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Journal of College Student Development, Volume 60, Number 6, November-December
2019, pp. 659-673 (Article)



Published by Johns Hopkins University Press

DOI: <https://doi.org/10.1353/csd.2019.0061>

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“A Change Is Gonna Come”: Embracing Paradigm Shifts to Dismantle Oppressive Structures

Raechele L. Pope Amy L. Reynolds John A. Mueller

Student affairs professionals committed to principles of social justice continually seek ways to align their values with their professional practice. However, such commitments and aspirational goals are not enough to dismantle systems, policies, and practices embedded in the inequitable and oppressive structures often found in higher education. The Multicultural Change Intervention Matrix (MCIM), as a framework for planned change, can help professionals meet individual and institutional goals of advancing social justice and multicultural transformation on campus. In this article, we apply the core concepts of the MCIM, first-order change and second-order change, to student affairs practice, scholarship, and teaching to demonstrate how a shift in paradigms and deliberate actions can lead to sustained and meaningful change. Illustrations of paradigm shifts in practice, scholarship, and teaching are provided.

“The more things change, the more they remain the same.” This well-known axiom takes on a familiar, and somewhat ominous, significance for those concerned with the state of diversity, equity, and social justice on college and university campuses. For nearly six decades, higher education has bemoaned the lack of diversity in students, faculty, and staff; the hostile campus environment; and the inability of institutions to create long-term and sustainable multicultural change on campus (Bensimon, 2004; Hurtado &

Ruiz, 2012; Patton, 2015; Pope, Reynolds, & Mueller, 2019). Patton (2015) and Stewart (2017) have even suggested that the complaints and concerns of students have not changed significantly in the past 60 years. Marginalized and minoritized students continue to report feeling targeted and excluded (Brooms, 2017; Brown, Clarke, Gortmaker, & Robinson-Keilig, 2004; Hurtado & Ruiz, 2012; Rankin, 2005; Shotton, Lowe, & Waterman, 2013). And while there have been increases in multicultural initiatives and programs in recent years, the results are often limited, short-lived, and ultimately disappointing because of a lack of attention to dismantling oppressive campus structures (Pope et al., 2019; Stewart, 2017). Understanding why these multicultural and social justice change efforts often fall short can lead the way to embracing new theories, frameworks, and tools essential to dismantling the higher education structures, practices, and policies that stand in the way of transformation.

The purpose of this article is to describe specific tools that can be useful for promoting multicultural and social justice transformation in student affairs and to suggest paradigm shifts in how to conceptualize and enact those efforts. Let us be clear: paradigm shifts, while important, are not enough to dislodge oppressive structures within higher education. More than ever, student affairs professionals need to invest in action and

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create structural changes to make campuses inclusive and equitable for all students (Pope et al., 2019). We believe the theory of multicultural organization development (MCO) and the Multicultural Change Intervention Matrix (MCIM) can act as levers for campus transformation. Specifically, in this article we describe the underlying principles of MCO and the MCIM framework as tools to help professionals rethink how to conceptualize multicultural and social justice change efforts on campus. Then, we utilize key components of the MCIM, first-order change and second-order change, to describe and rethink how to approach the practice, scholarship, and teaching that are central to the student affairs profession. Finally, we examine the implications of embracing the MCIM constructs of first-order change and second-order change.

MOVING FROM A DICHOTOMOUS TO A DIUNITAL WORLDVIEW

Increasingly, scholars appeal to professionals in higher education, asking them to utilize a more critical and complex lens when examining why multicultural initiatives on campuses fail (Patton, Sanchez, Mac, & Stewart, 2019). Citing critical race theory, Patton (2016) suggested that campus policies and structures often foster systemic racism, White supremacy, and oppression in higher education. According to Ladson-Billings and Tate (1995): “Instead of creating radically new paradigms that ensure justice, multicultural reforms are routinely ‘sucked back into the system’” (p. 62). Ultimately, many multicultural change efforts are additive, inconsistent, and fragmented (Harper & Hurtado, 2007; Patton et al., 2019; Pope, Reynolds, & Mueller, 2014, 2019), and they “divert attention away from institutions addressing the root causes of oppression and inequities on campus” (Patton

et al., 2019, p. 190). Unlocking the hold that systemic racism and other forms of oppression have on campuses requires using as many theories, tools, and approaches as possible to dislodge and dismantle current structures. To accomplish this type of transformation, Fried (1995) suggested that meaningful and sustainable paradigmatic shifts are necessary.

