











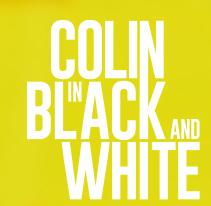
EPISODE 6: DEAR COLIN

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





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."



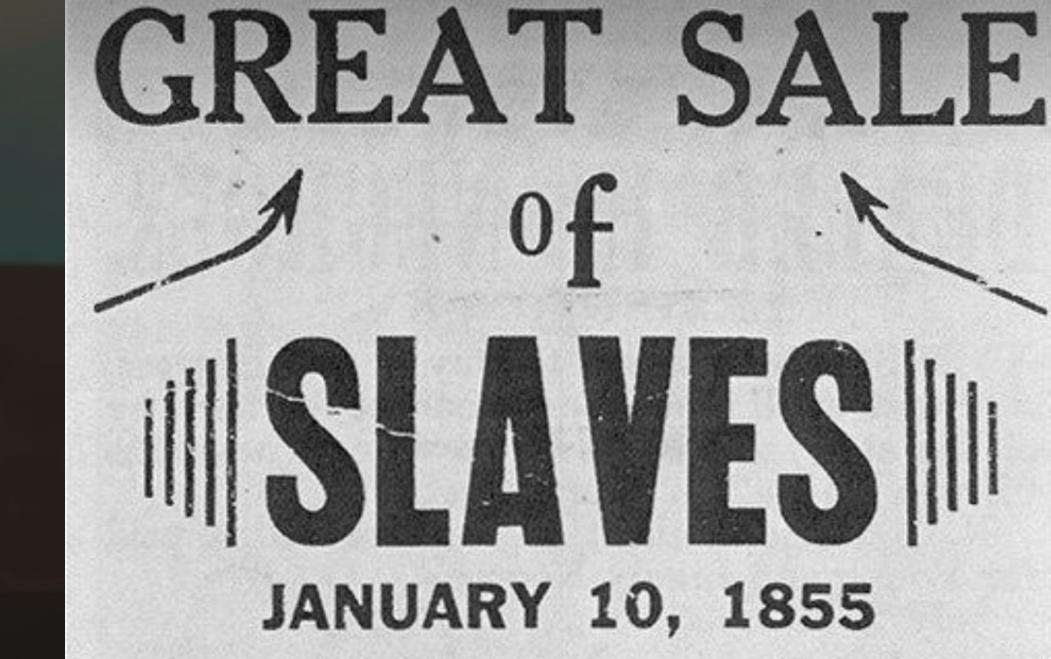
SECTION 1

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?





HERE Will Be Offered For Sale at Public Auction at the SLAVE MARKET, CHEAPSIDE LEXINGTON, All The SLAVES of JOHN CARTER, Esquire, of LEWIS COUNTY, KY On Account of His Removal to Indians, a FreeState. The Slaves Listed Below Were All Raised on the CARTER PLANTATION at QUICK'S RUN, Lewis County, Kentucks

3 Bucks Aged from 20 to 26, Strong, Ablebodied 1 Wench, Sallie, Aged 42, Excellent Cook 1 Wench, Lize, Aged 23 with 6 mo. old Picinniny One Buck Aged 52, good Kennel Man 17 Bucks Aged from twelve to twenty, Excellent

TERMS: Strictly CASH at Sale, as owner must realize cash, owing to his removal to West.

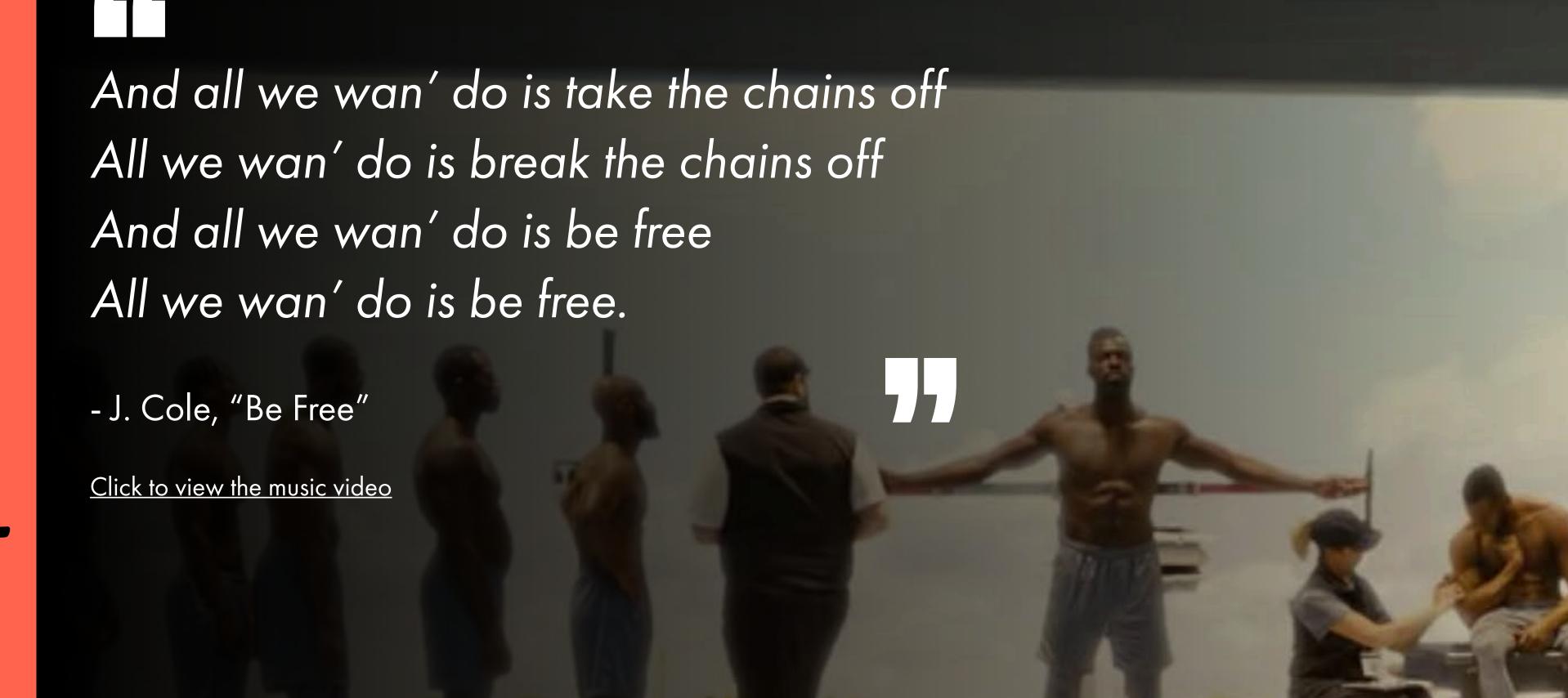
Offers for the entire let will be entertained previous to sale by addressing the undersigned.

