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Surveying Multiethnic Undergraduate Students at UCSB About Ethnic Studies

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Abstract

The purpose of this study is to gain insight into how mixed (multiracial and multiethnic) students at UC Santa Barbara experience, interact with, and perceive Ethnic Studies at the university. We will derive conclusions about how mixed students measure their sense of belonging and representation in Ethnic Studies, as well as gather data on how Ethnic Studies impacts their identity, class participation, and other performances. We hope our findings provide important information on the role that Ethnic Studies plays for multiethnic UCSB students, as well as how the campus can potentially be a more inclusive and intersectional space.

Key Words: multiethnic, mixed race, multiracial, Ethnic Studies, performance, identity, UCSB undergraduate students, courses

Introduction

Ethnic Studies, in praxis, ideally provides students with terminology, linguistic flexibility, tools for advocacy, and overall opportunities for them as individuals to amplify the voice of the self and others. Ethnic Studies was born and serves through the daring reclamation of history, legislation, lobbying, and systemic operations such as the United States educational system. It joins global joint strugglesⁱ in critiquing and critically analyzing society and reinforcing the applicability of racial equity in institutional spaces. Ethnic Studies has served many students and individuals over time, but does it serve each of them in the same way? What about people who do not belong to a singular ethnicity or race—people who don't feel belonging in predominantly White spaces yet are often asked "What are you?" when they appear in spaces like Ethnic Studies?

In our praxis of Ethnic Studies, we began and continue this research project with the desire to provide a sense of safety on our campus for students, faculty, and staff at UCSB. Building off our positions as educators-in-training through ÉXITO, we focus our research on multiethnic undergraduates specifically as this identity is often erased under diaspora, monoethnic and monoracial organizing, and the developing nature of the Ethnic Studies field. Further, self-identified multiethnic people cross racial and ethnic boundaries in a way that draws prominent attention toward individual's intersectional identities and the complex process(es) of identity formation.

In order to understand questions addressed in our research including not limited to: Do these students feel seen and represented? Are the Ethnic Studies departments and classes enhancing and improving the individual experiences of multiethnic students taking Ethnic Studies courses at UCSB? How have their self-views, world views, terminology used, and actions in daily society changed, if occurring, as a result of taking Ethnic Studies?

Ultimately, we hope every student and individual realizes the beauty and power of diversity, multiplicity, and knowing oneself and that the results of our research offer some insights into how UCSB Ethnic Studies can help support this goal. Under the praxis, development, guidance, and intentionality of Ethnic Studies, whether a UCSB identified Ethnic Studies course or not (Chicano/a/x Studies, Black Studies, Asian American Studies, Middle Eastern Studies, Latin American and Iberian Studies, Feminist Studies, etc.), this framework requires confronting the realities of attaining a racially equitable education. We thank each of our participants for sharing their time and voices with us; we hope that we have honored your words to the fullest extent, and we look forward to the amazing things you will do and create.

Methodology

Our research was conducted through a mixed methods approach, utilizing a survey and follow-up interview. We promoted our survey on social media, through UCSB Ethnic Studies department Listservs, and in live Asian American Studies lectures. By the middle of Winter Quarter '24, we received seven responses and held six interviews, all over Zoom, with the respondees. Each interview began with a reiteration of the consent form and a brief explanation of the researchers' backgrounds and personal

interests in conducting the research project. Taking from Fierros' and Delgado Bernal's plática method of data collection (2016), we hoped to reciprocate the vulnerability we were asking of our participants.

During the interviews, participants were given the opportunity to expand upon any prior answers they had given in the survey and were then asked to answer more open-ended and in-depth questions. In addition, we frequently referred to participants' initial survey answers as a beginning point from where we explored further. Most interviews lasted about one hour on Zoom, except for one held in person, and were recorded with the participants' permission. At the end of the interview, participants were sent \$10 and confirmed with us that they had received it before the Zoom ended. We used Otter.ai to transcribe the Zoom recordings, code our interviews, and write a solution initiative in the weeks that followed. While coding, we looked specifically for keywords, patterns, and feelings that came up and conducted a discourse analysis of our data.

