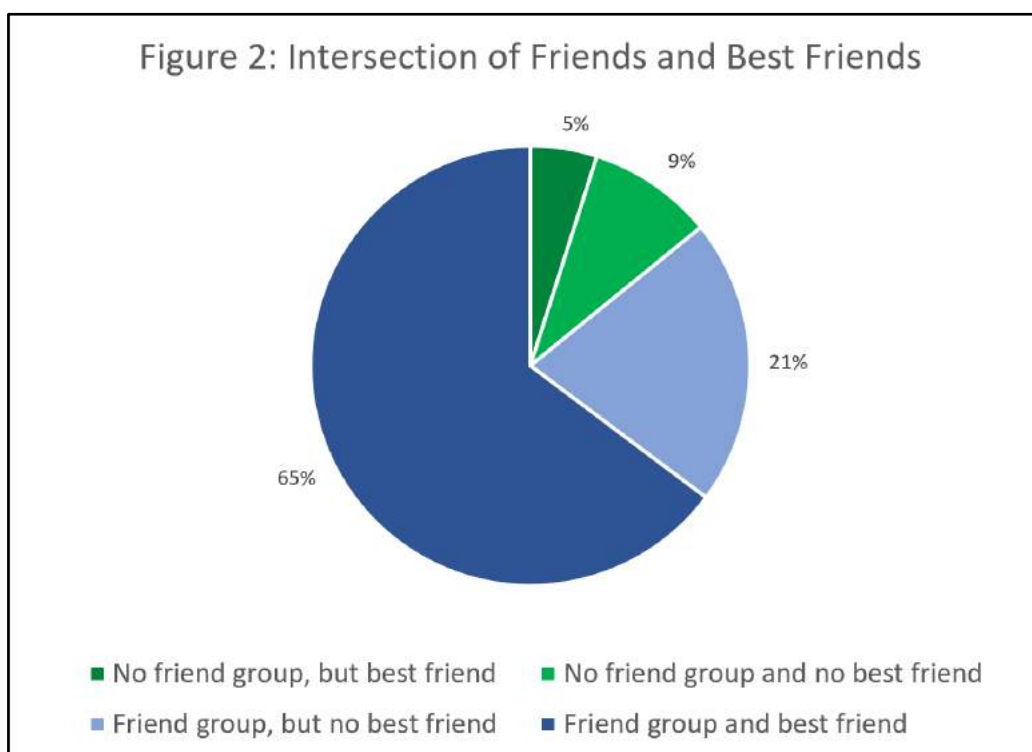
We asked respondents to agree or disagree with the statement that they had meaningful social interactions on a daily basis. More than one in ten students, or 11%, disagreed with this statement to some degree. Black and Hispanic/Latinx students are twice as likely to be in this group as White students. Non-binary students are twice as likely as male and female students to be in this group. Students with an “other” sexuality are twice as likely to be in this group as straight, gay, and bisexual students. Athletes were significantly more likely to agree with this statement and are the only group for whom their mean response was between “agree” and “strongly agree” as opposed to between “somewhat agree” and “agree.” Identifying exactly what this question reveals is not simple, but if it measures the social satisfaction students are experiencing, then responses to this question suggest that racial, gender, and sexual minorities are experiencing a problem in the mechanisms by which they receive social satisfaction. It should be noted that significant differences were found for Asian students, humanities students, and students who self-identified as marginalized, all in the same direction, but they were smaller than differences we prefer to report.

This is one question that would benefit from deeper analysis, particularly examining how meaningful social interactions correlate with responses to other questions. Our analysis focused largely on demographic breakdowns of responses in this section, and therefore we were not able to dig as deeply as we wanted to on this question or on the next three surrounding friendships and significant others.

d. Friendships

86% of students report having a close group of friends in the Tri-Co and 70% report having a best friend in the Tri-Co. *Figure 2* below relates those who have a close group of friends to those who have a best friend. It should be noted here that individual social needs vary widely, something all readers should keep in mind when considering whether numbers around friendship are satisfying or concerning. For example, 21% of students report having a close

group of friends but no best friend in the Tri-Co³. This number is much higher than the 4% who report having a best friend but no close group of friends.



It should be noted that while this survey reveals many harrowing realities for the transgender students and the non-binary students on our campus, there was no significant difference between cisgender students and transgender students or between non-binary students and men and women in the likelihood of having a close group of friends. Further, transgender students (87%) are significantly more likely than cisgender students (69%) to have a best friend.

e. Significant Others

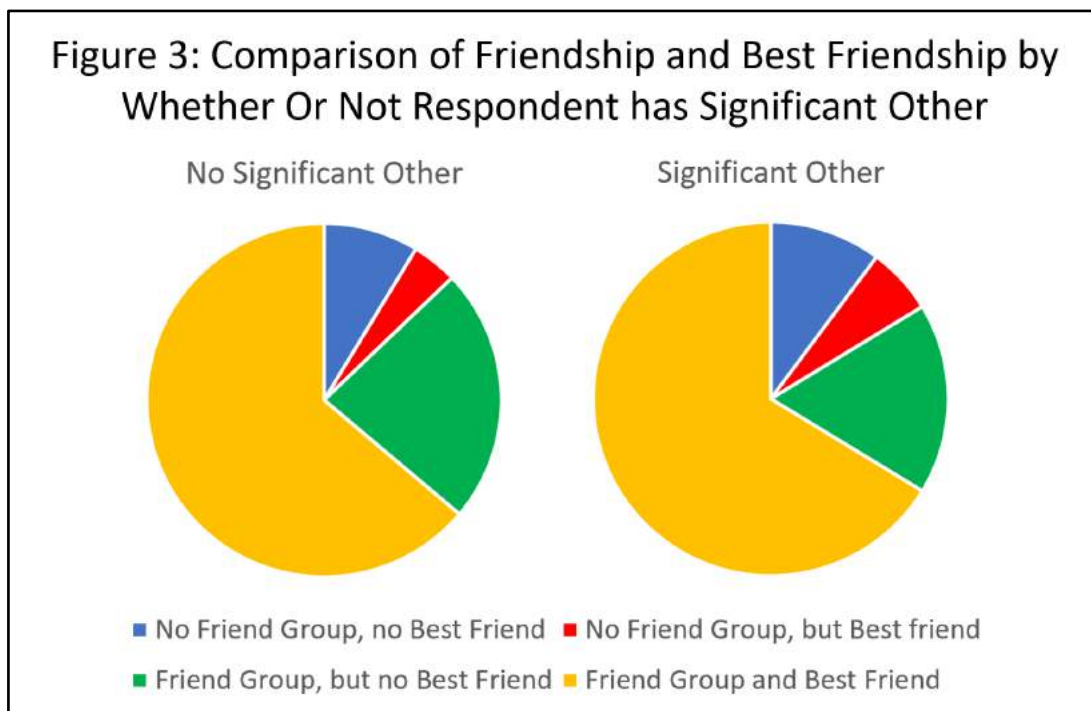
38% of respondents reported having a significant other. For this question, we did not specify that the significant other be in the Tri-Co, and 28% of respondents with significant others said their significant others were not from the Tri-Co (either back home, alumni, or other avenues of connection). The only significant difference we uncovered in the likelihood to date⁴ that rose to the level we prefer to report, was that Black students are dating at a lower rate than non-Black students (20% and 40% respectively). Athletes are also slightly more likely to date and Asian and international students are slightly less likely to, but these differences are small in

³ Additionally, it should be noted that students may have best friends or friend groups outside of the tri-co. See the percentage of significant others who are not from the tri-co.

⁴ We use the word “date” and the phrase “have a significant other” interchangeably here. We acknowledge that definitions around these terms vary and likely impact our data. Narrowing this variability by exploring campus perceptions around terminology concerning romantic and sexual relationships is worthwhile work yet to be done.

magnitude. Surprisingly, gay students did not report dating less than straight students despite perhaps having a smaller pool of potential partners on campus. First-years are significantly less likely to date than any other grade, while sophomores, juniors, and seniors all date at approximately the same rate.

The significant other question, of all our questions, sparked the most inquiries about its inclusion in our November focus groups. We felt this question was important to include because we believed that dating shapes an individual's experience of college and that such a close relationship might have an impact on the contours of one's social network, the nature of one's social interactions, or the allocation of one's time. *Figure 3* below gives a comparison of the friendship groups for respondents with and without significant others. As displayed in the pie chart below, counter to our suspicions, we found no significant difference between those who do and do not have significant others in their likelihood of having a close group of friends or a best friend. Similarly, we find no differences in the likelihood of experiencing meaningful social interactions on a daily basis between those who do and do not have significant others. We consider two possible explanations for the similarities: self-selection bias in that those individuals who are likely to date are also likely to be the outgoing sorts who have meaningful social interactions, form close friend groups, and form close friendships; or high variability in respondents' interpretations of the term "significant other" such that we are capturing a broad swath of experience. On a related note, this survey did not measure the extent of a "hookup culture" on campus, but we suggest future Clearness Committees explore it.



III. Steps Forward

While we are not deeply concerned about the extent to which Haverford students feel pressured to drink, it is true to say that 16% of respondents agreed or strongly agreed that alcohol is necessary to have fun at a party, and 33% agreed or strongly agreed that students may face negative social consequences for choosing not to drink at all. We imagine these numbers may be lower than at peer institutions, but they nevertheless suggest a need for an organized group to take an interest in party culture at Haverford and provide resources aimed at increasing the safety of parties. We see JSAAPP as the ideal group to perform these functions, and we see great need for it to be more active in the coming years than it has been in past ones. From education about snack funding JSAAPP can provide to reevaluating its obligations and mission when the Alcohol Policy is violated in major ways, JSAAPP can be an impactful force for good on Haverford's party scene if it is more visible and utilized.

On a campus with parties divided by race, athlete status, international status, sexuality, and even academic discipline, we see benefit in the continued existence of (and reinvestment in) robust school-sponsored parties or dances. These events saw little of the demographic division that appeared when examining other party hosts. Hardly any demographic group seems to be particularly unlikely to attend school-sponsored parties. Parties may not be the most obvious site for blending of groups, nor does that need to be their purpose, but our data hint that school-sponsored parties may be a place for folks from different portions of the student body to feel welcome and able to attend in a way others are not. Additionally, as one of our respondents put it "not having school sponsored dances is a HUGE problem, because we are left with mostly crowded and sports-team run events where assault is rampant." Even for someone reacting negatively to this shared experience, it highlights the nature of school-sponsored dances as comparatively welcoming environments for the whole campus, a quality which this respondent highlights as critically important.

Athletics

I. Executive Summary

This section examines the experience of varsity athletes with their sport and more generally, how varsity athletics fits into Haverford's campus culture. At the end of the previous section, the survey branched and varsity athletes were asked a certain set of questions while non-varsity-athletes (those who do not participate in varsity athletics but could do club sports, athletics outside of Haverford, or no athletics at all) were asked a different set. Only varsity athletes were asked about the hours they commit to their sport, but all respondents were asked about their friendships with athletes and non-varsity-athletes.

This section contained impassioned responses, especially with the open response question regarding the real or perceived athlete/non-athlete divide. There were numerous thoughtful and reflective answers as well as a number that were frankly, full of anger and vitriol. Some sought to explain why there was a divide while others adamantly insisted that it does not exist.

We wish to validate all experiences, and we urge our readers to consider the excerpts included below and be as open and empathetic to the students' perspectives as possible. The final portion of this section includes recommended Steps Forward for the campus.

II. Thematic Breakdown

33% of respondents indicated that they participated in varsity athletics. For those who reported not playing a varsity sport, they were asked how often they attend sporting events. 81% responded they seldom or never attended these functions while the remaining percentage selected "sometimes" or "frequently." Surprisingly, however, 73% of these respondents also described that one or more of their friends were varsity athletes. Only 27% of respondents had no friends who were varsity athletes.

For those who reported playing a varsity sport, they were then asked how many hours a week they committed to their sport in season. Half cited spending 16-21 hours a week, and around 29% selected that they spent more than 22 hours a week. Out of season, 45% of varsity athletes committed 9-15 hours a week. Around 20% of varsity athletes each did 6-8 hours or 16-21 hours a week out of season. As *Figure 4* highlights, this can be a significant portion of an athlete's week. That said, the figure also highlights how similar athletes' and non-athletes' sleeping, studying, and partying habits were over the course of a given week. It should be noted that this chart is a rough approximation and any given student will likely deviate from it in various ways. 79% of the respondents to this section agreed to any extent that their primary friendships were on their athletic teams. Unfortunately, 47% also disagreed to any extent that the student body supported their sport, and only 3% (a third of those who selected 'strongly disagree') strongly agreed that the student body supported their sport.

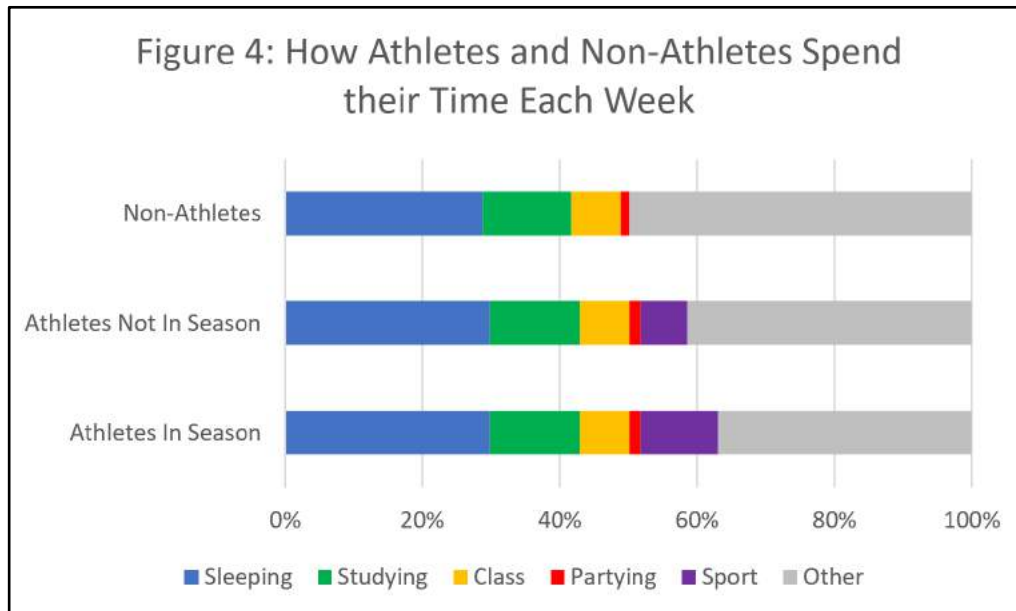


Figure 4: This graph is composed of rough approximations drawn from questions in the Student Life, Academics, Athletics, and Student Health sections of the survey.