One essential paradigm shift is moving from a dichotomous to a diunital worldview. *Dichotomous reasoning* dictates either/or thinking, which often leads to a hierarchical mindset (e.g., one is always superior to the other). *Diunital reasoning* emphasizes both/and thinking, where seemingly contradictory or incompatible ideas exist simultaneously. An example of this union of opposites includes viewing the mind and body as one rather than as competing systems. Diunital perspectives are essential in multicultural and social justice work because they encourage more complex thinking and lead to more effective responses. For example, some scholars have urged student affairs to move beyond a multicultural competence lens and instead embrace a social justice lens with a focus on critical consciousness, decolonization, and dismantling racism and White supremacy. What this argument introduces, we believe, is a false dichotomy. Our view has always been that these two concepts, goals, or efforts are not mutually exclusive; we do not need to argue that social justice and advocacy work are more important than efforts to increase multicultural competence. Multicultural competence, with its focus on systems, structures, advocacy, and action, has always been compatible with social justice (Pope, Reynolds, & Mueller, 2004, 2019). In fact, multicultural competence and social justice have a diunital and symbiotic relationship, where each is strengthened, reinforced, and deepened by the other. Demanding responses from institutions and engaging in activism

cannot occur without essential multicultural competencies. Conducting multicultural competence training that focuses only on interpersonal skills and self-awareness without focusing on deconstructing and dismantling harmful systems and structures will not create meaningful change. In reality, both are essential for institutional transformation.

THEORETICAL FOUNDATION

Higher education and student affairs operate as systems. Literature from the field of organization development provides useful constructs for addressing fundamental change in those systems. As described in the definitive book by Beckhard (1969), organization development emphasizes systemic change efforts and interventions that are planned and implemented organization-wide to increase organization health and effectiveness.

Numerous scholars (Flash, 2015; Jackson, 2005; Jackson & Holvino, 1988; Pope, 1993, 1995; Pope et al., 2014, 2019; Watt, 2015a; Williams, 2013) have emphasized the importance of systemic planned change efforts to create multicultural and socially just campuses. Early experts in organization development relied on planned change theories to address organizational inequity and to foster multicultural organizations; however, these theories were grounded in the perspectives of the dominant culture and failed to incorporate other worldviews (Jackson & Holvino, 1988). Additionally, these theories often focused on training over structural change (Pope et al., 2019); thus, the theory of MCOB emerged in response to these limitations.

Essentially, MCOB theory is a merger of organization development principles and social justice values; it envisions an environment that eliminates social oppression and social inequity and focuses on the organization (not just the individuals within it) as the target of

change (Jackson & Hardiman, 1994). The central tenets of MCOB theory, according to Jackson (2014), are (a) organizations exist on a developmental continuum from monocultural to multicultural; (b) change must include a clear vision of the multicultural organization that informs all aspects of the process; (c) a structured assessment of the current state of the organization with respect to diversity and social justice is necessary to establish a baseline; (d) organization members must invest in all aspects of the multicultural organizational development process, from assessment to goal setting to strategy building; (e) organizations must change the structures, policies, and practices that support the status quo with respect to equity and inclusion; and (f) the process must be monitored and the goals linked to the organization's mission.

MCOB centers culture, oppression, power, and privilege in creating socially diverse and socially just organizations (Jackson, 2005; Jackson & Hardiman, 1994; Pope, 1995). Such transformations are the result of careful examination of the "beliefs, everyday practices, and core values" of the organization (Pope et al., 2019, p. 96), including the underlying oppressive structures rooted in racism, sexism, and other forms of oppression (Jackson, 2005). Student affairs scholars have advocated for the use of MCOB to create multicultural campuses for almost 30 years (Flash, 2015; Grieger, 1996; Pope, 1993, 1995; Pope et al., 2014, 2019).

