The Stained Glass Initiative (SGI) has been established to institutionalize racial repair and reconciliation at Xavier University. Xavier’s Historical connections to slavery and historical racism are the impetus for SGI and the initiative serves as the umbrella enterprise for projects, research, and institutional hires that further our efforts to dismantle anti-Black racism, establish racial truth and contribute to repair, healing, and reconciliation.

The symbolism of stained glass acknowledges that our history is stained by slavery, and captures the spirit in which Xavier is committed to institutionalizing racial repair and reconciliation. Just as stained glass admits and reflects light in different ways, the Stained Glass Initiative seeks to acknowledge and perpetuate the diversity of experience and reflection needed to envision a better common good.

As a creative art form, stained glass brings together different pieces to create a whole. It symbolizes transformation, spirituality and sacred history. At Xavier University we value the integration of knowledge and action that works toward the betterment of society. The SGI builds on our culture of encounter and compels our response to slavery and historical racism to be holistic and sensitive to our values, mission, and the tensions inherent in such work.

The Stained Glass Initiative is the culmination of recommendations put forth by the Working Group on Xavier’s Connection of Slavery established by University President, Father Graham and Chief Diversity Officer Dr. Janice Walker in May of 2017. These recommendations were shared with Father Graham and then with Xavier community members who attended two listening sessions held in October and November of 2017. Final recommendations were presented to the President’s cabinet in January 2018 and to the Board of Trustees in May 2018.

What the working group learned from the Xavier community was that there was deep concern that not much would happen as a result of this charge and subsequent work. There was also concern expressed for a need for more diverse representation amongst faculty and support for courses that would provide students with the opportunity to deepen their academic exploration of topics related to this work. These concerns affirmed the thoughts of the working group and the desire of Father Graham to use this work as an opportunity to deepen and elevate Xavier’s institutional capacity for racial reconciliation and healing. Under the leadership of Dr. Kyra Shahid, the SGI addresses and transcends the recommendations as outlined in the following report.

Working Group on Xavier’s Connection with Slavery
January 2018

Members: Chris Barbour, Randy Browne (consulting scholar), Adam Clark, Angela Gray, Timothy Hsu, Sean James, Lori Lambert, Shelagh Larkin, Amit Sen, Kyra Shahid, Kathleen Smythe, and Rhandi Wallace

Final Recommendations
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I. Summary

This section includes information concerning the charge given to the Working Group, and the overall purpose and anticipated outcomes of our recommendations.

Charge to the Working Group:

The Working Group on Xavier’s connection with Slavery will prepare a report for the President with advice and recommendations on how the University should acknowledge and respond to its historical connection to slavery. The Group will specifically examine and address the ties between Bishop Edward Fenwick and slaveholding. Fenwick is the founder of Xavier and the namesake for the newest and largest residence hall (Fenwick Place) on campus.

As part of its process, the Working Group will investigate and discern the impact of our historical relationship with slavery and create reflection and dialogue opportunities for the campus community. Their work will provide a greater understanding among faculty, staff and students about Xavier’s historical relationship with slavery and promote the University’s current engagement with issues relating to race and racism in a thoughtful, collegial and respectful manner.

The Working Group will utilize the expertise and ongoing scholarly efforts of Dr. Walker Gollar, whose research revealed the Bishop Fenwick connection with slaveholding. The President’s office has awarded funding to Dr. Gollar to support the continuation of his research and mentor Xavier undergraduates working under his supervision.

The purpose of the outlined recommendations is to address our charge with authenticity and responsiveness that reflects the Jesuit values of our institution. All recommendations are intended to promote racial reconciliation and healing concerning slavery in the Xavier community. We also want to be clear that these recommendations are designed as a starting place for additional work that should continue over the years in order to achieve racial reconciliation and healing from our historical connections with racism and slavery in the Xavier community.

