COLLIN BLACK AND WHITE

THE KAEPERNICK CURRICULUM

PRESENTED BY RA VISION MEDIA & KNOW YOUR RIGHTS CAMP
EPISODE 1: CORNROWS

EPISODE 2: QUARTERBACKIN'

EPISODE 3: ROAD TRIP

EPISODE 4: THE DECISION

EPISODE 5: CRYSTAL

EPISODE 6: DEAR COLIN
LEARNING GOALS

- Explore historical and contemporary manifestations of Blackness, power, identity, resistance, and liberation
- Analyze how power and social transformation work through race and practices of racialization
- Develop strategies for challenging oppressive systems to create a world where all communities can thrive
EPISODE 1: CORNROWS
**KEYWORDS**

*(Black) Beast:* Enslavers, theologians, and practitioners of scientific racism applied the term the “beast” to Black men in an effort to render them sub-human, animalistic, and “worthy” of their own enslavement. Charles Carroll – a white southern enslaver – popularized this link between the “beast” and Black masculinity in his 1900 book *The Negro a Beast.*

**Scientific Racism:** Growing to prominence in the early-20th-century, this is a particular form of racism that tries to co-opt science and the scientific method to justify and legitimize white supremacy.

**Thug:** Hindi in origin, this term originally meant “thief” or “ruffian.” Today, “thug” is often used as a dehumanizing term to characterize Black people as violent, intractable, animalistic, and without a moral code.
Cornrows: Originating on the continent of Africa at least 5,000 years ago, warriors and kings often braided their hair as a sign of nobility. In the U.S. context, cornrows became popular during the 1960s Black Power movement as a rejection of Eurocentric beauty standards.

Merry-Go-Round (hip-hop): DJ Kool Herc coined this term in the early-1970s to describe a technique that extends a song’s break. Using dual turntables, Herc would cue a second record at the beginning of its break as the first record reached the end of its break. This helped to transform a snippet of a record into an extended loop. The technique is still widely used in hip-hop today. Learn more about the history of hip-hop by watching this short video.
Black Aesthetics: Developed in the 1960s alongside the Civil Rights and Black Power movements, this term describes the recognition that uniquely Black aesthetics (hair, dress, speech, etc.) can be a source of power and a movement-building tool.

Black Criminality: A racist myth developed during the era of enslavement that seeks to link Blackness to criminality as a permanent, immutable state of being. Under the ideology of Black criminality, “white people commit crimes, but Black people are criminals.”
Present-day Colin argues that the NFL Combine and enslavement-era auction blocks are animated by many of the same power dynamics.

Why do you think the show makes this comparison? What similarities do you see between these power dynamics? Are there additional or different ways you see a connection between these practices? Where else in society do you see similar practices and power dynamics show up?

In this episode, when the athletes transitioned into depictions of enslaved people, what were your immediate thoughts?
And all we wan’ do is take the chains off
All we wan’ do is break the chains off
And all we wan’ do is be free
All we wan’ do is be free.

- J. Cole, “Be Free”

Brother Ali’s song “The Travelers” paints a visceral picture of Black enslavement in the U.S. Listen to the song in full. Which lyrics stand out most to you? Why?
Colin was born in Wisconsin and grew up in Turlock, California. He describes both places “as known for dairy farming and a scarcity of Black people.”

The type of residential segregation that present-day Colin describes has its roots in 20th and 21st-century anti-Black U.S. housing policy.

Between 1935-1940, the Home Owner’s Loan Corporation (HOLC), an agency of the U.S. government, created color-coded “residential security” maps of over 200 major U.S. cities to evaluate neighborhoods based on their potential risks as investments.
Neighborhoods that were considered financially high risk or “hazardous” — the vast majority of which were Black and Brown — were often “redlined” (literally colored in red) and were deemed unworthy of long-term investment. Check out Mapping Inequality: Redlining in New Deal America — an interactive mapping project — to learn more about the history of residential segregation in your own city, state, and neighborhood.

