

AFTER WHITENESS

AFTER WHITENESS: EXPLORING WHAT COMES NEXT IN SOCIETY AND IDENTITY

AFTER WHITENESS IS A PHRASE THAT HAS GAINED INCREASING TRACTION IN ACADEMIC, CULTURAL, AND SOCIAL DISCOURSE. IT SPEAKS TO A WORLD GRAPPLING WITH THE IMPLICATIONS OF RACE, IDENTITY, AND THE SHIFTING POWER DYNAMICS ROOTED HISTORICALLY IN WHITENESS AS A SOCIAL CONSTRUCT. AS CONVERSATIONS ABOUT DIVERSITY, EQUITY, AND INCLUSION BECOME MORE PROMINENT, MANY WONDER WHAT LIES BEYOND THE ENTRENCHED SYSTEMS AND PRIVILEGES ASSOCIATED WITH WHITENESS. THIS EXPLORATION IS NOT ONLY ABOUT RACE BUT ALSO ABOUT ENVISIONING NEW FRAMEWORKS FOR UNDERSTANDING IDENTITY, COMMUNITY, AND BELONGING.

UNDERSTANDING THE CONCEPT OF WHITENESS

BEFORE DIVING INTO WHAT HAPPENS AFTER WHITENESS, IT HELPS TO UNDERSTAND WHAT WHITENESS ITSELF ENTAILS. WHITENESS IS OFTEN INVISIBLE TO THOSE WHO BENEFIT FROM IT BECAUSE IT IS POSITIONED AS THE DEFAULT OR NORM IN MANY SOCIETIES, ESPECIALLY IN WESTERN CONTEXTS. IT REPRESENTS A RANGE OF PRIVILEGES, CULTURAL NORMS, AND INSTITUTIONAL ADVANTAGES THAT HISTORICALLY HAVE EXCLUDED OR MARGINALIZED NON-WHITE GROUPS.

THE SOCIAL CONSTRUCTION OF WHITENESS

WHITENESS IS NOT SIMPLY ABOUT SKIN COLOR; IT'S A SOCIAL AND POLITICAL CONSTRUCT THAT HAS EVOLVED OVER CENTURIES. IT CATEGORIZES PEOPLE INTO RACIAL HIERARCHIES AND DEFINES WHO HOLDS POWER AND WHO EXPERIENCES MARGINALIZATION. THIS CONSTRUCTION INFLUENCES:

- ACCESS TO RESOURCES AND OPPORTUNITIES
- REPRESENTATION IN MEDIA AND LEADERSHIP
- SOCIAL ATTITUDES AND PERCEPTIONS ABOUT WORTH AND BELONGING

RECOGNIZING WHITENESS AS A CONSTRUCT ALLOWS SOCIETIES TO QUESTION AND DECONSTRUCT THE SYSTEMS THAT UPHOLD RACIAL INEQUALITY.

WHAT DOES "AFTER WHITENESS" MEAN?

THE PHRASE "AFTER WHITENESS" SUGGESTS A FUTURE OR AN IMAGINED SPACE WHERE THE DOMINANCE OF WHITENESS AS A RACIAL AND CULTURAL FRAMEWORK IS DIMINISHED OR TRANSFORMED. IT CHALLENGES US TO THINK BEYOND THE BINARY OF WHITE/NON-WHITE AND TO ENVISION IDENTITIES AND COMMUNITIES THAT DO NOT REVOLVE AROUND WHITENESS AS A CENTRAL REFERENCE POINT.

REIMAGINING IDENTITY BEYOND RACIAL CATEGORIES

ONE ASPECT OF MOVING AFTER WHITENESS INVOLVES RETHINKING HOW IDENTITY IS CONSTRUCTED. THIS MEANS MOVING AWAY FROM RIGID RACIAL CATEGORIES AND EMBRACING MORE FLUID, INTERSECTIONAL UNDERSTANDINGS OF IDENTITY THAT CONSIDER CULTURE, ETHNICITY, HISTORY, AND PERSONAL EXPERIENCE.