The field of student affairs increasingly strives to embrace, infuse, and embed multicultural and social justice values and principles into practice. In fact, according to Pope et al. (2014): "Creating multicultural campuses has become an aspirational goal for many colleges and universities today. However, moving beyond aspirations to actual concrete steps can be a rather challenging step" (p. 1). It is essential to move from discussing the need to

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

FIGURE 1. Multicultural Change Intervention Matrix (MCIM)

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incorporate multicultural and social justice values to harnessing MCOB theory and related frameworks to transform campuses.

One such framework, the MCIM (Pope, 1992), offers a way for student affairs professionals to conceptualize, plan, and ultimately implement multicultural change efforts on campus. This parsimonious framework was created to conceptualize, codify, and execute multicultural interventions. Based on her research into MCOB in student affairs practice, Pope developed a 2 × 3 matrix to represent such change efforts (see Figure 1). The first dimension identifies three targets for these interventions: (a) individuals (e.g., students, administrators, faculty members, staff members); (b) groups (e.g., professional or paraprofessional staff, student organizations, faculty senate), and (c) institutions (e.g., the student affairs unit, specific offices, the

campus). The second dimension specifies two levels of intervention: (a) first-order change and (b) second-order change.

First-order change and first-order interventions do not alter the fundamental structure of the system; instead, they focus on responding to or rectifying immediate problems (Watzlawick, Weakland, & Fisch, 1974). They are, in the words of Patton et al. (2019), “additive programs [that] divert attention away from institutions addressing the root causes of oppression and inequities on campus” (p. 190). Davey, Davey, Tubbs, Savla, and Anderson (2012) suggested that this type of change leads “to more superficial changes within a system,” maintains the status quo, and is “unlikely to promote enduring change” (p. 76). Second-order change and second-order interventions, on the other hand, create more systemic, systematic, and enduring change

that is intentional and alters underlying institutional assumptions, behaviors, and processes, thus fundamentally altering the system (Eckel, Hill, & Green, 1998).

The MCIM describes six different approaches to conceptualizing multicultural change efforts in higher education. First-order change at the individual and group levels focuses on changes in what individuals say, what they think, and who comprises the group. At the institutional level, first-order change is often reactive, responding to challenges and problems rather than proactively structuring new ways of interacting or responding. These first-order change efforts are essential and create fertile ground for more systemic efforts; however, these interventions often create an illusion of transformative change. Conversely, second-order change at the individual, group, and institutional levels focuses on making structural and transformative changes in how individuals think and make meaning, how groups formulate their missions and interact within systems, and how institutions restructure in order to create enduring change.

Utilizing a mindset of first-order change versus second-order change when conceptualizing multicultural transformation requires a paradigmatic shift in understanding change and how it is created. Rather than view one type of change as positive and the other as negative (i.e., dichotomous thinking), both first-order change and second-order change must be viewed as positive, essential, and mutually beneficial (i.e., diunital thinking). Without first-order change, second-order change may not be possible because the foundation and readiness for change may not have been established. Utilizing a diunital mindset expands thinking and possibilities, allowing for new and innovative ways to use practice, scholarship, and teaching to leverage understanding of social justice and to create equitable, just, and inclusive campus communities.

In the following sections we apply the principles of the MCIM to three critical domains within the student affairs profession: practice, scholarship, and teaching. Table 1 offers some examples of how first-order change and second-order change operate within each domain. This table is neither complete nor exhaustive, yet it offers an important starting place and parsimonious illustration of differing change strategies. Further and more detailed exploration of first-order change and second-order change can be found in Pope et al. (2014, 2019).

MULTICULTURAL CHANGE IN PRACTICE

Applying the MCIM (Pope, 1992, 1995) to change efforts in the realm of practice creates opportunities to fully examine current interventions and to reimagine how multicultural change can be integrated. First-order multicultural change in practice encourages practitioners to become multiculturally competent and to attend to the diverse voices and perspectives present on campus; second-order change moves beyond what campuses typically do to encourage diversity and focuses on implementing structures, practices, and policies that center diversity, inclusion, and equity.

First-order change prioritizes diversity and inclusion in all aspects of practice, including how practitioners communicate and work together. This requires prioritizing multicultural competence training for everyone, from entry-level positions to the most senior-level administrators (Pope et al., 2019). Recruiting and retaining a diverse staff is also an important part of this process. Additionally, how student affairs offices, and even divisions, function and what structures or systems enhance or inhibit their multicultural change efforts must be considered. Such additive efforts include annual diversity training, ongoing

TABLE 1.

