

MULTICULTURAL ORGANIZATION DEVELOPMENT (M COD)

OUR UNDERSTANDING OF DIVERSITY AS well as our approaches and strategies for addressing multicultural issues in higher education have evolved significantly during the past fifty years. Most colleges and universities began to diversify, in many cases reluctantly, in the late 1960s and 1970s (e.g., women were not admitted to Princeton and Yale until the late 1960s; Williams College, Johns Hopkins, and Duke, in early 1970; and Amherst, Columbia, and Harvard in the late 1970s). In the 1980s, they continued to diversify, motivated primarily by compliance and affirmative action. In the 1990s, campuses began to tentatively embrace multiculturalism as the right thing to do, and since then they have been grappling with how to best create truly multicultural campuses amidst resistant institutional structures, dwindling popular and political support, and mounting legal battles. The evolution has been spurred, at least in part, by changing demographics, campus discontent, public scrutiny, globalization, fiscal pressure, and most often, public furor over campus incidents or crises.

In addition to these evolving environmental influences, research has provided compelling reasons to diversify the college campus. During the last several decades, research has suggested that increased structural diversity (campus population) and enhanced multicultural understanding reduce prejudice and have a positive effect on the academic, cognitive, and interpersonal skills of college students (c.f., Chang, 2001; Gurin, Dey, Hurtado, & Gurin, 2002; Hurtado, Dey, Gurin, & Gurin, 2003; King & Shuford, 1996; Williams, 2013).

Despite the evidence supporting the educative value of creating multicultural campuses, efforts to create such campuses are sporadic,

fragmented, and uncoordinated, and the results are, at best, uneven (Cheatham, 1991; Pope, 1993; Pope, Reynolds, & Mueller, 2004; Smith & Parker, 2005). Williams (2013) suggested, “Academic institutions are recognizing that diversity success should no longer reflect a mix of good will and haphazard, disconnected efforts” (p. 13). Acknowledging the need for cohesive diversity efforts, Pope, Reynolds, and Mueller (2004) advocated for systemic approaches and innovative constructs and tools to create multicultural campuses. They suggested that despite decades of diversity programs and individuals hired to manage these programs, campuses remain essentially monocultural, offering an illusion of progress with little substantial movement. As Heath and Heath (2010) masterfully demonstrated, change is difficult, and resistance to change is nearly universal. To lessen resistance and move beyond the artifice of change or repetitive and perhaps ineffective efforts, it is vital that we fully understand the available systemic multicultural change constructs and models that are well suited to higher education.

Scholars such as Aguirre and Martinez (2002), Kezar (2007), Pope, Reynolds, and Mueller (2004), Smith and Parker (2005), Williams (2013), and others have identified intentional diversity leadership as crucial to the successful creation of multicultural campuses and have outlined specific practices to keep in mind as colleges and universities contemplate multicultural strategies. For example, for Williams, these principles include

- (1) Refine issues of diversity, equity, and inclusion as fundamental to the organizational bottom line of mission fulfillment and institutional excellence;
- (2) Focus on creating systems that enable all students, faculty, and staff to thrive and achieve their maximum potential;
- (3) Achieve a more robust and integrated diversity approach that builds on prior diversity models and operates in a strategic, evidence-based, and data-driven manner, where accountability is paramount;
- (4) Focus diversity-related efforts to intentionally transform the institutional culture, not just to make tactical moves that lead to poorly integrated efforts and symbolic implementation alone; and
- (5) Lead with a high degree of cultural intelligence and awareness of different identities and their significance in higher education. (p. 14)

The principles outlined by Williams highlight the necessity of relying on methods and approaches that are evidence based and data driven; however, many multicultural change efforts have used diversity-related strategies and tools that are not based in research and are atheoretical (Marshak & Grant, 2008; Pope, Reynolds, & Mueller 2004; Williams, 2013). Increasingly, however, multicultural scholars have been exploring

various theories from the evolving field of organization development as a basis for understanding current multicultural change strategies and proposing fresh approaches to creating meaningful and lasting multicultural change (Aguirre & Martinez, 2002; Pope, 1993; Smith & Parker, 2005; Williams, 2013).

Historically, organization development (OD) techniques and theories were used to help organizations become more effective and efficient by focusing on planned systemic change (Chesler, 1994; Coyne, 1991). In fact, OD approaches were used “as a means for transforming the structure of [college] student affairs divisions to infuse theories of student development into the mainstream of the profession” (Pope, 1995, p. 237). With its emphasis on addressing fundamental organizational structures and processes as part of a strategic, system-wide effort to create organizational change, OD seems well suited for multicultural change efforts. However, consultants and scholars soon discovered that although OD theory and practice is invested in creating a more humane and affirming workplace, it remains “embedded in the dominant culture and retains the organizational values, goals, and practices which that culture produces” (Pope, p. 238). Even those organizations that embraced social justice or attempted to eradicate racism, sexism, or other inequities within the traditional organizational structure would not evolve without new tools, theories, and insights (Chesler, 1994; Jackson & Holvino, 1988; Pope, 1993, 1995). In reality, “traditional OD has fallen short in meeting the challenges of addressing diversity issues in organizations” (Flash, 2010a, p. 9).