Finally, we received an incredible number of substantive responses to our prompt: “What does the phrase ‘athlete/non-athlete divide’ mean to you?” Some expressed ambivalence towards the topic while others were passionate and detailed in their replies. We found it impossible to accurately summarize the results and consequently, have decided to include a few responses that capture patterns or were particularly thoughtful. Those selected are *not* meant to represent the entire body of responses, merely a few lines of thinking we noted. They are separated by who gave the responses but otherwise, they are in no particular order. They have been lightly edited for clarity and to remove identifying information.

Varsity Athletes’ responses:

“I think generally sports teams are a more visible group which can be a source of discomfort for many people on campus. While my sport is very central to my identity, I don't think I identify as an "athlete" in regards to the "athlete/non-athlete divide." My team's success is continuously overlooked by the entirety of campus (athletes and non-athletes alike). I don't mind that, but it's frustrating to hear complaints against "athletes" when I don't feel like I'm accepted in that group either.”

“This is a huge issue at Haverford, and I think that both sides are handling the situation poorly. Not all athletes are privileged, upper-class, spoiled brats who want the works handed to them, many of them learned some of their most important values (like work ethic, determination, leadership, etc.) through sports. On the other hand, some athletes do portray some of the less than ideal qualities, but they shouldn't be the poster child for the entire student-athlete body.”

Both sides choose to demonize the other in order to self-validate what they choose to do in their spare time, but it doesn't have to be that way. I can appreciate someone who spends HOURS working on their art or music or poetry or anything in the same way that I can respect someone who spends hours working on their swing or pitch or whatever physical activity. It shouldn't matter what we choose to spend our time doing. We should be able to come together and get along with the other things we have in common."

"It means I do not feel comfortable wearing team affiliated clothing outside of required team events like practice or lifting. It means I am...in a very strange situation where I feel slight shame even when around my closest...friends joking and making negative comments about student athletes. I hope that when people meet me for the first time, my identifier is not that I am on a varsity sports team because I know that fact alone will change how people approach me and think of me."

"The athlete/non-athlete divide is based on a perception that athletics is somehow out of the bounds of the normal student here. It is based on the thought that we, athletes, could not have gotten in here on our own merit. This is perpetuated by First-Year halls from the moment people get on campus. And is continued throughout Haverford by other societal effects. I think many Haverford students want to believe and make athletes here out to be the same athletes they had in High school: brute jocks. Because of this constant barrage of attack from non-athletes, athletes become more and more insular and thus a divide is born. Neither group is absolved of creating or perpetuating the divide..."

"It's a stupid division that we created for absolutely no reason. It's a barrier to friendship, and it is toxic on this campus. Two of my best friends don't play a varsity sport, and I have plenty of friends who don't play sports. In my experience, as a smart, female, athlete, I feel put down and judged by many non-athletes who assume that I do not have the intelligence to be at this school (even when I have a very high gpa). People see what they want to see, and both sides are to blame. Many athletes make the mistake of only interacting with each other, and they miss out on incredible friendships."

"I think there is a lack of awareness from a lot of athletes that there is a greater community of the school. There's a large part of the student population that doesn't really concern themselves with affairs outside of their team..."

"There is a huge divide among athletes and non-athletes. As an athlete myself, I hear other athletes talk demeaningly about non-athletes all the time. I wish there were no divide, but the personalities of people who play sports versus those who don't are so different I don't see how the two groups could unify. Although I don't actively say bad things about non-athletes, I also don't feel able to speak out against negative language because there is such a strong divide."

"To me, the athlete/non-athlete divide is quite simply the non-athletes making assumptions about the way the athletes think about non-athletes. Athletes have too much on their plates to be

discriminating against non-athletes, while some non-athletes obsess over how terrible athletes are. Its very hypocritical and absurd, to me at least...

"...I think the divide originates because everyone believes that sports teams promote exclusivity, which is partly true as we do spend extended amounts of time together, but I also think there is a lack of understanding about how important it is for a team to be close. For example, we have team dinners because our coaches mandate it and because it's important for us to bond in order to play well together, not necessarily because we only want to associate with one another. All of that being said, I think the divide is there for a reason, I definitely don't think that student athletes are completely blameless, I just think that there's more to the story that others might not consider at first, which I feel is often the case for emotional issues."

"...I am friends with both athletes and non-athletes. I personally do not encounter the divide"

"It shouldn't have to mean anything. Non-athletes choose to spend their free time pursuing hobbies or relaxing or doing other activities, athletes simply choose to spend some of their time playing a sport. We take the same classes as non-athletes, participate in community events when we are able to, and try not to impose ourselves on others. In my experience, those who have the strongest feelings about an athlete/non-athlete divide are those who do not interact with or know any of us. At other schools, where many financial resources go towards athletics and athletes are even more insular, the divide is probably a larger issue than it is here. The school really does not spend a large part of its budget on athletes; the large majority of us purchase all of our gear and handle the other financial burdens ourselves."

"Don't care about it"

"It refers to non-athletes disliking athletes and everything that goes with them because of false accusations and very extreme assumptions that maybe apply to professional athletes in some contexts but do not at all apply to division 3 athletes. Outside of these wild accusations that all athletes are racist or homophobic or rapists, non-athletes express hatred for wearing team gear or sitting together in the DC, which are things that we do to build team unity so that we can play better on the field. If I'm being completely honest, thinking about all of the awful things that are said about athletes here and the fact that athletes can't really respond for fear of being attacked on the internet or accused of taking up more space than we should, makes me reconsider how I speak to prospective students about coming here. It feels wrong to fool them into thinking that everyone here is just a happy quaker family when in reality it's a toxic environment where you get pinned as a racist, homophobic rapist just because you like playing a sport. In addition, I think that the reason the divide has grown so much is because when others say hateful things about you or your team without really knowing you, of course you are going to further turn to your team and try to stick together, because that's the only space that feels safe."

Non-Varsity-Athletes' responses:

“While it seems that the divide has manifested itself in animosity between athletes and non-athletes, to me it seems like the natural division that occurs between groups that spend their time very differently. Athletes are quite busy with practice, meaning their free time is limited. Naturally they would gravitate towards people with similar restrictions. There doesn't need to be any actual animosity however, and I'm not sure why there is.”

“I don't believe we should insist on the presence of such a divide for it actually contributes to causing tension between such groups. Seeking to merge these two groups and or dissolve the appearance of this divide without continuously complaining about such a divide existing is more productive than nurturing this tension by bringing it up all the time.”

“To me it is about people feeling comfortable in spaces. Many students (especially non-cis men, LGBTQ students, and students of color) feel uncomfortable in athlete dominated spaces. These spaces can be intimidating because often athletes travel in packs and take up lots of space, making certain spaces feel exclusive.”

“Athletes spend so much time with their teammates (whether willingly or unwillingly), that they are unable to make meaningful friendships with people who are not on their team. This creates large groups of people who seem to be very exclusive. This divide is pretty much unavoidable bc when a group of people spend so much time together they are bound to become close. The problem is the exclusivity. The divide isn't ideal or comfortable, but I really don't think anything can be done about it.”

“...At Haverford, since we don't have a Greek system, sports teams are the closest to a frat/sorority and the "biggest" ones (soccer, lacrosse, etc.) dominate the party scene. The most noticeable divide is in the DC, where sports teams almost always sit together. Their presence creates an invisible wall between them and the rest of the room. As a non-athlete, I try to ignore this wall, but it is slightly uncomfortable at times.”

“As a non-athlete who is friends with many varsity athletes, I have never felt an "athlete/non-athlete divide." I have never felt unwelcome or out of place when being around varsity athletes. I feel as though athletes are often blamed for creating a "divide" by participating in team events such as practices, meals. Even at parties hosted by athletic teams, I have rarely felt that the environment was unwelcoming to others who wish to join. To me, it seems natural that athletes are often good friends with their teammates considering how much time they spend together as a result of their athletics.”

“As a non-athlete, I often feel that varsity athletes have a sort of entitled attitude like they own the place, for lack of a better phrase. (Not looking where they are going when in groups around campus/at parties/at the gym and others are working out independently, acting rowdy and cliquy in a way that makes me feel uncomfortable at times, etc)”

“It's a phrase coined by non-athletes to avoid meaningful discourse about the significance of athlete culture on campus”

“Nothing”

“I think it is a simplistic and inaccurate way of viewing multiple divisions on campus. Athlete/non athlete has to do with the fact that the majority of athletes are white, cis, straight. They host the majority of party functions on campus. They create social cohesion around things such as race, gender, and sexuality. As a nonbinary person, athletics is inherently exclusive because it is gendered. We need to put that phrase to rest and start talking about the real divisions on campus. Such as who feels comfortable going to parties hosted by athletes and who doesn't.”

“I think it is a reductionist and lazy way to 'otherize' and divide students at Haverford...This phrase makes it easy to assume that athletes and non-athletes are separate members of the community, that the college experience of one group is unintelligible or alien to the other. The last thing we need is to further categorize ourselves to explain away legitimate and yet complex and subtle problems, such as how alcohol affects Haverford's social scene or how athlete culture is expressed here. Calling it a 'divide' however just reeks of a kind of academic, elitist, and constructed sentiment to either generalize a set of problems, or to just problematize a set of groups on campus.”

“I don't really care if athletes and non-athletes mingle or not, but I take issues with the behaviors of many (male) athletes on campus. I happen to have lived around male athletes from various sports teams, and I feel like a lot of them act very entitled and generally disregard other people's feelings. I also know of male sports teams' ugly history with sexual assault and racism, etc. I guess it's because (white male) athletes on campus have a lot of social capital (like how a lot of them are upper-middle-class and private school-educated and sports teams tend to throw the most popular parties), and I feel like it's a real problem that has been affecting this campus for a long time.”

III. Steps Forward

Varsity athletes and non-varsity-athletes saw more significant differences from one another in responses throughout the survey than any other demographic group we analyzed. This multitude of differences, taken along with the insightful and heartfelt words our respondents left regarding the phrase “athlete/non-athlete divide,” highlights how different the experience of Haverford is for those who play on a varsity sports team and those who do not. After analysis of this data and our Clearness Conversation on this subject, we feel it appropriate to suggest the solicitation and compilation of narrative experiences of varsity athletes and non-varsity-athletes into a record of some sort aimed at giving each group a better understanding of the other.

We heard from athletes that the reason they sometimes take up particular positions in party spaces has more to do with hosting than attaining superior position. We heard from non-

varsity-athletes what the experience is of seeing a large group of physically large men moving speedily toward you on a campus walk alone or the experience of noting the absence of a team from a required event. We heard insight and empathy as well as simplistic vitriol from varsity athletes and non-varsity-athletes, and we hope the sincere sharing of stories from both groups with a third party, neither group shrinking from honesty and responsibility, could be a positive thing to bring to the Haverford community from volunteers interested in participating. The Students' Council Officer of Athletics might be well-placed to spearhead an effort to create such a record.

Politics

I. Executive Summary

The Politics section overviews students' own political beliefs and their experiences because of those beliefs in the context of campus environment. It asks respondents how they identify politically and their comfortability expressing their beliefs in social situations. Respondents were also asked about their general feelings towards political discussion and their habits regarding consumption of news. Though we did not specify in the section title, it is important to note that our questions focus primarily on United States' domestic politics. Our intentions with this section were to quantitatively assess students' political beliefs individually and in relation to others in order to better ascertain whether there is a crisis of freedom, political or otherwise, underpinning the campus community. We did not come to definitive conclusions but hope that readers will look at our data and decide for themselves.

It is undeniable that the campus is overwhelmingly liberal-leaning; however, we were surprised by the percentage of students (39%) who identified near the center of the political spectrum in the somewhat liberal/conservative or neutral options. About the same portion of respondents, though a demographically different group, also expressed to some degree that they felt they would face negative social consequences because of their political beliefs. Similarly, around half of respondents also reported feeling uncomfortable discussing politics and identified it as a source of stress in their lives. Perplexingly, almost opposing groups of identity markers felt more negatively about their political situation depending on the question. While men, varsity athletes, and straight students were more likely to express feeling that they would experience negative social backlash for their political beliefs, students who self-identified as marginalized, women, non-varsity-athletes, and those who did not identify as straight were more likely to express that politics was a source of stress for them. We hope that the campus bears this information in mind in daily interactions both with social and academic environments.

II. Thematic Breakdown

a. Political Identification

Overall, the campus is quite liberal. 79% of respondents self-identified as liberal to some extent, 8% identified as neutral, and 8% identified as conservative to some extent with only 3.5% identifying as conservative or very conservative. Among liberal students, more centrism is observed than we expected. Only 17% of our respondents identified as very liberal while almost half the student body (44%) identified as liberal. Men were on average significantly more conservative in their political identification than women, and varsity athletes were significantly more conservative than students who were not varsity athletes. The only racial difference which rose to the level of significance was that Asian students identified as more conservative than White students. Finally, transgender, non-binary, and non-straight students identified as more liberal than cisgender, male and female identifying, and straight students respectively.

This lack of edginess on the part of the campus as a whole was reflected in party identification as well, with 65% of students saying they identify with the Democratic Party, 15% identified as independent, and only 3% said they identify with a third party. Only 5% of our respondents identified with the Republican Party, and 10% felt the question did not apply to them. In the early stages of survey development, international students expressed that this question centered on politics in the United States which led us to add the “not applicable” option to this question and a couple others. Ultimately, international students represented 40% of respondents who checked that this question did not apply to them.

Our data on political identification paint a picture of a campus on which Republicans and conservatives are an exceedingly small minority but which also fails to be a paradise for the far left. Our campus seems to identify as solidly liberal and Democratic.

b. Campus Political Environment

About twice as many students felt their views were more conservative than their peers compared to those who said they felt their views were more liberal (25% and 13% respectively). Around 54% guessed they were about typical. This may suggest that students are hearing from the leftmost portion of the campus at a greater rate than the proportion of campus they make up would predict, giving students a somewhat skewed picture of campus that suggests we are further left than we are. Most demographic groups who are conservative, males, and varsity athletes perceive that they are more conservative than the campus average, and groups who are liberal, transgender, non-binary, and non-straight perceive that they are more liberal than average. The exception is international students. While they identify as more conservative on average than the rest of the campus, they do not perceive themselves to be more conservative.

Approximately 40% of the student body agreed to some extent with the statement “If I share my political beliefs I feel I may face negative social consequences” while 60% of the campus disagreed to varying extents. While it is concerning that 40% of our respondents agreed with this prompt, it should be noted that only about 18% of respondents agreed or strongly agreed while 22% agreed somewhat. Similar to the breakdown above, men, varsity athletes, and straight students are significantly more likely to fear social consequences for sharing their political views than women, non-varsity-athletes, and students identifying as gay or bisexual. There was also a strong positive correlation between political identification and a respondent’s fear of facing negative social consequences. The more conservative a respondent self-identified, the more they were likely to fear social consequences for sharing their political views.

