

## **White Privilege and Theological Pedagogy**

### **Framing Question or Problem**

Theology faculty at our schools--the College of Saint Benedict, Saint John's University, and the Saint John's School of Theology and Seminary—know that thinking about race and racism is an important task for us as theologians in the United States, but we have not yet been able to collectively articulate how deeply white privilege shapes our pedagogy. An entirely white theological faculty, we have learned through the years from theologians of color who have brought their theological expertise to our schools as visiting speakers, bringing us plenaries and meal conversations on the intersections of race, culture, and theology. For example, we have been guided by visits from M. Shawn Copeland, Traci C. West, Ivone Gebara, Bryan Massingale, and Arturo Chavez. Our brief encounters with these visiting scholars have enriched and challenged us, pointing us toward the work we need to do, but in the format of a plenary and brief visit, we have not yet stepped deeply into an exploration of white privilege and the way it contorts our pedagogy. Meanwhile we have been challenged poignantly by our own students, some of whom have directly asked us to recognize the white privilege operative in our classrooms. Our student populations have diversified significantly in recent years, with the number of American students of color enrolled in our undergraduate institutions rising by 3.6 times over one decade.

Thus, with this grant project we seek a longer, sustained encounter with a theological scholar with expertise in anti-racist pedagogy who will catalyze and guide our exploration of the central question:

### **How does white privilege distort our theological pedagogy?**

We are guided in this proposal by the similar work undertaken at Lancaster Theological Seminary through a Wabash grant project entitled Identifying and Dismantling White Privilege in Pedagogy. Conversation with David Mellott, formerly the director of that grant project at Lancaster and now President at Christian Theological Seminary, helped us identify what aspects of that project might be helpful to replicate in our own, namely that

- we need to focus our learning goals specifically on white privilege if anti-racist pedagogy is our intention, because more general learning goals on privilege and power will not ensure that faculty stay focused on this topic
- we need to learn specifically from a theological scholar and teacher of color with expertise in anti-racist work
- we need to provide space for students to see their white faculty learning about white privilege and white racism alongside them, in a role as students themselves

We have sought to incorporate those aspects of the Lancaster project into our own proposal.

Our schools have been engaged in wider conversations of inclusion and intercultural learning for some time now. Many of our faculty have taken the Intercultural Development Inventory and processed results as a group and individually with our campus director of International and Intercultural Students Services. Many of us participate in programming available to the wider campus community through a major grant from the Mellon Foundation to build what we are calling “transformative inclusion,” analyzing together many aspects of social oppression, including racism and white privilege. Yet we still lack a grasp of the pointed question:

### **How does white privilege distort our theological pedagogy?**

The two key aspects of this question have received variable focus. Many of us have thought carefully about theological pedagogy, for example through attending a local workshop with Dee Fink on creating significant learning experiences or through participating in a year-long cohort offered by our undergraduate Learning Enhancement Services on backward design. As a department, we have followed Dee Fink's work to recently redesign, through a year and a half of department meetings, our introductory theology class (taken by all undergraduates). Additionally, at least two of us have shared our pedagogical work through Wabash sponsored roundtables at AAR or by publication in your *Teaching Tactics* (Laura Taylor, "Exploring the Gospel portraits of Jesus through Facebook," *Teaching Theology and Religion* 2019, 22:129) Further, our department received from Wabash a small project grant more than ten years ago to engage the text *Teaching and Learning in College Introductory Religion Courses*. In all these ways, we have worked on our theological pedagogy, but we have yet to do so under the driving question, **How does white privilege distort our theological pedagogy?**

Visits to our schools from Beverly Daniel Tatum and Robin DiAngelo have raised our awareness of the way white privilege functions in educational contexts, though our theological faculty did not engage with these scholars directly outside of their plenary addresses. Our Jay Phillips Center for Interfaith Learning also brought us a visit from Jeannine Hill Fletcher, before she published *The Sin of White Supremacy*. Additionally, a few of our theological faculty were part of our schools' initial Andrew W. Mellon grants in 2015-2017 (twin grants of \$100,000 each) on inclusive pedagogy and improving outcomes for American students of color. Next, under our schools current \$500,000 Mellon grant on transformative inclusion (in place December 2017-June 2021), half of our theological faculty have participated in some way in its programming. The project director for this project on white privilege and theological pedagogy is our chair of undergraduate theology and co-administrator for the current Mellon grant project, "Becoming Community" ([www.csbsju.edu/becoming-community](http://www.csbsju.edu/becoming-community)). The Becoming Community grant project has brought our faculty exposure to that grant's guiding texts, *Creating Multicultural Change on Campus* and *Teaching for Diversity and Social Justice*, and our schools have hosted workshops on campus with contributing authors from both of those sources. Around one-third of our theology faculty engaged in those workshops. Thus in these many ways, some of us have begun to work on the question of how white privilege distorts pedagogy in general, but we still need to press the query: **How does white privilege distort specifically theological pedagogy?**