We holistically used these answers, participant feelings, repeating patterns, and notes we took during the interviews to inform our solution initiative, which we sent back to our participants for feedback in the last few weeks of Winter Quarter '24. Participants received an additional \$15 after ensuring that their quotes and ideas were used and conveyed accurately in the initiative. Our coding and making of the solution initiative were completed by the end of the Winter Quarter, and the initiative was sent out to UCSB's Ethnic Studies and Feminist Studies departments in the early Spring Quarter of '24.

Lastly, toward the end of the Spring Quarter, we presented our research in poster form at the URCA (Undergraduate Research and Creative Activities) Colloquium. Along with designing and printing our poster, we posted QR codes with links to our literature review and a copy of the solution initiative so that colloquium attendees could view these materials and ask us follow-up questions. Shortly after the colloquium, we additionally met with Erin Ninh, chair of UCSB's Asian American Studies, to discuss the findings from our solution initiative and what they might look like if implemented in the department in greater depth. We did not receive responses from the other department chairs and were therefore unable to discuss with them further at the time.

Results

Even before a conversation on multiethnicity or UCSB Ethnic Studies, participants framed discussions surrounding race, ethnicity, and identity in mixed ways. Many participants discussed the impacts of identity assumptions, immigration, family culture and relationships, physical features, hometown, and a lack of multiethnic representation on their self-perception.

On the themes of self-perception, introspection, and identification, we held an interview with one participant from Oakland, California, who identifies as Black and African American. Although her enrollment in Black Studies equipped her with further insight into her mixed identification as "African American," she stated:

As I go into more Black studies classes, I always see myself as African American. But now knowing it's not African American Studies, it's Black studies, because you're really more [...] you

are just Black in society. And that's how I started seeing myself, mostly because it's true that a lot of Black people and African American people in the United States don't know their ancestry. But it definitely makes me intrigued to know more about my history. [...] So now that I just label myself as African American, that's what I am. But I see myself as Black because I really don't know what else I am beside that, if that makes sense.

Ethnic Studies courses, specifically Black Studies, equip this participant with ethnic and racial literacy to reinforce and add additional information to the complexity of the African American and Black identity. Ethnic Studies allows her space to process displacement, intergenerational navigation of ancestry, diaspora, and a societal reflection of the self. Despite the intersectional realities of this current state of her self-identification with ethnicity, nationality, and racial identity rooted in slavery and the American-enforced systemic oppression to the Black body, this participant finds educational liberation in her pursuit of these personal labels through a multiracial lens of discovery and multiplicity.

Another participant identified herself as “half Filipino and half German”; growing up in a majority Republican, rural Northern California town, she experienced the common name of “the Asian girl” in the spaces she occupied. Upon her arrival at UCSB and taking Dr. Benjamin Zulueta’s ASAM 100CC Filipino Americans course, however, she is able to reclaim feeling “comfortable” in her multiethnicity rather than under the monolithic label of “Asian,” stating:

Because like, when I'm in the Filipino American class, or at Filipino events, sometimes it's like, oh, like I feel like I'm too white for the spaces or I'm too Americanized in general. [...] I realize that there are more students like me, like, there are a couple half Filipino, half white students in the Filipino Americans class, which has been really cool to see, like “Oh! Other people do have that experience!” And so I think taking those classes has, like, allowed me to meet people who identify similarly. And yeah, I think it's affected how I view being multiracial as a bigger part of my identity, rather than just being Asian because it's allowed me to acknowledge more.

Monoliths limit the wholeness of individuals, devaluing the agency in “my identity” and the “acknowledge[ment]” of intersectionality in racial Whiteness and Filipino ethnicity. These Ethnic Studies courses not only provide a platform for students to acknowledge their own agency over their identities but also serve as a resource for them to navigate imposed institutionalized racial borders on their identities.

For others, however, it was “easier” for them to identify with a monolith rather than explain their mixedness and face the obligation to educate people about their “home countries,” their locations, and their identities. For instance, one participant who is a Sociology and Linguistics double major and Education minor from Panorama City, California, identifies as “Latina” rather than “mixed” through “Costarricense” and “Salvadoreño” (Costa Rican and Salvadorian) identity:

Because if I say “Yeah I’m Salvadoreño and-or Costarricense,” they’ll say “Where is that? I don’t know where that is” And I say, “Oh it’s just Central American countries.” So to make it easy for them I say Latina.