Approximately 53% of respondents reported that talking about politics on campus made them uncomfortable to some degree, with 7% of respondents reporting that it made them very uncomfortable. Perhaps this should not be surprising given the number of students who fear social consequences that might arise from such conversations. Despite this discomfort with discussing politics in public, students seem to be thinking about and engaging with politics frequently as seen below.

c. Political Engagement

14% of our respondents reported consuming national or international news never or rarely while 70% reported seeking it out once a week to once a day, and 16% of our respondents consume such news more than once per day. They reported seeking it out for all sorts of reasons, the most frequent of which were to stay informed about the country/world and because it interested them (82% and 58% of respondents respectively). These were followed by a desire to be able to participate in everyday conversations at 40%, an interesting finding given the frequency of feelings of discomfort around political conversations. Around 4% said they avoid political news, and 11% said they do not seek it out.

Politics was a source of stress for many of our respondents with 59% so reporting to some degree. Approximately 30% agreed or strongly agreed that politics was a source of stress for them. Candidly, we included this question to challenge our own personal perceptions that the campus has been in some degree of collective meltdown over the outcome of the 2016 presidential election. We are not sure whether these data confirm or cast doubt on that supposition. As is often the case, we leave it to you to elect how much concern you feel is warranted.

Women reported politics as a stressor at a higher rate than men, and non-binary students reported stress at a higher rate than either. Similarly, non-varsity-athletes felt more stress than varsity athletes, and students self-identifying as marginalized felt stress at a greater rate than students not identifying as such. Gay students, asexual students, bisexual students, and students falling into the 'other' category of our sexuality question felt stress at a higher rate than straight students, and transgender students at quite a dramatically higher rate than cisgender students. Across practically every group apart from race, where there were no significant differences, groups more likely to identify as marginalized reported politics as a source of stress at higher rates than groups less likely to so identify. The biggest differences in responses to this question existed for non-binary students and transgender students. The exception was international students who feel lower levels of stress than domestic students, but given the terms used and the party identifications asked about, the questions about politics were focused on United States issues rather than international issues, possibly a determinant of this difference.

III. Steps Forward

We see the most useful purpose this section can serve is informative rather than prescriptive. We think this section brings to light some interesting phenomena related to the political composition of the campus and the impact political conversations can have on students' well-being and interactions with peers. We suggest that the student body bear these results in mind in their daily interactions, political engagements, and classroom discussions.

Faculty and Administration

I. Executive Summary

This section was designed largely to gauge how students perceived support or lack thereof from faculty and administrators, with special focus on the experiences of student identity groups. For instance, we asked whether students felt professors or the president cared not only about “my problems,” but also about “the problems of students like me.” This was to ensure that the data indicated both personal and institutional levels of support and care that students felt from the administrators and faculty on campus. The report is divided into three subsections: Faculty, Deans, and Offices. We intended to gauge here whether students felt support and care from professors/administration on issues that did not necessarily pertain to class materials, such as identity and inclusion. There is a widespread perception that students are often antagonistic toward “the administration,” and this section aimed to get at the core of this claim.

Data from this section, on the surface level, appears very promising. An overwhelming majority of respondents said that the deans, professors, and President Benston all cared about them and supported the student body. An in-depth analysis of the data though, revealed some concerning patterns. Students who belonged to any of the following groups - Black, Hispanic/Latinx, first generation, non-cisgender-male, non-varsity-athlete, or non-straight - were generally more likely to witness insensitivity around identity from their professors and were also more likely to feel that the professors did not care about their problems. The most drastic difference, however, occurred with respondents who identified as transgender. These students were extremely more likely to 1) witness insensitive statements or behaviors from their professors compared to cisgender students, and 2) feel that the professors did not care about their problems or the problems of students like them. While there were no such significant differences in demographic breakdowns for questions on the deans or offices, transgender students were again substantially more likely to disagree with the prompt - “the deans care about me.”

II. Thematic Breakdown

a. Faculty

Around 57% of the respondents have witnessed insensitive statements or behavior from professors around issues of identity and trauma. While only 3.7% said they witnessed insensitivity frequently, it is important to look at demographic breakdowns. Across academic disciplines, although the differences were not significant enough to be alarming, students who majored in humanities and social sciences were slightly more likely to witness insensitivity from professors compared to those in natural sciences. Understandably, upper-class students were substantially more likely to have witnessed insensitivity than underclass students.

While there were no significant differences in terms of male/female, first-generation, sexuality, or race, people who identified as transgender were markedly more likely to witness insensitivity from professors than cisgender people. Additionally, athletes were significantly less

likely to witness insensitivity from professors compared to non-varsity-athletes. Overall, those who self-identified as marginalized were significantly more likely to witness insensitive statements or behavior from professors than those who did not.

In terms of support, more than 91% of respondents have felt support from professors around issues of identity and trauma at least once. Around 48% said sometimes, and 29% said frequently. There was no significant difference in terms of demographic factors, except among White respondents who were slightly more likely to feel supported, and Black and first generation students were slightly less likely to feel support. The data seem positive, yet we should aim to minimize those who said never or seldom, 23%.

An overwhelming majority (93%) of the students agreed to varying degrees that professors cared about their problems and the problems of students like them. Given that around half of the respondents chose 'agree,' this data is positive on the surface. However, the question is, who are the 7% who disagreed? Our demographic breakdown on this question indicates that Black students and transgender students were substantially less likely to think that professors cared about their problems and the problems of students like them. This question was specifically designed to measure students' perception of support from professors around collective concerns of student groups ("the problems of students like me"). The fact that Black and transgender students as groups agreed less to this question is very indicative of the institutional lack of support.

b. Deans

Respondents predominantly thought that deans cared about them. 84% agreed to the prompt "the deans care about me" to varying degrees, with 37% choosing "agree" and 10% choosing "strongly agree." However, around 48% of respondents said that they do not meet with their deans. It is logical to say that there is a substantial number of students who do not meet with their deans but still think that deans generally care about them.

In terms of how students utilize the deans, around 41% of respondents said they meet with their deans to discuss academic issues. This is followed by about 16% who meet to discuss health concerns. After that follows time management, social life, extra-curricular activities, family issues, career, and then financials being the least common topic (7%). In terms of demographic factors, transgender students were again, substantially less likely to think that the deans cared about them. Additionally, it is worth noting that as the class year goes up, students were less likely to find the deans helpful.

c. Offices

We asked respondents to rate how helpful they found seven different offices, from very unhelpful to very helpful, and also provided them options to choose "I don't know what this is" as well as "I don't interact with this office" for accurate measurement. The offices are - Office of Academic Resources (OAR), Office of Multicultural Affairs (OMA), Center for Career and Professional Advising (CCPA), Student Life Office/Residential Life Office (SLO/RL), Hurford

Center for Arts and Humanities (HCAH), Center for Peace and Global Citizenship (CPGC), and the Office of President.

We ranked the offices on various metrics, on how many students chose “Very helpful/Helpful,” “Very unhelpful/Unhelpful,” “I don’t know what this is,” and “I don’t interact with this office” options for each office.

	(Very) Helpful	(Very) Unhelpful	I don’t know	I don’t interact
1	OAR (66%)	CCPA (16%)	HCAH (4%)	President (82%)
2	CCPA (49%)	SLO/RL (11%)	President (3.1%)	OMA (75%)
3	SLO/RL (41%)	OAR (5.8%)	OMA (1.3%)	HCAH (70%)
4	CPGC (29%)	CPGC (5.6%)	CPGC (1%)	CPGC (63%)
5	HCAH (20%)	OMA (4.94%)	SLO/RL (0.9%)	SLO/RL (47%)
6	OMA (19%)	HCAH (4.92%)	CCPA (0.5%)	CCPA (34%)
7	President (10%)	President (4.7%)	OAR (0.2%)	OAR (28%)

Overall, the OAR seemed to have the strongest standing, with the highest rate (66%) of people who found it helpful, as well as the lowest number of students who either did not know or did not interact with it. On the other hand, OMA, HCAH, and the President’s Office all appear to have the lowest rates of those who found it helpful, combined with the highest rates of those who either did not know or did not interact with them. Given that at least 40% of our respondents identified as marginalized, it seems concerning that only 24% of respondents interact with the Office of Multicultural Affairs, and a fifth of those who did, found it unhelpful.

While the President’s Office appeared to be the least popular out of these seven offices, students were generally positive about President Benston himself. When asked if “President Benston cares about my problems and the problems of students like me,” 82% of the respondents agreed to varying degrees, with around half choosing either “agree” or “strongly agree.” This, we believe, signifies a successful end to President Benston’s term.

III. Steps Forward

We have found some need for improvement in the relationships between students and faculty. We encourage the Task Force on Classroom Climate to explore this as part of their work. For anyone interested in work that is thematically similar, referring to the work of the Task Force could also be beneficial.

We see ample evidence in the data to suggest the faculty would benefit from exploring what further training should look like in regards to diversity and inclusion-related issues, especially considering some of the large discrepancies relating to Black and transgender students in academic responses. We see our data, data gathered by the Task Force on Classroom Climate, and data collected by the SenseMaker team, as potentially helpful in this exploration.

Academics

I. Executive Summary

The Academics section of the survey includes questions about institutional services that support students academically, Haverford-specific customs, and academics in the context of other aspects of students' lives. Within the Thematic Breakdown are subsections including Utilizing Campus Resources, Academic Customs, Studies in Relation to Other Aspects of Life, Major Choice, Responses to Grades, and Preparedness and Belonging. The section concludes with some recommendations for where the campus should go from here.

Overall, students seem pleased with their outside-of-the-classroom academics experience. A majority of respondents, 63%, were neutral or satisfied with Haverford's policy of not talking about grades. A good portion of the students body also described studying 11-20 or 21-30 hours each week. And most encouragingly, 95% of respondents chose interests and passions as a reason for choosing their major(s). Students, in general, most often chose feeling motivated to improve upon receiving bad grades, though breakdowns by demographic groups revealed significant departures from this. In a similarly positive vein, 76% of students noted that they did not feel they were missing basic background information. However, among groups who cited missing information at higher rates were women, non-White (specifically Black) students, non-varsity-athletes, international students, those who self-identified as marginalized, first generation students, and asexual students. Though the results seem overwhelmingly positive in regards to the student body as a whole, it is clear that work must be done to support students with specific identity markers who face greater obstacles than others.

II. Thematic Breakdown

a. Utilizing Campus Resources

Half of the student body never used the Writing Center followed by "once in a while" at about a third. This is consistent across identity markers. It is possible that the low utilization of the Writing Center is due to lack of awareness about its services or even confusion as to when students are allowed to use the Center in accordance with the Honor Code. More research would need to be conducted to determine the veracity of these reasons. The most popular response given for using peer tutors or question centers was needing assistance on specific parts of assignments or homework. This was closely followed by needing to talk through problems and concepts for better comprehension. No demographic group departed significantly from the rest. Around 49% "agree" or "somewhat agree" that they do not hesitate to make an appointment with the Writing Center, question centers, or other non-classroom related programs when needed. Around 38% disagreed to any degree with the statement. It is unclear why this 38% are reluctant to access these resources.

b. Academic Customs

A majority of students (65%) felt either neutral or secure about Haverford's approach of not talking about grades. Only around 18% felt insecure or very insecure about the practice. Transgender students were the only demographic group to indicate a greater discomfort with this practice than others. Approximately 86% agreed or strongly agreed that they understood what qualifies as plagiarism with only around 3% disagreeing to any extent. This suggests that the unwritten but widely accepted policy of not talking about grades generally positively impacts academic culture on campus. It should be noted, in a similar vein, that several students expressed to us a wish that professors would announce averages on exams or assignments in order to determine how they were performing in relation to their peers.

c. Studies in Relation to Other Aspects of Life

Around 36% of respondents each indicated that they do 11-20 or 21-30 hours of school work outside of class on average per week. The next largest portion of respondents (16%) answered 31-40 hours. The most common response to how often students find it difficult to balance academics with activities and/or jobs was "sometimes," followed by "frequently." This was consistent regardless of identity markers. These data are promising as they do not indicate unhealthy levels of studying or undue struggles with balancing various aspects of their lives. They do suggest that students are perhaps learning how to navigate various responsibilities and manage their own schedules.

d. Major Choice

When asked which factors and people influence their choice of major, respondents could select any that apply. The most-checked option was "interests and passions" with over 95% citing this as a reason, followed by "career prospects" (72%), and "behavior/attitudes of professors" (55%). Even facing many pressures and obstacles, regardless of identity, it is heartening that students on the whole are choosing to study what they are genuinely curious about. However, there were some differences according to demographic markers. Non-White students had slightly different responses, indicating they were slightly less likely to choose behavior/attitudes of professors and interests or passions as factors influencing their choice of major. Hispanic/Latinx respondents were slightly more likely to consider the demographic composition of the department when making their decision. Asian respondents were more likely to take into account the behavior/attitudes of professors, career prospects, and financial return.

The starkest differences were evident by discipline area though. Humanities students, as compared to non-humanities students, were more likely to consider the behavior/attitudes of professors, more likely to choose interests and passions, less likely to indicate career prospects, and less likely to select financial return. Social science students were more likely to bear in mind behavior/attitudes of professors whereas natural science students were markedly more likely to choose career prospects and financial return than others. Athletes were also less likely to consider the demographic composition of the department when making a choice. Transgender

students picked demographic composition of department notably more often than otherwise. Self-identified marginalized students selected demographic composition of department to a greater extent than those who did not self-identify as marginalized. Sophomore, juniors, and seniors considered the behavior/attitudes of their professors more than first-years. The opposite was evident when considering financial return though. Seniors were the least likely to choose financial return as a reason, then juniors, then sophomores, and then first-years. Finally, straight students were less likely to consider the behavior of professors and the demographic composition of the department than bisexual students or those who identified their sexuality through the “other” category.

e. Responses to Grades

The three most popular responses to how students feel after receiving a bad grade were ‘motivated to improve,’ ‘ashamed,’ and ‘discouraged’ in order of decreasing popularity. Few students felt ‘indifferent’ (10%) or ‘confused’ (14%). When given the opportunity to express other feelings, some commonalities included ‘annoyed,’ ‘disappointed,’ ‘sad,’ ‘upset,’ ‘frustrated,’ ‘pissed’ at oneself, and many explained that it depended on the class. There were some noteworthy demographic differences. Women were much more likely to express discouragement at a bad grade than men. White students were also more likely to report feeling ashamed, motivated to improve, and discouraged than others. Non-Black students were slightly more likely to select motivated to improve. Asian students selected terrified at a higher rate. Natural science students chose ashamed and motivated to improve more often than non-natural science students as well. Like in other categories, transgender students picked ‘ashamed’ and ‘discouraged’ at much higher rates than those who identified as cisgender. Self-identified marginalized students also indicated lower levels of motivation to improve. Sophomores and juniors chose ‘terrified’ at higher levels than first-years and seniors. Asexual students were more likely to indicate they were terrified after receiving a bad grade than straight students, and bisexual students were more likely than straight students to feel ashamed or discouraged. It is unlikely that students will ever be excited to receive a bad grade, so our efforts should not be channeled toward that goal. However, it is clear from the demographic breakdown that specific groups of students suffer greater emotional consequences when they receive bad grades which could indicate greater pressures that deserve attention. More investigation is necessary to determine how to support individuals who experience unduly negative feelings surrounding bad grades.

f. Preparedness and Belonging

77% of respondents indicated they did not feel they were missing basic background knowledge that other students seemed to have when coming into college. The other 23%, however, said ‘yes’ and gave a variety of explanations for what that knowledge was. Some listed math, sciences, foreign languages, classic literature, or (American) history. Multiple respondents indicated they felt behind in writing skills and another large number specifically mentioned

chemistry, feeling behind especially during General Chemistry class. Beyond academic topics, students reported lacking knowledge regarding social interactions such as how to talk about race, navigating identity issues, cultural knowledge, knowing when to ask for help, and other pop culture references. Some responses specified that they were international students, first generation, and/or low income. Others mentioned needing a list or streamlined source of all the resources on campus. Women were slightly more likely to convey missing background knowledge than males, non-White respondents slightly more likely than Whites, Black students slightly more likely than non-Black students, non-athletes slightly more likely than athletes, international students slightly more likely than domestic, self-identified as marginalized more than those who did not, and first-generation markedly more likely than non-first generation. Asexual students were also more likely to indicate that they were missing background information than gay or bisexual students.