The work of J. Kameron Carter in his *Race: A Theological Account* and Kelly Brown Douglas in her *Stand Your Ground: Black Bodies and the Justice of God* presses the significance of this project inquiry. It is not a parallel task to ask how white privilege distorts, for example, mathematics inquiry, though that is also a worthy question. Rather, because Christian theology has contributed so deeply to the construction of white privilege in the first place, the study of how white privilege distorts theological pedagogy is a root question for theological education. Entire notions of what theological pedagogy is are likely inlaid with white supremacist assumptions, and our faculty has yet to explore this together.

While our schools are certainly primed for these conversations, with all the work discussed above on either pedagogy or inclusion, in addition to working groups on intercultural learning and the study of microaggressions, and a small grant in our School of Theology on multicultural worship, our classrooms stand in need of a more particular study than we are able to achieve in the regular course of our work. **How is the Christian theological classroom, in particular, contaminated by white privilege?** In this grant project the study of this pedagogical question will lead to this subsequent question: **Given what we learn about how white privilege distorts our theological pedagogy, what pedagogical practices will create supportive, anti-racist learning environments for theological education?**

This grant project will engage our theological faculty of about twenty-five individuals, serving each of our joined institutions: The College of Saint Benedict, Saint John's University, and the Saint John's School of Theology and Seminary. The grant project therefore impacts pedagogy on the undergraduate and graduate levels, impacting a diverse group of students, from undergraduates completing their two required theology courses for their liberal arts degrees, to undergraduate theology majors and minors in theology, to graduate students preparing for further academic study and for ministry in a variety of contexts.

## Project Goals

**Project Goals:** The theology faculty at CSB/SJU will

1. Gain insight into the distorting impact of white privilege on theological pedagogy
2. Improve their pedagogical practices for building supportive, anti-racist teaching environments for theological education

**Outcomes:** As a consequence of this grant project, theology faculty at CSB/SJU will be able to

1. Articulate and discuss distorting impacts of white privilege on theological pedagogy,
2. Pilot test pedagogical practices that explicitly seek to counter these distortions,
3. Analyze pilot tested practices to gain further insight into effective practices, and
4. Articulate a list of successful practices for supportive, anti-racist learning environments for theological education
5. Envision the pedagogical changes they will make to continue to address the distorting impacts of white privilege on theological pedagogy

## Description of Activities

### Exploration Phase (fall semester 2020-early spring semester 2021)

- Launch presentation of relevant literature to faculty by project director
- Intercultural Development Inventory for faculty
- Close Reading Cohorts meet repeatedly in lunch groups
- Cohort reports to consulting scholar a month prior to scheduled visit

The grant project will be launched by a presentation to our theological faculty by the project director of relevant publications directly leading to the intersections of white privilege and theological pedagogy. At the start of fall 2020 semester, any faculty who have not taken the IDI within six months will retake that measure. This measure gives faculty a sense of their current growth edges for cultural agility and provides us with a common vocabulary about our need for growth when we discuss the impacts of white privilege on our own particular classrooms. Individuals can process their own results with one of our campus facilitators of the IDI, and we can all access our group composite score to give us a sense of starting place.

Faculty will then begin in fall semester with a study of texts that analyze theology and white privilege or pedagogy and white privilege. Proposed text include Jeannine Hill Fletcher, *The Sin of White Supremacy*; Kelly Brown Douglas, *Stand Your Ground: Black Bodies and the Justice of God*; Kim Case, ed., *Deconstructing Privilege*; and Bryan Massingale, *Racial Justice and Catholic Church*. We will study these

texts together in preparation for our learning with the consulting scholar with expertise in anti-racist pedagogy in the next grant phase (accordingly, if the consulting scholar recommends different texts than the ones we propose, we will follow the advice of the consultant). Faculty will meet three times in Close Reading Cohorts, formed in groups of four arranged to accommodate availability.