What did you discover? How does this expand your understanding of your community today? How can you get involved in eliminating disparities in equal access to housing faced by Black communities?
BREAKOUT ACTIVITY !!!
Watch the 18-minute animated documentary Segregated By Design with a friend or classmate and then discuss the following questions:

What is the difference between “de facto” and “de jure” segregation?

How did the Federal Housing Administration (FHA) contribute to race-based residential segregation?

How does the documentary describe the connection between redlining and FHA-backed mortgage insurance?
This episode depicts cornrows as an aesthetic choice based in resistance to the cultural status quo.

What aesthetic choices (i.e. clothes, accessories, hair, etc.) in your life might also be considered resistance to the cultural status quo?
For more, check out this short essay in Teen Vogue entitled “A Brief History of Black Hair, Politics, and Discrimination” by Jameelah Nasheed to examine the centuries-long criminalization of what the late scholar bell hooks calls “Black looks.”

Young Colin’s hair was repeatedly described as “unprofessional.” Who gets to define what it means to act or look “professional” and how has this shown up in your own life or the lives of people you know?
Listen to “Ultra Black” by Nas and analyze the song’s lyrics.

What do they mean to you?

“To Africa, you say, "Go back"
I stay pro-Black, my Amex black (ah)
Black like cornrows, afros
Black like Kaep' blackballed from the Super Bowl (Colin)
Hall & Oates, I can't go for that
Motown Museum, Detroit, I'm ultra Black
This for New York and all the map
No matter your race, to me, we all are Black

- Nas, “Ultra Black”

Click to view the music video
For a deeper dive into the politics of Black hair, check out Kobena Mercer’s 1987 essay, “Black Hair/Style Politics.”

Click to read the full essay
ADDITIONAL RESOURCES

*[Click to view online]*

*[Click to view online]*

*[Preview the book online]*

**EPISODE 1: CORNROWS**
EPISODE 2: QUARTERBACKIN'
Anti-Boundary Hopping Laws: Racist and classist laws that prohibit families from using an alternative address – usually that of a relative – to enroll their child into a better-resourced school that is not in their home district. Laws like these help to preserve the racial and economic status quo by further limiting opportunities for those living in communities of widespread disinvestment.
EPISODE 2: QUARTERBACKIN’

KEYWORDS

Subprime Loans: Loans – particularly home loans – that carry unfavorable terms like high or variable interest rates and high default rates. Black and Brown people are overrepresented among recipients of these types of loans. As a result, they often pay disproportionately more than their white counterparts when borrowing money — even when their credit scores are similar. This results in the extraction of disproportionately large proportions of wealth from their families and communities.

Check out this short interview with Dr. Andre Perry explaining why Black people continue to face barriers when applying for mortgage loans.
KEYWORDS

Prototype:
1: an original model on which something is patterned;
2: an individual that exhibits the essential features of a later type;
3: a standard or typical example (Merriam-Webster)
From real estate to education to employment, present-day Colin demonstrates how the “white man’s stamp of approval” — an idea based on the supremacy of whiteness — hinders wealth, health, and economic mobility for Black and Brown communities. “Some people will say the system is broken,” narrates Colin, “I’m here to tell you that it was intentionally built this way.”

Take a close look at this recent report from the Economic Policy Institute on racial disparities in income and poverty.

What do you notice?

How do these findings compare to your own experiences or expectations?

What are three policies or proposals you believe can eliminate racial disparities in income, wealth, and poverty?
In his 2014 essay, “The Case for Reparations,” Ta-Nehisi Coates writes the following: “Two hundred fifty years of slavery. Ninety years of Jim Crow. Sixty years of separate but equal. Thirty-five years of racist housing policy. Until we reckon with our compounding moral debts, America will never be whole.”

What impact would reparations have on the Black community and on society as a whole? For more, watch Coates’s powerful interview with Bill Moyers.

Click to watch the interview online
In his song, “All Black Everything,” Lupe Fiasco fiercely challenges the idea of the “white man’s stamp of approval” by centering Black people in everyday life and world history.