Around 80% of responded agreed to any degree that they belonged at Haverford academically/intellectually. A little less than 4% disagreed or strongly disagreed. Transgender students expressed lower levels of feeling that they belong academically and intellectually at Haverford than others, and first generation students felt similarly to transgender students in comparison to non-first-generation students. Straight students described feeling like they belonged intellectually/academically more than asexual students or those who identified in the free response.

III. Steps Forward

Given the hesitancy we measured in some students to make appointments, we see reason for academic service providers (the writing center, question centers, peer tutors etc.) to do some reflection and/or exploration about why students are hesitant to reach out to them for assistance.

It is worth emphasizing that students who self-identify as marginalized are more likely to consider the demographic composition of department in choosing their major. This highlights the importance of having representation of traditionally marginalized backgrounds on the faculty of departments. Departments should stay cognizant of this while going about their hiring processes.

We recommend that faculty renew their mindfulness about the varying amounts of pressure felt by their students around grades and renew their commitment to supporting students while giving them feedback to help them improve.

Diversity

I. Executive Summary

The Diversity section of this report aims to explore how students' various identities, privileged and marginalized, interact in their experiences and sought to understand what marginalization feels like at Haverford. It included questions about which identities are marginalized, what support is needed, and responsibility to various groups. For questions about identity, we asked students to identify general identities that are marginalized and which of their own were. For questions about support, we asked what was well-supported and what was inaccessible. For questions about responsibility, we asked how they felt responsible to those who held their various identities and those who did not. We took this dual approach to most themes in order to try and paint a fuller picture of marginalization through asking students to situate themselves in context of the campus.

We felt this was such an important question to explore because of the prevalence of discourse among students about marginalization. The word "marginalized" or "marginalization" appeared in approximately one out of every seven ratification comments left in the Spring 2018 ratification of the Honor Code⁵. One of the queries this committee set itself was "what does marginalization look like on Haverford's campus?" and part of understanding this phenomenon is understanding what students mean and do not mean when they use the word marginalization. Some meanings we suspect exist in student parlance include the idea that individuals are disadvantaged in particular situations or face emotional harm or discrimination from others occasionally or frequently. The term was most often used to refer to students of color, trans students, and non-binary students in ratification comments last year, but responses to questions in this section reveal how complex a term it is and how many differences there are in what students mean when they use the word and what they interpret when they hear it.

II. Thematic Breakdown

a. Perception of marginalization on campus

The first question in this section asks which identities students think are marginalized on campus. Students reported the following groups as marginalized. In order, they selected socioeconomic class (chosen by 69.3% respondents), race/ethnicity (67.39%), political belief (49.88%), ability (48.56%), sexuality (44%), gender (41.97%), nationality (36.09%), and religion (28.54%). It is noteworthy that there are more people who believe that political belief is marginalized compared to the number of those who believe that ability, sexuality, gender, nationality and religion are. However, we deliberately did not specify what spectrum of the identity marker is marginalized in this question. That is, we cannot speculate from here how exactly people came to decide that certain identity marker is marginalized. For instance, it is

⁵ This refers to the "first round" of ratification which failed to ratify the Honor Code and preceded Special Plenary and the turbulent period that followed.

possible that when someone chose “race/ethnicity,” they did so because they thought that white folks were marginalized, not people of color. It is also possible that when someone did not choose “gender,” they did not consider transgender or non-binary gender orientations.

The results from demographic breakdowns show a multitude of differences along various demographic lines. Female and transgender students are significantly more likely to think that all identities listed are marginalized compared to male and cisgender students, with the exception of political belief. Political belief often ran counter to other groups in this question. Groups which believed that most of the identities on the list were marginalized on Haverford’s campus seldom agreed that political belief was, and groups which tended to believe that few groups are marginalized were more likely to agree that political belief was marginalized. While this could be for multiple reasons (similar to the valence issue highlighted in the above paragraph) the more conservatively a student identified politically, the more likely they were to agree that political belief was marginalized and the less to agree that race, sexuality, and socioeconomic class were.

This difference is also produced in responses based on class year, as sophomores, juniors, and seniors were all significantly more likely to think that all identities were marginalized than first-years with the exception of political belief. They were especially substantially more likely to think that race, sexuality, socioeconomic status and gender were marginalized than the first-years. Between sophomores, juniors, and seniors, there were no significant differences. The difference with first-years and lack of difference between older students may speak to the impact of the Customs program. Because this survey was sent out in January, first-years had only been at the institution for one semester when they responded.

Latinx students were most likely to believe socioeconomic status was marginalized, significantly more than Asian students who were least likely to so believe. Black students were significantly less likely to agree that political belief is marginalized than white students, Asian students, or multiracial students for whom one of the races with which they identify is white.

As well as socioeconomic status, Asian students were significantly more likely to feel nationality was marginalized than white students. In a similar vein, except for nationality, international students were generally less likely to think that other identities were marginalized. Especially, they were significantly less likely to think that sexuality, socioeconomic status, gender, and ability were marginalized compared to other students. The slight similarity between perceptions of marginalization by Asian students and international students is likely because there is some overlap between the two groups. Among our respondents, approximately half of international students identify as Asian and about 40% of Asian students identify as international. It should be noted that there is enormous variation among folks identifying as Asian based on region and background as well as other factors.

Varsity athletes were less likely to think that any of the identities were marginalized, with the exception of political belief. They were significantly less likely to think that sexuality and gender were marginalized identities. Particularly, they were substantially less likely to think that race (49%), socioeconomic status (50%), ability (31%), and nationality (16%) were marginalized identities on this campus.

First generation students were significantly more likely to think that socioeconomic status was marginalized and significantly less likely to think that political belief was marginalized. Students who self-identified as marginalized were substantially more likely to think that all identity markers were marginalized with slightly less difference for religion. One exception was political belief which those who self-identified as marginalized were significantly less likely to select.

b. Self-identifying as marginalized on campus

A whopping 42.7% students self-identified as marginalized at Haverford. We have nearly as many students who believe they are on the ‘margins’ as those who do not, which is an extremely crucial thing to note for any work being done to make the campus more inclusive and welcoming. However, the question of whether someone does or does not fit into the category of “marginalized students” seems more complex than first glance might suggest.

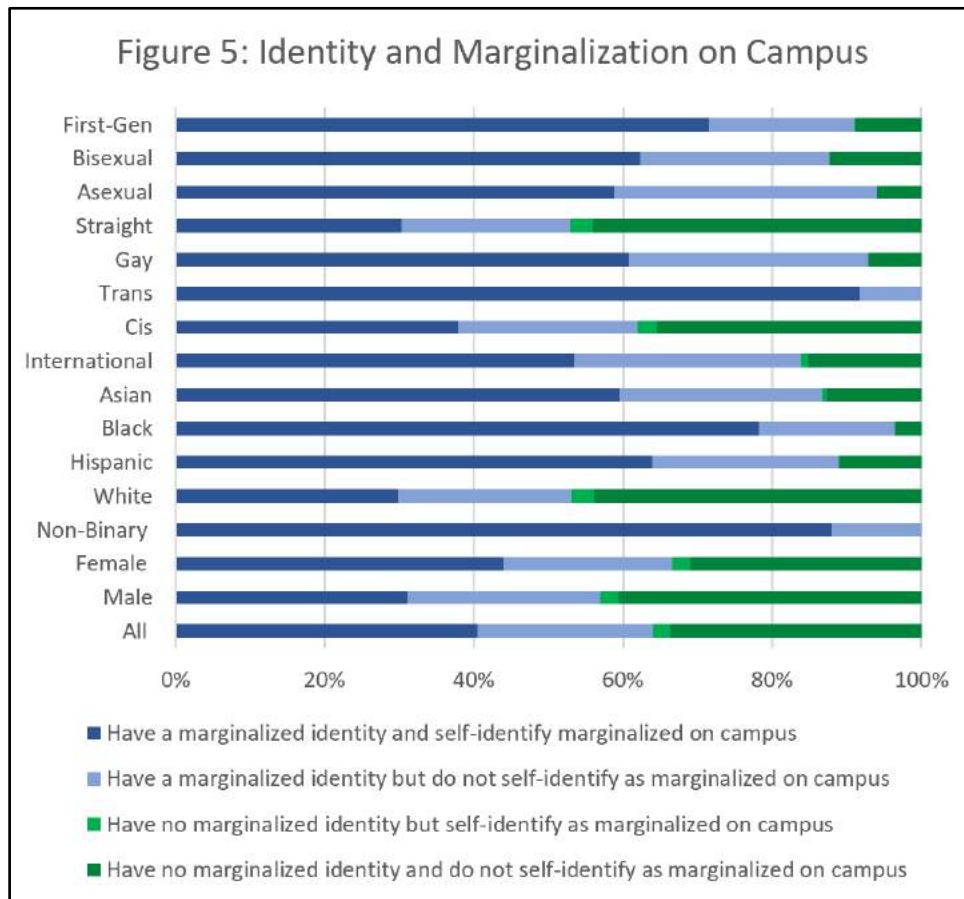
Expanded Key to Figure 5: Identity and Marginalization on Campus

>> We assume that if you listed any responsibility to others who share your marginalized identity then you could be said to have some marginalized identity >>		Q58: If you carry one/more marginalized identities, what responsibility do you feel toward others on campus who do share your identity?	
		Checked “I don’t carry any marginalized identities”	Checked anything else
Q122: Do you self-identify as marginalized on campus?	No	Does not carry any marginalized identity and does not identify as marginalized on campus	Carries some marginalized identity but does not self-identify as marginalized on campus
	Yes	Does not carry any marginalized identity but does identify as marginalized on campus	Carries some marginalized identity and identifies as marginalized on campus

While the dark green and dark blue categories seem self-evident (students who carry marginalized identities and identify as marginalized on campus and those who carry none and do not so identify) the light green and light blue response patterns are less easy to understand. Some students (most commonly straight, cis, white, male, female, or international students) self-identified as marginalized on campus but checked that they carried no marginalized identities. This response pattern bears multiple interpretations, one of which might be that students who responded in this fashion feel they experience marginalization but have an idea of what a “marginalized identity” is, that does not include them. The light blue response pattern (“I carry some marginalized identity but do not identify as marginalized on campus”) likewise bears multiple interpretations. One plausible explanation is that some students may carry identities which they feel are not marginalized on campus, but do feel so in other places and contexts.

Many students commented in this section that we all carry both marginalized and privileged identities. Some felt that they carried identities (socioeconomic status, educational background, and more) that privileged them on campus which overruled the disadvantages of their marginalized identities in how they were perceived and treated. One student shared that she was a queer woman but also white and that determining whether she should be considered a marginalized student was not an easy task. The graph below highlights the complexity of the phenomena of marginalization and identity at Haverford and beyond it.

These phenomena of identification and definition are unevenly distributed among identity groups. Some identity groups are comprised of members who appear more certain than others that they are marginalized on and off Haverford’s campus. Examining differences among groups as well as prevalence of the four response patterns outlined above could be illuminating. This graph holds more comparative observations than we can enumerate here. We merely suggest perusal and reflection upon it.



Students were asked whether they felt comfortable attending events hosted by people belonging to marginalized groups that they did not identify with. Around 65% of respondents chose ‘panels/talks’ and ‘parties’ each. A good percentage also chose ‘affinity dinners,’ ‘affinity

group discussions,' and 'affinity group meetings.' However, unfortunately, about 14% of respondents chose 'none of the above.'

The next question asked about events hosted by people belonging to marginalized groups that students did identify with. This question offered an option labeled "I don't identify with any marginalized groups" which 37% of our respondents selected. The following analysis regards only those individuals who did not select this option as they could not attend (comfortably or otherwise) events hosted by marginalized folks with whom they identify. Fewer of our respondents reported being comfortable attending panels/talks and parties hosted by marginalized groups with which they do identify (57.6% and 57.0% respectively), but over twice as many reported feeling comfortable attending affinity dinners (51.2) and over three times as many reported feeling comfortable attending affinity group discussions and affinity group meetings (48.9%, and 48.1%) when they were hosted by a marginalized group the respondent identified with. In other words, our respondents seem to feel about as comfortable attending a party, panel, or talk regardless of whether they identify with the group throwing the event, but folks are dramatically more likely to feel comfortable attending an affinity group meeting, discussion, or dinner if they identify with the host group.

c. Support

In this subsection, we examine who needs what support in which specific areas. We asked students what kind of support they needed to feel uplifted at large. The responses were as follows: free time (95% response for 'somewhat need'/'need'/'very much need'), emotional support (86%), community support (82%), faculty/administration support (80%), money/funding (69%), counseling/therapy (64%), physical spaces (56%), and then institutional memory (55%).

It is revealing to examine the demographic breakdown of these responses. Female and self-identified marginalized students were more likely to need all of the above supports compared to their counterparts. Females showed significantly higher need for emotional support. Significantly more Asian and Latinx students report feeling a need for a designated safe/support space and for faculty/admin support than white students. Black students also reported needing these things at a higher rate than white students, but these results were not significant likely in part because of the small sample size. Black and Hispanic students reported feeling a need for money/funding at a significantly higher rate than Asian or white students. Latinx students reported needing good institutional memory at a significantly higher rate than white students.

	Do not need	Somewhat need	Need	Very much need
Physical space	44.31%	25.67%	19.98%	10.05%
Counseling/ therapy	36.11%	27.42%	20.77%	15.7%
Money/funding	31.4%	26.21%	21.86%	20.53%
Institutional memory	45.23%	28.61%	17.97%	8.19%
Free time	4.93%	14.08%	41.28%	39.71%
Faculty/admin support	20.1%	37.65%	31.11%	11.14%
Emotional support	13.77%	24.67%	32.93%	28.62%
Community support	18.1%	36.45%	32.93%	12.52%

Transgender students were more likely to need emotional support, faculty/administration support, and institutional memory compared to cisgender students. One outstanding area that they exhibited substantial difference was counseling and therapy - while cisgender students' responses averaged around "I somewhat need this," transgender students' responses averaged between "I need this" and "I very much need this." First generation students reported substantially higher need for money and funding. Additionally, students who identified themselves as marginalized were generally more likely to need all the support, and they reported significantly higher need for faculty/administration support, counseling/therapy, money/funding and institutional memory compared to those who did not identify as marginalized.