JOHN CARTER, Esq.

Bo. Clarksburg

Lewis County, Beentucky

SECTION 1



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?

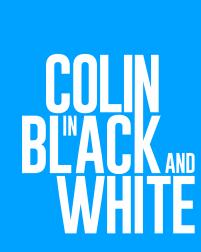


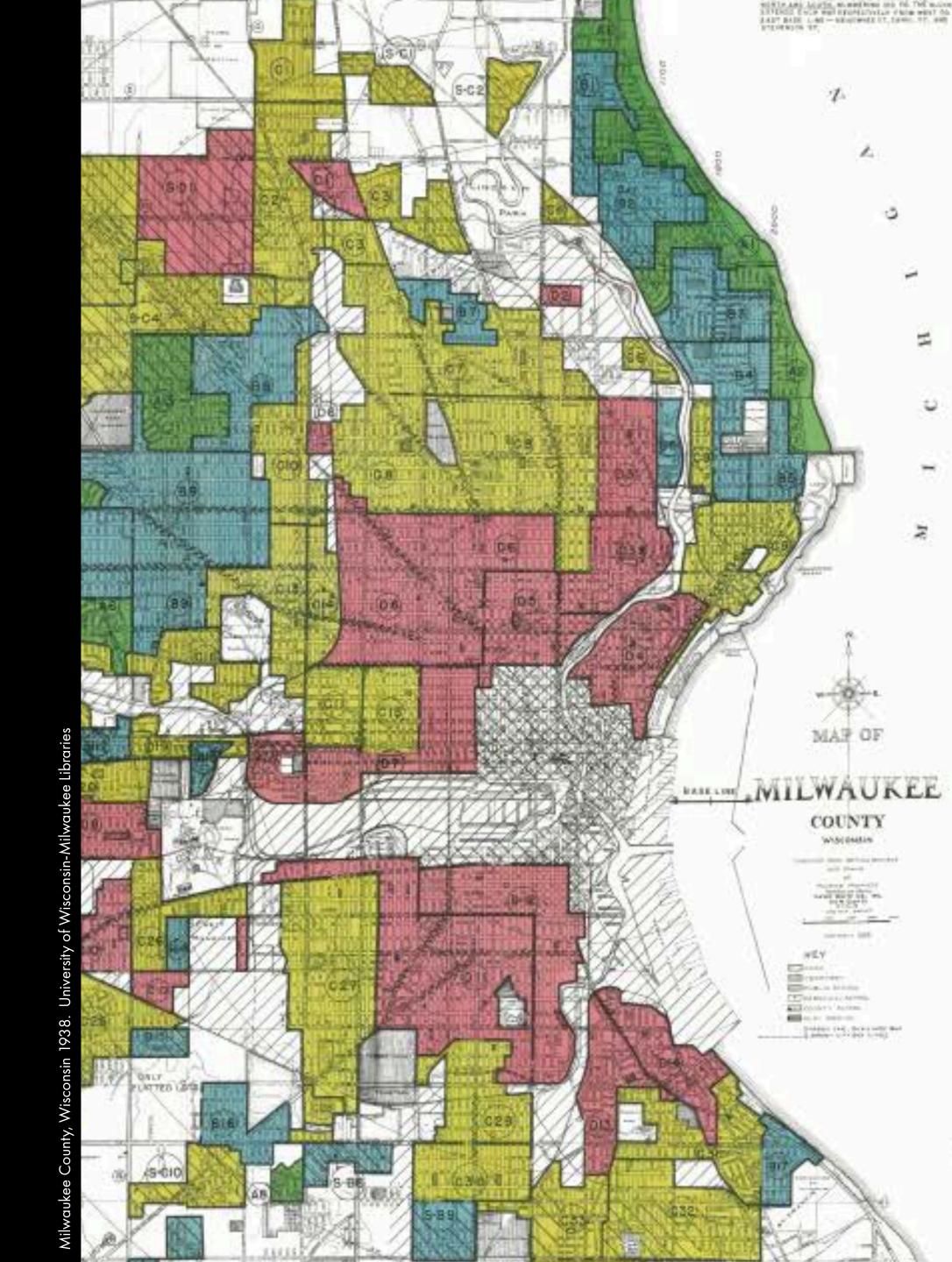
SECTION 2

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.