How does the song make you feel?
How do you interpret his lyrics?

"Built it up together so we equally appointed
First 400 years, see we actually enjoyed it
Constitution written by the W.E.B. Du Bois
Were no Reconstructions, Civil War got avoided"

- Lupe Fiasco, “All Black Everything”

Click to listen to the song online
In this episode, 9th grade Colin doesn’t make the JV team despite being the most well-qualified and talented quarterback in tryouts. While the coach acknowledges Colin’s arm strength as a passer, he’s doubtful that young Colin will be able to “command an offense.”

Ultimately, the coach picks a less talented white quarterback over Colin because “[he’s] the prototype I’m looking for.”
In the 2010 article, “Roughing the Passer: The Framing of Black and White Quarterbacks Prior to the NFL Draft,” researchers Eugenio Mercurio and Vincent F. Filak found that after examining over 4,000 attributions used to describe Black and white professional QB prospects in articles over a 10-year period that...

“Black quarterbacks were primarily described with words and phrases that emphasized their physical gifts and their lack of mental prowess. Conversely, [w]hite quarterbacks were described as less physically gifted, but more mentally prepared for the game and less likely to make mental errors.”

What do you think is the goal of framing Black and white quarterbacks differently?

Click to read the complete article
BREAKOUT ACTIVITY !!!
With a friend or classmate, watch “The State of the Black Quarterback” — a conversation with Warren Moon, EJ Manual, Deshaun Watson, and Josh Dobbs — and work together on the following questions:

How did the individuals in the conversation overcome assumptions about their talents as quarterbacks?

What double-standards did Warren Moon experience as a quarterback during his career?

How did Warren Moon describe being the only Black quarterback in professional football at one point in his career?
At the end of the episode, young Colin learns from his dad that he has made the varsity football team. “I never doubted myself,” he says, “I always knew I was a quarterback.”

Confidence in the face of adversity and doubt can be a powerful motivator. Describe how you have overcome doubt in your own life to achieve your dreams.

Hughes, Graham. Fear of a Black Quarterback. Directed by Jason Sklaver. 2021; ViceTV. Video. Click to view online

“Black Home Ownership — If You Don’t Know, Now You Know (segment).” The Daily Show with Trevor Noah (2020). Click to view online
EPISODE 3: ROAD TRIP
Microaggressions: A term coined by Black psychiatrist Chester M. Pierce that refers to small behavioral indignities, intentional or not, that communicate derogatory racial insults.

Black Reconstruction in America: Black intellectual W.E.B. Du Bois published Black Reconstruction in America in 1935. Pushing back against dominant historiographies of his day, Du Bois argued that slavery was the fundamental cause of the Civil War, that the struggle over Black labor was central to Reconstruction’s politics, and that the forcible overthrow of Reconstruction imperiled the pursuit of democracy in the U.S.
KEYWORDS

“The Acceptable Negro”: A Black character in media that inhabits one-dimensional white characteristics for the central purpose of making white people comfortable and undermining the multi-dimensional beauty and complexity of Blackness.
Prison Industrial Complex Abolition: The formal elimination of police, policing, and systems of surveillance and punishment. Abolition calls for investing in systems focused on the public good, including community-based accountability, mutual aid, health care for all, and equitable access to education and housing. Check out this short video explainer on abolition by Joseph Capehart.
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 more severe 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?
Listen to Princess Nokia’s “Brown Girl Blues.”

What do her lyrics below mean to you?

“
We have freedom but we are not free
”

- Princess Nokia, “Brown Girl Blues”

Click to watch the music video online

Have you encountered the idea of “abolition” before? How does imagining a world without police make you feel?

Click to read Colin’s introduction
After reading Colin’s introduction, listen to Lil Baby’s “The Bigger Picture.” What does the song mean to you? Do you think the song reflects abolitionist values?

“It’s bigger than Black and white
It’s a problem with the whole way of life
It can’t change overnight
But we gotta start somewhere.”