First-Order Change and Second-Order Change in Practice, Scholarship, and Teaching

Domain	First-Order Change	Second-Order Change
Practice	Develop multicultural programs, offices, and initiatives	Ensure that multicultural efforts result in structural changes to how the institution, division, or department operates
	Provide training that encourages the development of multicultural competence	Require all practitioners to create an annual multicultural plan that becomes part of their performance review
	Ensure that campus assessments ask questions about issues relevant for marginalized and oppressed students	Involve marginalized students in the creation and implementation of any campus assessment efforts
	Allocate money for multicultural initiatives and programs	Require and reward successful outcomes as a prerequisite for receiving funding for multicultural initiatives
	Prioritize diversifying student affairs staffs so that there is visible and meaningful representation	Focus attention on underlying values and assumptions and how they affect how staffs operate and whose voices are valued; rewrite mission statements, goals, and policies so they are inclusive of all perspectives
Scholarship	Ensure inclusivity in sampling techniques as well as data collection and interpretation	Center and raise voices of members of oppressed groups in sampling techniques as well as data collection and interpretation
	View research participants not as objects, but as informants with whom researchers interact and create knowledge	Consider the context of oppression, power, and privilege that influences the relationship between the researcher and those being studied
	Employ culturally sensitive techniques and tools to <i>interpret</i> the world	Employ culturally sensitive techniques and tools to <i>change</i> the world (Denzin, 2017)
	Encourage scholars to utilize inclusive techniques and tools	Require scholars to utilize inclusive techniques and tools for acceptance into journals rather than merely identify shortcomings in their limitations section
	Conduct research <i>on</i> more culturally representative groups	Conduct research <i>with</i> more culturally representative groups

table continues

cultural workshops and events (e.g., diversity celebrations, Coming Out Day), and hiring of individuals (e.g., Director of Multicultural Center, Senior Diversity Officer) to oversee multicultural programming.

Second-order change relies on promising tools, strategies, and tactics that focus on

structural and systemic change and also prioritize action within the practice realm (Pope et al., 2014). A paradigm shift is required to advance institutional commitment to diversity, inclusion, and—importantly—equity. Second-order change begins with a thorough and accurate assessment to determine appropriate

TABLE 1. *continued*

Domain	First-Order Change	Second-Order Change
Teaching	Incorporate multicultural and social justice content into courses	Reconceptualize courses and fully infuse multicultural and social justice content in every aspect including course objectives, readings, assignments, and class content
	Teach theories and foundational materials that include and center the voices of marginalized and oppressed individuals and communities	Examine and include early philosophical and theoretical perspectives and voices from marginalized and indigenous peoples who contributed to those foundational theories but were never acknowledged
	Utilize diverse teaching and training tools and strategies that encourage self-awareness among all learners	Create more intensive learning experiences that allow learners to engage in difficult dialogues and have paradigm-shifting experiences
	Expose student affairs graduate students to multicultural content in their coursework	Transform teaching to change how graduate students see their roles and responsibilities as advocates and allies in the profession
	Add diversity and social justice content to curriculum and training efforts across campus	Use teaching and training as tools for creating inclusive, just, and equitable campus environments and outcomes in and outside the classroom

goals and to design effective interventions (Jackson, 2005). Embracing second-order change means redefining, redesigning, and transforming how practitioners incorporate the values of diversity, inclusion, and equity. Such efforts require more action, disruption, and willingness to reimagine what equity looks like; these efforts also ask practitioners to embrace the courage to enact such changes.

MCOD provides an important key to transforming the practice and operation of student affairs offices, divisions, and institutions. In fact, “MCOD supports the transformation of organizations into socially just and socially diverse systems through the questioning and assessing of underlying beliefs, everyday practices, and core values” (Pope et al., 2019, pp. 95–96). Jackson (2005) suggested that without examining the underlying structures where racism, sexism,