In an effort to be more relevant and provide tools to create more diverse and responsive organizations, newer OD practices, often shaped by constructionist and postmodern theories, are altering how organizational change is viewed (Marshak & Grant, 2008). Chaos theory, self-organizing systems, organizational discourse, and other theories have been reshaping OD and have led to “increased emphasis on socially constructed realities, transforming mindset and consciousness, operating from multicultural realities, exploring different images and assumptions about change, and forging common social agreements from the multiple realities held by key constituencies” (Marshak & Grant, p. S10). Additionally, some empirically based theories, such as the transtheoretical model of change, which were historically focused on individual change, are now being applied as new ways to conceptualize and enact organizational change (Prochaska, Prochaska, & Levesque, 2001). Multicultural scholars, who embrace diverse theories and perspectives to conceptualize and develop multicultural change such as organizational learning or

multicultural organization development (MCOD) (Jackson & Holvino, 1988; Pope, 1993, 1995; Smith & Parker, 2005), have also helped to shape and transform the OD field.

MCOD Theory

Jackson, Hardiman, and Holvino first proposed MCOD as a concept and theory for planned, systemic, and systematic multicultural change in the 1980s (Pope, 1993) and as a way to merge OD, social justice, and diversity (Jackson, 2005; Jackson & Hardiman, 1994). Because of the inability of OD to assist in the creation of a socially just workplace, they focused on expanding the assumptions, tools, and strategies of OD to assist organizations in becoming more multicultural. Jackson and Holvino (1988) highlighted the necessity of moving beyond the individual consciousness-raising strategy that was often the basis of “diversity training” within organizations. They suggested that MCOD could be used to create a comprehensive change effort that focused on the organization as a system rather than merely targeting the individuals within the system. Because MCOD “questions the underlying cultural assumptions and structures of organizations, as opposed to assuming that system change will be accompanied or followed by themes of social justice” (Pope, p. 203), it is better suited to eradicate or diminish the adverse nature of most monocultural organizations. This questioning leads to moving beyond celebration of diversity and explores any underlying patterns of discrimination, inequality, or oppression within the organizational structure (Chesler, 1994). According to Reynolds and Pope (2003), “MCOD encourages organizations and institutions to reexamine their beliefs, assess their practices, and transform how they work” (p. 374). Not only did Jackson and Holvino believe that organizations could not be effective and productive without embracing multicultural values and becoming more inclusive in their practices, they suggested that the true success of an organization was not possible without fully addressing multicultural issues.

MCOD theory, strategies, and practices have been suggested as the basis for multicultural change efforts within colleges and universities (Pope, 1993, 1995). Initially met with skepticism because of corporate roots and failure to acknowledge the environmental realities and structures in higher education, OD and MCOD strategies have evolved to more directly address the unique needs, systems, and structures within higher education (Jackson, 2005). Pope (1993) introduced a conceptual framework that extended the application of MCOD concepts to higher education and specifically to student affairs. Grieger (1996), Flash (2010a),

Pope (1995), Reynolds (1997), and Reynolds and Pope (2003) provide specific examples of how MCO theory can be applied to curricular, programmatic, or assessment change efforts in higher education. According to Grieger, “multicultural organizational development (MOD) has been posited as a useful model for facilitating comprehensive long-term change for divisions of student affairs committed to transforming themselves into multicultural organizations” (p. 561). Further understanding of the principles of MCO is needed to fully understand its potential as a mechanism of multicultural change within both student affairs and the broader higher education community.

What Is a Multicultural Organization?

Before attempting to create a multicultural organization, one must have an understanding of what that entails. Varied scholars have proposed a definition of a multicultural organization, which is the end goal of the MCO process, but Grieger (1996) provides a thorough and meaningful definition that provides important insight:

A multicultural organization: (a) is inclusive in composition of staff and constituencies served; (b) is diversity-positive in its commitment, vision, mission, values, processes, structure, policies, service delivery, and allocation of resources; (c) is permeated by a philosophy of social justice with decisions informed by consideration of ensuring fairness, ending oppression, and guaranteeing equal access to resources and opportunities for all groups; (d) regards diversity as an asset and values the contributions of all members; (e) values and rewards multicultural competencies, including diversity-positive attitudes, knowledge about salient aspects of diverse groups, and skills in interacting with and serving diverse groups effectively, sensitively, and respectfully; and (f) is fluid and responsive in adapting to ongoing diversity-related change. (pp. 563–564)