- Lil Baby, “The Bigger Picture”

Click to view the music video online
BREAKOUT ACTIVITY !!!
With a friend or classmate, watch the first 12 minutes and 30 seconds of the 2020 PBS documentary “Driving while Black: Race, Space, and Mobility in America” and answer the following prompts:

What is the historical relationship between Blackness and freedom of mobility or movement?

Dr. Craig Steven Wilder argues that “so much of American law is focused on policing th[e] mobility [of Black people.]” Please give 3 examples from the documentary that support this claim.

CLICK TO WATCH THE FILM
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 white space?”

How do these microaggressions affect his sense of self?

Do you routinely face microaggressions? If so, how do you preserve your health, safety, identity, and confidence 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:

<table>
<thead>
<tr>
<th>WHAT’S SAID</th>
<th>WHAT’S IMPLIED</th>
<th>HOW YOU WANT TO RESPOND</th>
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<tbody>
<tr>
<td>“When I look at you I don’t see color.”</td>
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<tr>
<td>“Where are you <em>really</em> from?”</td>
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<td><em>(In regard to someone’s race)</em>  “What are you?”</td>
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<td>“You’re not like other Black people.”</td>
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<td>“Is that your real hair?”</td>
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<tr>
<td>“Your name is so difficult to pronounce.”</td>
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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."

Provide examples of situations where/when this is true. Read the entire short essay and identify 3 other points it makes. How might these arguments apply to examples from this episode?

Click to read the full article online
ADDITIONAL RESOURCES

ACLU. “Know Your Rights: Stopped by Police (I’ve Been Pulled Over by the Police).” Date unknown. Click to view the website

“Mapping Police Violence.” Updated: 1/20/2022. Click to view the website

Kaba, Mariame. We Do This ‘Till We Free Us: Abolitionist Organizing and Transforming Justice. Chicago: Haymarket Books, 2021. Preview the book online
EPISODE 4: THE DECISION
EPISODE 4: THE DECISION

KEYWORDS

**Racial/Racist Double-Standard:** The application of separate and unequal principles, practices, rules, or laws to different racial groups.

**Racial Assimilation:** In the U.S. context, the practice by which culture and society violently demand, coerce or incentivize Black people, Indigenous people, and people of color to assume the normative values, codes, and behaviors of white people. See James Baldwin’s quote: “The American idea of racial progress is measured by how quickly I become white.”
Present-day Colin tells the story of Romare Bearden to demonstrate that "what you start out as, isn’t always what you become."

Resistance is a core theme and key element that shows up throughout Bearden’s life. From sports to art, he refused to sacrifice his identity and principles for fame, money, or notoriety.

Who was Romare Bearden and why do you believe his story was included in “Colin in Black & White?”
Why do you think the league demanded that Bearden “pass” as a white man? In the eyes of the MLB, how would this have benefitted the league? What does Bearden’s life say about how racism operates in sports? What does his life say about how resistance to racism operates in sports?

Spend some time with this powerful short video produced by Vox on the history of Black protest in sports through the lens of Tommie Smith and John Carlos’s iconic 1968 protest at the Mexico City Olympics.

What similarities and differences do you see between Smith and Carlos’s 1968 protest and protests among athletes today?
EPISODE 4: THE DECISION

Listen to Run DMC’s “Proud to be Black.”
How does the song make you feel?
What 2 or 3 emotions does it evoke in you?

Click here to listen to the song online
BREAKOUT ACTIVITY !!!
Read Peter Dreier’s 2020 article, “Will MLB Confront its Racist History?” and then work with a partner to answer the following questions:

Dreier writes that “like the rest of the country, baseball is now having its own reckoning with iconic figures from its past who were also racists.” What are 2 examples the author cites?

How did the Congress of Industrial Workers (CIO) urge the MLB to recruit Black players?

How did Black newspapers in the U.S. advocate for dismantling baseball’s Jim Crow system? What strategies did they use?