THIS REIMAGINING ENCOURAGES:

- EMBRACING MULTICULTURAL NARRATIVES AND HISTORIES
- CREATING INCLUSIVE SPACES THAT HONOR MULTIPLE IDENTITIES SIMULTANEOUSLY
- RECOGNIZING THE LIMITATIONS OF RACE AS THE SOLE MARKER OF DIFFERENCE

DECENTERING WHITENESS IN CULTURAL NARRATIVES

IN MEDIA, EDUCATION, AND PUBLIC DISCOURSE, WHITENESS OFTEN OCCUPIES THE CENTRAL ROLE, SHAPING NARRATIVES THAT EXCLUDE OR MARGINALIZE OTHER PERSPECTIVES. MOVING AFTER WHITENESS MEANS ACTIVELY DECENTERING THESE DOMINANT NARRATIVES AND AMPLIFYING DIVERSE VOICES.

THIS CAN BE SEEN IN INITIATIVES LIKE:

- INCLUSIVE CURRICULA THAT HIGHLIGHT CONTRIBUTIONS FROM VARIOUS CULTURES
- REPRESENTATION IN FILM, LITERATURE, AND ART THAT CHALLENGES STEREOTYPES
- PUBLIC POLICIES THAT PROMOTE EQUITY AND DIVERSITY

THE ROLE OF ANTI-RACISM IN MOVING AFTER WHITENESS

ANTI-RACISM WORK IS INTEGRAL TO THE CONVERSATION ABOUT WHAT COMES AFTER WHITENESS. IT INVOLVES ACTIVELY CHALLENGING AND DISMANTLING RACIST SYSTEMS AND ATTITUDES THAT ARE ROOTED IN THE MAINTENANCE OF WHITENESS.

FROM AWARENESS TO ACTION

UNDERSTANDING WHITENESS AND ITS IMPLICATIONS IS THE FIRST STEP, BUT THE GOAL IS TO MOVE BEYOND AWARENESS TO CONCRETE ACTIONS. THIS INCLUDES:

- ENGAGING IN DIFFICULT CONVERSATIONS ABOUT PRIVILEGE AND SYSTEMIC RACISM
- SUPPORTING POLICIES THAT ADDRESS RACIAL DISPARITIES IN EDUCATION, HEALTHCARE, AND EMPLOYMENT
- BUILDING ALLIANCES ACROSS RACIAL AND ETHNIC GROUPS TO FOSTER SOLIDARITY

CHALLENGES IN MOVING BEYOND WHITENESS

WHILE THE IDEA OF MOVING AFTER WHITENESS IS INSPIRING, IT'S NOT WITHOUT ITS CHALLENGES. THESE INCLUDE:

- RESISTANCE FROM THOSE WHO BENEFIT FROM EXISTING POWER STRUCTURES
- THE COMPLEXITY OF ADDRESSING DEEPLY EMBEDDED SYSTEMIC ISSUES
- NAVIGATING IDENTITY POLITICS IN A WAY THAT IS INCLUSIVE AND PRODUCTIVE

DESPITE THESE CHALLENGES, THE ONGOING WORK OF ANTI-RACISM HOLDS THE PROMISE OF CREATING MORE EQUITABLE SOCIETIES.

AFTER WHITENESS IN PRACTICE: EXAMPLES FROM AROUND THE WORLD

DIFFERENT REGIONS APPROACH THE CONCEPT OF AFTER WHITENESS IN UNIQUE WAYS, REFLECTING THEIR HISTORIES AND DEMOGRAPHICS.

