

2021 Forward
CIG 697 Multicultural Education Culminating Activity Experience Guidelines
M.Ed. in Curriculum and Instruction
Emphasis in Professional Studies
Sub-Emphasis in Multicultural Education (ME)
PK-12 Education, Higher Education, or Community-Based Education

General Guidelines

Semester Offerings and Due Dates for CIG 697

The Culminating Activity Experience is offered every Spring, Summer, and Fall semester.

Based on the semester in which you are enrolled in CIG 697, your culminating activity experience paper must be submitted on or before:

- Spring: April 1st
- Summer: July 1st
- Fall: November 1st

If due date is on a weekend or holiday, the due date will be next business day.

Papers should be submitted via email to your CSIEME program advisor as follows:

- Dr. Marrun norma.marrun@unlv.edu
- Dr. Clark chris.clark.unlv@me.com

Eligibility for CIG 697

Eligibility for the culminating experience requires the completion of 27 graduate semester hours in the M.Ed. degree program. CIG 697 is a variable credit course. If you enroll in CIG 697 concurrent with another course, you should enroll in it for 1 credit. However, if you enroll in CIG 697 alone (without taking another course at the same time), you must enroll in it for 3 credits. Additionally, be advised that you must be enrolled in at least 3 credits the semester you intend to graduate.

You should enroll in your CSIEME program advisor's section of CIG 697. Be advised that every faculty member in the Department of Teaching and Learning have a section of CIG 697 every semester so you may have to scroll down a long list of sections of to find the one associated with your advisor's last name.

Purpose of CIG 697

Through completion of the CIG 697 culminating experience activity, you will demonstrate your ability to **apply** the knowledge and skills you have gained through your M.Ed. program of study. Specifically, by completing the culminating experience activity described below, you will demonstrate the depth and breadth of the critical research skills (i.e., qualitative, quantitative, mixed, emergent, emancipatory methods), the multicultural education theory, content, and pedagogical knowledge, the critical analysis and synthesis skills, and the advanced academic writing skills you have developed.

You should begin preparing for CIG 697 from your first semester in the M.Ed. program, and continue to do so until the semester you enroll in it, by keeping copies of all of your course materials, including syllabi and course papers. You are allowed to integrate pieces of previously completed coursework into your culminating activity experience paper, so long as you **appropriately adapt/contextualize each piece** in ways that make sense for and in the culminating paper. [Of course, your paper should be submitted in formal, 7th edition, APA formatting.](#) You should plan to consult and formally cite and reference—as is relevant to the content foci of your culminating activity experience paper—the educational materials, especially assigned readings (texts and articles) and other media (e.g., films) from all of your M.Ed. courses, **as well as** the additional materials iterated below.

All three parts (see below) of the culminating experience activity should be carefully integrated into a single, coherent narrative (think about how you will use APA headings, sub-headings, etc., to achieve this goal). Your APA-formatted paper should, in addition to the body of the paper, include a cover page, an abstract page, and references pages.

The multicultural education culminating experience activity is more-or-less, a self-guided study, reflection, and writing assignment. We say “more-or-less” because, of course, you can and are encouraged to meet with your advisor before and during the semester you enroll in CIG 697 to ensure you understand the assignment, to get guidance on the assignment, and/or to discuss your progress on the assignment. You are also encouraged to reach out to Ms. Samantha Godbey (samantha.godbey@unlv.edu), the UNLV Education liaison librarian for research support, to the [UNLV Writing Center](#) for writing support, and to people in your personal, academic, and professional communities to test and strengthen your ideas. However, keep in mind that the purpose of the assignment is for you to demonstrate **your** deep and broad critical research skills, **your** knowledge of multicultural education theory, content, and pedagogical knowledge, **your** critical analysis and synthesis skills, and **your** advanced academic writing skills—accordingly, the completed assignment must be uniquely and, therefore, obviously yours and yours alone.

Note: If you are not on campus when you try to access at least some of the following e-resources, you may need to login to the UNLV Lied Library site using your ACE login and password.