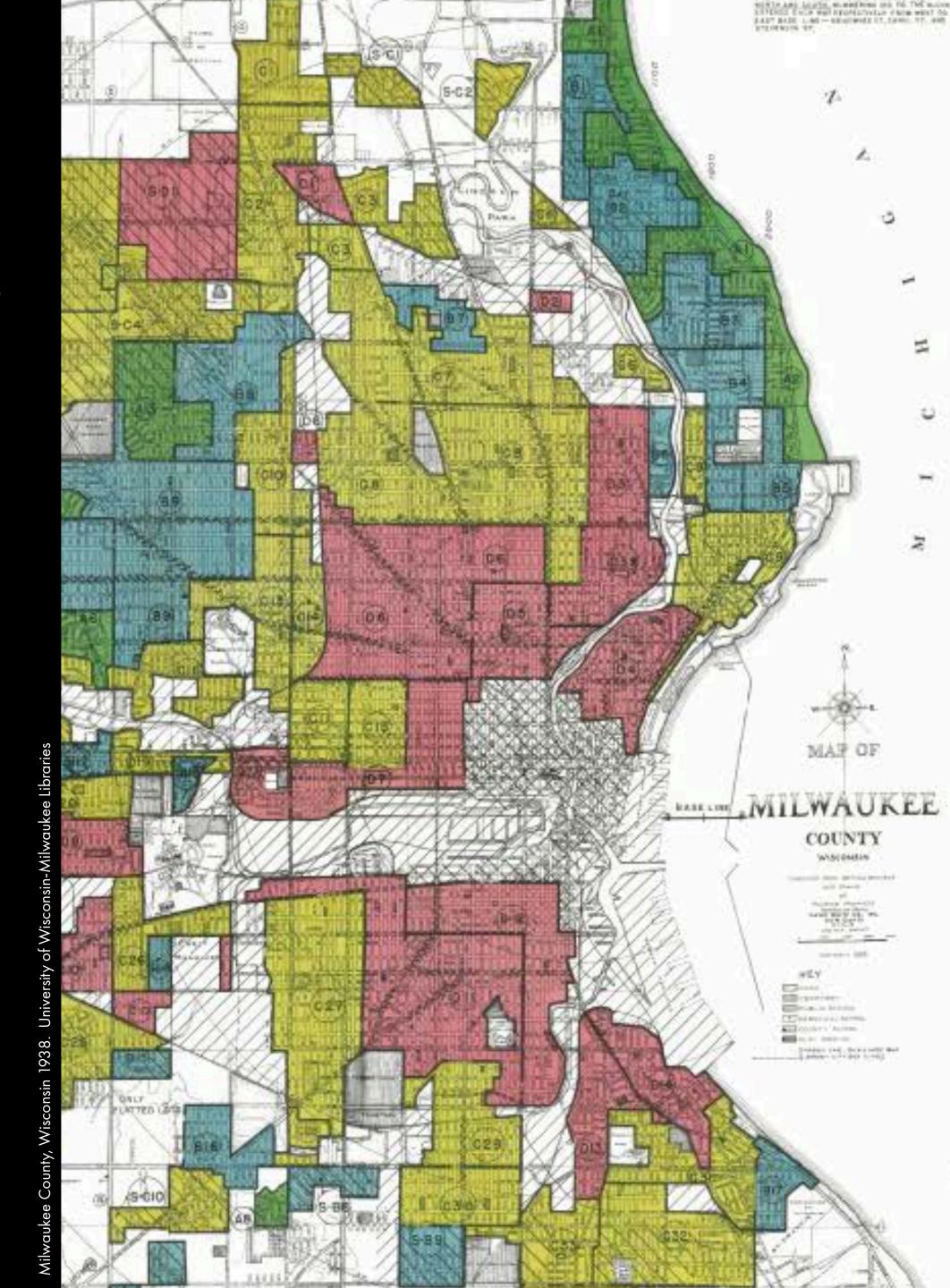


SECTION 2

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 <u>Mapping Inequality:</u> 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?









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?

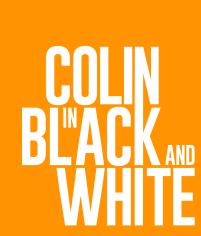
CLICK TO WATCH THE FILM



SECTION 3

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?