POSTCOLONIAL SOCIETIES AND DECOLONIZATION

MANY POSTCOLONIAL NATIONS GRAPPLE WITH THE LEGACIES OF WHITENESS IMPOSED THROUGH COLONIAL RULE. EFFORTS TO MOVE AFTER WHITENESS HERE OFTEN INVOLVE DECOLONIZATION, WHICH INCLUDES:

- REVIVING INDIGENOUS LANGUAGES AND TRADITIONS

- CHALLENGING EUROCENTRIC EDUCATIONAL MODELS
- ADDRESSING LAND RIGHTS AND ECONOMIC DISPARITIES

MULTIRACIAL AND MIXED-RACE IDENTITIES

IN SOCIETIES WITH INCREASING NUMBERS OF MULTIRACIAL INDIVIDUALS, AFTER WHITENESS CAN MEAN REDEFINING RACIAL CATEGORIES TO REFLECT MORE COMPLEX IDENTITIES. THIS SHIFT CHALLENGES THE BINARY THINKING THAT OFTEN ACCOMPANIES RACIAL DISCOURSE.

URBAN DIVERSITY AND COMMUNITY BUILDING

CITIES WITH DIVERSE POPULATIONS OFTEN BECOME LABORATORIES FOR POST-WHITENESS, WHERE PEOPLE FROM VARIOUS BACKGROUNDS LIVE, WORK, AND CREATE TOGETHER. COMMUNITY INITIATIVES THAT CELEBRATE THIS DIVERSITY CAN HELP MOVE BEYOND EXCLUSIONARY RACIAL FRAMEWORKS.

MOVING FORWARD: HOW INDIVIDUALS CAN ENGAGE WITH THE IDEA OF AFTER WHITENESS

THE JOURNEY AFTER WHITENESS IS AS MUCH PERSONAL AS IT IS SOCIAL. HERE ARE SOME WAYS INDIVIDUALS CAN PARTICIPATE IN THIS TRANSFORMATIVE PROCESS:

- **SELF-REFLECTION:** EXAMINE YOUR OWN RELATIONSHIP TO WHITENESS, PRIVILEGE, AND IDENTITY.
- **EDUCATION:** SEEK OUT BOOKS, DOCUMENTARIES, AND LECTURES THAT EXPLORE RACE AND WHITENESS CRITICALLY.
- **LISTENING:** AMPLIFY AND RESPECT VOICES OF MARGINALIZED COMMUNITIES WITHOUT SPEAKING OVER THEM.
- **ADVOCACY:** SUPPORT POLICIES AND ORGANIZATIONS WORKING TOWARD RACIAL JUSTICE AND EQUITY.
- **COMMUNITY ENGAGEMENT:** PARTICIPATE IN DIALOGUES AND INITIATIVES THAT PROMOTE INCLUSION AND UNDERSTANDING.

ENGAGING THOUGHTFULLY WITH THE CONCEPT OF AFTER WHITENESS CAN FOSTER EMPATHY AND DRIVE MEANINGFUL CHANGE.

THE DISCOURSE AROUND AFTER WHITENESS INVITES US TO ENVISION A WORLD WHERE RACIAL HIERARCHIES ROOTED IN HISTORICAL WHITENESS NO LONGER DICTATE SOCIAL RELATIONS. IT ENCOURAGES US TO EMBRACE COMPLEXITY, CELEBRATE DIVERSITY, AND COMMIT TO JUSTICE. WHILE THE PATH IS CHALLENGING AND ONGOING, THE POSSIBILITIES FOR A MORE INCLUSIVE AND EQUITABLE FUTURE ARE IMMENSE.

FREQUENTLY ASKED QUESTIONS

WHAT DOES THE TERM 'AFTER WHITENESS' REFER TO IN CONTEMPORARY DISCUSSIONS?

'AFTER WHITENESS' REFERS TO THE CRITICAL EXAMINATION AND DECONSTRUCTION OF WHITENESS AS A RACIAL AND CULTURAL IDENTITY, AIMING TO MOVE BEYOND ITS DOMINANCE AND EXPLORE NEW FRAMEWORKS FOR UNDERSTANDING RACE AND SOCIETY.

How does 'After Whiteness' Challenge Traditional Racial Hierarchies?

'After Whiteness' challenges traditional racial hierarchies by questioning the centrality of whiteness in defining social norms, power structures, and cultural values, advocating for more inclusive and equitable perspectives.

In What Ways is the Concept of 'After Whiteness' Influencing Social Justice Movements?