At least one month prior to the consulting scholar's visit, Close Reading Cohorts will submit brief reports summarizing their learning and emerging questions from the process of reading together. These brief reports detail questions emerging from reading and conversation in lunch groups on the question "How does white privilege distort our theological pedagogy?" and serve as mode for a self-assessment.

The Close Reading Cohorts will hold steady throughout the grant period for accountability to each other as a learning cohort. To accommodate the size of our faculty we will need six Cohorts. Each Cohort will have a designated group scribe responsible for communicating with the projector director, who will then be coordinating with the consulting professional.

### **Discovery Phase (spring semester 2021)**

- On campus visit with consulting theologian with expertise in anti-racist pedagogy
- Two class sessions where faculty learn alongside students
- Consulting theologian meets with each of the Close Reading Cohorts for a 45 minute session
- Offsite day long faculty retreat with consulting theologian
- Individual pedagogical project assignments

Learning from a consulting theologian with expertise in anti-racist pedagogy constitutes the heart of our grant project. We will invite this consulting scholar to campus for a multi-day visit to help us engage the question: How does white privilege distort our theological pedagogy?

During spring semester 2021, the consulting scholar will be with us for a 4 day/5 night visit. We envision that the consulting scholar will teach two sessions within a larger credit bearing course for undergraduate and graduate students (likely a combined classroom for these special sessions, bringing together students from a full semester graduate course and a one credit book group for undergraduate theology majors and minors). These sessions will involve the same group of students twice for progress in learning (not two sessions with two different classes). Our faculty will participate in these two sessions and learn beside our students.

During these initial days, the consulting theologian will also meet with each of six Close Reading Cohorts. The consulting theologian could at this time respond to anything raised by the reports submitted in the previous month and could simply come to know the group better in preparation for the retreat day ahead.

On the final full day of this visit, the consulting theologian will work with the faculty during a retreat day off campus. This will create a reflective and productive space for time apart for faculty to engage deeply with our subject and the scholar.

We will end this workshop with an individual project assignment given to us by the scholar. This project assignment will help us answer the question: Given what we are learning about how white privilege distorts our theological pedagogy, what pedagogical practices will create supportive, anti-racist learning environments for theological education?

### **Learning Phase (late spring 2021 and fall semester 2021)**

- Faculty complete individual pedagogical projects
- Close Reading Cohorts meet twice to discuss progress
- Individual Pedagogical Project Reports compiled by Cohort and submitted to consulting theologian

In the remainder of spring semester 21 and in fall 21 we will undertake our individual pedagogical projects that seek to address and counter the distortions of white privilege. During this time we will meet twice again as Close Reading Cohorts to discuss progress and to hold each other accountable. Close Reading Cohorts might additionally observe each other's classrooms or provide other forms of peer feedback.

In May of 2021 the project director will initiate midway assessment conversations with Cohort leaders, the campus director of Intercultural and International Services, and the consulting theologian. In these conversations we will evaluate the progress made during the grant project's first year (through the three components of Close Reading Cohorts, the first campus visit of the consulting theologian, and the initial work on individual pedagogical projects) in conversation with each of the grant project's goals and outcomes.

At the end of this phase Close Reading Cohorts will gather individual pedagogical project reports from each participant and share them within the Cohort. We will forward collected reports from all six Cohorts on to the consulting scholar at least two months in advance of the response visit. The pedagogical project reports should include self-evaluation of the individual faculty member's project in reference to the stated grant project goals and outcomes.

### **Response Phase (spring semester 2022)**

- Consulting theologian prepares individual feedback for each faculty member on project reports
- Faculty review the work of their peers within the Cohort to analyze learning together and gain further insight into effective practices
- On campus response visit from the consulting theologian, including a retreat day for response meetings with each Cohort and a half day whole group faculty session
- Statements of ongoing pedagogical change
- After the response visit, repeat IDI assessment
- Group facilitated session on IDI results with campus IDI facilitator
- Campus presentation and/or regional AAR presentation by project director

In spring semester 2022 our consulting scholar will return for a 2 day/3 night visit. In advance of the visit, the consulting theologian will prepare individual written response for each project report. The format of an individual response will offer direct and more private feedback on the individual faculty member's work. Meanwhile, Cohorts will prepare their own peer assessment notes to offer verbally within the Cohort during the upcoming retreat day. The stated grant project goals and outcomes will provide reference points for these responses, but in consultation with the consulting theologian a precise rubric for project responses could also be developed—perhaps collaboratively at the initial spring 2021 retreat.