Specific Guidelines

Context Setting

In 2006, Ladson-Billings [1] introduced the concept of the “education debt” in an effort to change the conversation about, and policy action to address, on-going educational segregation and inequity for poor students and Students of Color. The absence of Ethnic Studies in PK-12 and higher education (including the teacher preparation curriculum) is an example of curricular segregation that perpetuates inequitable educational outcomes for Students of Color. The eurocentric educational canon assumes: 1) the most useful knowledge is that which is already in place; and, 2) eurocentric curriculum is appropriate and adequate for all students and, therefore, centers white supremacy as the point of reference for all students’ learning, including by perpetuating the erroneous deficit view that People of Color do not have original knowledge to share. Eurocentrism is never acknowledged as an exclusive ‘investment’ solely in the education of white students that leads to their unearned advantage in academic and other forms of achievement. Accordingly, Ladson-Billings argues that, “we do not have achievement gap; [we have an education debt](#)” (p. 5). Ethnic Studies instills in Students of Color that they, too, are producers of knowledge, have deep and influential histories, and that the social problems they disproportionately experience are socially constructed.

Race-conscious multicultural education scholars document, using traditional and critical quantitative, qualitative, mixed, and emergent research methods, what access to Ethnic Studies does for Students of Color [2-12]. Of particular note, Ethnic Studies courses improve Student of Color academic, psychological, and spiritual confidence leading to increases in school attendance, grade point averages, graduation rates, academic math scores, and college enrollment and graduation. Ethnic Studies courses also build the social and political awareness among Students of Color that leads to the kind of civic engagement seen in the *Freedom Riders* and *Black Lives Matter* movements—movements that have been largely established, organized, led, and sustained by Youth of Color. Ethnic Studies courses also shape Youth of Color activism in ways that prepare them to assume all kinds of societal leadership positions, including in the U.S. Congress, as it did for Representative John Robert Lewis. In fact, when Ethnic Studies programs are robust, Students of Color outperform their white counterparts [4,13-14].

While multicultural education is academically rooted in Ethnic Studies, it is often divorced from those roots in its implementation. Through comprehensive integration of *Ethnic Studies-informed or critically conscious or sociopolitically-located multicultural education* in PK-12 and higher education, Nevada (and the rest of the country) can begin to repay this debt.

Part 1: Historical Connections Between Ethnic Studies and Multicultural Education

Read (or re-read):

Banks, J. A. (1993). Multicultural education: Historical development, dimensions, and practice. *Review of Research in Education*, 19, 3-49.

<https://doi-org.ezproxy.library.unlv.edu/10.2307/1167339>

Sleeter, C., Boyd Acuff, J., Bentley, C., Guzman Foster, P., Morrison, P., & Stenhouse, V. (2019). Multicultural education or Ethnic Studies? In T. Cuauhtin, M. Zavala, C. Sleeter, & W. Au (Eds.), *Rethinking Ethnic Studies* (pp. x-x). Rethinking Schools. <https://rethinkingschools.org/books/rethinking-ethnic-studies/>

Zavala, M., Tolteka Cuauhtin, R., Au, W., & Sleeter, C. (2019). The movement for Ethnic Studies: A timeline. In T. Cuauhtin, M. Zavala, C. Sleeter, & W. Au (Eds.), *Rethinking Ethnic Studies* (pp. x-x). Rethinking Schools. <https://rethinkingschools.org/books/rethinking-ethnic-studies/>

Note: The Cuauhtin et al. book is available for check out at the UNLV Lied Library.

Read and Watch (or re-read and re-watch):

Robinson, R. P. (2020). Until the revolution: Analyzing the politics, pedagogy, and curriculum of the Oakland community school. *Espacio, Tiempo y Educación*, 7(1), 181-203. <https://doi.org/10.14516/ete.273>

Palos, A., & McGinnis, E. (Directors). (2011). *Precious knowledge*. Dos Vatos.

<https://www.kanopy.com/product/precious-knowledge>

Read (or re-read):

Dee, T., & Penner, E. (2016). *The causal effects of cultural relevance: Evidence from an Ethnic Studies curriculum*. *American Educational Research Journal*, 54(1), 127-66.