The concept of 'After Whiteness' influences social justice movements by encouraging activists to address systemic racism beyond individual prejudice, focusing on dismantling institutional whiteness and promoting racial equity in all sectors.

Can 'After Whiteness' be Applied in Educational Settings? If so, how?

Yes, 'After Whiteness' can be applied in education by revising curricula to include diverse perspectives, critically examining Eurocentric narratives, and fostering environments that recognize and value multiple racial and cultural identities.

What Role Does Literature Play in the Discourse of 'After Whiteness'?

Literature plays a crucial role by providing narratives that de-center whiteness, highlight marginalized voices, and explore complex racial identities, thus contributing to a broader understanding of race beyond traditional whiteness frameworks.

How is 'After Whiteness' Relevant to Global Conversations about Race and Identity?

'After Whiteness' is relevant globally as it addresses the lingering effects of colonialism and white supremacy worldwide, encouraging diverse societies to rethink racial identities and power dynamics in a postcolonial context.

Additional Resources

After Whiteness: Navigating Identity, Power, and Social Change in a Transforming World

AFTER WHITENESS emerges as a critical concept in contemporary discourse around race, identity, and power structures. The term encapsulates a growing conversation about what lies beyond the traditional frameworks of whiteness as a racial identity and as a cultural norm shaping social hierarchies. As societies become increasingly diverse and the historical dominance of whiteness is questioned, "After Whiteness" serves as a lens through which scholars, activists, and policymakers explore new paradigms of inclusion, equity, and belonging.

This article delves into the multifaceted implications of "After Whiteness," examining its theoretical foundations, sociopolitical relevance, and the challenges it presents in reshaping societal narratives. By investigating the cultural, historical, and systemic dimensions of whiteness, the discussion aims to illuminate pathways toward a more equitable future that transcends racial binaries and redefines social cohesion.

Understanding the Concept of After Whiteness

The notion of "After Whiteness" is rooted in critical race theory and postcolonial studies, which interrogate the privileges and power dynamics historically linked to whiteness. Traditionally, whiteness has functioned as

AN UNMARKED NORM—A DEFAULT RACIAL CATEGORY AGAINST WHICH ALL OTHERS ARE COMPARED. THIS INVISIBILITY OF WHITENESS HAS PERPETUATED SYSTEMIC INEQUALITIES, OFTEN MANIFESTING IN INSTITUTIONAL RACISM, CULTURAL HEGEMONY, AND ECONOMIC DISPARITIES.

"AFTER WHITENESS" CHALLENGES THIS INVISIBILITY BY MAKING WHITENESS A VISIBLE AND CONTESTABLE CATEGORY. IT CALLS FOR AN EXAMINATION OF HOW WHITENESS OPERATES NOT ONLY AS A RACIAL IDENTITY BUT ALSO AS A SOCIAL SYSTEM THAT PRIVILEGES CERTAIN GROUPS WHILE MARGINALIZING OTHERS. THE TERM IMPLIES A MOVE BEYOND SIMPLY RECOGNIZING WHITENESS; IT ENVISIONS A FUTURE WHERE RACIAL IDENTITIES ARE DECONSTRUCTED, AND SOCIETIES EMBRACE PLURALISTIC MODES OF BELONGING.

HISTORICAL CONTEXT AND EVOLUTION

THE HISTORICAL CONSTRUCTION OF WHITENESS IS DEEPLY INTERTWINED WITH COLONIALISM, SLAVERY, AND SEGREGATION. IN THE UNITED STATES AND MANY WESTERN COUNTRIES, WHITENESS WAS CODIFIED LEGALLY AND SOCIALLY TO MAINTAIN HIERARCHIES THAT BENEFITED EUROPEAN-DESCENDED POPULATIONS. HOWEVER, THE CIVIL RIGHTS MOVEMENTS, DECOLONIZATION, AND GLOBALIZATION HAVE GRADUALLY ERODED THE DOMINANCE OF WHITENESS AS A SINGULAR IDENTITY MARKER.