In this participant's identification of herself, she diverts her public identity to the monolith rather than to her ethnic countries of origin under Latinidad to avoid further erasure. She also included the following statement on belonging within UCSB Chicanx Studies courses:

I also don't feel really represented especially because in the UCSB Chicano picture, like, especially like in the classes, like when it was a representation of being Latina, they mainly talk about Mexican American culture, but it's understandable because we also live in California, and the history of California being part of Mexico. So for us from Central America and from South America we get little representation [...] Oh, they already do research for the backgrounds of them, but not necessarily for like people who come from, like Central American sides[...] there's upper division [Ethnic Studies courses], but I have to go through all these challenges just to find out about my history. So now in that aspect, it's like, I don't need to major in Chicano studies, that's when I have to do my own research on like, my culture, and not necessarily take a class about my culture

Due to a lack of Central American representation, culturally responsive literacy on Latinidad, and further dissipation on multiplicity in these Ethnic Studies Courses, the participant noted additional experiences of Central and Southern American invisibility in Latin American and Iberian Studies, Chicanx culture, and Chicanx Studies courses on campus.

In another case, it is almost as if these two participants were answering each other's questions on this sense of "easy" belonging to Latine identity and Latinidad in their separate interviews. Here, this participant is a double major in Political Science and Feminist Studies from Redwood City, California, identifying as "Latina, Salvadorian, and White" and as "Mixed."

It's easy to put myself as in Latine but I have found that by saying that you are Latino or Latine a lot of people assume you are Mexican, so I put Salvadorean in there, because that is my culture, my family, my life [...] And I put White because my mom is White (lists family members who "look" White) I feel like I can present White, my skin tone is pretty pale, but my hair is a dead give away. So I identify as mixed.

While the participant ultimately identified with "Latine" to an extent, it appears there is a main representative ethnicity of these monoliths; assumptions of who these labels are "supposed" to represent undoubtedly complicates identity formation processes for multiethnic individuals.

"I Don't Know If this Counts as Ethnic Studies"

We note here that there was widespread initial confusion on what UCSB courses are designated as Ethnic Studies, even from UCSB Ethnic Studies majors and/or minors. Our participants held a broad institutionalized ambiguity on what Ethnic Studies is intended to represent, the BIPOC communities it was created to uplift, and the courses provided by UCSB that fit under this umbrella framework. This confusion is not based on the researchers' lack of clarity on the Ethnic Studies definition, labels, and courses, as we clearly delineate its parameters in our surveysⁱⁱ and reiterate this at the beginning of each interview: "You must have taken at least one course in an Ethnic Studies (Chicano/a/x Studies, Black

Studies, Asian American Studies, Middle Eastern Studies, Latin American and Iberian Studies, Feminist Studies, etc) department to participate!” However, this poses a larger UCSB issue on whether the pedagogy of Ethnic Studies is truly practiced to its intentionality in these courses and if that message is reaching the students.

The statements detailing such confusion from different participants read:

- ENG 192SC Science Fiction Speculations in Color: *“Well, it’s in the English department. So it wasn’t sure if I should put it or not. But it’s basically about speculative fiction by Authors of Color. I took it my first quarter here. It was my first time learning about, I don’t know... something that didn’t sound like European history.”*
- BL ST 2 Black Globalization: *“I’m technically not in anything that says “Ethnic Studies” but I am in Black Studies if that counts”*
- *“I was supposed to add some other ones [to the list of Ethnic Studies Courses they took at UCSB] but I didn’t know it fell under those classes.”*

Importance of Deliberate Cultural Responsiveness Within Ethnic Studies

When reflecting specifically upon their experiences with UCSB Ethnic Studies, participants reported feeling isolated, validated, dismissed, empowered, and confused. Though they highlighted classes such as AS AM 9, BL ST 2, CH ST 1C, AS AM 100CC, AS AM 141, and AS AM/CH ST/BL ST 101C and professors such as María del Socorro Coco Gutierrez Magallanes, Edwina Barvosa, Sherene Seikaly, and Christopher McAuley, participants also expressed their desire for more representation and willingness to discuss multiple viewpoints and ranges of experiences in UCSB Ethnic Studies spaces.