In terms of sexuality, those who identified as "other" were significantly more likely to need emotional support, physical space, faculty/administration support and counseling/therapy compared to straight students. Those who identified as bisexual were significantly more likely to need emotional support, physical space, and counseling/therapy. Non-straight students - including gay, asexual, bisexual and "others" - were significantly more likely to need counseling and therapy to feel uplifted compared to straight students. Varsity athletes across the board reported less need for all of the supports. They reported significantly lower need for emotional support, physical space, faculty/administration support, counseling/therapy, and money/funding compared to non-varsity-athletes.

After asking about what kinds of support students felt they needed, we asked which aspects of campus life did not feel fully accessible to the respondent given their identity. Here,

we intentionally framed the question around the respondent's own identity, as we wanted to gauge their experience stemming from their identities and privileges. Overall, the aspects of campus life that were not accessible to respondents appeared to be social life: parties/gathering (36.79%), athletics (33%), building and maintaining friendships (21.24%), academics (17.95%), clubs/organizations (15.68%), staff/administration support (15.55%), and accommodations/accessibility (10.87%) in order. While a comparative look at these numbers might reveal that fewer students felt academics was inaccessible given their identity than felt so about parties or athletics, nevertheless, one out of six students felt that academics pose access challenges to them because of their identity.

Considering the third of all students who felt athletics was inaccessible to them because of their identity, 43% of folks who were not varsity athletes (this does include intramural athletes) felt athletics poses access challenges while 12% of varsity athletes felt so. This disparity suggests that students who felt athletics would not be a welcoming home for them because of identities they hold, were failing to join the activity or were leaving it, though there were a significant number who felt access challenges and remained anyway. It should be noted that while different teams had different demographic compositions, athletes were approximately racially representative of the student body according to our response group and slightly under-represented on first generation students and international students. About 80% of varsity athletes identified as straight, about 20% higher than the general Haverford population.

Male respondents were significantly more likely to feel that all aspects were accessible compared to females, with female respondents reporting especially higher inaccessibility when it came to social life and athletics. Likewise, varsity athletes were again less likely to feel that any of these aspects were inaccessible to them compared to non-varsity-athletes. Across the board, there were consistently around 10% of varsity athletes who thought that these aspects were inaccessible, compared to the average responses of 15-40%. Especially, varsity athletes were substantially less likely to feel that social life and athletics are inaccessible to them compared to non-varsity-athletes.

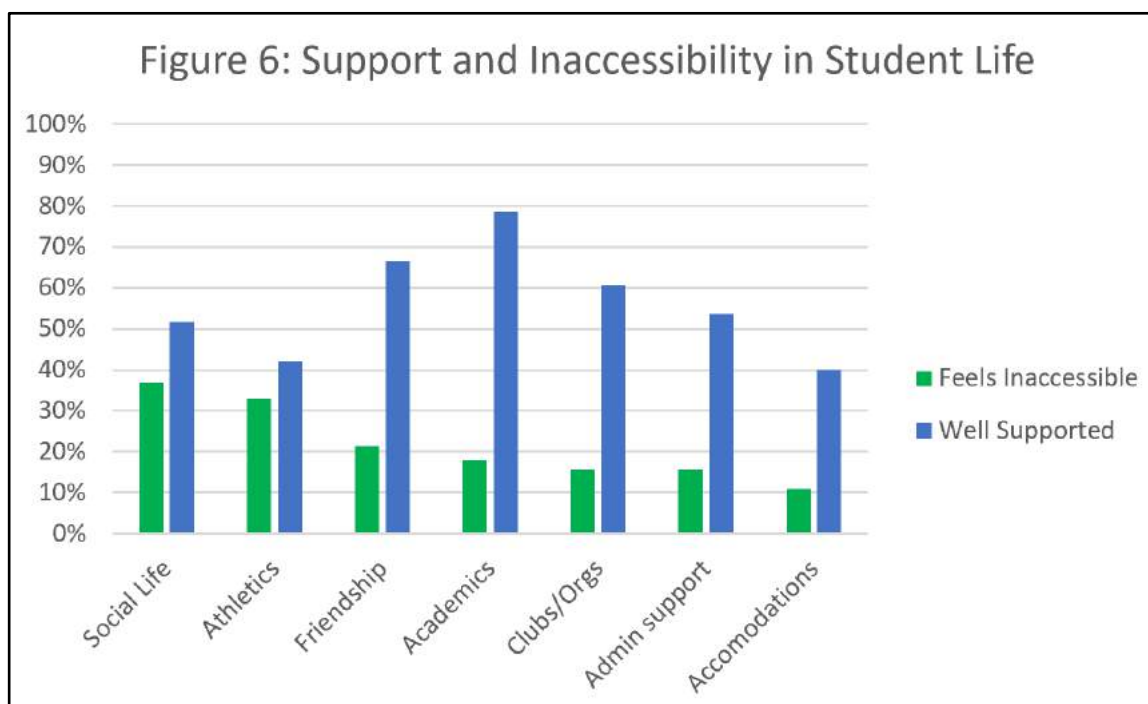
Black students and Latinx students reported feeling academics were inaccessible at a significantly higher rate than white students, Asian students, or multiracial students who identified in part as white. Latinx students in particular felt this with over four times the proportion of Latinx students reporting this as the proportion of white students. White students reported feeling social gatherings were inaccessible because of their identity at a significantly lower rate than Black, Latinx, or Asian students. The numbers grew quite stark here as 57% of Black students said they felt social gatherings were inaccessible as well as 50% of Latinx students and 49% of Asian students, representing quite a significant portion of our student body.. Latinx and Asian students reported feeling athletics was inaccessible at significantly higher rates than white or Black students. White students report needing staff/admin support significantly less than Black and Hispanic/Latinx students. There were no racial differences in reports of feeling friendships, accommodations, or clubs/organizations were inaccessible, but white students reported at a significantly higher rate than Latinx or Asian students that none of the options we offered were inaccessible because of their identities.

International students were significantly more likely to feel that social life, building friendships, and clubs were not fully accessible compared to non-international students. First generation students were significantly more likely to find that all aspects were inaccessible, with a drastically higher percentage of respondents saying that academics, social life, and athletics felt inaccessible. Transgender students were generally more likely to feel all aspects were inaccessible, and even substantially more likely to have felt that social life (75%), athletics (79%), and staff/administration support (63%) were not accessible compared to cisgender students.

In terms of sexuality, non-straight respondents were substantially more likely to feel that social life and athletics were not well-supported compared to straight respondents. More specifically, those who identified as asexual and “others” were significantly more likely to feel that academics were not supported, and drastically more likely to feel that building friendship and staff/administration support were not supported. Bisexual respondents were significantly more likely to feel academics were not supported, and those who identified as “others” were significantly more likely to feel that accommodations and accessibility were not well-supported compared to straight students.

In terms of class year, sophomore and juniors were significantly more likely to feel that academics is inaccessible compared to first-years, while sophomores were significantly more likely to feel that social life was accessible to them compared to seniors. Overall, students who identified as marginalized were significantly more likely to feel that all aspects of campus life were inaccessible, with a drastically higher number of respondents saying that academics, social life and athletics felt inaccessible, compared to those who did not identify as marginalized.

We asked another question with the same options, except this time, we asked what is well-supported. Our intention here was to identify which groups of students felt which areas were well-supported in order to allocate the correct resources to the needed communities. Overall, the order of responses was as follows: academics (78.6%), building and maintaining friendships (66.54%), clubs/organizations (60.7%), staff/administration support (53.7%); social life - parties/gathering (51.75%), athletics (42.02%), and accommodations/accessibility (39.95%).



In the demographic breakdowns, female respondents were overall less likely to report that all the aspects were well-supported for them compared to males, and they were significantly less likely to feel academics, social life, athletics and accommodations/accessibility well-supported for them.

White students and multiracial students identifying partly as white reported feeling academics was well supported at a significantly higher rate than Black and Latinx students, with about three fourths of the former so feeling and only 30-40% of the latter. White students also felt their social lives and gatherings were significantly better supported than Black, Latinx, and Asian students and felt their ability to build and maintain friendships was supported at a significantly higher rate than that of Black or Latinx students. White students also felt athletics was well supported in their lives at a significantly higher rate than Black, Latinx, and Asian students. The slight differences between racial groups failing to feel a particular aspect of life was inaccessible but feeling it was poorly supported raises the question of the differences between these two questions. What does it mean to feel something is accessible but not feel it is well supported? Black students were the only group to feel significantly less staff/admin support and Asian students were the only group to feel significantly less support in the field of accommodations and accessibility, both of whom felt significantly less support than white students did. Black students, Latinx students, and Asian students all seem to feel somewhat unsupported in the field of accommodations and accessibility with only 20-25% feeling this aspect of their life is well supported, a finding worth exploring further.

International students were significantly less likely to feel that building friendships were well-supported, and even more drastically less likely to feel that social life (28% who responded they feel well-supported) and athletics (16%) were well-supported for them. Transgender

students were less likely to report all the aspects as well-supported, with the exception of clubs/organizations and accommodations. They were exceptionally less likely to feel that academics (17%), social life (8%), and athletics (4%) were well-supported for them compared to cisgender students. First generation respondents were significantly less likely to feel that all aspects were well-supported, and an even drastically lower number of them reported that academics, social life, friendship and athletics were well-supported for them.

In terms of sexuality, straight respondents were drastically more likely to feel that social life and athletics were well-supported compared to non-straight respondents. They were also more likely to feel that academics were well-supported compared to gay or bisexual respondents. In addition, asexual respondents were drastically less likely to report that friendships and staff/administration support were well-supported compared to straight respondents.

Varsity athlete respondents were overall more likely to find all the aspects well-supported compared to the non-varsity-athletes. In details, they were significantly more likely to find building friendships well-supported, and even more drastically likely to find social life (69%) and athletics (75%) to be well-supported. Students who identified as marginalized were significantly less likely to find all aspects well-supported across the board. They were drastically less likely to find academics, social life, and athletics well-supported compared to those who did not identify as marginalized.

d. Responsibility

For students who carried any marginalized identities, we asked what responsibility they felt towards others on campus who shared their identity. The largest group, 44% of respondents, felt they needed to provide emotional support. This was closely followed by the 39% who reported not carrying any marginalized identities (nearly all of whom were white or multiracial identifying partly as white, 49% and 26% of whom identified this way respectively). Another large portion chose voicing concerns/problems as a responsibility they felt. Small portions also selected participating in affinity groups and taking leadership positions. 9% chose the option “none of the above.” There were significant disparities among demographic groups, however.

Female-identifying respondents were more likely to select all types of responsibilities as compared to men. There were especially significant differences for voicing concerns, providing emotional support, and participating in affinity groups.

Asian students felt responsible for providing emotional support to folks with whom they do identify at the highest rate, significantly more than white students. Black, Latinx, and Asian students felt significantly more responsibility to participate in affinity group meetings and discussions than white students. Latinx students were most likely to feel responsibility to folks with whom they share identities to take on leadership positions with 49% so feeling; both Latinx and Asian students feel significantly more this way than white students.

International students were significantly more likely to feel responsibility of voicing concerns, emotional support, and affinity groups, but there were no differences for leadership. Varsity athletes were more likely to say that they do not have any marginalized identities, or that they feel no responsibilities compared to non-varsity-athletes. Overall, they were significantly

less likely to feel any responsibilities towards the marginalized groups that they were a part of. Transgender students were substantially more likely to choose all responsibilities with substantial difference for providing emotional support (88%). Students who self-identified as marginalized were substantially more likely to feel all responsibilities as well, especially emotional support (71%, compared to 19% for those who did not self-identify as marginalized). First generation students, similar to groups mentioned above, were also more likely to list all responsibilities. The only difference based on class year was that sophomores (21%) selected participation in affinity groups at higher rates compared to seniors (9%).

The next question in the survey asked respondents about the responsibilities they felt to those who did not share their identities. For all respondents combined, the results, in order of decreasing popularity, were: providing emotional support (57.73%), echoing their concerns/problems (48.48%), “I don’t carry any marginalized identity” (27.89%), participating in affinity group/meetings (12.55%), none of the above (8.53%), and taking on leadership positions (4.63%).

Again, female students were more likely to select all responsibilities than males. This was especially true for emotional support.

Black students and Asian students were significantly more likely to report feeling a responsibility to provide emotional support to folks with whom they don’t share a marginalized identity. Black, Latinx, and Asian students felt significantly greater responsibility to participate in affinity group meetings and discussions than did white students or multiracial students who identified partly as white. Folks who identified as multiracial for whom none of the options they selected was white felt significantly greater responsibility to take on leadership positions than did white students, multiracial students for whom one of the options they selected was white, and Asian students. Finally, Latinx students responded that they did not feel any responsibility to folks not in marginalized groups that they did not identify with at the highest rate and significantly more than did white students or Asian students.

International students had no significant difference for any responsibilities. Varsity athletes were more likely to say that they do not hold any marginalized identities or feel any of the responsibilities. For those who did choose to say that they had certain responsibilities, they were still significantly less likely to feel responsible for echoing concerns or emotional support compared to non-varsity-athletes. Transgender students more often felt responsibility for providing emotional support and echoing others’ concerns. Students who self-identified as marginalized felt the responsibility to participate in affinity groups, echo problems, and provide emotional support at higher rates than those who do not identify in those groups. First generation students were significantly more likely to feel responsibility across the board. In terms of class year, sophomore and juniors (15%) overall felt more responsibility in all categories than seniors (5%).

Respondents were also asked to agree or disagree on a scale whether they felt they needed to educate themselves about the identities and backgrounds of diverse marginalized groups on campus. Overall, most respondents selected ‘agree’ at around 40%, followed by ‘strongly agree’ and ‘somewhat agree’ at 26% each. The least chosen responses were ‘somewhat

disagree,’ ‘disagree,’ and ‘strongly disagree’ in order of decreasing popularity and all under 6%. There were some differences due to identity markers. Female respondents, domestic students, non-varsity-athletes, and bisexual or those that identified in the “other” category of the sexuality question were significantly more likely to feel the need to educate themselves than those who did not identify as such.

Another question asked in the survey was if respondents felt a responsibility to support those individuals who are marginalized on campus. Most students selected “strongly agree” at 41.11%, followed by “agree” at 34.62%, and “somewhat agree” at 17.67%. Few respondents voted for “somewhat disagree,” “disagree,” and “strongly disagree.” Overall, female, domestic, non-varsity-athlete, and bisexual students were more likely to feel a responsibility to help those individuals who are marginalized on campus.