THE IDEA OF "AFTER WHITENESS" REFLECTS THIS HISTORICAL TRAJECTORY BY ACKNOWLEDGING THAT WHILE WHITENESS REMAINS INFLUENTIAL, ITS UNCONTESTED AUTHORITY IS WANING. IT INVITES A RECONSIDERATION OF IDENTITY POLITICS AND ENCOURAGES SOCIETIES TO IMAGINE SOCIAL STRUCTURES WHERE WHITENESS NO LONGER DICTATES ACCESS TO POWER OR CULTURAL CAPITAL.

THE SOCIOPOLITICAL IMPLICATIONS OF AFTER WHITENESS

THE DISCOURSE SURROUNDING "AFTER WHITENESS" HAS SIGNIFICANT IMPLICATIONS FOR SOCIAL JUSTICE, POLICY DEVELOPMENT, AND INTERCULTURAL RELATIONS. IT PROVOKES QUESTIONS ABOUT HOW SOCIETIES CAN DISMANTLE SYSTEMIC RACISM AND CREATE INCLUSIVE ENVIRONMENTS THAT DO NOT CENTER WHITENESS AS THE NORM.

CHALLENGES IN MOVING BEYOND WHITENESS

ONE OF THE KEY CHALLENGES IN THE "AFTER WHITENESS" PARADIGM IS ADDRESSING THE DEEP-ROOTED NATURE OF RACIAL PRIVILEGE. WHITENESS IS OFTEN INVISIBLE TO THOSE WHO BENEFIT FROM IT, MAKING IT DIFFICULT TO CONFRONT OR RELINQUISH. ADDITIONALLY, THE REDEFINITION OF SOCIAL IDENTITY BEYOND WHITENESS CAN PROVOKE RESISTANCE, AS IT MAY BE PERCEIVED AS THREATENING TO ESTABLISHED POWER STRUCTURES.

MOREOVER, THE INTERSECTIONALITY OF RACE WITH OTHER AXES OF IDENTITY—SUCH AS CLASS, GENDER, AND NATIONALITY—COMPLICATES THE PROJECT OF MOVING "AFTER WHITENESS." EFFECTIVE STRATEGIES MUST CONSIDER THESE OVERLAPPING FACTORS TO AVOID REDUCTIVE APPROACHES THAT FAIL TO CAPTURE THE COMPLEXITY OF SOCIAL REALITIES.

OPPORTUNITIES FOR REDEFINING IDENTITY AND COMMUNITY

DESPITE THESE CHALLENGES, "AFTER WHITENESS" OFFERS OPPORTUNITIES TO REIMAGINE IDENTITY AND COMMUNITY IN MORE FLUID AND INCLUSIVE TERMS. THIS INCLUDES:

- DECENTERING WHITENESS IN CULTURAL NARRATIVES AND MEDIA REPRESENTATION
- PROMOTING POLICIES THAT ADDRESS SYSTEMIC INEQUALITIES RATHER THAN SURFACE-LEVEL DIVERSITY
- ENCOURAGING CROSS-CULTURAL DIALOGUE THAT FOSTERS MUTUAL UNDERSTANDING BEYOND RACIAL BINARIES

- SUPPORTING EDUCATIONAL FRAMEWORKS THAT CRITICALLY ENGAGE WITH THE HISTORY AND IMPACT OF WHITENESS

BY EMBRACING THESE APPROACHES, SOCIETIES CAN WORK TOWARD A FUTURE WHERE RACIAL IDENTITY IS NOT A DETERMINANT OF SOCIAL ADVANTAGE OR EXCLUSION.

AFTER WHITENESS IN CONTEMPORARY CULTURAL AND ACADEMIC DISCOURSE

ACADEMIC SCHOLARSHIP PLAYS A PIVOTAL ROLE IN SHAPING THE CONVERSATION AROUND "AFTER WHITENESS." WORKS IN SOCIOLOGY, ANTHROPOLOGY, AND CULTURAL STUDIES EXPLORE HOW WHITENESS FUNCTIONS AS A NORMATIVE CATEGORY AND HOW IT MIGHT BE DECONSTRUCTED OR TRANSCENDED.

