



#COLININBLACKANDWHITE

A NETFLIX LIMITED SERIES

VIEWER'S GUIDE

EP.3: ROAD TRIP

PRESENTED BY RA VISION MEDIA & KNOW YOUR RIGHTS CAMP

SECTION 1: During this episode, young Colin is pulled over by a police officer whose aggressive body language suggests the possibility of fatal violence. In the car with him at the time of the traffic stop, Colin's white adoptive parents trivialize his encounter by joking that Colin "dodged a bullet" by not getting a ticket.

Studies have long suggested that Black drivers are disproportionately stopped by police and subjected to disproportionate use of force and violence. What would the world look like without the violence of policing? How would a world without police change your everyday life?



Check out [Colin Kaepernick's introduction](#) to [Kaepernick Publishing's](#) first book, *Abolition for the People: The Movement for a Future without Policing & Prisons* (2021). Have you encountered the idea of "abolition" before? How does imagining a world without police make you feel?

SECTION 2: Toward the end of this episode, present-day Colin describes the idea of the "acceptable Negro." In April 1966, *Ebony Magazine* published an article entitled "[The 'Acceptable' Negro](#)" arguing that "Slavery was abolished long ago, but the white man (as a whole) still seems to feel that he has the right to set down the rules which will make a Negro 'acceptable' and, strangely, the rules today are very similar to those laid down during slavery." How does this show up in your life? How can you address it? Please read the entire short essay and identify 3 other points it makes. How might these arguments apply to examples from this episode?



Ebony Photo-Editorial

THE 'ACCEPTABLE' NEGRO

BACK in the days of slavery, the slave owner, the white man, laid down the rules for the behavior of his chattel, the Negro slave. Dealing in humans then as a cattle trader deals with his chattel today, the slave owner bred, bought and traded to build up a stock that was strong, attractive to potential buyers, easy to handle and the least expensive to maintain.

The slave who was intelligent, honest, docile, attractive enough to work in the house and very obedient, was the most valuable. Those who were strong, docile, honest and obedient were valuable field hands no matter what their appearance. The slave who was a rebel, the one who had to be forced to go about his tasks, the one who had to be guarded constantly to prevent his escape, the slave who felt that he was a human and asked to be accorded the dignity of a human being, this man had no great value to his owner and he was traded away or even killed as soon as possible.

Shades Of The Olden Days

SLAVERY was abolished long ago, but the white man (as a whole) still seems to feel that he has the right to set down the rules which will make a Negro "acceptable" and, strangely, the rules today are very similar to those laid down during slavery.

The white man still insists that the Negro be strong—strong spiritually as well as physically. He must insist upon this, for not only is the Negro given the hardest physical labor, he often has to work under conditions which try his soul.

White bosses seldom give the Negro the easy jobs and the old saying about "last hired and first fired" still holds good except where highly trained or "window-dressing" Negroes are concerned. Negro unemployment still remains about double the rate of that among whites and even many of the highly trained Negroes are definitely under-employed.

A Premium On Obedience

THE WHITE man is still putting a premium on docility and obedience—not only on the job but in everyday life. The militant Negro (unless protected by civil service or union regulations) will often find himself in danger of losing his job if he is seen participating in civil rights demonstrations or if he is too outspoken on the rights of Negroes. He may also find himself under police surveillance and perhaps under harassment by other civil authorities.

Under slavery, the masters practiced a system of rewards and punishments to keep the slaves in line. The obedient, hardworking slaves were given the easier labor, straw boss jobs and better food—perhaps from the master's kitchen itself.

Today, many supposedly well-meaning whites are guilty of using the same system—this time with political plum appointments, white collar jobs and the "privilege" of associating with the white man as equals. Rebels such as Comedian Dick Gregory and Black Muslim celebrity heavyweight champion Muhammad (Cassius Clay) Ali are begrudged every advance they make. Federal, state and local political appointees are carefully screened and seldom turn out to be rampant militants.