The author is urging the Black Writers Association of America (BWAA) to do what?

CLICK TO READ THE ENTIRE ARTICLE
Denied the chance to play Major League Baseball as a Black man, Romare Bearden later became a successful artist known for his innovative and powerful collages.

Take a close look at Bearden’s *The Street*, a piece he produced in 1964.

What do you think Bearden was intending to communicate through this work of art? How might the themes Bearden explores in *The Street* intersect with ideas explored throughout *Colin in Black & White*?
This episode explores how the selective enforcement of rules and double-standards in both sports and society can perpetuate racism, microaggressions, and racial injustice.

Identify 2 double-standards presented in this episode that uphold racial hierarchies and then list 3 ways they can be undone.
ADDITIONAL RESOURCES

Click to preview the book online

Click to watch the documentary online

Click to preview the book online
EPISODE 5: CRYSTAL
KEYWORDS

**Misogyny:** Greek in origin, this term literally translates to “hatred of women.”

**Misogynoir:** According to Moya Bailey and Trudy, *misogynoir* describes the “anti-Black racist misogyny that Black women experience.”
Colorism: According to Alice Walker, colorism describes “prejudicial or preferential treatment of same-race people based solely on their color.”
KEYWORDS

**Polygenesis:** The scientifically disproven 18th-century theory that each “race” has separate and distinct origins.

**Eurocentric Standards of Beauty:** Beauty standards that favor European or white features (i.e. fairer skin, thinner nose, blonde hair, blue eyes) over all others.
Present-day Colin tells a story about Christoph Meiners, a racist defender of polygenesis and scientific racism. Set aside 20 minutes to browse “Confronting Anti-Black Racism” on scientific racism produced by Harvard University’s library system.

What did you learn?
How does scientific racism show up in today’s society?
Check out this short article in *The Nation* that gives some concrete examples of scientific racism today.

**Scientific Racism Isn’t ‘Back’—It Never Went Away**

In the age of Trump, believers of the once-popular tenets of scientific racism are feeling emboldened.

*By Ed Buruma*  
*April 8, 2018*
This episode powerfully explores the intersection of colorism and misogynoir.

Check out this short video that is part of The Guardian’s “Shades of Black” series where Black women talk about their experience of colorism in their relationships, careers, and everyday life.

What stands out to you most from this conversation? How are the individuals in this video challenging racist stereotypes associated with colorism and Eurocentric standards of beauty? What ways do you think colorism uniquely affects Black women? Does colorism show up in your life? How?

Click to view the video online
BREAKOUT ACTIVITY!!!
Black women have always been on the leading edge of the feminist movement. In 1977, a small group of radical Black feminists called the Combahee River Collective – a group including people like Barbara Smith, Beverly Smith, Cheryl Clarke, and Audre Lorde – published a statement: “The Combahee River Collective Statement”

The Statement outlined why radical Black feminism was needed and what it could look like.

According to scholar Keeanga-Yamahtta Taylor, the group was “dismayed by the direction of the feminist movement, which they believed to be dominated by middle-class white women, and the suffocating masculinity in Black-nationalist organizations” and so they “set out to formulate their own politics and strategies in response to their distinct experiences as Black women.” With this, the “Cohambee River Collective Statement” was born.
Take some time to read the Statement and answer the following questions:

How do the authors of the Statement define Black feminism?

The authors write that “We believe that sexual politics under patriarchy is as pervasive in Black women's lives as are the politics of class and race. We also often find it difficult to separate race from class from sex oppression because in our lives they are most often experienced simultaneously.” What do you think they mean here?

CLICK TO READ THE ENTIRE "COMBAHEE RIVER COLLECTIVE STATEMENT"
One of the final lines of the Statement reads that “In the practice of our politics we do not believe that the end always justifies the means.”

What does this statement mean to you? Do you agree or disagree? Why?

How have some of the themes in “The Combahee River Collective Statement” shown up in your life?
Listen to the song “Nina” by Rapsody. How does Rapsody’s final verse make you feel? What do you think it is about?