and other forms of oppression are embedded, it is impossible to create multicultural or socially just institutions. Increasingly, there are tools, such as the MCIM, to codify and understand multicultural interventions (Pope, 1992, 1995), or the Multicultural Organization Development Checklist (Grieger, 1996), to help administrators assess their multicultural change efforts and develop diversity plans. Other models that can be used include the Multicultural Competence in Student Affairs Organization model (Flash, 2010, 2015) or the Authentic, Action-Oriented, Framing for Environmental Shifts Method (Watt, 2015b). A detailed Strategic Diversity Leadership Model offered by Williams (2013) conceptualizes multicultural change in higher education and includes tools such as a diversity scorecard and a diversity plan to show practitioners how to use campus diversity committees,

commissions, and task forces. Finally, Reynolds and Pope (2003) created the Multicultural Organization Development Template to guide administrators and practitioners in the development of a multicultural strategic plan. The number of MCOOD tools continues to grow, helping student affairs practitioners alter practice in ways that have yet to be imagined.

MULTICULTURAL CHANGE IN SCHOLARSHIP

Applying the core concepts of the MCIM (Pope, 1992, 1995) to research and scholarly efforts can lead to better understanding and visualization of how multicultural change can occur within, through, and because of these efforts. First-order multicultural change in research focuses on how inquiries are conceptualized and conducted in multiculturally sensitive ways; second-order change emphasizes how research can lead to and create social change.

First-order change involves applying a multiculturally sensitive lens to all aspects of the research process. Citing decades of scholarship on multicultural considerations in research (e.g., Awad, Patall, Rackley, & Reilly, 2015; Illovsy, 1994; NetCE, 2015; Padilla, 2004; Padilla & Bortsato, 2007; Walsh & Betz, 1995; Wilkinson & McNeil, 1996), Pope et al., (2004, 2019) highlighted approaches and techniques that demonstrate the awareness, knowledge, skills, and actions essential to conducting multiculturally sensitive research. The authors discussed, for example, how awareness of cultural assumptions (e.g., about “normal behavior” and about the universality of such constructs as leadership) and phenomena that vary across cultures (e.g., communication style and time orientation) can influence decisions that researchers make throughout the research process. Brady, Fryberg, and Shoda

(2019) referred to this “interpretive power” or “the ability to understand individuals’ experiences and behaviors in relation to their cultural contexts” (para. 4). It is important to acknowledge how choices related to definitions and descriptions of the population being studied may affect consequent decisions about sampling, analysis, and results (Pope et al., 2004, 2019). Researchers, they argued, can more consciously rely on their multicultural competence in decisions they make about selecting instruments and collecting and analyzing data. First-order change, then, proposes that the infusion of multicultural competence into research can lead to more culturally sensitive methods and more representative, valid, reliable, and useful findings (Pope et al., 2004).

Second-order change involves leveraging research efforts and practices to advance social justice aspirations within student affairs. Essential to second-order multicultural change in research is shifting how research is approached. Guba and Lincoln (2005) and Mertens (2012) described how social science researchers bring paradigms (i.e., philosophies or lenses) to their research; each is characterized by assumptions about the nature of reality, knowledge, ethics, values, and the process of systematic inquiry. These paradigms lead to fundamentally different purposes of research consistent with one of three paradigms: positivist, constructivist, and transformative. Simply put, the purpose or goal of research from the positivist perspective is to objectively measure or observe variables so that they can be controlled for or predicted; from the constructivist (or interpretive) paradigm, the purpose is to understand the lived experiences and interactions of people in a social context; and from the transformative perspective, the goal is to create social transformation through empowering and liberating people with whom and about whom the research is being done

(Mertens, 2015; Sykes, 2016). Approaches that are similar to the transformative paradigm include critical inquiry (Denzin, 2017) and social justice research (Cokley & Awad, 2013). The transformative paradigm, we believe, undergirds second-order change in research.

Mertens (2009) defined the *transformative paradigm* as a framework that “directly engages the complexity encountered by researchers and evaluators in culturally diverse communities when their work is focused on increasing social justice” (p. 10). Social justice, then, is the primary principle of the transformative paradigm. Mertens (2017) argued that this approach grew out of concerns that research was not reflecting the influential role that histories and systems of power have played in the lived experiences of marginalized communities and thus was not “accurately representing their experiences, nor was it adequately contributing to the improvement of their living conditions” (p. 20).