Recommendations:

- Provide opportunities to engage a larger percentage of the Xavier population with the research on Xavier’s relationship to slavery and become the institution within the Jesuit network, through communal discernment and conferences, where questions regarding racial reconciliation, justice and healing and subsequent answers and solutions are engaged with depth and rigor.

- Expand the research concerning Xavier’s history, amend the narrative to include its reliance on and foundation in the institution of slavery and then publicly, visibly, and broadly share that history.

- Engage in permanent, visible administrative and curricular activities to become an institution that does not ignore our past but accepts it and puts its resources and energies toward creating a different future for those who are victims of our nation’s racialized history and institutions.
II. Introduction

As a community of inquiry grounded in the Catholic, Jesuit tradition, Xavier University is dedicated to engaging and forming students intellectually, morally and spiritually, with rigor and compassion, toward lives of solidarity, service and success. It is because of this tradition that the working group and members of the Xavier community are approaching the legacy of racism and slavery at our institution with the intent to “articulate a compelling truth as we understand it and to search for an informed truth as we explore” the foundations of our early history. We believe that deepening our collective understanding of our past is an integral component to living in solidarity in the present.

We also believe that this moment of reflective inquiry provides an opportunity for us to enliven the mission of our institution in a new way. As it stands, our sister institutions have not fully taken advantage of the gifts of our Jesuit identity in their exploration of histories similar to our own. We have an opportunity to build on the work that other institutions have begun, to offer reconciliation for members of our community, and to continue the work of integrating racial justice and reconciliation into the fabric of our way of proceeding. In so doing, we might offer a potential model for others.

At Xavier University we value the integration of knowledge and action that works toward the betterment of society. Our culture of encounter compels our response to Xavier’s history with slavery to be holistic and sensitive to our values and mission and the tensions inherent in such work. Redressing slavery in America encompasses economic, spiritual, legal, educational, and familial actions among others. Our recommendations are not exhaustive of all that Xavier should or could do as a global citizen whose members play a role in the continual disenfranchisement of persons of African descent. This document, however, provides a critical entry point in the process of reconciliation and healing.

The recommendations of the Working Group are centered on using research to fill but not repair the gap amongst us that our history with slavery has created. We should be intentional about leveraging the narratives, scholarship, and expertise of scholars who descend from the African diaspora as a result of the trans-Atlantic slave trade at all phases of our work. Recognition is not reconciliation or reparation. While histories of oppression and disenfranchisement are common and worthy of our work and attention, we must ensure that the specific intent and purpose of this work is neither coopted nor diminished. We must be mindful of those who are still marginalized and disenfranchised as a result of slavery.

Finally, we should be equally as mindful of the impact that this work will have on students. To this end, the enclosed recommendations seek to create pathways for reconciliation and healing and posit Xavier University’s historical narrative as a tool for transformative, analytical, and reflective learning. Using the gifts of our Ignation heritage, we seek to become an exemplar of contemporary models for recognizing and repairing the mis-education of all members of our community, particularly those who directly and indirectly benefit from the trans-Atlantic slave trade, as well as a model for racial reconciliation and healing for all those who are disenfranchised by our history here and throughout the world.
Recommendation 1: Communal Engagement

The purpose of this recommendation is to provide opportunities to engage a larger percentage of the Xavier population with the research on Xavier’s relationship to slavery and become the institution within the Jesuit network, through communal discernment and conferences, where questions regarding racial reconciliation, justice and healing and subsequent answers and solutions are engaged with depth and rigor. In preparation for a larger national conference, we propose the following:

**Day of Reflection, Education, Awareness, and Discernment**

The Purpose of this full day event is to help Xavier community members come to terms with our historical ties to slavery and elements of racial injustice on a morally and mission-driven basis in order to formally begin a process of reconciliation. The Day R.E.A.D. would be a day in which all classes would be canceled and attendance would be encouraged for the entire Xavier community. The format follows in the tradition of the Day of Awareness that was instituted following the War in Vietnam and the Academic day program.