How Far And How Fast

DURING the days of slavery, thousands of Northern and even a good number of Southern whites deplored the inhuman institution and worked mightily to abolish it. But even the abolitionists were divided. A few preached complete and equal human and civil rights for the Negro. Others felt that no human being should be held in bondage and that the slaves should be freed and then sent back of Africa. Still others felt that the freed slaves should be allowed the rights of citizens but that they could never be the social equal of whites. Additional whites felt that after

freedom should come a long period of education before the Negro would be accepted as an equal.

White liberals today often set their acceptance of Negroes in terms very reminiscent of that of the abolitionists of slavery days. There are some who willingly accept the Negro on completely equal terms and who do not even wince inwardly when they see a white woman and a Negro man walking hand-in-hand down a city street. There are others who, after wincing, tell themselves, "After all, that is their right." For others who have considered themselves liberal, the sight of an interracial couple is enough to make them backslide. They believe in complete civil rights but cannot bring themselves to accept the Negro as just another human being. These say, "We will vote with you, share public accommodations, work beside you as we would anyone else but we draw the line at complete social acceptance." They are the Give-them-all-the-rights-of-a-citizen-but-I-wouldn't-want-my-daughter-to-marry-one-of-them liberals.

So What Is Acceptable?

TO BE accepted by the majority of whites today, a Negro must fit a pattern that basically has not changed in over 100 years. The "acceptable" Negro must be a faceless creature (see photograph of the opposite page) who does not militantly try to rock the boat. He must be well-educated, clean, neat, polite, obedient, subservient with "dignity" and willing to see all problems worked out peacefully over a long period of time. He must appreciate all of the benefits of the American middle class culture and should be able to "sit down with us and discuss things rationally." He must not be over-emotional, insistent, impatient, loud-even-when right, insulting or uncooperative.

The "acceptable" Negro must be willing to accept social invitations graciously and when in the homes of white friends he must, without showing annoyance, answer all the questions other guests ask him about "the problem," such as: "Why are there so many unemployed Negroes?" "Why do Negroes vote Democratic?" "Why don't Negroes do more to help themselves?" "What do you think of interracial marriage?" "What about the Black Muslims?" "Don't you think you are trying to move too fast?" etc., etc., etc.

The "acceptable" Negro can participate in a big, nation- or city-wide demonstration led by non-violent Nobel laureate Dr. Martin Luther King but he cannot march in a small demonstration around the home of Chicago Mayor Richard Daley or that of Chicago School Superintendent Benjamin C. Willis.

Basically High Class 'Uncle Toms'

BASICALLY, the Negro acceptable to whites today, as in the past, is a high class Uncle Tom who is willing to sacrifice a little of his manhood in order to hold down a good job in comfortable surroundings. And, again as in the past, the "acceptable" Negro will delay the final and proper solution of the race problem in the United States. So long as the Negro strives for acceptance by whites, he is selling himself short, for acceptance means that the white man is permitting equality to an equal citizen. Such acceptance or permission is an unnecessary condescension. The Negro is a citizen and he should not have to go one step further than any other citizen to secure his rights. Until this is true, the race problem will be with us.



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SECTION 3: This episode illustrates various microaggressions young Colin faces while traveling to hotels located in predominantly white towns in rural California. How does young Colin first begin to understand what it means to be “Black in a white space?” How do these microaggressions affect his sense of self? Do you routinely face microaggressions? If so, how do you preserve your health and safety during these encounters?

Microaggressions aren’t only about what is actually said but also what might be implied in a statement or action. To explore these implications, complete the following grid.

What's Said	What's Implied	Your Response
"When I look at you I don't see color."		
"Where are you <i>really</i> from?"		
(In regard to someone’s race) "What are you?"		
"You're not like other Black people."		
"Is that your real hair?"		
"Your name is so difficult to pronounce."		