By articulating the end goal or multicultural organization vision, it becomes easier to plan and move forward. Jackson (2005) suggests it is important to fully embrace social justice *before* focusing on the structural diversity or numerical diversity of an organization. He further cautions, “Many have tried to move directly to social diversity objectives by building a climate of inclusion in the workplace without adequately attending to the absence of social justice (e.g., the existence of sexism, racism, classism, anti-Semitism, heterosexism, and other manifestations of social justice). The goal of becoming a [multicultural organization] MCO involves

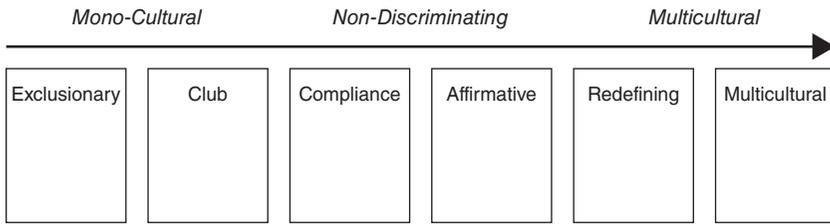
the achievement of both social justice, or an anti-exclusionary objective, and social diversity or an inclusion objective” (Jackson, p. 8).

MCOB Stages

Organizations and campuses are not simply monocultural or multicultural; instead, they exist on a continuum from one to the other (Jackson & Holvino, 1988). An effective diagnosis allows one to identify appropriate and meaningful goals and interventions for multicultural change. Several multicultural scholars have proposed or extended models of multicultural development that portray the process of transformation that moves an organization from monocultural to multicultural (e.g., Holvino, 2008; Jackson, 2005; Jackson & Hardiman, 1981; Jackson & Holvino, 1988; Katz, 1989; Katz & Miller, 1996; Loden, 1995; Sue, 1995). Although each model is somewhat unique, the underlying assumptions are similar. Jackson and Hardiman (1981) first developed the MCOB developmental stage model as an extension of their work on social identity development. The MCOB model (see Figure 2.1), more recently depicted in Jackson (2005), is developmental in nature, with three levels and six stages that progress sequentially, depending on the commitment of the organization and the environmental context. An organization is unlikely to occupy only one particular stage at a time, because change and growth are rarely linear. “In fact, in most large systems, it is typical to find divisions, departments, groups, or other single units in different places from each other and/or from the larger system with respect to their affinity for, or against, MCOB goals for the educational system or campus” (Jackson, 2005, p. 8). The three stages are described as monocultural, nondiscriminating, and multicultural. The monocultural stage affirms and endorses the values and point of view of the dominant group (e.g., men, whites, Christians). The nondiscriminating stage involves making initial efforts to integrate others into the system or organization that is based on the dominant values. Finally, the multicultural stage is focused on embracing the perspectives of diverse individuals, cultures, and groups into a re-envisioned organization.

Jackson (2005) describes the six stages of the MCOB model focus in more depth. Within the monocultural stage or level, there are two distinct phases: exclusionary and passive club. The first phase (*the exclusionary system*) is intentionally and openly exclusive in the underlying values and norms of the organization. These organizations are less visible and more rare today, and this is especially true in higher education, which has a long history of institutions that excluded women and

Figure 2.1 The Multicultural Organization Development Model
Continuum of Multicultural Organizational Development



Source: Jackson (2005). Used by permission.

people of color. Today some colleges still exclude lesbian, gay, bisexual, or transgender (LGBT) students or at least make them sign a pledge that they will not participate in same-sex sexual behavior. Overt exclusion based on race or gender is pretty rare in higher education today. The second phase (*the club*) is much more passive in its acceptance and implementation of a monocultural perspective, but these organizations still actively rely on monocultural values, traditions, informal rules, and ways of doing things through the missions, policies, and procedures that are used. A small contingency of the underrepresented groups is allowed, but they need to be willing to adapt to the rules and norms of the organization. One example of this type of higher education institution is military institutions that now accept women and openly LGBT members but often make them feel unwelcome and unsafe (Drake, 2006; Swarns, 2012).

Two phases constitute the nondiscriminating stage of the MCOD model. *The compliance system*, the first phase of this stage, makes an effort to comply with federal law and community pressure by providing access to previously denied groups. No effort is made to change the organization in any way, so there is often a revolving door with token members, and retention of these individuals is often poor. The second phase (*the affirming system*) involves moving beyond compliance and toward eliminating any discriminatory practices. More of an effort is made to retain underrepresented individuals who have been brought into the organization; however, the underlying values, norms, and practices of the organization rarely change. Both of these phases that constitute the nondiscriminating stage likely include a large percentage of higher education institutions that do the minimum in terms of multicultural interventions and typically focus their efforts on increasing structural or numerical diversity, especially of underrepresented students.