**Learning Outcomes:**

1. To recognize the obligation of the University to redress the legacy of racism.
2. To promote use of the Ignatian gifts as tools for reconciliation.
3. To discern, via Ignatian gifts and values, whether a name change for Fenwick Hall, and if so, which one, is appropriate.
4. To begin a communal learning process about the history of Xavier and our direct and indirect connections to slavery and racism.

**Date:** September 2018 | 9am - 4pm | Cintas Center

9am- 9:45am Opening Convocation

- Opening remarks from Fr. Graham
- Overview of the Working Group’s charge and recommendations

10:00 am - 11:45 am Deepening Sessions (Two 45-minute rotations)

- Multiple breakout spaces across campus/Cintas conference rooms with internal and external facilitators
- For every session a person attends, they will receive a color stamp. Color stamps will be used to create diverse tables during lunch and learn roundtables
- Some Suggested breakout topics:
  - Review of Xavier’s History
  - Review of Walker’s research
  - Understanding restorative justice models
  - Direct and Indirect benefits of slavery
  - Contemporary connections
  - Catholic responses to racial injustice; Mission and Identity in practice

12pm-12:30 Lunch

12:40-1:30pm Roundtables
Every table will have color markers on seats so that those who sit will have attended various “deepening sessions.” Facilitators will help guide discussions so that people can share out on what they gained from the roundtables they attended.

- Cintas catering
- Roundtables of 10 with one facilitator
- Community conversations on what was learned during roundtables

1:45pm Final Remarks from Fr. Graham and call for participation in Communal Discernment Renaming Process

2:00pm-4pm Communal Discernment Process: Addressing the naming process of Fenwick Place

The process of Communal Discernment we will require individuals to sit in a circle and respond to three prompts from the facilitator using the Communal Discernment format. The information gathered will determine the final outcome for the name of Fenwick Place.

- To be held in Conaton board room
- Facilitated by Mission & Identity program graduates

4:00pm Day READ ends: Participants will be invited to participate in an online survey via Qualtrics to give feedback on the event. Individuals who attended the full day and complete the survey will be entered in a drawing for attendance to visit Whitney Plantation. (witneyplantation.com). There is evidence that one of Xavier’s early students came from the family that owned the Whitney plantation, which is the only plantation in Louisiana that has been converted to a museum and includes the names and histories of enslaved Africans who lived on that plantation.
III. Recommendation 2: Research & Revisions

The purpose of this recommendation is to expand the research concerning Xavier’s history, amend the narrative to include its reliance on and foundation in the institution of slavery and then publicly, visibly, and broadly share that history.

We believe that the research conducted by Dr. Walker Gollar warrants continual exploration. While Gollar’s research is important and informative, the implications of our history suggest that there is a need and responsibility for the university to engage and fund additional theorizing and interrogation on the behalf of various scholars from an interdisciplinary lens, particularly a scholar who descends from the African diaspora as a result of the trans-Atlantic slave trade.

Practical steps include:

- hire new faculty director and implement new staff and faculty directors to generate additional research from an interdisciplinary lens
- hire a scholar/artist in residence to inform and create display in existing Fenwick Hall
- revise Mission and Identity pamphlets
- revise Manresa, Smooth Transitions, and other orientation events for employees and students
- develop web presence that clearly summarizes our history and leadership in the area of racial reconciliation and healing
- create a condensed history overview (maybe in the form of a pamphlet) that can be included in Manresa folders among other uses

Prior to the listening sessions, it was the consensus of the working group that there should be a name change to Fenwick Place. We believe that the name does not best reflect the characteristics and values of our institution. We also believe that such a change can only be a step in acknowledging the legacy and influence of racism at Xavier. After our open meetings with the Xavier community, we acknowledge and recognize that our view is not the only one and that the discussion around re-naming needs to incorporate a broader audience. In order to reach a decision that will last for some time and reflect our deepest values, this process has to be slow and deliberate. The communal discernment process proposed to be held as part of the Day R.E.A.D. is a necessary condition to move forward.