SECTION 3

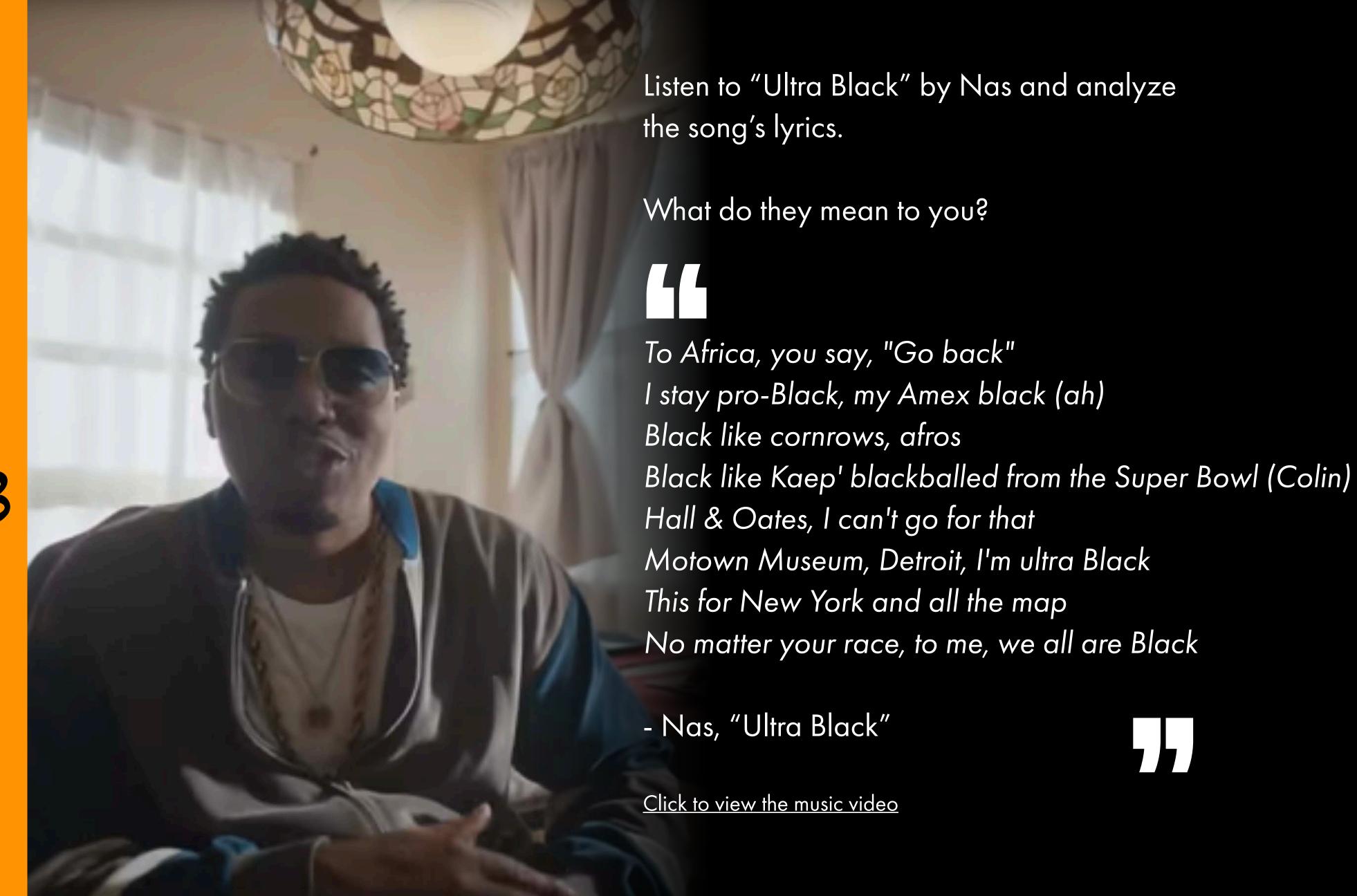


For more, check out this short essay in Teen Vogue entitled "A Brief History of Black Hair, Politics, and Discrimination" by Jameelah Nasheed to examine the centuries-long criminalization of what the late scholar bell hooks calls "Black looks."

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?



SECTION 3





BLACK HAIR/STYLE POLITICS

Some time ago Michael Jackson's hair caught fire when he was filming a television commercial. Perhaps the incident became newsworthy because it brought together two seemingly opposed news-values: fame and misfortune. But judging by the way it was reported in one black community newspaper, *The Black Voice*, Michael's unhappy accident took on a deeper significance for a cultural politics of beauty, style and fashion. In its feature article, 'Are we proud to be black?', beauty pageants, skin-bleaching cosmetics and the curly-perm hair-style epitomized by Jackson's image were interpreted as equivalent signs of a 'negative' black aesthetic. All three were roundly condemned for negating the 'natural' beauty of blackness and were seen as identical expressions of subjective enslavement to Eurocentric definitions of beauty, thus indicative of an 'inferiority complex'.¹

The question of how ideologies of 'the beautiful' have been defined by, for and - for most of the time - against black people remains crucially important. But at the same time I want to take issue with the widespread argument that, because it involves straightening, the curly-perm hair-style represents either a wretched imitation of white people's hair or, what amounts to the same thing, a diseased state of black consciousness. I have a feeling that the equation between the curly-perm and skin-bleaching cremes is made to emphasize the potential health risk sometimes associated with the chemical contents of hair-straightening products. By exaggerating this marginal risk, a moral grounding is constructed for judgements which are then extrapolated to assumptions about mental health or illness. This conflation of moral and aesthetic judgement underpins the way the article also mentions, in horror and disgust, Jackson's alleged plastic surgery to make his features 'more European-looking'.

Reactions to the striking changes in Jackson's image have sparked off a range of everyday critiques on the cultural politics of 'race' and 'aesthetics'. The apparent transformation of his racial features through the glamorous violence of surgery has been read by some as the bizarre expression of a desire to achieve fame by 'becoming white' - a deracializing sell-out, the morbid symptom of a psychologically mutilated black consciousness. Hence, on this occasion, Michael's misfortune could be read as 'punishment' for the profane artificiality of his image; after all, it was the chemicals that caused his hair to catch afire.

The article did not prescribe hair-styles that would correspond to a 'positive' black self-image or a politically 'healthy' state of black subjectivity. But by reiterating the 1960s slogan - Black Is Beautiful - it implied that hair-styles which avoid artifice and look 'natural', such as the Afro or Dreadlocks, are the more authentically black hair-styles and thus more ideologically 'right-on'. But

SECTION 3

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

Baptist, Edward E. The Half Has Never Been Told: Slavery and the Making of American Capitalism. New York: Basic Books, 2016.

Click to view online

hooks, bell. Black Looks: Race and Representation.

Boston: South End Press, 1992.

Click to view online

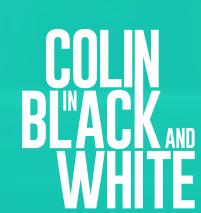
Taylor, Keeanga-Yamahtta. Race for Profit: How Banks and the Real Estate Industry Undermined Black Homeownership. Chapel Hill: UNC Press, 2019.

Preview the book online





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.