The transformative paradigm can help researchers conceptualize and approach studies in ways that advance social change (Mertens, 2012). First, the transformative paradigm respects cultural histories, norms, and perspectives on what defines ethical behavior from the perspective of the communities being studied. This leads to research that is guided by ethical principles developed with and/or by the communities themselves. Second, the transformative paradigm acknowledges multiple versions of reality, recognizing that some are legitimized over others because of structures that privilege those versions based on ability, race, sexual orientation, and gender identity, among a host of other social identities. Finally, the transformative paradigm questions the inherent differences in power and privilege between the investigators and community members to build trust and culturally responsive relationships.

The research strategies or methodologies

that follow from the transformative paradigm do not differ from more interpretive paradigms (i.e., positivist or constructivist) and may include approaches involving case studies, ethnographies, phenomenology, informant interviews, grounded theory, document analysis, historical studies, participatory action, and mixed methods. What distinguishes these strategies in the transformative paradigm is that they are underscored by a commitment to make a difference in the lives of the oppressed by centering their voices, revealing sites for activism and change, and influencing social policy (Bourke, 2017; Denzin, 2017). Research that is conducted “by, with, and for Indigenous people” (Cram & Mertens, 2015, p. 92) with its emphasis on self-determination, decolonization, and relationships, stretches the transformative paradigm and inspires others to achieve social justice objectives.

Whether or not quantitative research designs (e.g., experimental or causal-comparative) can be transformative is currently under debate and ongoing discussion. Although Mertens (2015) argued that social justice is “not an inherent ethical principle” of the positivist paradigm (p. 152), Cokley and Awad (2013) proposed that quantitative methods can be used not only to identify educational and social inequities but also “to promote equity, access, participation, harmony, and welfare for all people” (p. 37) by researchers committed to social justice.

Participatory action research is one strategy that reflects the transformative paradigm in that collaboration with and empowerment of communities produce knowledge that addresses their everyday concerns. For example, this strategy was employed by Agarwal, Moya, Yasui, and Seymour (2015) in a study where students with disabilities were invited from the beginning to be actively involved in a research project to identify barriers on campus and to recommend a number of attitudinal and

architectural changes. Throughout the research process, the participants reported feelings of validation, empowerment, and agency.

MULTICULTURAL CHANGE IN TEACHING

Applying the underlying concepts of the MCIM (Pope, 1992, 1995) to teaching and training allows for a transformation of pedagogy and practice so they are more oriented toward inclusion and equity. First-order multicultural change in teaching and training often focuses on diversifying the content and changing what is taught; second-order change views how teaching and training can be used as mechanisms of transformation for both the teacher and the learner.

First-order change emphasizes an examination of teaching and training practice through a multicultural and social justice lens. Whether that teaching and training occurs in traditional classroom settings or across campus via workshops or presentations, much of that exploration has focused on making the content of educational efforts more inclusive. According to Chang (2002): "Acknowledging that much had been omitted from traditional academic knowledge and inquiry, many campuses have focused on expanding the curriculum through ethnic studies or a diversity/multicultural course requirement" (p. 21). Thus, the diversity requirement was developed and implemented as part of undergraduate education at most institutions to enlighten students and make campuses more welcoming by such exposure. Kulik and Roberson (2008) found that diversity education had positive effects on knowledge about diversity and overall attitudes toward diversity in academic and organizational contexts. The belief in the value and necessity of diversity education has led to such efforts campus-wide and through individual courses,

workshops, and presentations for more than 40 years. Much of that attention has been focused on what was being read and whose voices and perspectives were being represented or centered. And while making the content of what is being taught more inclusive is vitally important, it is not enough. Hu and Kuh (2003) found that diversity-related educational experiences had more positive effects for White students than Students of Color. The unintended consequences of just adding a single diversity course or introducing limited diversity-oriented content into preexisting courses, for example, continues to marginalize minoritized students, since such curricular changes rarely focus on their educational needs. First-order change in teaching and training takes an important yet incomplete step in adding to the curriculum by expanding the multicultural knowledge base, which may ultimately lead to changes in attitudes, assumptions, biases, and values.