Suggestions for name change from Working Group members:
- Magis Hall (This one has received particularly strong negative reactions.)
- Solidarity Hall
- Augustus Tolton
- Marian Spencer
- Persons for Others Place

Some think a Jesuit value would be more appropriate than an individual’s name, flawed as humans are. Others think the strength of some individual’s life stories, warts and all, provide important models for our students. Collectively, we believe that the ultimate decision for what the change should be should come as a result of a community wide discernment process.

*Dr. Walker Gollar has communicated that he will be completing a re-writing project in January 1, 2018 as well as publishing an article in U.S. Catholic Historian that could be useful in the completion of the steps listed above. We are in support for expanding and making this research public.
IV. Recommendation 3: Permanent Engagement

Our final recommendation addresses engagement in permanent, visible administrative and curricular activities that will better insure that we become an institution that does not ignore our past but accepts it and puts its resources and energies toward creating a different future for those who are victims of our nation’s racialized history and institutions.

Practical steps include:

- Provide funding for Diasporic Soul, a study abroad experience that is intentional about reconciliation and healing concerning the legacy of racism and history of slavery in the Americas. This program embodies restorative justice and has potential to support retention and persistence among African American Students. This program/experience can also become the basis for the development of new courses aimed to provide curricular support for restorative justice. A proposal that includes full details of this 10 day experience, including financial information is enclosed (See Appendix).

- Hire an Artist/Scholar/Practitioner in Residence. This individual could serve as the E/RS Besl Chair for the next 3-year cycle and provide an academic exploration of issues related to race and reconciliation in the US. Ideally, this scholar would be an artist/practitioner and would help lead the effort to design a visible display in existing Fenwick Place. We believe that it is critical that the display in existing Fenwick place, whether created by this scholar or with the assistance of this scholar, be built around a student experience and with student engagement. This individual should have expertise in the practical application of reconciliation concerning slavery in America. This individual could teach workshops, lead teach-ins, or a lecture series, etc. We foresee that this individual will not take sole responsibility for this research but would have support from the director of a newly formed department to house Gender and Diversity Studies, Africana Studies, and possibly include Asian Studies and Latin American Studies. Additional support for curricular and co-curricular racial reconciliation would be provided by a Staff and a Faculty Director for Racial Reconciliation, Reparations, and Healing.

- Implement additional first year seminars (3 currently exist that lend themselves to this in their curriculum) to address intersections of slavery, racial reconciliation, and Jesuit values.

- Hire a Director for an interdisciplinary studies program in an endowed position ($2 million) that could incorporate Africana Studies (among other tracks, LatinX American Studies, etc.). Such a program could serve the purpose of cultivating progressive interdisciplinary scholarship. The director will be charged with the following: review and coordinate current Africana Studies minor in alignment with broader interdisciplinary efforts; review and revise diversity flag designated courses; establish a program/camp/courses for high school students in the area to attend a summer experience for AP credit and/or certification badge; work with OIDI, deans, and existing departments to coordinate the hiring of additional diverse faculty who will have dual appointments in terms of course offerings (if faculty are required to teach a 3:3, 1 course per semester for these faculty in their respective home departments will align with Africana Studies course requirements); develop and disseminate clear, evidence-based rationale for the value of diverse histories, cultures and worldviews integrated throughout the university’s curriculum, faculty, and staff; contribute to research focusing on U.S. and Xavier’s history with slavery.