KEY THEORETICAL CONTRIBUTIONS

PROMINENT SCHOLARS SUCH AS CHERYL HARRIS, GEORGE LIPSITZ, AND RODERICK FERGUSON HAVE CONTRIBUTED TO AN UNDERSTANDING OF WHITENESS AS A SOCIAL CONSTRUCT THAT ENFORCES RACIAL HIERARCHIES. THEIR RESEARCH HIGHLIGHTS HOW WHITENESS IS MAINTAINED THROUGH CULTURAL PRACTICES, LEGAL FRAMEWORKS, AND ECONOMIC SYSTEMS.

THE DISCOURSE ON "AFTER WHITENESS" BUILDS UPON THESE INSIGHTS, ADVOCATING FOR APPROACHES THAT NOT ONLY CRITIQUE WHITENESS BUT ALSO ENVISION ALTERNATIVE SOCIAL ORDERS. THIS INVOLVES EXPLORING CONCEPTS LIKE POST-RACIALISM, THOUGH CRITICALLY, SINCE POST-RACIAL NARRATIVES CAN SOMETIMES OBSCURE ONGOING RACIAL INEQUITIES.

IMPACT ON ARTS AND MEDIA

CULTURAL PRODUCTION INCREASINGLY REFLECTS THE NOTION OF "AFTER WHITENESS" BY FOREGROUNDING DIVERSE VOICES AND QUESTIONING DOMINANT WHITE NARRATIVES. FILM, LITERATURE, AND VISUAL ARTS OFTEN ENGAGE WITH THEMES OF IDENTITY, DISPLACEMENT, AND RESISTANCE TO WHITENESS AS A HEGEMONIC FORCE.

THIS TREND CONTRIBUTES TO BROADER AWARENESS AND DIALOGUE, CHALLENGING AUDIENCES TO RECONSIDER ASSUMPTIONS ABOUT RACE AND BELONGING. IT ALSO UNDERSCORES THE ROLE OF CULTURAL EXPRESSION IN SHAPING SOCIAL CONSCIOUSNESS AND FOSTERING CHANGE.

PRACTICAL IMPLICATIONS FOR INSTITUTIONS AND POLICY MAKERS

NAVIGATING THE TERRAIN "AFTER WHITENESS" REQUIRES INSTITUTIONS TO RETHINK POLICIES AND PRACTICES THAT HAVE HISTORICALLY CENTERED WHITENESS. THIS IS PARTICULARLY RELEVANT IN EDUCATION, LAW ENFORCEMENT, HEALTHCARE, AND CORPORATE GOVERNANCE.

INSTITUTIONAL REFORM AND ANTI-RACIST PRACTICES

EFFECTIVE RESPONSES TO THE LEGACY OF WHITENESS INVOLVE:

1. IMPLEMENTING ANTI-RACIST TRAINING THAT GOES BEYOND SUPERFICIAL DIVERSITY INITIATIVES
2. REVISING CURRICULA TO INCLUDE MARGINALIZED PERSPECTIVES AND HISTORIES

3. ADDRESSING DISPARITIES IN RESOURCE ALLOCATION AND ACCESS ACROSS RACIAL GROUPS
4. ENSURING REPRESENTATION AND LEADERSHIP DIVERSITY WITHIN INSTITUTIONS
5. CREATING ACCOUNTABILITY MECHANISMS TO MONITOR PROGRESS TOWARD EQUITY GOALS

THESE MEASURES ACKNOWLEDGE THAT DISMANTLING WHITENESS AS A SYSTEM OF POWER IS A LONG-TERM PROCESS REQUIRING COMMITMENT, TRANSPARENCY, AND COMMUNITY INVOLVEMENT.

GLOBAL PERSPECTIVES ON AFTER WHITENESS

WHILE “AFTER WHITENESS” PRIMARILY ARISES FROM WESTERN CONTEXTS, ITS RELEVANCE EXTENDS GLOBALLY. POSTCOLONIAL NATIONS GRAPPLE WITH THE LEGACIES OF RACIAL CLASSIFICATION AND CULTURAL IMPERIALISM, NAVIGATING THEIR OWN VERSIONS OF MOVING BEYOND WHITENESS.