The final multicultural stage of the M COD model has two phases. First is *the redefining system*, which involves transitioning from being nondiscriminatory to embracing inclusion, diversity, and equity. This transition entails moving beyond accepting diversity as an organization because it *should* to embracing and valuing diversity as essential to the success of the organization. Within this phase are many colleges and universities that have moved beyond affirmative action and are actively seeking to remove barriers to inclusion. They have made some important steps toward becoming more multicultural by infusing multiculturalism into the mission of the institution and implementing important programmatic changes (e.g., creating a diversity office). Although the investment in multiculturalism is there, underrepresented individuals are often not fully included at all levels of the organization. The latter phase (*the multicultural system*) depicts an organization that strives to place multiculturalism at the core of its mission and strategic planning process. Such organizations actively seek to eliminate oppression and embrace social justice as the core of the institution. According to Holvino (2008), a multicultural organization is one in which “(1) the diversity of knowledge and perspectives that different groups bring to the organization shapes its strategy, work, management and operating systems, and its core values and norms for success; and (2) members of all groups are treated fairly, feel included, have equal opportunities, and are represented at all organizational levels and functions” (p. 3). Given the complex organizational structure of most higher education institutions, it is challenging at this time for any colleges and universities as an entire unit to be at this stage of development. In fact, some (e.g., Pope, Reynolds, and Mueller, 2004) suggest that multiculturalism not be viewed as an endpoint but rather as a process that requires commitment, passion, self-reflection, and continual effort.

M COD Change Process

In addition to the M COD stage model as a diagnostic tool to help assess the campus’s or organization’s current challenges and opportunities, the model has additional heuristic value. The M COD stage model provides organizations with the possibilities for the type of multiculturalism it desires and the ability to select appropriate goals, strategies, and interventions to reach its desired vision (Holvino, 2008). Moving beyond assessment and goal setting, Jackson (2005) identified four components central to the M COD change process: (1) identifying change agents; (2) determining how ready the system is for a multicultural change effort; (3) providing assessment or benchmarking of the system; and (4) planning

and implementing change. Typically multiple change agents are present in the process, including internal change agents, external consultants, and a leadership team. All of these partners or members of the change team must be invested and actively involved in the change process to ensure the success of the MCO effort. System readiness is a crucial component of any MCO effort. An MCO readiness tool to assist organizations in evaluating their ability to move forward must be developed and given to members of the internal and external change groups and the leadership team. To be successful, the MCO process should be driven by data from multiple sources, including surveys, interviews, and audits. This assessment process must be thorough and assess perspectives and practices across all levels of the organization or institution. All points of view must be included. Once the data are collected, members of the organization or community must be invited to explore and evaluate the accuracy and validity of the data. "Once the data [are] owned, or the group has indicated that, 'Yes, the data represent our system,' the next step is to identify those things that must be changed so that the system can become an MCO" (Jackson, 2005, p. 18). Finally, after that vetting has occurred, the change team becomes involved in working with subunits and the larger unit to identify goals and create a change plan for the organization. Despite the desire of many organizations that this be an immediate and short-term process, creating a multicultural organization takes significant time (Jackson & Hardiman, 1994; Pope, Reynolds, & Mueller, 2004). Once the change plans have been developed and evaluated, the feedback process continues, and then it is time for the organization to renew its commitment to the multicultural change process.

Whether one uses the previously discussed MCO model or other approaches as a basis for assessing or understanding of where one's organization or institution exists on the continuum toward multiculturalism, few tools are actually available to assist in that assessment process. Williams (2013), Flash (2010a), and others have expressed concern about the lack of empirical evidence for multicultural change models and the dearth of empirically derived assessment tools that can be used to aid multicultural change leaders in their efforts. Williams states that diversity issues "are often addressed by uninformed or politically expedient solutions rather than by analysis, evidence, and proven best practices" (p. 180).