- Appoint a Faculty and a Staff Director for Racial Justice. The staff director will be a permanent position and the faculty director will be on a rotating schedule. Both directors will be charged with creating and overseeing programming and trainings that lead to the implementation of a co-curricular transcript for cultural competency development and training. These directors will also work together to expand non-optional grassroots diversity training for students such as prominent leaders on campus (RAs, Manresa leaders, SAC members, CFJ retreat leaders, Club presidents, SGA board, etc.)
☐ Develop an Africana Studies Scholarship Program to offer tuition scholarships for students who study in this program. This could be a part of restorative justice as a response to Xavier’s connections with slavery and students could be responsible for capstone projects that help to address recommendations listed above. A portion of the scholarship package for a portion of these students could include funding for their participation in the Diasporic Soul experience.
V. Timetable for select projects

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<tr>
<td>Create and post faculty director for Interdisciplinary Studies</td>
<td>Hire Faculty Director (to begin work by August 2018)</td>
<td>Launch of new web materials, pamphlets</td>
<td>Day READ</td>
<td>Formal Announceme nt of National Conference</td>
<td>1st cohort of Diasporic Soul</td>
<td>Presentatio n and updates from Diasporic Soul cohort and R &amp; R Staff and Faculty directors</td>
<td>Updates on flag revisions, Xavier narrative revisions</td>
<td>Unveiling of visible display in [Fenwick ] hall and official renaming of building*</td>
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*"**
## VI. Budget

(Totals marked with * are subject to change.)

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<tr>
<th>Recommendation</th>
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<th>Description of Work</th>
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<td></td>
<td>Phase 2</td>
<td>1 time event; budget to go towards National Conference in year 2020</td>
<td>MG</td>
<td>Lunch for 600 @ 13.95 ($8,370.00) Facilitator fees 60 @100.00 (6,000.00) Facilitator breakfast 60@13.95 (837.00) Supplemental Compensation for Staff @2,500.00</td>
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<td>Phase 1</td>
<td>Biennial</td>
<td>MG</td>
<td>Curriculum Design &amp; Course Alignment $2000 Pre-Departure Orientation $3000 10-Day Short-Term Study Abroad Experience - Senegal, West Africa Includes all meals, all excursions and lodging for 10 students and two staff</td>
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<td>faculty members $25,000 Post-Visit Assessment, Evaluation &amp; Presentation $5000 Flights for 12 people estimated at 2,000.00 (24,000)</td>
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<td>Tuition remission Book scholarships @ 500.00 each Meal plans</td>
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VII. Appendix

CHANGE WHAT YOU KNOW  
ABOUT YOURSELF  
ABOUT AFRICA  
ABOUT THE WORLD  
ABOUT LEADERSHIP

PROPOSAL

Leadership Development/Short-Term Study Abroad Experience

Xavier University

Submitted to Dr. Kyra Shahid

October 2017
As Robin D.G. Kelley notes in “Black Study, Black Struggle” in the March 2016 edition of The Boston Review, “[i]n the fall of 2015, college campuses were engulfed by fires ignited in the streets of Ferguson, Missouri. This is not to say that college students had until then been quiet in the face of police violence against black Americans. Throughout the previous year, it had often been college students who hit the streets, blocked traffic, occupied the halls of justice and malls of America, disrupted political campaign rallies, and risked arrest to protest the torture and suffocation of Eric Garner, the abuse and death of Sandra Bland, the executions of Tamir Rice, Ezell Ford, Tanisha Anderson, Walter Scott, Tony Robinson, Freddie Gray, ad infinitum.

Black students, as well as coalitions made up of students of color, queer folks, undocumented immigrants, and allied whites, . . . led protests against campus racism and the ethics of universities’ financial entanglements on nearly ninety campuses, including Brandeis, Yale, Princeton, Brown, Harvard, Claremont McKenna, Smith, Amherst, UCLA, Oberlin, Tufts, and the University of North Carolina, both Chapel Hill and Greensboro.” In the months that followed, more protests erupted across the nation both on campuses and off. The Irate 8 responded the shooting of Samuel Dubois in July 2015 by University of Cincinnati campus police. More recently, the University of Maryland community organized in response to the campus killing of Black Bowie State student Richard Collins by a UMCP student this spring. And, most recently, as of this fall, students at UVA and Cornell have joined the fray and the clarion call for inclusion, diversity, equity and social justice on campus and off.