During the response visit retreat day in spring 2022, the consulting scholar will again meet with each of our six Cohorts to discuss the scholar's responses and their peer responses within the Cohort. (Thus, overall the consulting professional will meet with these six groups twice and receive written reports from them twice during the span of the grant project.) The consulting scholar will also convene a half day large group session, again at a retreat space off campus.

The half day large session has three goals: large group response from the consulting theologian, formulation of a list of pedagogical practices, and individual visioning. First, as a continuation of the individual responses and Cohort peer responses, the consulting theologian will share large group feedback on the pedagogical strategies arising across the Cohorts for supportive, anti-racist theological learning environments. Next, as part of this session theology faculty will create a list of effective practices addressing the question: "Given what we have learned about how white privilege distorts our theological pedagogy, what pedagogical practices will lead to supportive, anti-racist teaching environments for theological education?" Finally, in reference to that list, this retreat will conclude with individual visioning. We will envision our plans for ongoing individual pedagogical work to address white privilege. Thus we will leave the session with the shared list but also with individual written vision statements for ongoing pedagogical changes we will make to create supportive, anti-racist learning environments for theological education. Ideally these statements could remain visible in our offices as reminders to all of us and as stimulators of further conversation and growth. The shared list of practices will be kept available to our faculty for quick reference in our shared online files and will be the basis of the project director's public presentation to come.

After the consulting theologian's response visit faculty will again complete the Intercultural Development Inventory to assess faculty growth. Completing the repeat assessment after the scholar's second visit allows us to first integrate learning from the scholar's individual and whole group feedback. We will follow this IDI assessment with a group IDI process session with our campus Director of Intercultural and International Student Services.

During the Response phase the project director will present our learning on campus (in our Thursday Forum program open to the wide campus community) or at the spring regional meeting of the American Academy of Religion. The presentation will share what we learned about how white privilege distorts our theological pedagogy and what pedagogical practices can help to counter this distortion and produce supportive, anti-racist theological learning environments.

### **Supportive Literature**

This project emerges at the intersections of two conversations: "How does white racism impact pedagogy?" and "How does white racism impact Christian theology?" These two questions come together to form our grant project's guiding question on how white privilege distorts Christian theological pedagogy in particular.

Any of these questions presume answers to an even more primary questions: "What is white privilege?" and "How does white racism function in the contemporary United States?" While our theology faculty will be all be at various starting points with these primary questions as we begin the grant project, we have been guided already by analysis of white privilege in *Teaching for Diversity and Social Justice* (New York: Routledge, 2016) and in Robin DiAngelo's *White Fragility: Why it's so hard for white people to talk about racism* (Boston: Beacon Press, 2018). Authors of both texts have been on campus and copies of these texts have been made available to us. Additionally, the project director brings to our project familiarity with the process of talking about white privilege in higher education, having led seventy-five

campus participants in small group studies of *Teaching for Diversity and Social Justice* in spring 2019. Another related text that informs our approach to deconstructing white racism is Tobin Miller Shearer's *Enter the River: Healing Steps from White Privilege Toward Racial Reconciliation* (Scottsdale, PA: Herald Press, 1994).