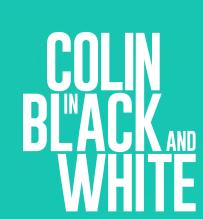
unfavorable terms like high or variable interest rates and high default rates. Black and Brown people are overrepresented among recipients of these types of loans. As a result, they often pay disproportionately more than their white counterparts when borrowing money — even when their credit scores are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

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



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)



SECTION 1

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."

Real Median Household Income By Race and Ethnicity 2000-2019

Asian

White

Hispanic

Black

2005

2010

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

\$120,000

100,000

80,000

60,000

20,000

\$70,321

\$47,841

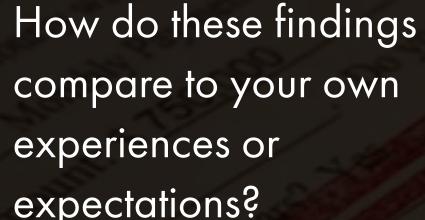
2000

40,000 \$45,422

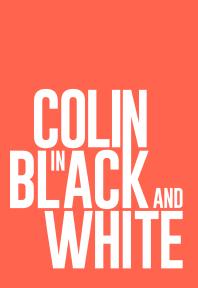
What do you notice?

expectations?

What are three policies or proposals you believe can eliminate racial disparities in income,



wealth, and poverty?



\$98,174

\$76,057

\$56,113

\$46,073

2015

SECTION 1

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

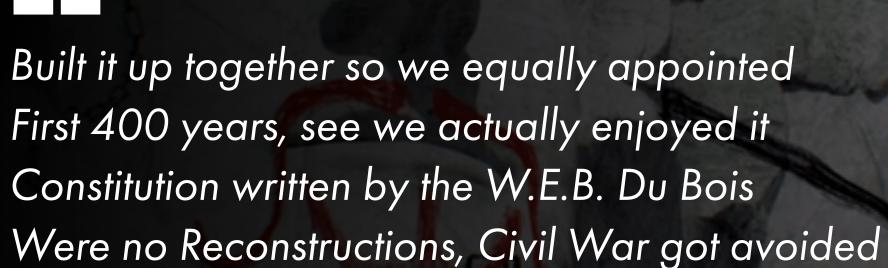


KNOW YOUR RIGHTS CAMP

SECTION 1

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?



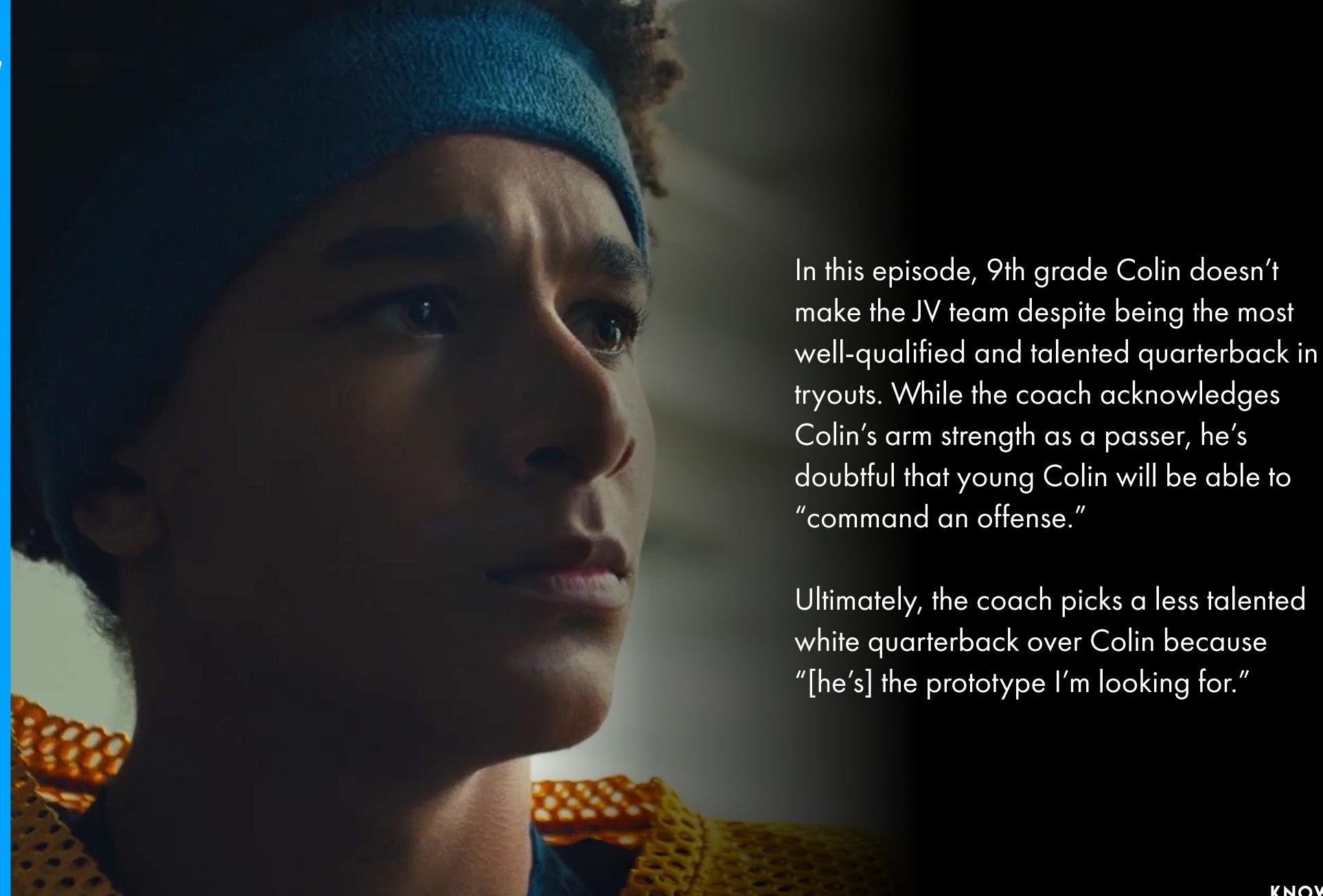
- Lupe Fiasco, "All Black Everything"