These protests are a reflection of what Drs. Ebony O. McGee and David Stovall note in “Reimagining Critical Race Theory in Education: Mental Health, Healing, and the Pathway to Liberatory Praxis.” McGee and Stovall explain that “Black students are expected to exert excessive amounts of psychological and emotional energy to manage stress in academic and social contexts, as well as systemic and everyday racism, which can be overwhelming and taxing. In fact, the significant injustice of societal racism takes a toll even on those students who appear to be the toughest and most successful.”

Therefore, it is certainly reasonable to imagine that Black student leaders, specifically, and Black students, in general, need space held for them that allows them to renew, reflect, recover, rest and refuel if they are to continue to fight for justice on campus and off while at the same time successfully pursuing their post-secondary education. Even those not engaged in activism on campus or in community are impacted by systemic racism, white supremacy and pervasive notions of anti-blackness, which means they too need such a space held for and made available to them. Therefore, Diasporic Soul proposes to provide an experiential leadership development program for a selected cohort of students of African-descent at Xavier University that provides students with the opportunity to further develop their capacity be self-aware and inter-culturally competent leaders who are able to collaborate with others in order create change and pursue global social justice. The program is designed for students to further develop their

3 Our cohort approach reflects the collective and communal nature of leadership particularly for students from diverse background as well as what we know about the interdependent versus independent motivations of said students.
leadership self-awareness, particularly as it relates to their intersecting social and cultural identities and their capacity to lead effectively. In that vein, the program will include a particular focus on the ways in which these student leaders can practice self-care and how they can approach wellness and healing, particularly in the light of what Kelly, Stovall and McGee document. And, the program’s key component is a 10-day short-term study abroad experience in Senegal, West Africa.

Their short-term study abroad experience will take place in the culturally “meaningful environment” of Senegal, a thriving and dynamic Francophone West African country with a rich history and culture that intersects with the students’ own collective history as members of the African diaspora who are currently living in the United States. Intersections, that, of course, include, but that are not limited to, the transatlantic slave trade, food ways and cuisine, hip hop culture, music, art, couture, and spiritual practices. Senegal offers a space where students can examine their leadership in a communal society that will welcome them warmly with teranga, which is the practice of people always being open and hospitable to all who visit, offering rounds of ataya (tea) or a seat (or squat) at the family lunch platter, adamantly refusing to take no for an answer with a warm, welcoming insistent smile.

And, as the second fastest growing economy in West Africa behind Côte d’Ivoire | Ivory Coast and the fourth fastest in Sub-Saharan Africa,s Senegal provides students with a compelling counter-narrative to the pervasive anti-black discourse in the US and globally by giving them a glimpse at the current realities of a continent where continued economic growth led by a large population of young people is expected. And, at the same time, Senegal, offers students the opportunity to develop their inter-cultural knowledge and competency so that they might better collaborate with others from other cultures to create social change.

4 “Creating meaningful environments for leadership learning is essential in developing students’ leader capacity, especially among diverse student populations.”


Because we know that mere exposure to a host culture, in this case, Senegal, will not automatically lead to learning, we facilitate their short-term study abroad experience in a way that gives them the intercultural tools, conceptual and behavioral, that will allow them to focus on their learning in a new and culturally challenging environment. Our facilitation and intervention during their in-country experience as well pre- and post-departure effectively encourage active and reflective learning on the part of students. We provide continuous orientation and facilitation that takes advantage of “teachable moments” throughout all the phases of their study abroad experience so that students have diverse learning opportunities, while simultaneously challenging them to push far beyond any point they could reach without such support, thus creating a continual loop that ensures that students are presented with “appropriate” opportunities that allow them to be engaged and deliberate learners.