One Palestinian-British participant, for instance, shared the difference of learning about a region and people from an educator embodying this praxis of Ethnic Studies, rather than a lecturer who held a lack of culturally responsive mediation in the negative racial stereotypes and connotations framed by the American educational system. This participant opposed the idea that “if you’re not part of a community you can’t come to understand it,” relaying that the first Middle East course they took was taught by an instructor who “wasn’t Middle Eastern” but who also made a “deliberate effort to not understand the Middle East from a Middle Eastern perspective.” As Ethnic Studies is cultivated as a space, a field of study, and active praxis of the amplification of BIPOC voices, the same participant took a Middle East Studies course taught by Sherene Seikaly following the experience of that first instructor and stated:

This professor, because it’s her community, and because she’s put in a lot of work to fully understand all regions in the Middle East. I think she does a very good job of teaching us about Middle Eastern history from the perspective of the Middle East instead of from an American perspective [...] it’s really insightful, because it then forces me to think about what I’m learning from a Middle Eastern perspective. So it’s like, I feel like it’s breaking down a lot of the topics that I talked about in this previous class,[...] and seeing it from a way that makes a lot more sense [...] even more so around Palestinian Arabs, I feel like my professor comes from a position of really understanding how the American education system limits her and limits her work and limits how she should teach these types of classes

The student is now able to reclaim or “break down” an encompassing view of the “Middle Eastern” identity through Seikaly’s Ethnic Studies-centered educational approach from a perspective of liberating the students’ engagement on empathy. She actively humanizes and centers multiplicity to include and redefine pervasive Americanized dehumanizing frames on the Middle Eastern body and the Palestinian body. This statement reminds us of the importance of a culturally responsive Ethnic Studies perspective and the global joint struggles from the Western inflicted genocides around the world—through Palestine, through Sudan, through the Congo.

The following statements include revelations of experiencing culturally responsive education within Ethnic Studies courses:

Racial Literacy and Ethnic Studies as transformative for others:

And they were like, “Wow! We didn't notice a historical tide of policing.” And I feel like everybody of color kind of knows this historical tide of policing. So to hear that... and I was like, “Wow... you don't know!” It was kind of refreshing, like that sense. Like, “Wow, there’s really people out here who don't know, and now their mindset changed [...] You know better you do better kind of thing.

Mexican-Filipino participant on film screening in Intro to Chicanx Studies 1960s:

And I remember like walking into class, and I was like, it hasn't even been like 100 years old, that Chicano Americans, especially like those Mexican Americans have been fully represented. Or at least, like a majority of them being able to even go to college [...] after seeing that video at one of my classes, it left me feeling like shell shocked with knowing that those kinds of experiences are so young. Like I'm still, I'm still seeing the people from the ground up, build themselves to this kind of accomplishments that so many, like, like, many people before have had them already, especially the White Americans. So like, this was my freshman year. So I remember coming out of that class thinking to myself, there's so many people before me who worked to get to where I am right now. So I have to do good by them and follow through.

From this, we draw upon existing knowledge and the lived experiences of our participants to come to the preliminary conclusion that multiplicity deserves a more central place in UCSB Ethnic Studies. The experiences of these multiethnic undergraduate students point to the many identities that an individual holds, as well as the ways in which those identities are mixed, even outside of race and ethnicity. Multiplicity informs every step of the identity formation process, especially for those with a multiethnic identity, and we suggest that the concept takes a more central place in our discourses surrounding race, ethnicity, and other markers of identity.

Additionally, our participants offered suggestions for how UCSB Ethnic Studies departments could become more accessible and accommodating to the people they are supposed to serve. These suggestions include but are not limited to cross-sectional Ethnic Studies classes and more collaboration between departments; more space for BIPOC students’ personal experiences in addition to “standard” academic language in classrooms; and more literature on mixed and multiethnic students in syllabi. These recommendations serve the important purpose of widening the representation and number of

viewpoints and experiences expressed in UCSB Ethnic Studies classrooms, and they lay a blueprint for helping students, both multiethnic and not, to understand the complexities and connectedness of their identities.