Pope, Weigand, and Miklitsch (2009) examined how student affairs preparation programs incorporated multicultural issues into the curriculum and illustrated the need for second-order change in teaching. The results from this study were examined using the framework of added-on, left-out, or infused. Most of these programs utilized an added-on approach, relying on either a single multicultural course or adding limited content to existing courses (e.g., in a single class session or reading). A small number of the programs included in the study offered no multicultural courses or only offered them as electives, which is an example of a left-out approach to multicultural education. Finally, although it was reported that most of the student affairs preparation programs had multicultural issues infused throughout the curriculum, when the syllabi were closely examined, little evidence was found to indicate that actual infusion had occurred (e.g., in course readings, assignments,

or other course requirements).

Second-order change builds on those initial efforts to expand the content of the curriculum, reorients teaching and training, and clarifies the purposes and goals of those efforts. A paradigm shift in how teaching is approached is essential. Examining teaching methods is more than simply evaluating how class sessions are designed; how the entire curriculum is designed and implemented must also be considered. In the past, the first-order response was to create a diversity-oriented course. But, despite the value of requiring stand-alone multicultural courses within student affairs preparation programs, infusing multicultural content into all courses is essential (Pope et al., 2009). Unfortunately, many faculty members don't know where to begin this process. Morey and Kitano (1997) developed a Model for Multicultural Course Change as a theoretical frame for analyzing the integration of multicultural content into the curriculum. They identified three levels: (a) exclusive, (b) inclusive, and (c) transformed. Adding multicultural content at the exclusive level means keeping diversity at the margins and being teacher-centered, with limited effort to transform student thinking. Teaching at the inclusive level means that more effort is made to examine and share alternative perspectives and to focus somewhat more on student learning. Finally, a transformed level means bringing diversity into the center of class as a primary lens, giving more attention to student interaction, and seeking a balance between being professor-guided and student-driven. In concrete terms, an exclusive-level intervention means sprinkling in some diversity topics with a few readings or a class session without really changing the course design. The inclusive level involves focusing on how students make meaning of the content and being sure to expand what content is included throughout. In the transformed level, the focus is on full

inclusion, where diversity and equity are at the core of every class, assignment, reading, and class activity. It becomes the prism through which the course is viewed.

True inclusion dictates that teaching methods must be actively and intentionally examined and transformed. Literature that offers unique perspectives and approaches to teaching multicultural content is expanding (e.g., Quaye, 2014; Watt, Golden, Schumacher, & Moreno, 2013; Zuniga, 2002). Resources are now available offering insight and information about the unexamined White frames central to educational efforts that encourage deeper understanding of how classrooms and educational systems have been colonized (e.g., Cote-Meek, 2014; Feagin, 2013; hooks, 2003; McLaughlin & Whatman, 2011; Sleeter, 2010). Integrating second-order multicultural change means focusing less on content and more on process. Learning how to engage with students and with the discomfort that comes with learning about social justice, equity, and inclusion is a challenge that many faculty are not prepared for, nor are they confident in their approach (Pope et al., 2019). Enhancing the multicultural competence of faculty is one way to bridge that gap: "In order to become culturally competent, faculty members must engage in a process whereby they examine their own cultural assumptions and biases, seek out cultural knowledge, and develop the essential skills and practice within the classroom" (Pope et al., 2019, p. 224).

Finally, it is important to reconceptualize the role of teaching and training in creating second-order multicultural change on campus. Of course, efforts to infuse multicultural content and engage in the difficult dialogues essential to creating lasting change are important; however, possibly even more important is the opportunity to use teaching to promote social justice and multicultural change. Whether it is holding teach-ins when an

incident of bias or discrimination occurs on campus, creating community campus exchanges centered on sharing with each other to build community, or creating a plan for infusing multicultural and social justice content and processes into all courses, teaching and training can truly make a difference.

TRANSFORMING CAMPUSES: WHERE DO WE GO NEXT?

Multicultural transformation within higher education is essential for creating educational environments that are diverse, affirming, equitable, and just. Exploring how the student affairs profession has engaged with creating paradigmatic changes in practice, scholarship, and teaching is important because these areas are central to where the student affairs profession has the most input or leverage on campus.