In addition to the ten-day short-term study abroad experience and corresponding pre-and post-departure engagement, Diasporic Soul will collaborate with a designated Xavier staff member(s) to integrate align our program with a credit-bearing course(s) so that students can earn academic course credit for completing the program. Such collaboration includes Diasporic Soul being responsible for receiving and assessing students’ individual and collaborative artifact submissions that are required to earn the program’s associated badges and course credit.
The program’s learning outcomes are as follows:

- Learners will foster their capacity to be self-aware leaders who understand how their social/cultural identities (historic and current) and values inform their respective leadership behaviors and practice.

- Learners will develop the skills, knowledge and attitudes necessary to manage trauma, (individual/collective) stress and practice self-care.

- Learners will exhibit a critical consciousness that reflects their understanding of intersectional social justice and recognition of major elements of global systems, including their historic and contemporary interconnections and the differential effects of them on human organizations and actions.

- Learners will demonstrate the skills, knowledge and attitudes associated with inter-cultural competence, which includes demonstrating the ability to identify cultural patterns, compare and contrast said patterns and adapt empathically and flexibly to unfamiliar ways of being.

- Learners will recognize the way in which art, spiritual practices, self-care and self-expression provide leaders and the communities to which they belong with opportunities for renewal, resilience and resistance.

Taking cues from the workforce development and training, youth development and higher education sectors, our program provides students with the opportunity to earn a series of open digital badges that are aligned with our learning outcomes that are informed by long-standing student leadership development frameworks and the AAC&U Inter-Cultural Knowledge and Competence Rubric. Said badges offer learners greater agency to communicate the leadership and professional competencies (skills, knowledge & dispositions) they develop by participating in the program.
Why Diasporic Soul?

Our program offers learners the opportunity to develop their capacity to be leaders for social change. Our leadership development approach focuses particularly leadership self-awareness (including intersecting identities) and inter-cultural competence. As much more than a Black to Africa heritage experience for students, we facilitate a guided and intentional experience that leaves room for learners to explore where there are diasporic connections, some of which are certainly historical in nature and many that reflect the fact that there remains a constant exchange and shared concerns (economic, political, etc.) throughout the broader African diaspora and between the US and Senegal specifically.

Further, in that vein, we do not ignore the cultural diversity of the Black Atlantic. Our approach includes recognizing that inter-cultural competence for Black Americans includes complicating notions of race and identity while at the same time developing the capacity to be empathetic, curious, open and able to understand cultural complexities in a culture that is not their own, which are the skills, knowledge and attitudes/dispositions that characterize and define inter-cultural competence. Also, our program is unique because we recognize the need that our students have to integrate wellness and well-being into their respective leadership practice. And, yes, some of their healing is connected to recognizing history and heritage. Yet, in addition to the specific cultural historical context of Senegal, this restorative experience includes the physical posture (asana) practice as well as meditation and pranayama practices of yoga that foster healing and well-being. These practices simultaneously encourage further self-awareness, which ties back to Astin’s first C - consciousness of self - in the Social Change Leadership Model as well as the first skill in the AACU value rubric for Intercultural Competence - Self-Awareness (Cultural). Additionally, our program offers learners a degree of agency as they earn digital badges that allow them to convey what this experience has taught them in terms of inter-cultural competence and leadership. This means they can more readily connect this experience in Africa to the competencies they are expected to have and develop as collegians.

The two major disadvantages that we face are as follows:

1. Unfortunately, the value of Africa as a study abroad destination and learning laboratory that can be tied to learning outcomes in a variety of disciplines across the academy continues to be overlooked. This is reflected by the fact that only 2% of students who study abroad do so in Africa. One can easily conclude that the pervasive stereotypes about the continent that are rooted in colonial conquest and white supremacy remain a barrier to students studying abroad on the continent.

2. Higher ed is currently in the process of fully and formally recognizing the learning that happens for students outside the traditional classroom. Particularly in a way where institutions can adeptly align their missions and the learning outcomes of co-curricular and experiential learning opportunities with the competencies that graduates are expected to be able to demonstrate in the work world and civil society.
Proposed Timeline and Scope of Work

Site Visit | December 2017

Diasporic Soul will provide a week-long site visit for two Xavier staff members to Senegal, West Africa that allows them to better understand the country’s culture and to understand Diasporic Soul’s capacity to provide a transformative leadership development and study abroad experience for Xavier students.