Students were also asked if they understood how to be sensitive to the concerns and feelings of people who belong to various marginalized groups. Positively, the most common responses were ‘Yes, but I still have more to learn’ (75%) and ‘Yes’ (13%). The three least-selected choice were ‘I don’t think about this in my interactions,’ ‘No, but I’m trying,’ and ‘No, I don’t think it’s necessary.’ The last choice was checked by less than 1% of respondents.

Finally, respondents were asked to what extent Haverford’s diversity was a reason they chose to attend this institution. Most students chose either ‘agree’ (46%) or ‘disagree’ (37%)⁶. Female students and those who did not self-identify as marginalized were more likely to agree with the statement and white students were more likely to agree than Black or Asian students.

III. Steps Forward

Based on the great need students expressed for institutional memory both in this survey and in our conversations with student leaders throughout our process, we recommend that the first Students’ Council Librarian (due to be appointed in December 2019) explore ways of deepening the student body’s institutional memory. One initiative that could provide excellent and growing institutional memory would be for the Students’ Council Librarian to email student leaders around the time they leave office and ask if they would like to write a letter about their experiences or offering advice to be passed along to successors or the whole community. The Librarian could collect only missives which would be archived and shared publicly with the whole community or they could offer the option to write missives which would be passed on to future occupants of the office in question. This record would grow broader and deeper with the passing of the years and could provide invaluable insights and experiences which are typically lost when students graduate.

We also found ourselves noting in conversations with student leaders and in the writing of our survey that Haverford has no center dedicated to supporting either LGBTQ+ students or one dedicated to Latinx students. Not only can centers like this provide administrative resources

⁶ This represents clustering toward the middle of response options as is typical for most of our questions as this question was framed on a four point scale rather than the usual six point one.

and support but it would provide a physical hangout space for students to find others who share some of their needs, interests, and experiences. The Women*s Center has taken on some programming related to LGBTQ+ students but is stretched somewhat thin and is in need of greater resources to continue providing the excellent programming it does. The question should also be asked “does there need to be a stand-alone office or center dedicated to supporting LGBTQ+ students” or at the very least, if the Women*s Center is to keep serving in this role, can their resources be increased to accommodate the broader mandate? As the college enters a new phase of capital campaigning and goal setting, these are important questions to ask.

Student Health

I. Executive Summary

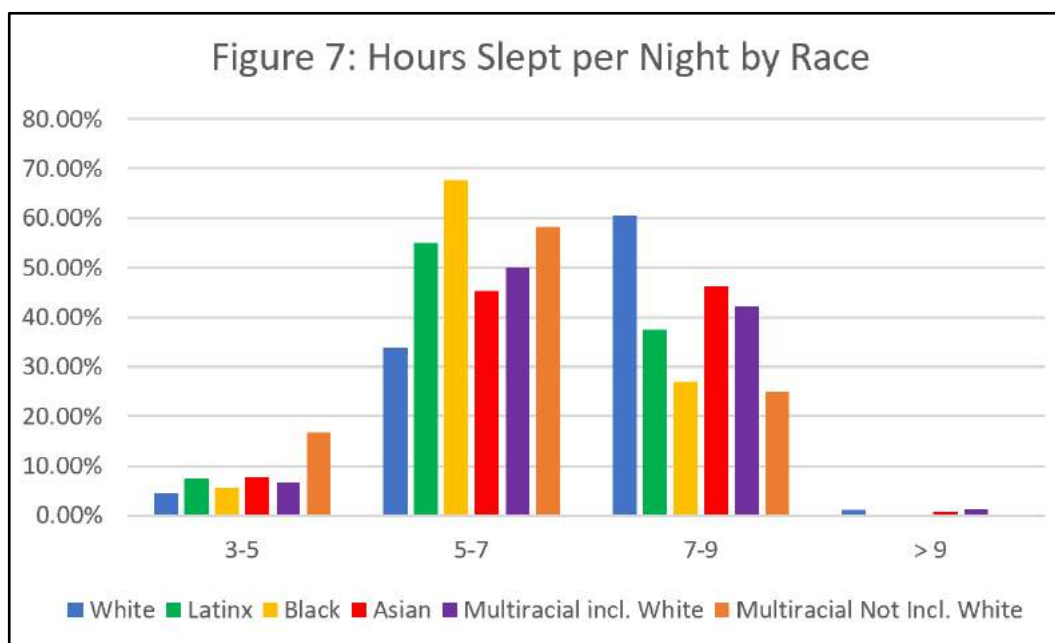
The Student Health section posed questions about sleep, frequency and type of substance use, experiences and perceptions of mental health on campus, a couple questions about the Dining Center, exercise, and the GIAC exercise space. The intention with this section was to more holistically understand student health, physically, mentally, and emotionally along with perceptions of it. Student health undoubtedly affects all other aspects of the campus experience and though there are many questions we did not have space to ask, we hope this is the beginning of an exploration of the kind of support students need. At the end, we suggest some Steps Forward, formed with the help of some in the student body and administration.

There are some particularly significant findings to note. There were no remarkable differences in health between class years with the exception that seniors get slightly more sleep. This may suggest that student health behaviors and practices are not being significantly impacted by factors here at Haverford. Most students seem to hover around seven to nine or five to seven hours of sleep a night, the recommended or slightly under the recommended amount prescribed. Students primarily drink one to two times a week and are less likely to drink if they are struggling with mental health issues or if other things in their lives are going poorly. This suggests a largely healthy relationship with alcohol on campus, though 45% of respondents believe to some degree that not drinking involves negative social consequences. Marijuana usage correlates with more negative responses to other health-related and support-related questions in contrast to alcohol, possibly indicating that Haverford students may be inclined to drink when things are going well and smoke when things are going poorly. Students rarely partake in the consumption of cigarettes, e-cigarettes, or hard drugs. Around 40% of respondents, to varying degrees, struggle with mental health. Those struggling with mental health express very strong, conflicted opinions on CAPS and administrative support. Data show that mental health significantly impacts all aspects of student life, including academics, social life, and health. While students report that the Dining Center mostly meets their dietary restrictions, many complain about the variety and quality of meals that are supposed to satisfy their restrictions and preferences. A majority of students exercise somewhat regularly though a quarter of respondents do not feel comfortable using the GIAC, especially when athletes are also using the space.

II. Thematic Breakdown

a. Sleep

The majority of students (53%) sleep seven to nine hours per night, which sounds healthy, but about 40% sleep only five to seven hours, which is potentially worrisome if hours lean towards five. Only 6% sleep three to five hours per night.



Except for race other, each category of student of color (Black, Asian, Hispanic/Latinx, White mixed race and non-White mixed race) report sleeping significantly less per night than White students. While a majority of White students (61%) sleep seven or more hours per night, a majority of each of these other groups sleep less than seven hours per night.

The significant top three factors respondents report as the reason they are not getting enough sleep are academics (67%), poor time management (38%), and friends/social activities (37%). These three seem plausible factors of sleep deprivation that do not warrant systematic address. Insomnia (23%) and extra-curriculars (23%) stand out, as the former concerns students mental health, and extra-curriculars may be pertinent to the recent campus wide discourse on unpaid labor and its impact on students well-being.

Of the 30 'Other' responses, twelve of them have to do with mental health issues such as anxiety and depression. The number seems minute, but it is a significant portion of those who chose to check the other and may indicate the presence of a phenomenon this question was not set up to measure accurately. This suggests future surveys should include options related to mental health and disability.

b. Substance Use

Men were significantly more likely to use each controlled substance we asked about than were women; however, the magnitude of these differences were small. Drinking and smoking pot appear to be associated with very different emotional states given the data we have. Students drink more if they feel they have meaningful social interactions on a daily basis, if they have a group of friends, if they party, if they feel supported by the student body in their artistic performances, and if they feel like they belong at Haverford intellectually. Students are likely to drink less if they experience mental health obstacles or if their friend group does. These findings

are mostly flipped for smoking pot. Students are more likely to smoke the more they and their friend groups experience mental health obstacles, if they are experiencing insensitivity from their professors, and if they do not feel like they belong intellectually. It should be noted that smoking pot is also associated with partying and having a close friend group (less strongly, but similarly to alcohol). Finally, and perhaps most importantly, the less a student sleeps, the more likely they are to smoke pot. In short, when students respond more positively to health-related and support-related questions, students seem more likely to drink. When they are responding more negatively to those same questions, students seem more likely to turn to pot than to alcohol. It should be noted, however, that it is unclear whether smoking marijuana is the cause for negative responses to the other questions or poorer health and support causes students to smoke pot more. If the latter is true, these associations may point to a phenomenon not dissimilar to self-medication, and while we may have reason to be grateful pot is the medication of choice of Haverford students rather than alcohol this phenomenon deserves more investigation.

Responses reporting how often folks are drinking alcohol seem fairly well-distributed, with 'Occasionally,' 'Once a week,' and 'Twice a week' being the most popular (around 75%). There were around 9% of students who drink three or more times a week. White students and athletes drink significantly more than others, and Asian students, international students, and first generation college students, drink significantly less than folks who do not identify in those groups. Of any group surveyed, asexual students reported drinking the least between "never" and "occasionally," a full response and a half below the means of many other groups which hovered around "once a week." However, the number of respondents who identified as "asexual" is very low (it is possible that there is another factor besides their sexual orientation influencing how often they drink).

An overwhelming majority (83%) never or only occasionally consume marijuana. Around 7.5% said they consume it three or more times per week - similarly to alcohol. International students reported smoking pot significantly less often than domestic students with a mean response between "never" and "occasionally" whereas domestic students averaged approximately "once a week." Transgender students, on the other hand, reported being significantly more likely to smoke pot frequently than cisgender students at an average close to once a week compared with cisgender students' mean response just below "occasionally."

A whopping 91% never smoke cigarettes, and around 1.5% smoke cigarettes regularly at best. That said, transgender students reported significantly greater likelihood of smoking cigarettes at a rate much closer to "occasionally" than cisgender students' "never." 86% reported never Juuling, 8% do it occasionally, and around 5% do it regularly or more often. 93% reported never using hard drugs, 6% occasionally, and less than 0.5% doing it regularly.

When asked "if someone chooses not to drink at all, they will experience no negative social consequences for that choice," responses are fairly distributed - around 22% said 'somewhat disagree'/'somewhat agree'/'agree,' respectively. Overall, around 45% think to some degree that there are negative social consequences for not drinking. Almost half the student body feels this way, much higher than we might like. There are not any demographic differences here.

Athletes were significantly more likely to disagree with this statement, but the magnitude of these differences is quite small.

c. Mental Health

57% of students said they ‘never’ or ‘seldom’ experience obstacles in their daily lives due to mental health issues, while 23% said ‘sometimes’ and 20% said ‘frequently.’ It is concerning that more than 40% of respondents are to some degree impacted by mental health issues. There are not a ton of demographic differences in this phenomenon. Varsity athletes experienced obstacles due to mental health significantly less often than non-varsity-athletes. By a similar margin, students who self-identified as marginalized were more likely than students who did not experience mental health-related obstacles. The head-above-the-herd difference here, as was the case with many questions, is transgender students. Transgender students struggle with mental health obstacles closer to “frequently” than to “sometimes” whereas cisgender students struggle with such obstacles closer to “seldom” than to “sometimes.” This is one more in a series of immediate crises facing Haverford’s transgender population highlighted by our data.

The activities most affected because of mental health issues are (in order) physical wellness followed by social activities and academics (all are cited by more than 75% of responders). Frequency of obstacles due to mental health issues is negatively correlated to hours slept per night and most strongly related to sleep deprivation due to insomnia. Time management is also a strong predictor of sleep deprivation for these folks. For non-varsity-athletes, frequency of obstacles due to mental health issues is also strongly negatively correlated to frequency of exercise, and those folks (non-varsity-athletes) who suffer more from mental health issues are less likely to visit the GIAC and less likely to find it a comfortable place to go. Those with higher instances of obstacles related to mental health were more likely to smoke cigarettes and to smoke pot but less likely to drink alcohol. Those respondents who suffered more obstacles from mental health had fewer meaningful social interactions, were less likely to have a close friend group, and partied less than those with fewer obstacles. Finally, those who suffered more from mental health issues were more likely to feel they were missing background academic knowledge upon entering Haverford and were less likely to feel that they belonged academically/intellectually in the community. However, the hours they put into their studies did not differ from students with fewer mental health obstacles.

When considering whether “half [their] friend group struggle[d] with mental health” 22% of respondents ‘disagree’ and 19% ‘somewhat disagree,’ but around 51% agreed to varying degrees. Overall, around 79% of the respondents also believed, to varying degrees, that the student body in general struggled with mental health (34% somewhat agree, 16% strongly agree). It seemed like mental health concerns are thankfully not neglected. Around 45% agreed or strongly agreed and 35% somewhat agreed that students at Haverford generally struggle with mental health issues.

Overall, some prominent keywords are ‘friend/friendship’ (191 times in 400 short answer responses), ‘CAPS/counseling’ (111/45), ‘family’ (40 times), and ‘professor/faculty’ (75/25

times). In terms of general trends, students tended to receive positive support from friends and family, have highly mixed experiences with CAPS and faculty, and hold skepticism against the broad institution ('Haverford') or administration ('deans/staff').

d. Dietary Restrictions and the Dining Center

Among those who have dietary restrictions (53% of respondents), around 30% think that the Dining Center (DC) accommodates their needs to some degree. In total, only 6% disagreed with the statement or strongly disagreed (3% strongly and 3% moderately). It is not clear from our data who those 6% are as there was no difference in responses to this question based on religion or international status (though more comparisons could certainly be done).

Interestingly, around fifty students who did not disagree to the above question chose to respond here. Few of them had to do with preferences (less oil/sugar, more flavor/spices etc.). 'Vegan/vegetarian' (20 / 44 times) were the most prominent keywords, followed by 'lactose/dairy' (6/10 times) and 'gluten' (22 times). For students who commented on ways in which the DC was not meeting their needs, there seemed to be options that they could eat; however, the options were described as limited, unappetizing, or repetitive. There were several concerns about the DC un/mis-labeling their foods and not properly disclosing the ingredients/allergens.

e. Exercise

Around half of the respondents exercise around 4-7 times a week. Around 16% said they exercise less often than once a week. White students exercise significantly more than Hispanic/Latinx students, Black students, or Asian students. Domestic students exercise more than international students, cisgender students exercise more than transgender students, and students who did not self-identify as marginalized exercise more than students who do, though this last point is highly nuanced. Why do these demographic differences exist? One explanation may be that all the groups above referenced as likely to exercise more often are also more likely to be varsity athletes indicating that we are not measuring likelihood to exercise but likelihood to be an athlete.

Around 40% use the GIAC 4-7 times a week while 28% use it 1-3 times a week. 32% of respondents said they use GIAC less often than once a week. White students were significantly more likely than students of color to use the GIAC, but these differences are all small in magnitude. International students were significantly less likely to use the GIAC than domestic students, and transgender students hardly use the GIAC at all compared with cisgender students.

