I. The context of race and racism in North America requires a review of historical, economic, political, and social aspects of the problem of race.
   A. Transatlantic Slave Trade
   B. Enslavement and Reconstruction
   C. Jim/Jane Crow
   D. Civil Rights Movement
   E. Post-Civil Rights Movement
   F. Post-Racial Movement

II. Concepts give shape and meaning to terms that help us understand and discuss issues of race that include racism, white supremacy, stereotypes and spirituality.
   A. Racism – A system of advantage based on race. Beverly Daniel Tatum, borrowing from David Wellman’s definition in his book Portraits of White Racism. Wellman gives example after example of how “Whites defend their racial advantage – access to better schools, housing, jobs – even when they do not embrace overtly prejudicial thinking.” It is an ideology evidenced in systematic cultural messages and institutional policies and practices. (Tatum, 2003)
   B. White supremacy is “a political, economic, and cultural system in which whites overwhelmingly control power and material resources, conscious and unconscious ideas of white superiority and entitlement are widespread, and relations of white dominance and non-white subordination are daily reenacted across a broad array of institutions and social settings.” (Harvey, et al, 2008)
   C. Stereotypes, in anthropological and psychological scholarship, are “rigid clusters of overly simplified social and cultural characteristics conjoined into a single, imagined identity or schematic theory used to label a social group and assess members’ character, attitudes, and behaviors.”
   D. Spirituality is the intrinsic human capacity for self-transcendence in which the individual participates in the sacred – something greater than the self. It propels the search for connectedness, meaning, purpose, and ethical responsibility. It is experienced, formed, shaped and expressed through a wide range of religious narratives, beliefs, and practices, and is shaped by many influences in family, community, society, culture, and nature. (Yust, et al, 2006)

III. Offer concrete ways to engage teenagers in discussion, reflection, and action about race.
   A. Realization – help teenagers develop the capacity for awareness of racial matters. Promote critical consciousness among teenagers. Foster their ability to engage in critical questioning.
   B. Rituals – are a natural expression of acknowledging and experiencing something greater than ourselves. To nurture a wholesome spirituality in teens invite them to
create rituals that usher forth from realization. Invite teenagers to mourn, lament, heal from the effects of racism as well as celebrate and create new possibilities.

C. **Resistance** – is spiritual opposition to racism and racial oppression. Rituals promote and maintain resistance to racism, internalized racism, and racialized political and economic activities. An oppositional spirit promotes resistance to stereotypical thinking and relevant actions.

D. **Redemption** – is the work of Jesus Christ, known in the world today through the power of the Holy Spirit, in teenagers as embodiment of salvation and freedom from racial oppression. Teenagers will save the world from racism through their God given gift of idealism, imagination and actions that flow from these ideals.

**Selected Bibliography**


Jennifer Harvey, Karin A Case and Robin Hawley Gorsline, *Disrupting White Supremacy From Within* (Cleveland: The Pilgrim Press, 2008).