"Here’s to the honey in you
To the bittersweet in me
I will shed this blood so romantically, so viciously quiet
Here’s to a moment of silence
I’ve poured and poured my soul again, here’s to epiphanies
There was never a we
There was you all and there was me
In this war, likely to succeed
Unlike me to surrender
Trying and dying to breathe poetry to rise in the light of day
To subconsciously exist cautiously ascending towards freedom
Praying for a breather
Do you see my pain?
Do I seem like prey?
Empathy be the reason you’re still standing
We are not the same
I’ve lived more lives than you, I have less pride than you
I’m extraterrestrial, I was created different
I’ve been here many times before and I’ve never been defeated, and still
I will never be defeated (Defeated)"

Click to listen to the song online

EPISODE 5: CRYSTAL

BREAKOUT ACTIVITY !!!
Listen to the song “Four Women” (1966) by Nina Simone.

How does it connect to some of the themes explored in this episode?

What does it say about the complexity of Blackness and the beauty and power of Black women?

Click to listen to the song online
Click to preview the book online

Click to read the article online

Click to preview the book online
EPISODE 6: DEAR COLIN
KEYWORDS

**Transracial Adoption:** The practice of placing a child of one race or ethnicity with adoptive parents of a different race or ethnicity.
In this episode, present-day Colin uses his own personal story of adoption to emphasize the importance of “trusting your power” and being resilient in the face of adversity.

How do your own experiences growing up inform your identity and sense of self?

What elements of your own upbringing make you “you?”
What is life without love? What’s life without dreams?

- Cordae w. Common, “What’s Life”

List 3 things you love about yourself.

Name one dream you have for your life and list 3 steps you can take to achieve it.

Click to listen to the song online
BREAKOUT ACTIVITY !!!
Do you think “trusting your power” can help to transform the world for the better? If so, how?

What people in your life do you believe trust their power?
Listen to the song “I Can” by Nas and then take the “I Can” vow:

“I know I can
Be what I wanna be
If I work hard at it
I’ll be where I wanna be.

- Nas, “I Can”

Click to watch the music video online
Throughout this episode, present-day Colin connects the idea of power to Blackness and Blackness to self-love.

List 3 facts you already know about the 20th-century Black Power movement.
Check out “Black Power! The Movement, The Legacy,” an online exhibition produced in partnership between the Schomburg Center for Research in Black Culture and Google Arts & Culture.

What did you learn? What does “Black Power” mean to you personally?

How does this idea show up in the final episode of Colin in Black & White?

How does the idea of “trusting your power” connect with the idea of and movement for Black Power?

Click to view the online exhibition
Listen to Stokely Carmichael’s famous October 1966 “Black Power” speech at the University of California, Berkeley. Specifically, examine the section from 12:48 - 13:33. What stands out to you here?

Click to listen to the speech and learn more.
Listen to the song “Black” by Dave and let the lyrics flow through your consciousness.

If you were to write a letter of advice to your younger self, what would it say? If you were to write a letter to your future self, what would it say?

Find a quiet place and write a short letter to either your younger self or your future self.

Click to watch the music video online
After you’ve finished writing your letter and have it in a safe place, repeat the following affirmations:

I am capable.
I deserve love and respect.
I embrace the greatness within me.
My confidence is beautiful.
I trust myself.
And I trust my power.
I am powerful!
I am powerful!
I am powerful!
ADDITIONAL RESOURCES

Click to watch the film online

Black Education Matters. “90 Daily Affirmations for Black Youth.” Date unknown.
Click to view the website

Click to read the article online
TRUST YOUR POWER.

LOVE YOUR BLACKNESS.

YOU WILL KNOW WHO YOU ARE.

SINCERELY, COLIN.
THANK YOU.
COLIN IN BLACK AND WHITE

THE KAEPERNICK CURRICULUM

PRESENTED BY RA VISION MEDIA & KNOW YOUR RIGHTS CAMP