MCO Models in Higher Education

Several examples of efforts to implement and even evaluate the effectiveness of MCO frameworks or assessment tools are available within

higher education. These illustrations are briefly described to provide understanding of the potential for developing models sensitive to the unique features of the higher education setting, such as decentralization and other contextual constraints that provide challenges to multicultural change agents on college and university campuses. First was Pope (1993, 1995), who used MCOB theory to develop the multicultural change intervention matrix (MCIM). Reynolds (1997) applied the MCIM model to curriculum development, and Pope, Reynolds, and Mueller (2004) then expanded this model. Based on Pope's early work on MCOB, Grieger (1996) proposed the multicultural organizational development checklist (MODC), which is an effort to "translate the theoretical model of MOD into the specifics of everyday pragmatic professional practice, while building ongoing diagnosis and evaluation into its methodology" (p. 564). The MODC was created using qualitative procedures and theme analysis and then was validated and evaluated by three independent student affairs practitioners. The result was a checklist with 12 categories (mission, leadership and advocacy, policies, recruitment and retention, expectations for multicultural competency, multicultural competency training, scholarly activities, student activities and services, internships and field placements, physical environment, diagnosis, and evaluation). According to Grieger, "the MODC is meant to serve as a model, road map, or guide for the implementation of holistic multicultural change within a division of student affairs" (p. 565). Reynolds and Pope (2003) later adapted Grieger's model into a 10-category template that could be used for strategic planning purposes in a college counseling center or other student affairs units. The 10 categories proposed by Reynolds and Pope include (1) comprehensive definition and inclusive use of the term *multicultural*; (2) mission statement; (3) leadership and advocacy; (4) policy review; (5) recruitment and retention of diverse staff; (6) multicultural competencies in expectations and training; (7) scholarly activities; (8) programs and services; (9) physical environment; and (10) assessment. The goals, structure, and desired outcomes introduced by this template provide multicultural advocates with a practical framework to guide the multicultural change process.

Although the work of Grieger (1996) and Reynolds and Pope (2003) is conceptual in nature, it creates essential tools that can be used to create multicultural campuses. Flash (2010a) took it one step further in her call for empirically derived multicultural assessment tools to drive the multicultural change efforts. In her research, she developed the multicultural competence in student affairs organizations (MCSAO) questionnaire, which was adapted from the work of Reynolds and Pope

and Grieger. The result of this adaptation was a 189-item questionnaire designed to:

(1) assist student affairs' organizations in assessing their multicultural competence along multiple organizational dimensions/components and across organizational units; (2) provide data to support student affairs administrators and practitioners in strategic planning around multicultural and diversity efforts to create an inclusive and affirming climate; (3) provide an instrument to help scholars and researchers explore questions pertaining to multicultural competence, diversity, and multicultural organizational development in higher education; (4) push climate-related research beyond the constituency of students and faculty to include staff at multiple roles and functioning responsibilities within higher education institutions; (5) expand the conversation on multicultural competence to shift from assessing and developing individual multicultural competence to examining organizational multicultural competence on an organizational-systems level; (6) expand on the work of Grieger (1996) and Pope et al (2004) by broadening and reconfiguring their conceptual frameworks; and (7) potentially serve as the basis of an instrument that can be adapted for fields with similar human resource, foundational, and organizational products dimensions. (p. 33)

Although this questionnaire is still in its early stages of development, it may be the beginning of a new phase of development within MCOB whereby higher education institutions will begin using psychometrically validated instruments as part of their MCOB assessment process. Such assessment tools will provide rigor and reliability to an often-haphazard data collection process (Williams, 2013). Given the complex and idiosyncratic nature of higher education, the need remains for institution-specific assessment tools, which can provide specific information about the multicultural change efforts at a particular college or university. Rejecting the cookie cutter approach in assessment and intervention that is often used in higher education is essential to the success of multicultural change efforts (Miller & Katz, 2002; Williams, 2013).

Multicultural Change Intervention Matrix (MCIM)

One way to move beyond the "diversity in a box" approach discussed previously (Miller & Katz, 2002, p. 28) is to embrace specific theories or models that can be used as a basis for the multicultural change effort. Because of the complicated and multifaceted nature of higher education,

one can easily get lost in the complexity and create frameworks that are overly complex and sometimes overwhelming to the multicultural change agents who are responsible for creating and implementing the multicultural change process. Instead, it is often helpful to rely on frameworks that are theoretical in nature and parsimonious in their representation. Pope (1992), to depict her conceptualization of MCOOD within the higher education context, created one such model, the MCIM. The MCIM was initially designed to assist student affairs practitioners in conceptualizing and planning their multicultural interventions. Pope surveyed 126 vice presidents of student affairs to gather information on the type of multiracial interventions being implemented on their campuses. The MCIM was used to codify and understand the type and range of multiracial activities occurring in higher education. The 2×3 matrix used to schematically represent the MCIM (Table 2.1) is based on two different dimensions. The first dimension identifies three possible targets of multicultural interventions: (1) individual (e.g., individual students, staff members, faculty, administrators); (2) group (e.g., paraprofessional or professional staff, student organizations); and (3) institutional (e.g., entire college or university, student affairs division). The second dimension of the MCIM categorizes two levels of intervention: first- and second-order change.