Solution Initiative

This Solution Initiative was sent out to UCSB ÉXITO graduate student advisors, UCSB Ethnic Studies academic chairs for the 2023-24 school year, and our participants (to verify response accuracy) after the completion of our surveys and before our URCA presentation:

Dear UCSB Ethnic Studies Departments, Campus Community, and Beyond,

Our names are Julia Heesoo Park and Riechal “Riqui” Zonelysse Paras Martinez. We are students in the Asian American Studies Department and ÉXITO program at UCSB. Through an URCA research grant, we conducted a research project throughout the ’23-’24 academic year, focusing on undergraduate multiethnic students’ experiences with UCSB’s Ethnic Studies departments. We believe that knowledge should not stay within a research project or classroom, and we would like to share some of our findings in an effort to make Ethnic Studies on this campus and beyond more accessible and accommodating to the people it is supposed to serve.

To begin with, Ethnic Studies is often the first place where Black, indigenous, students of color have an opportunity to fill in the gaps in knowledge that their prior educational experiences, but not lived experiences, have left empty. The students we spoke with throughout our research project held these sentiments. Several students described UCSB Ethnic Studies as helping them to connect with their roots and better understand themselves, especially after experiencing a culture shock upon arriving on campus. One student described her experiences with Ethnic Studies as an “eye-opening experience.” Others also regarded Ethnic Studies as a platform of active engagement in reclaiming their own narratives, with one student calling the content a “breath of fresh air.” To this end, we commend the UCSB Ethnic Studies departments for their ability to provide undergraduate students with knowledge and information that they wished they had access to earlier.

While the students we spoke with held many positive sentiments, we also asked them about suggestions that they had for the UCSB Ethnic Studies departments, specifically as multiethnic students. We believe that this initiative allowed these students to take an active role in imagining future possibilities for UCSB Ethnic Studies education. Suggestions include:

- *Cross-sectional Ethnic Studies classes (more collaboration between Ethnic Studies departments)*
- *More literature on mixed and multiethnic students in syllabi, as it informs intersectionality within individuals, families, and groups in diasporas*
- *Online/Zoom course options to accommodate students’ desired pace(s) with content, allowing for comfortability and space for personal processing of difficult topics not always accessed in K-12*
- *Acknowledging public discourse surrounding a group, as well as efforts to reframe existing stereotype threats, as many students take Ethnic Studies classes as GE requirements and internalize the dominant discourse*
- *Course structures leaning away from memorization-based assessment and toward the comprehensive practice of written knowledge development*

- *Greater variety in the jargon used in classrooms, including more space for BIPOC students' personal experiences in addition to "standard" academic language*

We thank you for taking the time to read this solution initiative and consider what the students who participated in our research suggested. During the URCA Poster Colloquium on May 14th, 2024 at Corwin Pavilion from 11am-2pm, we will be presenting our research in greater depth and invite you to attend. Additionally, any further questions can be directed to juliapark@ucsb.edu and rzmartinez@ucsb.edu.

Sincerely, ÉXITO researchers Julia Heesoo Park and Riechal "Riqui" Zonelysse Paras Martinez

Limitations

In acknowledgment, we are not Institutional Review Board Certified; thus, our research unfortunately has multiple limitations to resources and accessibility in research practices and tactics. Due to time limitations, we had a sample size of six. Seven participants in total responded to surveys, but one was unresponsive to the follow-up interview request. While we would have liked to include more participants, our demographic of interviewees held diverse individual intersectionality in age, race, ethnicity, nationality, religion, year in college, immigrant generation, college generation, and other identities. However, all participants were women or non-binary, which means that men were not included in the sample.

In possible implications, we both are Asian American Studies majors and Asian-multiethnic presenting individuals. That being said, we hope with this research, we have utilized our positions to amplify others' voices accurately while centering our own narratives in navigating personal multiplicity. With one of our researcher's positions within UCSB as well, we are required to report harm done to one's body and/or to others, which is a breach in confidentiality and additionally poses a limit to the amount of vulnerability in detail regarding further experiences in emotional and physical harm in these spaces the participants reference.