COMPARATIVE STUDIES REVEAL DIVERSE TRAJECTORIES, WITH SOME SOCIETIES EMPHASIZING MULTICULTURALISM AND OTHERS FOCUSING ON DECOLONIZATION AND INDIGENOUS RESURGENCE. UNDERSTANDING THESE GLOBAL PERSPECTIVES ENRICHES THE CONVERSATION AND HIGHLIGHTS THE COMPLEXITY OF RACIAL JUSTICE IN A CONNECTED WORLD.

THE EVOLVING DISCOURSE AROUND “AFTER WHITENESS” REFLECTS A CRITICAL MOMENT IN CONTEMPORARY SOCIETY—A MOMENT WHERE ENTRENCHED RACIAL PARADIGMS ARE QUESTIONED AND NEW POSSIBILITIES FOR IDENTITY AND COMMUNITY ARE EXPLORED. THIS ONGOING INQUIRY INVITES CONTINUOUS REFLECTION ON HOW POWER OPERATES AND HOW EQUITY MIGHT BE REALIZED IN INCREASINGLY DIVERSE SOCIAL LANDSCAPES.

After Whiteness

after whiteness: After Whiteness Mike Hill, 2004 What comes after white becomes a minority in the United States.

after whiteness: After Whiteness Willie James Jennings, 2020-09-01 On forming people who form communion Theological education has always been about formation: first of people, then of communities, then of the world. If we continue to promote whiteness and its related ideas of masculinity and individualism in our educational work, it will remain diseased and thwart our efforts to heal the church and the world. But if theological education aims to form people who can gather others together through border-crossing pluralism and God-drenched communion, we can begin to cultivate the radical belonging that is at the heart of God’s transformative work. In this inaugural volume of the Theological Education between the Times series, Willie James Jennings shares the insights gained from his extensive experience in theological education, most notably as the dean of a major university’s divinity school—where he remains one of the only African Americans to have ever served in that role. He reflects on the distortions hidden in plain sight within the world of education but holds onto abundant hope for what theological education can be and how it can position itself at the front of a massive cultural shift away from white, Western cultural hegemony. This must happen through the formation of what Jennings calls erotic souls within ourselves—erotic in the sense that denotes the power and energy of authentic connection with God and our fellow human beings. After Whiteness is for anyone who has ever questioned why theological education still matters. It is a call for Christian intellectuals to exchange isolation for intimacy and embrace their place in the crowd—just like the crowd that followed Jesus and experienced his miracles. It is part memoir, part decolonial analysis, and part poetry—a multimodal discourse that deliberately transgresses boundaries, as Jennings hopes theological education will do, too. Lilly Fellows Program Book Award

(2023)

after whiteness: Deconstructing Whiteness, Empire and Mission Anthony G Reddie, Carol Troupe, 2023-07-28 What happens when 'go, make disciples' meets 'Black Lives Matter'? Arising from the Council for World Mission's "Legacies of Slavery" project, this book offers an unapologetic exploration of Christian Mission and its history, and the ways in which this legacy has unleashed notions of White supremacy, systemic racism and global capitalism on the world. Contributors reflect on the past and consider the future of world mission in an age of renewed understandings of empire and its impact. Contributors include Mike Higton, David Clough, Eve Parker, James Butler, Cathy Ross, Jione Havea, Peniel Rajkumar, Victoria Turner, Carol Troupe, Michael Jagessar, Paul Weller, Jill Marsh, Kevin Ellis, Rachel Starr, Kevin Snyman, Al Barrett and Ruth Harley.