<https://cepa.stanford.edu/sites/default/files/wp16-01-v201601.pdf>

WRITE:

1) Define Ethnic studies.

2) Describe how Ethnic Studies and multicultural education developed, specifically how multicultural education evolved from Ethnic Studies.

3) Discuss how Ethnic Studies-informed (a.k.a., critically conscious or sociopolitically-located) multicultural education differs from dehistoricized or “heroes and holidays” or “cultural tourist” multicultural education.

4) Reflect and then respond to the following sub-questions:

- What are the major components/dimensions of Ethnic Studies and multicultural education?
- Explain how you understand the relationship between Ethnic Studies and multicultural education.
- How can these components/dimensions of Ethnic Studies and multicultural education be used to address racial justice in schools (e.g., in the curriculum, through pedagogy, through family and community engagement)?

Support your explanation with connections to Banks, 1993; Sleeter et al., 2019; Zavala et al., 2019; Robinson, 2020; Palos & McGinnis, 2011; Dee & Penner, 2016; where relevant, to any of the other information/materials delineated below, as well as to other materials from your M.Ed. coursework.

Part 2: Applying Lessons Learned from Ethnic Studies and Ethnic Studies-Informed Multicultural Education to Push Educational Equity & Justice Forward

Read (or re-read):

Sleeter, C. (2011). *The academic and social value of Ethnic Studies: A review*. National Education Association. <https://files.eric.ed.gov/fulltext/ED521869.pdf>

Hu-DeHart, E. (2012). Ethnic Studies in higher education. In J. A. Banks (Ed.), *Encyclopedia of diversity in education* (pp. 845-8). Sage.
<http://sk.sagepub.com.ezproxy.library.unlv.edu/reference/download/diversityineducation/n269.pdf>

Choose two Ethnic Studies-informed, critically conscious, or sociopolitically-located multicultural education issues that are educational equity and justice priorities for you as an educator (e.g., the education of Black, Indigenous, People of Color (BIPOC); dismantling the school-to-prison pipeline; integration of restorative practices in education). These could be issues that you learned about in your M.Ed. coursework, or issues that you are interested in learning about now.

WRITE:

Reflect and respond to the following questions:

- Describe each issue in detail (e.g., who is it impacting and how?)
- Why are you interested in these issues?
- Explain how each issue “shows up” in PK-12 and higher education (e.g., in curriculum, through pedagogy, via policy)?
- Have these issues been discussed through an Ethnic Studies-informed, critically conscious, or sociopolitically-located multicultural education lens?
- If so, how? If not, using an Ethnic Studies and multicultural education-informed lens, how do these lenses illuminate the issues?
- Describe how you see yourself pushing your two educational equity and justice priorities forward?

Support your response with connections to Sleeter, 2011; Hu-DeHart, 2012; where relevant, to any of the other information/materials delineated above or below, as well as to other materials from your M.Ed. coursework.

Part 3: Unpacking Whiteness in Education/Multicultural Education; Assessing Disposition to Teach Ethnic Studies-Informed, Critically Conscious, and Sociopolitically-Located Multicultural Education; & Continuing Your Commitment to Do Racial Justice Work

Read (or re-read):

Thompson, F. T. (2013). Multicultural dispositions: A viable tool for teacher training. *International Journal of Humanities and Social Science*, 3(3), 72-84.

<https://digitalcommons.unomaha.edu/cgi/viewcontent.cgi?article=1075&context=tedefacpub>

Sleeter, C. (2017). Critical race theory and the whiteness of teacher education. *Urban Education*, 52(2), 155-69. <https://doi-org.ezproxy.library.unlv.edu/10.1177/0042085916668957>

WRITE:

Based on your experience in the M.Ed. program, reflect and respond to the following questions and sub-questions:

1) Define and describe whiteness in education.