Furthermore, there is limited accuracy to the keywords "mixed" or "multiethnic" in the course descriptions provided on UCSB Gold. Thus, our comprehensive search in inclusion of literature and/or projects on Multiethnicity and performance of this identity, are limited per database update and public course disclosure.

Additionally, the current UCSB Academic School Year 2023-24 campus climate itself is a limitation of our work. During this period, there were multiple public accounts of student voice repression (reference to UC Regents Billsⁱⁱⁱ, Chancellor statements^{iv}, UC infringement on First Amendment Rights^v), online and in person race-based violence towards students (and cultural centers)^{vi}, and national attempts to invalidate critical race theory and Ethnic Studies as a framework^{vii}. This impacted University of California institutional spaces, as well as the domain of Ethnic Studies as a living pursuit of accurate history in its inclusion of systemic dehumanization.

One critical example is an October 16th, 2023 statement released by the UC Ethnic Studies Faculty Council. This is but one example of how without the consultation of educators that center the Ethnic Studies framework, administrative services, entities, and agents may perpetuate harmful racialized language towards the Universities of California's diverse student body. Without Ethnic Studies prioritized in the broader university community, the realities of racial disparity are actively silenced and erased by the lack of accountability these administrative agents take to protect their constituents—past, present, and future. Ethnic Studies is not limited to academia but is a tool in daily life, beyond schooling systems, reaching toward individual human experiences

Future Directions

Potential future directions of our work include exploring the connection between multiethnic students and Ethnic Studies in greater depth. Of particular interest may be the transition from hometown and K-12 education to a college setting with Ethnic Studies departments and further nuances of the “culture shock” that many of our participants referred to. Another potential future direction of our work lies in working collaboratively with Ethnic Studies departments across various colleges to study how multiethnic undergraduate students are experiencing their time in these classes and to continue imagining what a multicultural, representative Ethnic Studies college curriculum could entail.

In addition, a new idea was born from this research project—creating a working framework for an Ethnic Studies major at UCSB. We created this idea based on our desire and our participants’ desire to have intersectional, interdisciplinary spaces relating to Ethnic Studies that were even more inclusive, collaborative, and rooted in social justice and solidarity. Building off our prior research, questions to consider in this potential future research are how undergraduate UCSB students have used UCSB Ethnic Studies courses to understand and build their own liberatory, social justice-based theories and praxis, and how we can reclaim an Ethnic Studies tradition firmly rooted in liberation, solidarity, and social change. In planning to create a working framework for an Ethnic Studies major at UCSB, we wish to honor and continue the knowledge created in this research project, receive compensation for our labor as researchers, strengthen our research through greater participant numbers, and take the opportunity to become Institutional Review Board certified.

We hope, with this research, that the current and future constituents of the UCSB community will be able to reclaim narratives, find solidarity in the praxis of social justice, cultivate and redefine safety and security for BIPOC students, and reimagine what systems of the United States can represent, produce, and sustain. Through the living space, practice, and embodiment of Ethnic Studies, students, faculty, and staff can find truth, knowledge, and agency in research that supports these aims in academic and professional autonomy.

Conclusion

We conclude this paper by thanking the foundational scholars and advocates for Ethnic Studies, our participants, ÉXITO, the UCSB Ethnic Studies departments, each other as researchers, and our audience

for the labor and time spent on this project. We want to acknowledge once again the unceded lands of the Chumash people as the rightful custodians of this land that we occupy at UCSB; they are not just a part of this land's history, but they are living community members who are entitled to self-determination and the operating powers of this land. We all play a crucial role on this campus as constituents, administration, agents, employees, students, and occupiers of UCSB, the UC System, and education. We sincerely believe in the power of Ethnic Studies to boost community morale, push the boundaries of what we believe is possible, and transform our realities. We are grateful to our participants and for the opportunity to present this research project alongside prominent scholars and peers involved with URCA. Although we acknowledge the precarious status of Ethnic Studies due to continuing national oppression and efforts at destabilization, the words and stories discovered through this research have been spoken, and they now belong to us all.