Within student affairs practice, there are now frameworks and theories of planned change—specifically MCO— to conceptualize, codify, enact, and ultimately evaluate programs, interventions, and initiatives. These frameworks and theoretical tools can be used to enhance the multicultural competence of individuals and staffs and to address institutional structures that create inequity or other barriers (Pope et al., 2019; Williams, 2013). Rather than relying on conventional strategic planning and assessment processes, which have become all too common in higher education, multicultural scholars advocate for the inclusion of a multicultural lens in all strategic planning in order to transform institutions (Grieger, 1996; Pope, 1993, 1995; Pope et al., 2014). Additionally, as suggested by Patton et al. (2019), an evaluation of diversity initiatives may provide support for those change efforts, dispute criticism of the use of valuable resources for multicultural interventions, and spotlight

the overreliance on specific strategies (e.g., installing a Diversity Officer) as a panacea for transforming campuses.

When considering research, there are several ways to promote multicultural transformation. First, it is necessary to examine how research is conducted to evaluate whether it is inclusive (e.g., design, instrumentation, analysis) and to institute promising practices from those scholars recommending changes (Fassinger & Morrow, 2013). This examination must occur throughout the student affairs profession and must involve scholars, journal editors, faculty members, and graduate students. Engaging in a national forum on transforming research would be a good place to start. Second, it is necessary to transform how research is taught in doctoral programs to ensure that all graduates understand how to transcend traditional research paradigms and learn new research methods that are not only inclusive but also advance social justice actions and leverage multicultural changes in the field.

Finally, reconceptualizing teaching is essential in terms of both content (i.e., what is taught) and delivery (i.e., how it is taught) to enhance its capacity to transform higher education. Also needed is an expansion of the available tools and methods for infusing multicultural and social justice issues into the curriculum and transforming the pedagogy used to create change. Professional associations and other national forums for faculty are central to providing the necessary resources to reconceptualize and recreate how student affairs preparation programs operate and center these multicultural paradigm shifts in the curriculum, thereby influencing the next generation of student affairs practitioners and scholars.

It is not our intent to imply or even assume that such multicultural and social justice initiatives and change efforts are simple or prescriptive. Creating multicultural change is

challenging because change is difficult, so the student affairs profession needs to pursue three major directions, preferably simultaneously, to enact meaningful change. First, adopt a paradigm shift that expands professional roles and responsibilities. Second, understand the barriers that inhibit change efforts and then work diligently to dismantle them. And finally, expand resources, build capacity, and develop plans to transform the field.

Student affairs has often been at the forefront of valuing and highlighting the importance of diversity and multiculturalism, but what is needed now is a paradigm that is focused on action. Pope et al. (2019) suggested:

Action is required to move beyond the inaction on campus and instead identify, engage with, and combat the barriers that exist whether . . . individuals, policies, or physical structures. Action involves joining with other allies or accomplices to ensure that as many voices and perspectives are represented. (p. 45)

The recent work in ACPA on the Strategic Imperative on Racial Justice and Decolonization is one example in student affairs of a paradigm shift that focuses on action. What began as an idea and a commitment from ACPA leadership has expanded to engage the membership through deep conversation and has focused on caucuses and related programs in the annual convention, ultimately leading to the development of a vision document—*A Bold Vision Forward: A Framework for the Strategic Imperative on Racial Justice and Decolonization* (Quaye et al., 2018)—as well as a forthcoming special issue of the *Journal of College Student Development* on racial justice and decolonization in higher education. While

not complete, these efforts illustrate some of the changes and the discomfort they engender that are needed for transformation to occur.

Confronting the barriers and challenges that inhibit deep change in practice, scholarship, and teaching is essential to transformation efforts. Aho and Quaye (2018) have argued for the importance of applied critical leadership as a tool and avenue for transforming higher education. Reaching the point of applied critical leadership will require expanding multicultural competence, particularly critical consciousness, to address these barriers and move toward concrete action and strategic planning. For decades, efforts to create multicultural change within higher education have resulted in limited success. For greater and more sustained success, student affairs professionals must develop and expand skills and resources, cultivate and widen a network of individuals committed to these efforts, and work together in concrete, structural, and sustainable ways to transform student affairs and higher education.

Utilizing the lenses of first-order change and second-order change is a powerful way to examine efforts towards multicultural and social justice change in student affairs, particularly in practice, scholarship, and teaching. The goal of such exploration is to increase awareness of the challenges as well as the promising practices currently underway within the profession. This understanding will better prepare the student affairs profession for the next steps in practice, scholarship, and teaching, steps that are essential for transformation.

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