Next, on the question "How does white racism impact pedagogy?" much has been written. The *Teaching for Diversity and Social Justice* text and its corresponding reader have given us more than a beginning understanding of white privilege: those texts also push us toward impacts on pedagogy. We particularly gain from the social justice education model in those texts that anti-racist classrooms decenter authority away from a teacher expert and into shared knowledge production, and this decentering is particularly pressing when the professor is white. We are additionally guided on this first question of white privilege and pedagogy by *Deconstructing Privilege: Teaching and Learning as Allies in the Classroom*, edited by Kim Case (New York: Routledge, 2013), which we will read together during the initial stage of the grant project. Other books that inspire our work include bell hooks, *Teaching to Transgress* (New York: Routledge, 1994); George Yancy and Maria del Guadalupe Davidson, eds. *Exploring Race in Predominately White Classrooms: Scholars of Color Reflect* (New York: Routledge, 2014); Nelson M. Rodriguez and Leila E. Villaverde, eds, *Dismantling White Privilege: Pedagogy, Politics, and Whiteness*, specifically the chapter on "Power, privilege, and pedagogy: collegiate classrooms as sites to learn racial equity;" Gary R. Howard, *We Can't Teach What We Don't Know: White Teachers, Multiracial Schools*, 2<sup>nd</sup> ed. (New York: Teachers College Press, 2006). In our formulation of pedagogical strategies in the learning phase of our grant project, Elaine Manglitz's article is helpful in that it moves beyond a literature review to suggest pedagogical strategies ("Challenging White Privilege in Adult Education: A Critical Review of Literature," *Adult Education Quarterly* 53:2, 2003).

The wealth of study about the impacts of white privilege on pedagogy aligns in our grant project with another rich area, the question "How does white racism impact Christian theology?" Here we are particularly guided by Kelly Brown Douglas, *Stand your Ground: Black Bodies and the Justice of God* (Maryknoll, New York : Orbis Books, 2015), and J. Kameron Carter, *Race: A Theological Account* (New York : Oxford University Press, 2008). Their work demonstrates that white racism has in many ways authored the Christian theological project in the United States. Their publications and those of others (such as Jeannine Hill Fletcher, *The Sin of White Supremacy* (Maryknoll : Orbis Books, 2017) and James Perkinson, *White Theology: Outing Supremacy in Modernity* (New York : Palgrave Macmillan, 2004) shows that our grant project cannot respond to white racism as though it is a cultural given to which theological pedagogy must develop a response; rather, white racism is already theological project in the United States today, and thus, our pedagogy must be proactively scrutinized for the impacts of white privilege embedded in our theological classrooms. Contributing to this conversation are works by Bryan Massingale, *Racial Justice and the Catholic Church* (Maryknoll: Orbis Books, 2010); Mary McClintock Fulkerson and Marcia W. Mount Shoop, *A Body Broken: A Body Betrayed: Race, Memory, and Eucharist in White-Dominant Churches* (Eugene, Oregon: Cascade Books, 2015); M. Shawn Copeland, *Enfleshing Freedom: Body, Race, and Being* (Minneapolis: Fortress Press, 2010); Traci C. West, *Disruptive Christian Ethics: When Racism and Women's Lives Matter* (Louisville, KY: Westminster John Knox Press, 2006); and Cynthia Moe-Lobeda, "Being Church As, In, and Against White Privilege," in *Transformative Lutheran Theologies: Feminist, Womanist, and Mujerista Perspectives*, ed. Mary Streufert (Minneapolis: Fortress Press, 2010).

For the pointed driving question of white privilege for *pedagogy* in Christian theology, the texts informing us largely flow from the network of scholarship supported by Wabash! Nancy Lynne

Westfield's *Being Black Teaching Black: Politics and Pedagogy in Religious Studies* (Nashville : Abingdon Press, 2008) helps us interrogate white privilege through the angle of pedagogical dynamics in the theological classrooms of Black professors. Numerous articles published in Wabash's *Teaching Theology and Religion* speak to our grant inquiry (Deanna Thompson, TTR 3:3; Jack A. Hill TTR 12:1; Anthony Reddie TTR 13:2; James Perkinson, TTR 15:4; Karen Teel, TTR 17:1 and the related articles in that issue of the journal; Jennifer Reed-Bouley and Eric Kyle, TTR 18:1). The archive of the Wabash Race Matters in the Classroom blog also informs our work. Additionally the books *Spirituality, Community, and Race Consciousness in Adult Higher Education: Breaking the Cycle of Racialization* by Timothy Paul Westbrook (New York: Routledge, 2017) and *Teaching for a Culturally Diverse and Racially Just World*, ed. by Eleazer S. Fernandez (Eugene, OR: Cascade, 2014) both examine specifically theological pedagogy. At the outset of the grant period, the project director will summarize these publications that addresses the precision of our driving question in a presentation to our faculty to launch our inquiry.