- **If whiteness showed up in in your student experience, how did it show up (e.g., in readings, course assignments, class discussions, in interactions you had with and/or observed between/among peers, faculty, and/or staff)?**
 - **What steps *were or could have been* taken (at the time), and/or *could still be* taken (now and moving forward), to mitigate and/or eradicate the manifestations of whiteness in your student experience and the impacts of these manifestations?**
- **If whiteness didn't show up in your student experience, why do think that was?**

2) How, if at all, has your understanding of multicultural education changed? If it has not changed, why do you think that is?

- **What are the biggest take-aways for you from your student experience? What, if anything, was missing in your student experience?**

3) How would you assess your multicultural disposition to teach all students, especially Students of Color, at any academic level and in any educational setting (formal and/or informal)?

- **What could you do to further improve your multicultural disposition and how motivated are you to do so? Provide a rationale for your level of motivation.**

4) Describe how you see yourself continuing to expand your Ethnic Studies-informed multicultural education knowledge and to work for racial justice.

Support your response with connections to Sleeter, 2017; Thompson, 2013; and, where relevant, to any of the other information/materials delineated above, as well as to as well as to other materials from your M.Ed. coursework.

It has been our pleasure to have you as a student in the Multicultural Education M.Ed. program! Consider coming back for a doctorate!

References

1. Ladson-Billings, G. (2006). From the achievement gap to the education debt: Understanding achievement in U.S. schools. *Educational Researcher*, 35(7), 3-12. <https://doi.org/10.3102/0013189x035007003>
2. Banks, J. (1993). Multicultural education: Historical development, dimensions, and practice. *Review of Research in Education*, 19(1), 3-49. <https://doi.org/10.2307/1167339>
3. Cabrera, N. L., Milem, J. F., & Marx, R. W. (2012). *An empirical analysis of the effects of Mexican American Studies participation on student achievement within Tucson Unified School District* [Special report]. http://www.coe.arizona.edu/sites/default/files/MAS_report_2012_0.pdf
4. Cammarota, J., & Romero, A. (Eds.) (2014). *Raza Studies: The public option for educational revolution*. University of Arizona Press.
5. Dee, T., & Penner, E. (2016). *The causal effects of cultural relevance: Evidence from an Ethnic Studies curriculum*. *American Educational Research Journal*, 54(1), 127-66. <https://doi.org/10.3102/0002831216677002>
6. Nieto, S., & Bode, P. (2018). *Affirming diversity: The sociopolitical context of multicultural education (seventh edition)*. Pearson Education.
7. Palos, A., & McGinnis, E. I. (2011). *Precious knowledge: Fighting for Mexican American studies in Arizona schools* [DVD]. Dos Vatos. <https://www.kanopy.com/product/precious-knowledge>
8. Robinson, R. P. (2020a). *Stealin' the meetin': Black education history and the Black Panthers' Oakland community school* [Doctoral dissertation]. https://academicworks.cuny.edu/gc_etds/3707
9. Robinson, R. P. (2020b). Until the revolution: Analyzing the politics, pedagogy, and curriculum of the Oakland community school. *Espacio, Tiempo y Educación*, 7(1), 181-203. <https://doi.org/10.14516/ete.273>
10. Tolteka Cuauhtin, R., Zavala, M., Sleeter, C., & Au, W. (2019). *Rethinking Ethnic Studies*. Rethinking Schools.
11. Watson, D., Hagopian, J., & Au, W. (2018). *Teaching for Black lives*. Rethinking Schools.
12. Marrun, N. A., Plachowski, T., Clark, C. (2019). A critical race theory analysis of the PK-12 teacher-student “demographic diversity” gap: College students of color speak their truth. *Race Ethnicity and Education*, 22(6), 836-57. <https://doi.org/10.1080/13613324.2019.1579181>
13. Strauss, V. (2017, August 23). Arizona's ban on Mexican American Studies was racist, U.S. court rules. *The Washington Post*. <https://www.washingtonpost.com/news/answer-sheet/wp/2017/08/23/arizonas-ban-on-mexican-american-studies-was-racist-u-s-court-rules/>
14. Valenzuela, A. (1999). *Subtractive schooling: U.S.-Mexican youth and the politics of caring*. State University of New York.