Lyddon (1990) explored the notion of first- and second-order change based on work from the family systems literature by Watzlawick, Weakland, and Fisch (1974) to understand the therapeutic change process across different theoretical orientations. Scholars in higher education (Pope, 1993, 1995; Reynolds, 1997; Williams, 2013), leadership development and education (Waters, Marzano, & McNulty, 2003), and medical informatics (Lorenzi & Riley, 2000) have explored the notion of first- and second-order change. Pope (1993) described “first-order change as a change within the system that does not create change in the structure of the system. Second-order change is any change that fundamentally alters

Table 2.1 Multicultural change intervention matrix (MCIM)

Target of change	Type of change	
	First-order change	Second-order change
Individual	A. Awareness	B. Paradigm shift
Group	C. Membership	D. Restructuring
Institutional	E. Programmatic	F. Systemic

the structure of a system” (p. 241). Williams (2013), in his discussion of first and second order as part of strategic diversity leadership, states, “Whereas *first-order changes* refer to minor adjustments such as developing a new diversity office or establishing a new diversity requirement, *transformative changes* [or second-order changes] by contrast often create new patterns of behavior and assumptions governing organizational life” (p. 16). Conceptualizing change in new and different ways requires a paradigm shift (Hunt, Bell, Wei, & Ingle, 1992; Pope, 1993) that is essential to creating genuine multicultural change in higher education. Understanding the distinctions between first- and second-order change requires such a change in worldview or perspective.

Lyddon (1990) used mathematical concepts to help describe the difference between first- and second-order changes. Numbers can be combined in a variety of ways using the same mathematical operation, such as addition, without changing the actual numbers or what constitutes that particular number set. For example, $(5 + 2) + 4 = 11$ and $(2 + 5) + 4 = 11$ reach the same sum even though the same numbers are added in different ways. Lyddon suggests that these changes within this numerical set do not create any true change in the group. This first-order change, although it is change, does not alter the structure of the group or create a different outcome. However, changing the mathematical operation from addition to multiplication, such as $(5 \times 2) + 4 = 14$, does lead to a different result. Such a second-order change does create “a radical transformation in the way in which the group is viewed and defined, a change in processes which transforms outcomes” (Pope, 1993, p. 242).

One can change the diversity of a group or institution by simply adding new “diverse” members or creating a new diversity program or office. However, such efforts typically maintain the original system or status quo and do little to create truly multicultural campuses. These efforts are examples of first-order changes. Changes that lead to a transformation in the actual structure of a group or institution are second-order changes. For example, when new “diverse” members are added to a group and the entire group reexamines mission, objectives, policies, procedures, and practices in an effort to integrate diverse perspectives from voices that have been traditionally underrepresented, this is the beginning of second-order change (Pope, 1993, 1995; Reynolds, 1997). Creating multicultural campuses is a deeper, more complex, and qualitatively different process than simply adding women, people of color, and other traditionally underrepresented people and stirring. Lyddon (1990) viewed first-order change as “change without change” and second-order change as “change of change.” Lorenzi and Riley (2000) suggest that first-order change means improving what we

already do, and second-order change involves altering how we do things in meaningful and profound ways. Workman (2009) suggests that when the policies, practices, and approaches contribute to the problem then it is time for second-order change. This type of change, called *transformative change* by Eckel, Hill, and Green (1998), “(1) alters the culture of the institution by changing select underlying assumptions and institutional behaviors, processes, and products; (2) is deep and pervasive, affecting the whole institution; (3) is intentional; and (4) occurs over time” (p. 3).

From their efforts to manage change within a medical informatics context, Lorenzi and Riley advise that such a transformation is necessary to address the resistance to change that naturally occurs within systems. Waters, Marzano, and McNulty (2003), in their exploration of leadership and change, suggest that not all changes are of the same magnitude or significance. Their notion, which is particularly powerful when attempting to introduce multicultural change, is that all individuals do not perceive changes in the same way. They suggest that “To the degree that individuals and/or stakeholder groups in the school or school system hold conflicting values, seek different norms, have different knowledge, or operate with varying mental models of schooling, a proposed change might represent a first order change for some and a second order change for others” (p. 7). Their description of characteristics of first- and second-order changes, as depicted in Table 2.2, is very helpful in understanding the distinctions across types of change.

Table 2.2 Characteristics of first- and second-order changes

First-order change	Second-order change
An extension of the past	A break with the past
Within existing paradigms	Outside of existing paradigms
Consistent with prevailing values and norms	Conflicted with prevailing values and norms
Focused	Emergent
Bounded	Unbounded
Incremental	Complex
Linear	Nonlinear
Marginal	A disturbance to every element of a system
Implemented with existing knowledge and skills	Requires new knowledge and skills to implement
Problem- and solution-oriented	Neither problem- nor system-oriented
Implemented by experts	Implemented by stakeholders

Used with permission from Waters, Marzano, and McNulty (2003). Copyright 2003, McREL. Used by permission of McREL.