A narrow majority reported feeling comfortable using the GIAC, agreeing (21%) or strongly agreeing (26%) that they feel comfortable using the gym in the facility. Around 36% disagreed to the prompt to varying degrees. Comfort using the GIAC is very different for demographic groups. Men were significantly more comfortable than women using the GIAC, landing between "somewhat agree" and "agree" with the statement that they feel comfortable compared with women, who land between "somewhat disagree" and "somewhat agree." There were some racial differences, but they did not appear for every racial group, and when they did,

they were quite small in magnitude. International students, students who self-identified as marginalized, and first generation students all landed between “somewhat disagree” and “somewhat agree,” which was significantly less comfortable than domestic students, students who do not self-identify as marginalized, and non-first-generation students. Straight students felt significantly more comfortable using the GIAC than gay students, bisexual students, asexual students, and students who did not fit into any of the prior categories. Finally, transgender students felt dramatically less comfortable using the GIAC than cisgender students, more likely to disagree with the statement that they feel comfortable using the GIAC than to “somewhat disagree” or agree at all.

First-years, who were in their first year of their PE requirement, saw no difference in exercise or other health behaviors such as sleep compared with sophomores who already have some of their PE requirements under their belts or with juniors or seniors who have (for the most part) completed their PE requirement.

III. Steps Forward

Given that almost half the student body felt to some degree that they will face social consequences for choosing not to drink, we see work needed to foster better climates around drinking discretionarily at parties. As the body responsible for administering the alcohol policy from which this fear is a marked departure, we view it as potentially profitable for JSAAPP to investigate this phenomenon and seek methods for addressing the prevalence of this fear with the ultimate goal of making students feel more comfortable drinking and choosing not to.

It is worth noting that apart from this fear of social consequences, the campus seems to have a fairly healthy relationship with substances. Over 90% of students choose to drink only twice a week or less, and students who struggle with mental health obstacles are less likely to drink than those who do not. Additionally, the extent to which students report smoking and using hard drugs is very limited.

Based on student discomfort using the GIAC, we recommend that GIAC staff make more easily accessible information about when athletes will not be using the space and how to use the machines. We understand that this information already exists, but see potential benefit in greater advertisement. We also see justification to increase the availability of staff to non-athletes using the GIAC, perhaps at designated times when they can be ready to assist and work with these students.

Considering the demographic differences of students who feel comfortable using the GIAC, we recommend systematic evaluation of how accessible GIAC is for different student groups, especially for non-cisgender, non-straight students, international students, and non-athlete students. This would involve reaching out to these student groups and initiating dialogue based on quantitative data and testimonials.

Our data suggest that rate of exercise does not vary significantly whether a student is in their second two years or with their first two. This may suggest that students do not exercise

more while they are completing their PE requirement as compared with when they are not. To us, this suggests that the PE requirement is ripe for reexamination of its purpose. If the requirement is not changing the amount which students exercise, could it be used to promote health and wellness in other ways? The Mindfulness and Meditation club mentioned that they have received a lot of interest in mindfulness practices from students, but that they could not make it to the meeting times or fit this within their routine. They have been working with Kelly Wilcox to make their meeting a PE requirement to provide students the incentive they want and need to pursue this healthy practice in the midst of typical Haverford business.

Honor Code

I. Executive Summary

The Honor Code is a defining aspect of the student experience at Haverford. It is the most distinctive and identifying mark of this institution. While to the outside world there is a great deal of admiration and even incredulity about its existence, this section seeks to evaluate the lived experience of the Code for students. This section of the survey explores the role of the Honor Code on campus, levels of disillusionment, thoughts on the Code Crisis in Spring 2018, and how students see their role in the ratification process. It is divided into subsections of Honor Code Expectations, Honor Code in Practice, Honor Code Amendment, the Code Crisis, and Open Response. It closes with some recommended Steps Forward for the campus.

Generally, the Honor Code functions well. Approximately 80% of students indicated that it impacted their decision to come to Haverford. Even with the Code Crisis last year, surprisingly, two-thirds of respondents reported that the Code has lived up to their expectations. 91% even expressed believing that it makes Haverford a better community to a certain extent. It is important to bear in mind, however, that when broken down demographically, there was a broad range of experiences with those who hold less privileged identities generally communicating more negative or skeptical opinions on Honor Code-related subjects. Some points of tension include the role of students, faculty, and administration in amending the Code and whether the Code truly represents the values of the whole student body, especially in regards to the Code Crisis. Though this section touches on a variety of Honor Code elements, it is hardly comprehensive, and the nuances of living under the Code cannot be fully captured with this survey.

II. Thematic Breakdown

a. Honor Code Expectations

Around 80% of the respondents agreed to varying degrees that the Honor Code played a large role in their decision to come to Haverford. However, first generation students, on average, answered less strongly that it played a large role.

Similarly, a majority of students, or around two-thirds of the student body, agreed that the Honor Code lived up to their expectations while the other one-third did not, with the average score between “somewhat agree” and “agree.” Hispanic/Latinx students, all students who did not identify as straight, students who self-identified as marginalized, and first generation students each were less likely than those who did not identify as those groups to agree that the Honor Code lives up to their expectations. Their averages were between “somewhat disagree” and “somewhat agree,” leaning toward “somewhat agree.” Transgender and nonbinary students were substantially less likely than all other populations to agree, a full one and a half units lower, landing between “somewhat disagree” and “disagree.” On the other side, varsity athletes

averaged “agree” on the scale compared to non-varsity-athletes who leaned closer to “somewhat agree.”

While aggregated data suggest that students are generally pleased with how the Honor Code compares to their expectations, those with less privileged identities experience some disconnect, and that warrants a closer look.

b. Honor Code in Practice

Students overwhelmingly think, to varying degrees (24% somewhat, 42% moderate, 25% strongly), that the Honor Code does make Haverford a better community. However, first generation students, non-straight students, non-White students, transgender students and non-binary students were less likely to agree than their counterparts. But the differences are not great, and in all instances, a large majority of these groups still think that the Honor Code makes Haverford a better community. Only in the case of transgender and non-binary students does the percentage that disagreed to some extent approach 30%. We wonder if this phenomenon may be related in part to the loss of quorum at Special Plenary in Spring 2018 just prior to the discussion of a measure supporting ongoing construction of new gender neutral bathrooms.

Promisingly though, around 72% of the respondents agreed that the Code represents the values of the student body as a whole. A portion of these are less enthusiastic with 44% choosing ‘somewhat agree.’ It is unclear whether this hesitancy to fully agree is due to ambivalence, uncertainty, or concerns about whether the Code truly represents the student body’s values. The same groups that had lower scores on whether the Honor Code makes Haverford a better Community also have lower scores on this question. For these groups, the percentage that disagreed to varying extents increases from 28% to approximately 40%. It is concerning that this percentage who do not believe the Code is reflective of the student body is as high as it is.

A narrow majority of the student body (56%) thinks about the Code in their daily interactions while the rest do not. Half cluster in the ‘somewhat’ responses. There were no significant differences tied to identity markers.

The Academic portion of the Code seems to be a strong point for the student body. For the first time in this section, responding to the statement about whether they think about the Honor Code while doing academic work, ‘agree’ is the most popular answer with 44% selecting that option. Around 90% of respondents agreed to varying degrees, and this seems to indicate that the Academic Code is respected and approved by the student body. Demographic groups were in agreement about the Academic Code.

When questions do arise regarding the Code, the most common person/group that students turn to was ‘a friend’ with 34% (70% of all respondents) choosing it. Other responses including ‘a professor’, ‘a member of HC’, ‘an HCO’, and ‘a senior or other older student’ were chosen around 10-15% of the time (24-30% of all respondents). Only 1% chose code@haverford.edu and Community Outreach Multicultural Liaisons (COMLs). This could indicate a need for greater publicity and access to these resources. There are no significant differences associated with specific identity markers.

c. Honor Code Amendment

Around 64% agreed and 36% disagreed that the Honor Code is written solely by students. Most students lie between ‘somewhat agree’ and ‘somewhat disagree’ though, possibly indicating that they do not have strong opinions on this matter. Procedurally, the Code is supposed to be written solely by students and no one else (aside from President’s approval). However, during Spring 2018’s Code Crisis, faculty edited the text of the academic portion of the Code with Special Plenary Committee in an effort to obtain the approval of the President after Plenary and Special Plenary that semester (See the [Code Crisis 2018](#) history web page for more information). This may have impacted to what degree students indicated the Honor is written solely by students. Small differences occur with transgender, non-binary and non-straight students more likely to disagree than their counterparts not in these groups. It is concerning that more than a third of students do not believe the Code is written solely by students.

Students seemed skeptical that the Honor Code is written by the student body collectively. Most responses centered around the ‘somewhat’ categories again (20% disagree, 36% agree). A large 38% of the respondents think, to varying degrees, that the Code is not written by the student body collectively. The differences noted above by gender and sexuality persist in responses to this question as well. A correlation analysis shows a strong significant positive correlation between responses to this question and the preceding question, and this correlation increases for the groups who are most skeptical about students writing the Honor Code.

d. The Code Crisis

The following section centers around Special Plenary and the general crisis around the Honor Code in the Spring of 2018. This subset of questions was not asked to first-years who would not have been present. Around 80% agreed to varying degrees that Special Plenary Committee (SPC) represented the student body well during the crisis, with only around 10% disagreeing or strongly disagreeing with the statement. No demographic groups’ responses substantially departed from others concerning this statement.

Students’ responses were more mixed about how President Benston led the community with only 58% of respondents agreeing to any extent that he led us well. A third of the community answered “somewhat agree.” Again, transgender and non-binary students were more than a full answer response lower than cisgender students and students identifying as male or female in their averages, leaning between “somewhat disagree” and “disagree” compared to non-transgender and male and female students who were between “somewhat disagree” and “somewhat agree.” The means for first generation, gay, bisexual and other sexuality students were also below the means for non-first generation and straight students on this question, but the differences were closer to a half of a unit on the answer scale,

There was a similar distribution to the statement that faculty played an appropriate role during the amendment of the Code as with the statement about President Benston. Those who self-identified as marginalized agreed to a slightly lower degree than the rest of the student body,

and transgender students and non-binary students were considerably less likely to agree the faculty played an appropriate role, much closer to “disagree” than the average of the rest which was between “somewhat agree” and “agree.” It is unclear whether they believe the faculty played too large or too small of a role.

Around 60% agreed at different levels that they understood what was happening during the Crisis with only around 18% disagreeing or strongly disagreeing. Hispanic/Latinx, Non-White mixed race, and first generation students were somewhat more confused than those who did not identify as such. While there were many procedural confusions and a series of conflicts during the Code Crisis, it seems like the Special Plenary Committee’s efforts towards communication and transparency proved effective to the student body.

e. Open Response

When given space to elaborate on any questions regarding the Honor Code, respondents expressed conflicting thoughts and feelings on the Code. More students were pleased with the Academic Code than the Social Code. Some common patterns among those displeased with the Social Code include feelings that it is generally ineffective or useless and instills fear behind everyday interactions. A number of respondents cited that the issue with the Code is not the words but students’ implementation or lack of implementation of it.

At the end, respondents could add anything else they wanted to report about Special Plenary. Some commonalities include feeling confused about what occurred, and unhappiness about the anger stirred during the proceedings by all sides. There were some conflicting aspects specifically regarding the roles of faculty, staff, and administration. Some felt that faculty, staff, and administration played too large of a role and others that they were not engaged enough. There were also mixed understandings of what responsibility faculty, staff, and administration have in such a crisis, with one respondent even noting that staff had little to no voice.

III. Steps Forward

Based on the low extent to which folks are thinking about the Code, the extent to which students fail to use or be aware of Honor Council resources, and the low extent to which students differentiate between Honor Council and Students’ Council in their conceptions of running, we recommend that Honor Council be more actively present in the lives of the student body.

We encourage Honor Council in coordination with the HCO Customs cohort to interrogate the role of administration, faculty, staff, and students in relation to amending the Honor Code. As part of that work, we suggest including information on their website detailing the roles of these different stakeholders.

Based on student experiences of insensitivity from one another and student lack of knowledge around Honor Council resources, we see ample reason for greater education around the Social Code and Social Code mechanisms such as social trials and Community Outreach Multicultural Liaisons.

Student Governance

I. Executive Summary

The Student Governance section of the Report includes questions regarding the role and job of Students' Council and Honor Council. It is divided into subsections of Self-Conception and Student Governance, Students' Council Effectiveness, Attending Plenary, and Engaging at Plenary. The concluding portion of this section proposes some potential Steps Forward to rectify the issues identified in the body.

There are some principal findings to point out. A little under 20% of respondents indicated that they could see themselves running for Students' Council or Honor Council, a clear statistic across most identity markers except for class year in which older students feel a higher call to run for a position. Optimistically, over 75% of students agreed that Students' Council is responsive to the student body, and a similar percentage would feel comfortable submitting a comment over email. However, there were some discouraging discoveries. Only a small portion of respondents expressed that they would reach out to Students' Council if they had a question or idea, and around 75% of the student body selected that they would not feel comfortable speaking at the microphone at Plenary. Moreover, only a third of respondents felt that Plenary successfully unpacks resolution issues. Finally, there were significantly varying responses to questions depending on demographic markers which are detailed below.

II. Thematic Breakdown

a. Self-Conception and Student Governance

Approximately 18% of our respondents reported that they could see themselves running for Students' Council, and virtually the same number could see themselves running for Honor Council. The correlation between responses to these two questions is significant and very large, suggesting that students are unlikely to see themselves running for one group more or less than the other and that students are not drawing significant distinction between the two groups despite their manifestly large differences.