Click to listen to the song online





SECTION 2





KNOW YOUR RIGHTS CAMP

SECTION 2

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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



The Howard Journal of Communications, 21:56–71, 2010

Copyright © Taylor & Francis Group, LLC ISSN: 1064-6175 print/1096-4649 online DOI: 10.1080/10646170903501328



Roughing the Passer: The Framing of Black and White Quarterbacks Prior to the NFL Draft

EUGENIO MERCURIO

Department of Journalism, Ball State University, Muncie, Indiana, USA

VINCENT F. FILAK

Department of Journalism, University of Wisconsin-Oshkosh, Oshkosh, Wisconsin, USA

This study used social learning theory and a framing perspective to examine the ways in which Black and White college quarterbacks were described by a major sports publication prior to the National Football League draft. An examination of 4,745 attributions used to describe Black and White National Football League quarterback prospects over a 10-year period revealed data patterns that emphasized racial stereotypes. Black quarterbacks were primarily described with words and phrases that emphasized their physical gifts and their lack of mental prowess. Conversely, White quarterbacks were described as less physically gifted, but more mentally prepared for the game and less likely to make mental errors. Implications for journalism, sports and scholars are discussed.

KEYTERMS athletes, football, framing, quarterbacks, race, stereotypes

On July 14, 2003, conservative radio talk show host Rush Limbaugh was hired by the cable sports network ESPN to become a televised commentator on its National Football League (NFL) pre-game show, *Sunday Countdown* (ESPN, 2003b). Three weeks after his debut on the network, Limbaugh was in the midst of a major controversy when he stated that Philadelphia Eagles quarterback Donovan McNabb is favored by the media because he

Address correspondence to Dr. Vincent F. Filak, Department of Journalism, University of Wisconsin-Oshkosh, 800 Algoma Boulevard, Oshkosh, WI 54901-8696. E-mail: vffilak@gmail.com





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?

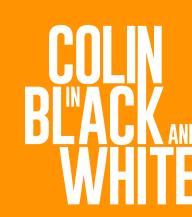
CLICK TO WATCH THE CONVERSATION



SECTION 3

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.



KNOW YOUR RIGHTS CAMP

ADDITIONAL RESOURCES

Baradaran, Mehrsa. Interview with Christiane
Amanpour. Amanpour & Company. "The Racial Wealth Gap?
It all comes down to Black Banks (Interview)." July 15, 2020.