Curriculum Design | Course Alignment | Spring Semester 2018

Diasporic Soul will collaborate with Xavier staff | faculty to align the Diasporic Soul leadership development short-term study abroad experience with an appropriate Xavier course and/or credentials.

Marketing & Recruitment | Spring Semester 2018

Diasporic Soul will collaborate with Xavier staff | faculty to craft promotional collateral to recruit and identify the program cohort.

Pre-Departure Orientation | Spring Semester 2018

Diasporic Soul will lead and facilitate pre-departure orientation face-to-face and on-line for the selected/identified cohort of ten students.

Short-Term Study Abroad Experience | May 2018 - Maymester | May 5 - 14, 2018

Diasporic Soul will lead and facilitate 10-day study abroad experience for the selected/identified cohort of ten students and two staff | faculty members.

Post-Trip - Engagement | Assessment | Evaluation | Presentation - Summer | Fall 2018

Diasporic Soul will lead and facilitate post-trip student engagement that offers an opportunity for students to self-assess, refine submissions and provide evaluative feedback about their experiences. This includes fall semester presentation of the cohort’s culminating collaborative art project to the students’ extended communities (campus, families, etc.)
Diasporic Soul will receive, review and evaluate student submissions (journals/artifacts) in order to confer digital badges and to provide guidance to the instructor of record regarding course credit.

Diasporic Soul will provide a program evaluation and generate proposals for appropriate higher education conferences.

Additionally, airfare, lodging and meals for the consultant are the responsibility of Xavier for each on-site visit.

**Financial Cost**

<table>
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<tr>
<th>Activity</th>
<th>Deliverable</th>
<th>Amount</th>
<th>Invoice/Payment Dates</th>
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<tbody>
<tr>
<td>Site Visit</td>
<td>Gratuit</td>
<td>N/A</td>
<td></td>
</tr>
<tr>
<td>Curriculum Design</td>
<td>Course Alignment</td>
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<td>TBD</td>
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<tr>
<td>Pre-Departure Orientation</td>
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<td>$3000</td>
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<tr>
<td>10-Day Short-Term Study Abroad Experience - Senegal, West Africa</td>
<td>$25,000</td>
<td>50% Deposit Due - Due 45 days before arrival.</td>
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<td>Includes all meals, all excursions and lodging for 10 students and two staff] faculty members</td>
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<td>Balance due 1 week prior to arrival</td>
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<td><em>Does not include airfare</em></td>
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<td>Post-Visit</td>
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<td>Assessment, Evaluation &amp; Presentation</td>
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<tr>
<td>Estimated Total</td>
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Idrissa “Eddy” Coly is a Diasporic Soul and native son of Senegal with over 15 years of experience in workforce development and training. Eddy played a critical role at Schwans manufacturing as a cultural navigator, bridge builder and translator for a diverse workforce in a plant facing deeply entrenched cultural differences, including language, race and religion. Eddy’s accomplishments include redesigning the hiring process to require demonstrated mechanical acumen and securing over $2 million in workforce development grants from the Bluegrass State Skills Corporation (BSSC). In addition to his chemical and environmental engineering degrees that he earned in France, Eddy holds a Lean Six Sigma Black Belt and is a Langevin-certified facilitator.

Phyllis Jeffers-Coly is a Diasporic Soul with over twenty years of leadership development, youth development and higher education experience. She is a passionate educator with proven record of creating systems and designing programs and experiences so that young people can successfully navigate new and unfamiliar terrain. She is well-versed in Positive Youth Development, the Social Change Leadership Model (7Cs) and the Leadership Practices Inventory (LPI). In addition to being trained as a True Body Project Facilitator, Phyllis has also completed her 300-hour yoga teacher certification training and additional training on using restorative yoga to address racial stress and trauma.