## **Assessment, Evaluation, and Response**

The consulting theologian serves a primary role in the assessment of this grant project. Our campus director of International and Intercultural Student Services also serves in an assessment capacity. Thus we have both external and internal evaluators. Finally, the faculty participates in self-assessment at several points during the grant period.

### **1. Intercultural Development Inventory**

Theology faculty will take the Intercultural Development Inventory as pre and post surveys of cultural agility. The CSB/SJU Director of Intercultural and International Student Services will facilitate the IDI or designate another facilitator from our campus to do so. After the second IDI, the group will gather for a group results facilitated session to process this assessment measure and connect it back to our classrooms and need for growth as a faculty.

### **2. Midway assessment**

In May 2021, the project director will gather updates from all Cohort leaders and will then initiate two segments of midway assessment: an assessment meeting between the project director and the campus director of Intercultural and International Services and an assessment phone call with the consulting theologian. The project director will communicate notes from these two conversations back to all faculty participants and oversee any needed changes to the flow of the grant project arising from this midway assessment.

### **3. Close Reading Cohort Assessments**

The Close Reading Cohorts provide space for peer assessment and shared self-assessment. This may take place informally at any Cohort lunch meeting but will also be formally facilitated by Cohort self-assessment brief reports submitted to the consulting theologian in advance of the first campus visit and again through Cohort peer response to colleagues' project reports at the second campus visit.

### **4. Individual Pedagogical Projects**

Assessment of projects assigned by consulting professional will help us address our presenting pedagogical question and will provide concrete data on grant outcomes. The projects are assessed in three ways: by self-assessment as individual faculty members prepare project reports to submit, by peers within the Cohort through verbal response at the second retreat, and most significantly through the individually prepared responses of the consulting theologian.

## **5. List of practices and Individual Vision Statements**

During the response retreat with the consulting theologian (our second retreat in spring 2022), theology faculty will create a list of effective practices addressing the question: “Given what we have learned about how white privilege distorts our theological pedagogy, what pedagogical practices will lead to supportive, anti-racist teaching environments for theological education?” We will also generate individual vision statements of ongoing individual pedagogical work to address white privilege.

## **6. Public Audience**

Project director will offer a presentation of grant findings to a wider audience either through our campus “Thursday Forum” series (advertised to all faculty, staff and students and the public) or at the regional meeting of the American Academy of Religion

## **Line Item Budget and Budget Narrative**

See below for line item budget.

### **Budget Narrative**

#### **Personnel**

The project director will be compensated \$1,500 plus 10% fringe for each year of the project for a total of \$3,300. They will be responsible for organizing and supporting the Close Reading Cohorts, communicating and making arrangements with the consulting theological scholar, supporting the day-long faculty retreats, managing documentation, assessment activities, and grant administration, and presenting findings to a wider audience at the end of the grant project.

A faculty member in the Department of Theology will be compensated for teaching a 1 credit Theology readings course on Theology and White Racism in Spring 2021 that will overlap with the theological scholars visit. They will be compensated the standard institutional rate of \$1,338 plus 10% fringe for a total of \$1,471. Because our graduate school’s classes are scheduled at different times than our undergraduate classes, holding a 1 credit readings course that can be uniquely scheduled to coincide with an established graduate class and the scholar’s visit will facilitate a rare shared learning space for our faculty, graduate students, and undergraduate students.

#### **Theologian Stipend**

The theological scholar will come to campus for a 4 day, 5 night visit in Spring 2021. They will be compensated at the suggested rate for Wabash external consultants of \$1,000 per day. We estimate a 4 day visit, 1 day of prep, and 1 day of travel for a total of \$6,000.

In fall 2021, CSB/SJU faculty will submit individual pedagogical project reports to the consulting theologian for review. We estimate that reviewing each project report will require 1.5 hours of the scholar’s time. The theologian will devote 4.7 days to respond to 25 project reports and will be compensated \$4,700 for their effort.

In spring 2022, the consulting theological scholar will return to campus for a 2 day, 3 night follow-up visit. We estimate a 2 day visit with 1 day of prep time and 1 day of travel for a total stipend of \$4,000.