We acknowledge and advocate for land back to the Chumash peoples of the unceded lands occupied by UCSB and ourselves. We acknowledge the attempted genocide of the Native and Indigenous peoples of this land, as well as the community that survived this injustice and remain the rightful custodians of this land.

ⁱ “Global Joint Struggles” refers to a working group coined by the UCSB Students for Justice in Palestine and the UCSB Academics for Justice in Palestine, where Ethnic Studies was/is centered and practiced

ⁱⁱ Survey: https://docs.google.com/forms/d/e/1FAIpQLScwE1nihX29-swS2giLQuKQvBd6tRuJhKH6OHlcNogiAUGHww/viewform?usp=sf_link

ⁱⁱⁱ ACADEMIC AND STUDENT AFFAIRS -2- J3 COMMITTEE AND COMPLIANCE AND AUDIT COMMITTEE January 24, 2024: <https://regents.universityofcalifornia.edu/regmeet/jan24/j3.pdf>, Regents Policy on Use of University Administrative Websites: <https://regents.universityofcalifornia.edu/regmeet/jan24/j3attach1.pdf>, THE REGENTS OF THE UNIVERSITY OF CALIFORNIA Minutes January 25, 2024: <https://regents.universityofcalifornia.edu/minutes/2024/board1.25.pdf>, Regents Policy on Public and Discretionary Statements by Academic Units May 2024: <https://regents.universityofcalifornia.edu/regmeet/may24/j1attach1.pdf>, ACADEMIC AND STUDENT AFFAIRS J1 COMMITTEE AND COMPLIANCE AND AUDIT COMMITTEE March 16, 2024: <https://regents.universityofcalifornia.edu/regmeet/may24/j1.pdf>, ACADEMIC AND STUDENT AFFAIRS J1 COMMITTEE AND COMPLIANCE AND AUDIT COMMITTEE March 20, 2024: <https://regents.universityofcalifornia.edu/regmeet/mar24/j1.pdf>,

^{iv} UC Santa Barbara | Office of the Chancellor: 10/10/2024 <https://info.ia.ucsb.edu/message/ohg3mq/8wdfp5m>, 10/26/2024 <https://info.ia.ucsb.edu/message/wfcxoq/8wdfp5m>, 2/26/2024 <https://info.ia.ucsb.edu/message/odd63q/8wdfp5m>, 2/28/2024 <https://info.ia.ucsb.edu/message/k29g4q/8wdfp5m>, 05/02/2024 <https://info.ia.ucsb.edu/message/4h74br/8wdfp5m>, 06/10/2024

<https://info.ia.ucsb.edu/message/8w1xfr/8wdfp5m>, 06/12/2024

<https://info.ia.ucsb.edu/message/gj87fr/8wdfp5m>, 06/23/2024

<https://info.ia.ucsb.edu/message/ot1bhr/8wdfp5m>

^v SB 1287: <https://legiscan.com/CA/text/SB1287/id/3010705>

^{vi} MCC Affiliates and Community Member Statement 02/29/2024:

https://www.instagram.com/p/C39sw_fu1fy/?igsh=MWQ1ZGUxMzBkMA%3D%3D&img_index=1, STATEMENT ON THE CLOSURE OF THE MULTICULTURAL CENTER 03/02/2024:

<https://www.blackstudies.ucsb.edu/news/announcement/626>, In solidarity with Black Studies Faculty, Students

Statement 03/04/2024: <https://www.chicst.ucsb.edu/news/event/609>, FEMINIST STUDIES STATEMENT ON

PALESTINE, JOINT STRUGGLE, AND ACADEMIC FREEDOM AT UCSB 03/08/2024:

<https://www.femst.ucsb.edu/news/announcement/889>

^{vii} Map: Where Critical Race Theory Is Under Attack: <https://www.edweek.org/policy-politics/map-where-critical-race-theory-is-under-attack/2021/06>, Anti-Critical-Race-Theory Laws Are Slowing Down. Here Are 3 Things to

Know: <https://www.edweek.org/teaching-learning/anti-critical-race-theory-laws-are-slowing-down-here-are-3-things-to-know/2024/03>, Legal Defense Fund CRT FAQ: <https://www.naacpldf.org/critical-race-theory-faq/>