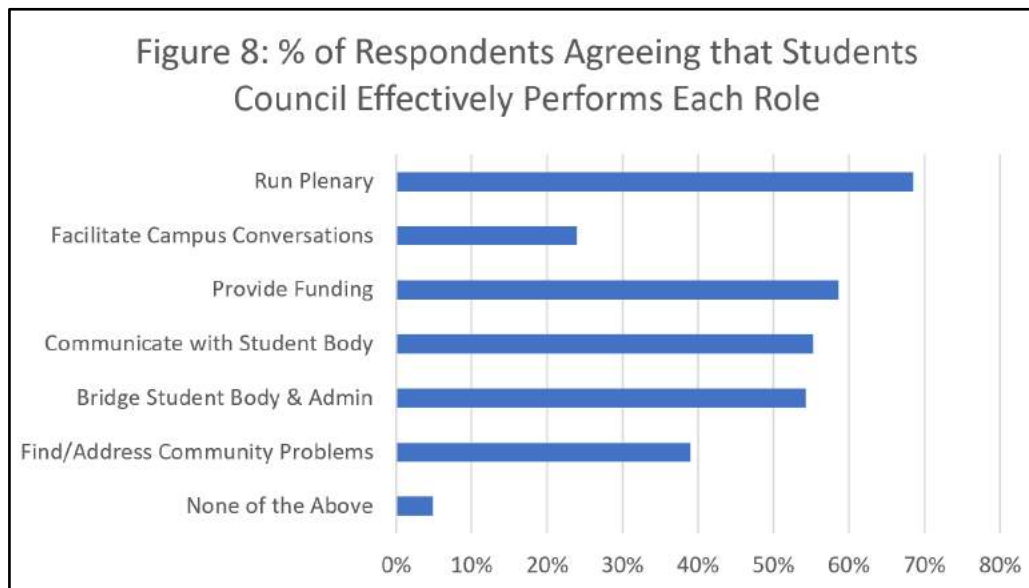
There is no difference among racial groups, gender groups, sexuality groups, international vs. domestic folks, or first generation vs. non-first generation in ability to see themselves running for Students' Council or Honor Council. A small portion of the student body could conceptualize themselves running for office in either of these groups, but no group marginalized or otherwise is significantly more or less likely to be able to see themselves doing so. This is good news, as it suggests student governance feels open to all students. The exception to this trend of universality is year. First-year students were significantly more able to see themselves running for Students' Council and Honor Council than sophomores, juniors, or seniors, and sophomores are more able to see themselves running for Honor Council than juniors or seniors. This matches the challenge posed each year by amassing enough older students to fill

seats on Students' Council and Honor Council each year and highlights the need for older students who are willing to serve in their later years.

b. Students' Council Effectiveness

Over 75% of our respondents agreed to some extent that Students' Council is responsive to the needs and wants of the student body, a promising sign. However, students who self-identified as marginalized, students who fit into the other category of our sexuality question, non-binary students, and transgender students agree with this statement significantly less, as do seniors. It should be noted that there were no racial differences in responses to this question and none along international/domestic or first generation/non-first generation lines. While most students agreed that Students' Council is responsive, it may be profitable for the group to think about those who do not agree.

Approximately 20% of respondents agreed or strongly agreed that they would consider reaching out to a Students' Council representative with a question, concern, or project idea while 47% somewhat agreed or somewhat disagreed, and 33% disagreed or strongly disagreed. Since there are more students who disagree than agree with this statement, it should be a source of concern to Students' Council and their mandate to represent student voices on important issues related to governance. On a more encouraging note, when asked, 72% of respondents declined to report any areas in which student governance is lacking in transparency. This may be because they are entirely satisfied or because they did not have specific concerns or did not want to take the time to elucidate them.



When students were asked what Students' Council does well, their responses were once again quite united, not split by demographic indicators. Respondents felt strongly that Students' Council is good at running Plenary with 70% indicating this, and they also felt that Students'

Council is less adept at facilitating campus conversations (24%) or identifying problems in the community and addressing them (39%). The remaining options (funding student organizations, communicating about projects, and serving as a bridge to the administration) all received endorsement from approximately 55% of our respondents.

c. Attending Plenary

Note: The students who did not respond to the survey likely largely overlap with the students who do not attend Plenary (if we operate under the assumption that students who chose not to respond to our survey are those who are less engaged, and hence less likely to attend Plenary).

The most popular response to why students attend Plenary was to keep quorum at around 18%. Closely following was an obligation to attend as a Haverford student at 16%. Another portion, at around 11-13%, responded they attended to feel involved, to stay informed about campus, and to show support for the concept of self-governance.

Racially, there were some stark differences. White students and White-multiracial students were markedly more likely than Black students to state they attended Plenary to keep quorum. White students also cited feeling an obligation as a Haverford student at higher rates compared to Hispanic/Latinx and Black students. White students were only slightly more likely than Asian students to select this response. Non-White multiracial students, White-multiracial students, and White students were much more likely than Black students to indicate feeling peer pressure to attend. White students selected the need to support student self-governance at higher levels than Asian students. And finally, White students chose “I do not attend Plenary” at lower levels than Black students and at considerably lower levels than non-White multiracial students.

Beyond racial differences, there were departures along other identity markers as well. Domestic students indicated motives of keeping quorum, obligation as Haverford students, an interest in the resolutions, and staying informed about the issues more often than international counterparts. They were notably more likely to cite wanting to support student self-governance. Those who did not self-identify as marginalized selected feeling an obligation as Haverford students as a reason for being present. First generation students were less likely to choose reasons such as keeping quorum, feeling involved in Haverford, staying informed, and showing support student self-governance. They were much less likely to feel an obligation as a Haverford student.

d. Engaging at Plenary

Around 74% disagreed to some extent that they would feel comfortable asking a question at the microphone at Plenary. This is a large portion of the student body and signifies an opportunity to either create an atmosphere that is more welcoming for students to speak at the microphone or create other avenues that do not force students to speak publicly in front of a large portion of the student body. Students' Council has taken steps to rectify this.

A majority of students (~73%) agreed on some level that they would feel comfortable submitting comments to be read at Plenary by email. This indicates that it is possibly the public speaking aspect and not the opinion-sharing aspect that proves a barrier with speaking at the microphone. Though, more work could be done to see whether this percentage is higher or lower depending on whether anonymity is specified.

There is a similar breakdown of answers regarding comfort speaking during the pro-con section of Plenary. Responses were slightly more centered around “somewhat disagree” and “somewhat agree.”

About a third of the respondents somewhat agreed that Plenary successfully unpacks issues involving resolutions, followed closely by about a quarter of respondents who somewhat disagreed that it successfully unpacked issues. Respondents tended toward the disagree side, generally. The only significant difference because of identity markers was that straight students were more likely than asexual students to agree.

There were a few themes mentioned by students in the open response section about improving Plenary. Several cited disengagement of the student body as an issue that needs addressing. Others said the space was still not very accessible for a variety of reasons including not wanting to speak at the microphone. Another issue, some respondents said, is not enough discussion or low quality of the discussion that does take place. Finally, the response that came up the most indicated the hostility of the environment in which students do not properly hear each other’s comments or targets specific members.

III. Steps Forward

Note: There were a lot of student governance-related events that took place during the spring semester of 2019 after students took this survey including town halls, the Discourse on Discourse series, and conversations around student labor and the Customs program that could have affected students’ opinions.

While Students’ Council is fairly successful at being present in campus discourse and public consciousness, and while they engage in laudable transparency measures including the Weekly Minutes, we see great concern in the number of students who negatively assess Student Council’s effectiveness at a variety of tasks and express being unwilling to reach out to them. This is pointed to by over a third of the student body feeling like they cannot approach Students’ Council with their questions or concerns, which is likely the cause of the disconnect between their conscientious efforts and inaccessibility. Part of this disconnect could also be due to lack of knowledge about what Students’ Council representatives should be doing as part of their role. How do they act as representatives of students with administration? How should they be reaching out to students to solicit feedback and suggestions?

Our data reinforce the effectiveness of some recent accessibility innovations made by Students’ Council including the option to email the Students’ Council Co-Secretaries if an individual is unable to speak at the microphone for any reason and the implementation of a

quieter removed space from the noise of Plenary within which students still count toward the calculation of quorum. This quieter space has been available upon request for students at each of the last three plenaries and is certainly a positive addition. Students' Council also tried reorienting the physical space of Plenary this past Spring to make the task of speaking at the microphone less imposing thereby reducing psychological barriers. In part because this survey was taken before Students' Council tried this, we do not yet have a clear idea of whether this worked.

Given how the student body tends to think that Plenary is not effective in addressing resolutions, combined with a fair number of respondents indicating that Students' Council can do a better job facilitating campus-wide discourse, we ask that Students' Council clearly identify and name the goal of Plenary, and implement systematic reevaluation of whether the current frameworks of Plenary accurately serves the community and the purported goals.

For anyone reflecting about why Plenary is such a complicated and only partially successful space, it might be helpful to think about why different people of different identities attend Plenary and what could be driving these differences.

Important Notes

I. Disability

One of our respondents left the following comment near the end of the survey:

“This survey is distressingly devoid of reference to disability... This is an integral identity hardly explored at all in this survey. It’s a group with HUGE struggles on campus but goes largely ignored. This survey could have been an opportunity to address the issue of disability on campus and seems to have moved away from that opportunity.”

We, as a committee, are grateful to whoever wrote this comment, and it struck us pretty deeply because we immediately saw that it was right. We neglected to ask about disability even though some of us hold some disability identity. There are a couple questions in our diversity section which reference accommodations, but as this respondent notes, there was greater opportunity here to explore disability, and we failed the community in not taking advantage of it. We humbly apologize for this lapse and charge the next Clearness Committee to make this a focus of their work. Disability affects a vast portion of the student body in one way or another and, while it is complex and widely varied, it is a vital strand in our community network that deserves greater exploration than it has received up to now, including from us.

Acknowledging our setbacks, we have shared whatever portions of our data might be useful in guiding any concerns or questions about ability with Sherrie Borowsky, Coordinator of Access and Disability Services.

II. Race as a Variable

a. Race and Ethnicity

We struggled at every stage of this process with how to understand and measure race in a way that was first and foremost respectful of our respondents and secondly was useful in our mandate of understanding student experiences. When crafting the survey, we spent hours phrasing and rephrasing the question and the options we were presenting. We considered asking about race and ethnicity separately in part because we were not sure how to capture the difference between the terms “Hispanic” and “Latinx.” We decided to combine the two questions and merge different terms to create responses that had some variability but hopefully still captured most of what we were trying to measure. This led to a “race/ethnicity” self-identification question which included such responses as “Hispanic/Latinx” and “Asian/Pacific Islander.”

b. Biracial and multiracial-identifying respondents

Our second challenge came when our two goals, respect for student experience and our desire to measure and understand that experience, grated on one another in data analysis. We

allowed students to check as many racial boxes as they felt necessary, and about 100 students checked two or three boxes each. Because we failed to predict the intersection of this choice and respondent attrition near the end of the survey, this created a challenge in data analysis. We re-coded racial groups to deal with respondents who failed to reach the demographic section but then had to face the problem of how to categorize respondents who had checked multiple racial boxes. We considered counting them in more than one category but ultimately did not feel this was appropriate as it would mean we would sometimes be comparing a student's data against their own data and looking for differences. We ultimately elected to consider those who checked multiple racial boxes in two ways, those who checked multiple boxes one of which was White and those who checked multiple boxes neither of which was White.

We had misgivings about using "mixed race" categories as we worry that it may represent a category with too broad an experience set within it to meaningfully differentiate, but it seemed the most viable path forward including everyone's data and not mis-categorizing people from their stated identities. We do not mean to state by this framing of the data that the experiences of mixed race folks split neatly along whether or not they identify partly as White. The reason we split the data this way was that we were seeking as much specificity as we could about student experience without getting such small group sizes that we would eliminate our ability to find any significant results in data analysis. We felt this was as specific as we could be without losing our ability to explore and understand the important factor in student experiences that is race.

c. Conclusion

Ultimately, we want to highlight how complex race and ethnicity are as concepts and how shifting and varied they can be. Despite the challenges outlined above, we felt and still feel that race is an important thing to explore in our data-oriented way. Perhaps the next Clearness Committee will handle this differently. Perhaps they will solve this problem in a way we did not see, or perhaps they will simply frame the issue in a way that gives them more freedom and precision. We lay out our thought process here in the spirit of transparency so that you can see our intentions and the process by which we came to our end result. With that in mind, we welcome any and all criticism, suggestions, and ideas for improvement that you have of our methods.

III. Socioeconomic Status as a Variable

We also struggled with how and whether to measure socioeconomic status, as it clearly plays a role in students' lives but is challenging to measure. Should we ask people to self-identify? How? Identifying qualitatively with class-labels (middle-class, low income) can be highly subjective. We asked whether students have a job, but we neglected to ask how much time per week such employment requires. There was a chance we could have gained access to anonymized data on Pell grants which would have allowed us to gain an analyzable variable

measuring the most financially poorly off students, but we were unable to get ahold of that data. Ultimately, measuring SES will take some ingenuity, and we did not devote the time required to include it. This was not because we deemed it unimportant but because we were simply inundated with so many competing tasks in a short period of time. We apologize for the gap in the survey's and our understanding of the student body left by this omission.

IV. Short Answer Responses

It may be easily observed that short answer responses have not played a central role in most of this report apart from one cautious use in the Athletics section. There are two reasons for that. The primary one is that short answer responses take what was, for us, a prohibitively long time to code in a way that allows us to make general statements about their trends. In the approximately two months we had to analyze our data and write our report, we chose to focus on exploring and understanding the aggregate data we had from multiple choice and multiple response questions and the demographic differences they revealed. We read through the short answer questions, and they shaped how we approached some problems. Despite several careful and time-consuming uses, we were not able to fully explore our wealth of short answer responses.

Ordinarily, this would be where we would note that this report represents the first steps along a road into our treasure trove of data, including short answer responses, which the community can walk over the next three years, but moving forward we are of mixed mind about sharing these short answers in their entirety for reasons of confidentiality. We did not clearly state that any short answer responses respondents submitted could be excerpted or included verbatim in our published report and are concerned about doing so given the sometimes very personal and potentially identifying nature of the comments folks left. We were humbled at what students felt willing to share with us in terms of personal experiences, challenges, traumas, and honest self-assessments. It is of paramount importance to us that we honor that trust by treating these responses with great care. While some responses seem anonymous to us, we are aware that in other circles, it may be easy to pinpoint who left them, so we are proceeding cautiously. If you have need of a subset of our short answers, please reach out to us! We will ask why you feel that need and discuss what sharing them would mean, bearing in mind the above thoughts and concerns.

V. Timeline

This report is published in September 2019, just three months shy of a full year late. The reasons for this lateness are complex and are laid out in their simplest form here. The Committee should have been appointed (four students, the Librarian of Honor Council, a dean, and a member of the faculty) following Spring Plenary in February of 2018. The Honor Code failed ratification at that Plenary and the campus became very distracted. The Committee's

administrator was not appointed until early April and the student body was not able to field sufficient qualified candidates to allow for appointment to take place until mid to late April. By our first meeting on April 27th our committee was not even fully convened (our faculty member would not be appointed until September 2018). We had two weeks of class left, and the Code Crisis was still in full swing. We had a full semester of work to do which included writing and distributing a survey, ostensibly all in two weeks while the campus tried to cool off from the Code Crisis. We decided to adjust our timeline. This was in violation of the text of the constitution, but we felt it was not in line with the spirit of the constitution to try and do a semester's worth of work poorly and in two weeks. We felt this would be a waste of the campus's time and an abdication of the true duty laid on the Clearness Committee. Despite our best efforts, we were not able to finish our report by the end of the Spring 2019 semester and so must publish our report in September 2019. We hope changes will be made to the structure of the Clearness Committee that will make this process more viable without unconstitutional timeline shifts and superhuman feats of determination and time investment in the future.

Conclusion

Given that this report, though we spent months working on both it and the survey, is far from perfect, we hope that our readers will not take it as a full-stop conclusion. We acknowledge its shortcomings and have never desired it to be the ultimate authority on the student experience or what is next for the campus.

Rather, we hope that it is just the beginning of improving this institution. Our goal is for groups and individuals in various capacities at Haverford to use our data to enrich their work. We hope that future Clearness Committees will be able to build on what we have begun, do more than we could, and do it better than we did. Please reach out to hc-clearness@haverford.edu if you wish to gain access to any of our data.

This work is just the first step.