#### **Travel/Lodging/Food**

Roundtrip airfare for the consulting theologian's two on-campus visits will cost \$600 per trip. They will stay overnight at the Abbey Guesthouse on campus, which costs \$70 per night. The first 5-night stay will total \$350 and the subsequent 3-night stay will total \$210. Breakfast is included at the Abbey Guesthouse. For the theologian's first visit, we estimate 5 lunches at \$15 per meal and 5 dinners at \$25 per meal for a total of \$200. During the second visit, we estimate 3 lunches \$15 per meal and 3 dinners at \$25 per meal for a total of \$120.

During their first and second visit, the consulting theologian will meet with each of the Close Reading Cohorts over a meal. We estimate 6 meetings with 4 attendees at \$15 per meal for a total of \$360 per visit. The theologian's meals are accounted for above.

### **Close Reading Cohort Discussions**

During fall 2020, the Close Reading Cohorts will meet over 3 lunches to discuss the assigned texts. We estimate 3 lunches for 6 groups of 4 people at \$15 per meal for a total of \$1,080. The groups will also meet for one meal in spring 2021 and one meal in fall 2021. Two lunches for 6 groups of 4 people at \$15 per meal totals \$720.

### **Faculty Retreat**

Theology faculty will gather for a 1-day retreat during the consulting theologian's visits to campus, one in Spring 2021 and one in Spring 2022. These retreats will take place off campus at the nearby Episcopal House of Prayer. A 1-day reservation costs \$130. During the retreat, we plan to provide breakfast for 25 people at \$9 per person and lunch for 25 people at \$15 per person, for a total of \$600.

### **Supplies**

Theology faculty will take the Intercultural Development Inventory at the beginning and end of the project as pre and post surveys of cultural agility. The IDI costs \$18 per person and administering it to 25 people will cost \$450 per time.

Close Reading Cohorts will read four books together during fall 2020. The books will be supplied by the project (a total of 25 copies). They include *Stand Your Ground: Black Bodies and the Justice of God* by Kelly Brown Douglas (\$17.40 per copy); *The Sin of White Supremacy*, Jeannine Hill Fetcher (\$30 per copy); *Deconstructing Privilege* by Kim Case (\$48.95 per copy); and *Racial Justice and the Catholic Church* by Bryan Massingale. The total cost of books is \$2,559.

Budget: White Privilege and Theological Pedagogy, CSB/SJU

Category	Item	Year 1	Year 2	Total	Calculation Notes
<b>Personnel</b>					
	Faculty Compensation for 1-credit THEO readings course, Spring 2021	\$ 1,471		\$ 1,471	\$1,338 salary plus 10% fringe
	PI Stipend	\$ 1,650	\$ 1,650	\$ 3,300	\$1,500 stipend per year plus 10% fringe
<b>Scholar Stipend</b>					
	Visit by theological scholar	\$ 6,000	\$ 4,000	\$ 10,000	Year 1: 4-day visit; 1-day prep; 1-day travel @ \$1000/day Year 2: 2-day visit; 1-day prep; 1-day travel @ \$1000/day
	Review of individual pedagogical project reports	\$ 4,700		\$ 4,700	25 project reports @ 1.5 hours/project reports = 37.5 hours - 4.7 days @ \$1000/day
<b>Travel/Lodging/Food</b>					
	Flight for Scholar	\$ 600	\$ 600	\$ 1,200	Spring 2021 & Spring 2022
	Lodging @ Abbey Guesthouse for Scholar	\$ 350	\$ 210	\$ 560	Year 1: 5 nights @ \$70/night Year 2: 3 nights @ \$70/night
	Meals for Scholar	\$ 200	\$ 120	\$ 320	Spring 2021 & Spring 2022
	Small group meals during scholar visit	\$ 360	\$ 360	\$ 720	Spring 2021 & Spring 2022
	Small Group Lunch Discussions	\$ 1,440	\$ 360	\$ 1,800	Fall 2020: 3 lunches for 6 groups of 4 people at \$15/meal Spring 2021: 1 lunch for 6 groups of 4 people at \$15/meal Fall 2021: 1 lunch for 6 groups of 4 people at \$15/meal
<b>Faculty Curriculum Workshop</b>					
		\$ 730	\$ 730	\$ 1,460	Room reservation and 2 meals
<b>Supplies</b>					
		\$ 3,444	\$ 450	\$ 3,894	IDI administration & books
				\$ -	
			<b>Total</b>	<b>\$ 29,425</b>	