The multicultural change intervention matrix (MCIM) provides a practical rubric for understanding how first- and second-order multicultural change efforts, interventions, and activities occur across the individual, group, and institutional levels within higher education. As shown in Table 2.1, MCIM specifies six ways to codify existing efforts and envision new interventions or programs. This detailed figure provides multicultural change agents with a deeper understanding of the various types of activities, strategies, and tools that can be used to create multicultural campuses. Brief descriptions of the six cells are shared here, and more specifics regarding change at the individual, group, and institutional levels are explored later in this book.

In cell A (first-order change, individual level), interventions are typically focused on sharing content and may involve sharing information about various racial and cultural groups. Pope (1993) and Williams (2013), despite 20 years between their works, suggest that most multicultural interventions are targeted at this level. Often these interventions target increasing knowledge or cultural sensitivity and include examples such as National Coming Out Day programming, a presentation on Japanese internment camps in the United States, a poster series on famous people of color, or an international cultural food festival.

Cell B (second-order change, individual level) shows interventions that are typically longer in duration and aimed at deeper education or understanding that ultimately may lead to cognitive restructuring or an “ah ha” moment in which individuals achieve a transformation in their worldview regarding oppression or the life experiences of other groups. Such worldview or paradigm shifts require more intensive, interactive, or experiential emphasis beyond sharing of information on content on various groups. Often these interventions are more process oriented and challenge an individual’s underlying assumptions. By focusing on process and interpersonal interaction, much like what occurs in many intergroup dialogue programs, participants are able to challenge their assumptions and beliefs about the world, themselves, and other individuals. Examples might include more extended consciousness-raising workshops or ongoing staff training that requires introspection and self-examination.

A cell C (first-order change, group level) change effort is a change in the composition, not in the structure, of the group (i.e., add people and stir) in which members of previously not-represented groups are added, but there are no changes in structure, mission, norms, or practices of the group. This cell focuses on diversity without examining the interpersonal and structural dynamics of a group. Numerical diversity will not automatically change the interpersonal and structural dynamics of a campus

or even a group. In fact, research has shown that changing the composition of a campus does not necessarily change the experience of those students who traditionally have been underrepresented on campus (Rankin & Reason, 2005). Traditional recruitment efforts are good examples of this type of first-order change, in which a campus may attempt to increase the number of students of color or when a predominantly male academic program such as engineering admits more female students. If the climate or environment is not altered and if the underlying mission of the institution or academic program does not evolve, it is likely that many of these new group members will leave or feel unwelcome.

In cell D (second-order change, group level), interventions are typically focused on restructuring groups with new goals, missions, and members. This type of change dictates examination of group makeup, values, and goals before changing the group. For example, before actually adding new members, the group takes the time to examine what has prevented diversification from occurring and what changes are needed to ensure that new individuals brought into the system will be invested and will stay. When new members join or are hired, they are then involved in this examination process and in creating new norms, policies, and practices rather than creating new norms and then inviting new people to join. A retreat in which a specific group, department, or unit re-examines and reformulates its mission and goals and infuses multicultural values and practices with input and participation from new members would be an excellent example of this type of change.

Cell E (first-order, institution level) typically focuses on multicultural programmatic interventions targeting the college or university or a particular division or school within an institution. Creating a new position on campus or developing a new multicultural office or developing a multicultural sensitivity in-service for staff members are important multicultural interventions, but they do not necessarily alter the underlying institutional dynamics, values, or priorities of the entire campus. For example, hiring individuals to address multicultural issues (e.g., vice-provost for diversity, senior diversity officer, affirmative action officer, director of the campus diversity center) frequently makes them responsible for the diversity work on campus and fails to also make others accountable. Another example is adding a diversity section to a mission statement of a department or academic unit without changing evaluation or budgetary criteria. If criteria for evaluating work performance or distributing discretionary funds are not tied to diversity issues (as they are with other goals or expectations, e.g., class size or enrollment issues), then the paradigm shift needed for second-order change is less likely to occur.

For cell F (second-order, institutional level) interventions to occur, a strategic and systematic exploration of the underlying mission, values, goals, and practices of the campus is needed that then links them to multicultural values and initiatives throughout the institution or unit. These interventions are typically more intrusive and lead to more extensive dialogue and changes within the organization. Instituting a campus-wide multicultural strategic planning process would be one example of this type of change. Examples include requiring goal-directed multicultural initiatives within all units that directly link the outcomes of those initiatives to budget allocation, salary, evaluation, and promotion decisions. Although top leadership must be involved, true second-order change at the institutional level cannot occur unless individuals at all levels are involved and invested in the process.