after whiteness: Theological Education and Christian Scholarship for Human Flourishing Celucien L. Joseph, 2022-09-14 This book explores the interconnection of theological education and Christian scholarship, cultural and theological hermeneutics, pedagogy and community knowledge, democracy and citizenship. Yet, the three major disciplines or discourses covered in this work include multicultural education, theology, and hermeneutics through the lens of human flourishing and the concept of the good life. From this angle, this project is written from three different methods and approaches that intersect with each other: a theology of contextualization, a hermeneutics of interculturality, and a pedagogy of cultural literacy and transformative community knowledge. The book advances the idea that theological education should be the starting point to foster candid conversations about the importance of democracy and human rights, civic engagement and the political life, inclusion and diversity, and pluralism and difference in our multicultural society. The book uses the tools of multicultural education and cultural knowledge to enhance democracy and promote fundamental human virtues that would sustain the good life and human flourishing in the world--in the Aristotelian sense and in the Socratic idea of local and world citizenship. Finally, this text offers an alternative vision to contemporary theological education, to deconstruct the white, male, and Eurocentric narratives of theological education and Christian scholarship.

after whiteness: Living Black Theology Anthony G. Reddie, 2025-05-22 Living Black Theology provides a challenging and radical critique of the present world order. It argues that the world as we experience it presently has its roots in the era of slavery and European colonialism, especially the British empire, the largest example of imperialism in human history. Written by the first Professor of Black Theology in the history of the University of Oxford, Living Black Theology offers a bold reassessment of how we can rethink the past that will challenge our contemporary ways of living. Ultimately, this text seeks to help us reimagine and remake the future, one that is more equitable and just for all peoples. This is a landmark book.

after whiteness: Covenant and the People of God Jonathan Kaplan, Jennifer M. Rosner, David J. Rudolph, 2023-05-23 Covenant and the People of God gathers twenty-four essays from friends and colleagues of Messianic Jewish theologian and New Testament scholar Mark S. Kinzer, in honor of his seventieth birthday. The essays are organized around two central themes that have animated Kinzer's work: the nature of the covenant and what it means to be the people of God. The volume includes fascinating discussions of some of the most sensitive areas related to Jewish-Christian dialogue, post-supersessionist interpretation of Scripture, and the theological shape of Messianic Judaism. Among the contributors are scholars working in North America, Europe, and Israel. They include: Gabriele Boccaccini, Douglas A. Campbell, Holly Taylor Coolman, Gavin D'Costa, Jean-Miguel Garrigues, Douglas Harink, Richard Harvey, Vered Hillel, Jonathan Kaplan, Daniel Keating, Amy-Jill Levine, Antoine Levy, Gerald McDermott, Michael C. Mulder, David M. Neuhaus, Isaac W. Oliver, Ephraim Radner, Jennifer M. Rosner, David J. Rudolph, Thomas Schumacher, Faydra L. Shapiro, R. Kendall Soulen, Lee B. Spitzer, and Etienne Veto.

after whiteness: From the Shores of Silence Ashley Cocksworth, Rachel Starr, Stephen Burns, 2023-01-31 Feminist practical theology has emerged in the gap between wider feminist and wider practical theology. It celebrates distinctive concerns, arguments, emphases, and questions - unafraid to re-form practical theology in shape and substance, and to guide feminist theology

towards the silences and stories of human lives that some professional theologies (including those shaped by feminist commitments) sometimes overlooks. Feminist practical theology is bold in exploration of doctrinal themes in poetic and prayerful modes, characteristically collaborative and in search of alliances with other advocacy perspectives. In the UK, such commitments have been exemplified by Nicola Slee, whom this volume honours. Chapters invite readers into wide ranging conversations that flow from young women's experiences at university, poetic practice as theology, queer priesthood, theologies of critical masculinities, women presiding in worship, Black and decolonial theologies adjacent to feminist convictions, confrontations with sexual violence, rest and rewilding, and a post-menopausal Mary. Contributors are: Al Barrett, Gavin D'Costa, Deborah Kahn-Harris, Michael N. Jagessar, Sharon Jagger, Rachel Mann, Jenny Morgans, Eleanor Nesbitt, Karen O'Donnell, Mark Pryce, Anthony G. Reddie, Ruth Shelton, Anne Phillips and Alison Wooley.

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