Click to view online

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

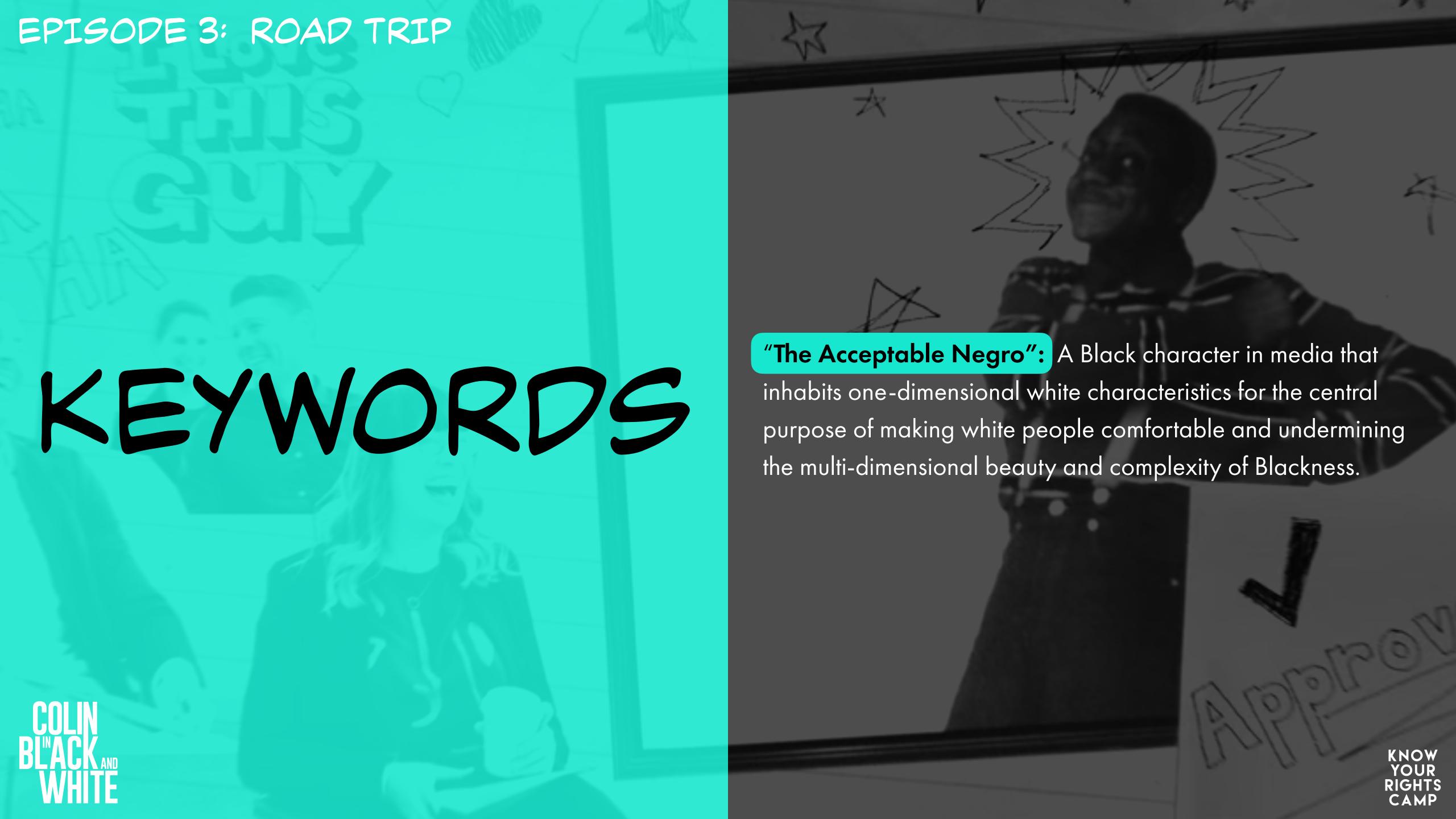




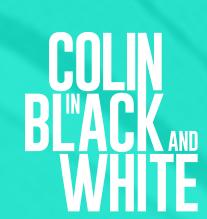
Microaggressions: A term coined by Black psychiatrist Chester M. Pierce that refers to small behavioral indignities, intentional or not, that communicate derogatory racial insults.

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.





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.



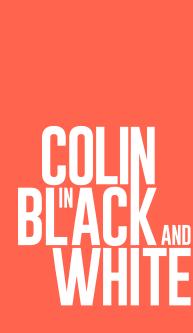
EPISODE 3: ROAD TRIP

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 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?

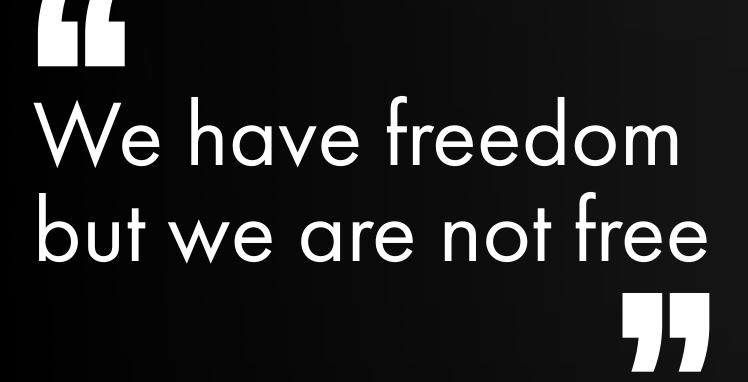




SECTION 1

Listen to Princess Nokia's "Brown Girl Blues."

What do her lyrics below mean to you?



- Princess Nokia, "Brown Girl Blues"

Click to watch the music video online





SECTION 1

Check out Colin's introduction to Kaepernick Publishing's first book, <u>Abolition for the People: The Movement for a Future without Policing & Prisons</u> (2021).

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

Click to read Colin's introduction



ABOLITION FOR THE PEOPLE

OVER 30 VOICES FOR THE PEOPLE

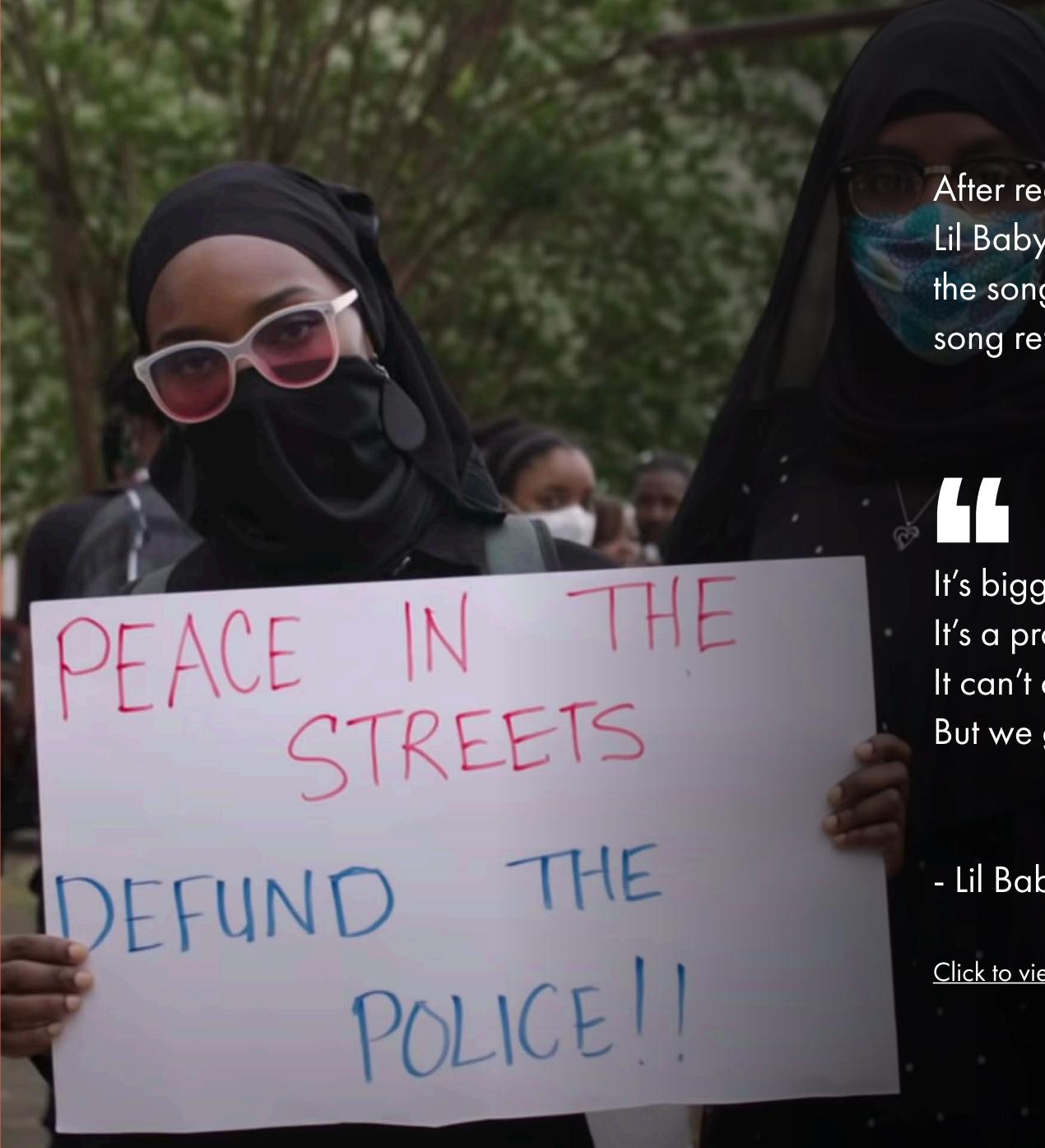
THE MOVEMENT FOR A FUTURE WITHOUT POLICING & PRISONS