Understanding each of these six cells is helpful, but it is important to view this matrix as a systemic model that incorporates all types of change. There is no assumption that one type of change (first order vs. second order) is better than another or that change efforts should be more focused on one level than on another. For lasting multicultural change to occur, interventions that target all six cells are needed. These cells each suggest unique approaches or interventions for multicultural change; however, they also provide a rubric for conceptualizing and developing a multicultural strategic plan. There is no hierarchy, so campuses that discover that they are overemphasizing first-order changes should not turn around and then only focus on second-order changes. There needs to be balance. Without some work on the awareness level, paradigm shifts may not be possible. Without active recruitment, there is no need to attend to issues of retention. The dynamic and fluid nature of the MCIM is depicted by the dotted lines between the six cells. Pope (1995) viewed those lines as evidence of the interconnections among and between the various types and targets of change. In addition to diversifying interventions across types of change, this framework reinforces the importance of targeting at all levels. The long-standing overreliance on individual educational interventions has made it difficult for many multicultural change efforts to succeed. According to Reynolds (1997), using systemic planned change efforts such as the MCIM to “create multicultural change may not only assist with the necessary goal setting but also will identify methods of implementation” (p. 220).

Even a parsimonious theoretical framework such as the MCIM has limited value unless the model is applied to practice. This model has numerous strengths that are not present in some other theoretical approaches to creating multicultural change.

Many approaches to creating multicultural campuses have focused more on strategy and tactics than on theory (Williams, 2013). The MCIM provides a comprehensive yet elegant conceptualization of multicultural interventions that will allow change agents to be more purposeful and thorough in their efforts. Emphasizing the need for multicultural efforts to occur at all three levels (individual, group, institutional) will provide campus leaders with the framework that they need to ensure the broadest approach possible. The MCIM is a user-friendly and portable model that can be used by change agents all over campus, from a paraprofessional staff member in the residence hall, to a director of a student affairs unit, to a chair of an academic department, to the chief diversity officer on a campus. In addition to these strengths, there are some limitations to the MCIM as well. By far, the primary limitation is a lack of research to support the validity and utility of the MCIM. Beyond the initial work of Pope (1993), there is no research on the MCIM and no effort to further validate or test the psychometric features of the initial instrument used in Pope's early research. Although there is anecdotal support for the MCIM based on consultation and campus interventions, more research is needed. In addition, there needs to be more exploration of what truly distinguishes first- and second-order change and which mechanisms allow one to create more transformational interventions.

In moving toward a more thorough application of the MCIM framework, one should identify possible areas for use of the MCIM. Pope (1995) suggested three significant uses of the MCIM: assessment/evaluation, strategic planning, and curricular transformation. As previously discussed, it is difficult to create a multicultural campus without a model or framework that can be used to evaluate and understand what has been done and what has been successful. Through use of the MCIM, campus leaders can assess and discern the types of interventions currently being used on their campus and where there are shortcomings in the multicultural change efforts. The MCIM is quite versatile and can be used as part of a benchmark approach to assessment as well as part of quantitative, qualitative, and case study research designs. Once the assessment is completed so that institutions understand where they are, they can use this same framework to guide a strategic planning approach. Given that strategic planning is viewed as essential to the multicultural change process (Pope, Reynolds, & Mueller, 2004; Williams, 2013), the MCIM can assist in setting goals and priorities for the campus or one small unit within the campus. Ensuring that the strategic plan embraces both first- and second-order change and targets individual, group, and institutional levels will help to ensure the success of the strategic planning process. Finally, the

MCIM can be used as part of a curricular transformation effort. Faculty members attempting to infuse multicultural issues into the curriculum are often at a loss for how to proceed. The framework provided by the MCIM, as evidenced by Reynolds (1997), can be used to design the goals, objectives, and activities of an individual course or restructure an entire curriculum to ensure that students leave with changes at both the first- and second-order levels. The MCIM can be used to evaluate the classroom strategies and activities and gain a deeper understanding of what needs to be done to be successful.

Serious evolution has occurred in the approaches to creating multicultural campuses over the past fifty years. Multicultural organization development has become an increasingly consequential theory that has been used to conceptualize and drive multicultural change on college and university campuses. Important characteristics and features make MCOD unique and provide new strategies, interventions, and tools to multicultural change agents in higher education. MCOD suggests the importance of systemic and systematic change at all levels of an organization and provides a roadmap for achieving important diversity benchmarks. Systemic change efforts target the larger system or structure that exists on college campuses, and systematic change focuses on methodical and organized approaches to creating change. Both are important, and both are necessary. In particular, the MCIM offers a meaningful framework to codify, evaluate, and understand the various multicultural change efforts on campus. The exploration of first- and second-order change provides vital conceptual tools to assist in creating rigorous and long-lasting multicultural change that can happen at the individual, group, and institutional levels.