EDITED BY

COLIN KAEPERNICK



SECTION 1



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









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:

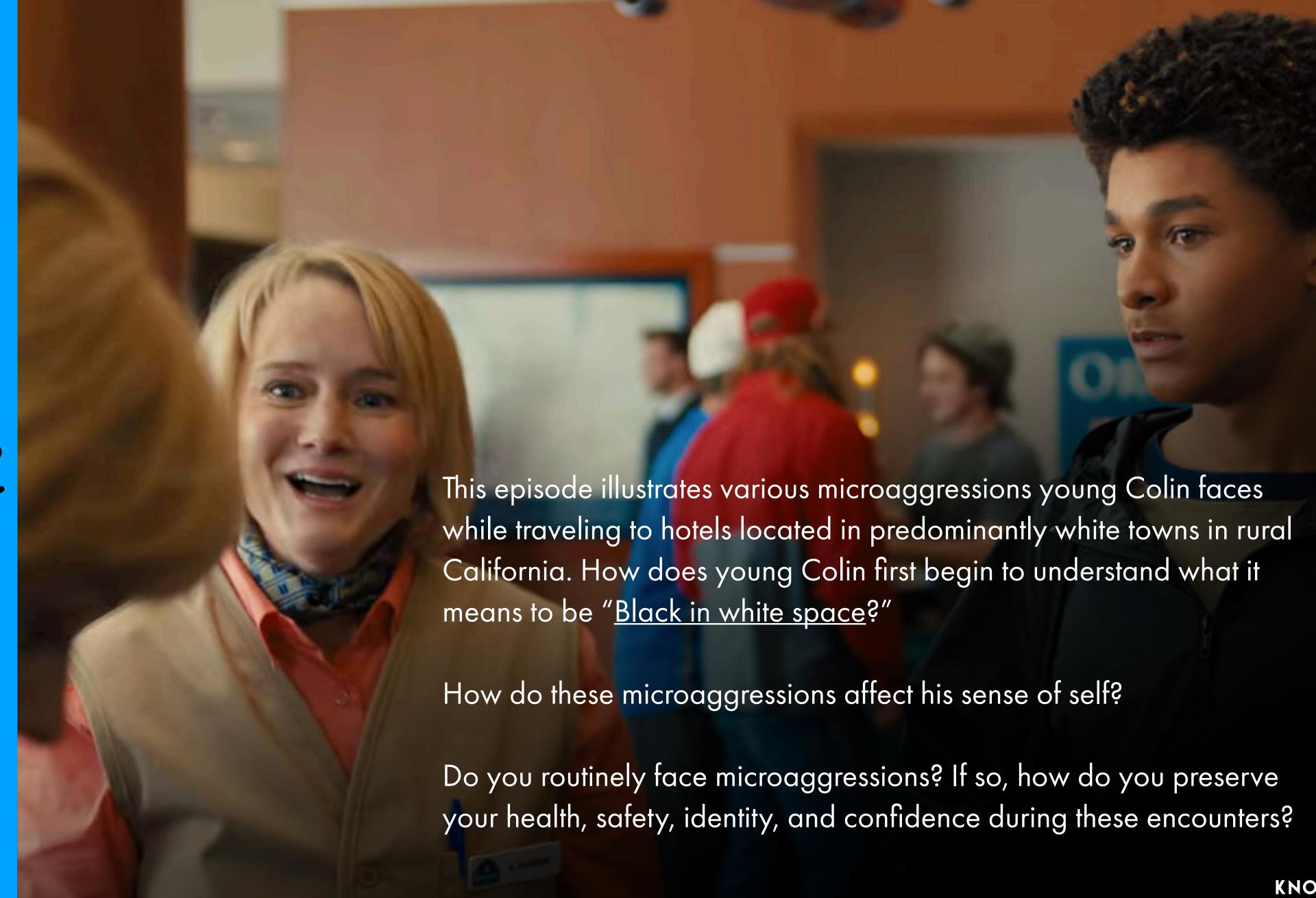
What is the historical relationship between Blackness and freedom of mobility or movement?

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



SECTION 2







SECTION 2

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	HOW YOU WANT TO RESPOND
"When I look at you I don't see color."		
"Where are you really 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."		



SECTION 3

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



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 citywide 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.

The "acceptable" Negro is one who does his job well and without griping even though he is better qualified than the white man who is his immediate superior. He is married to a "real nice colored girl" and he and his wife should enjoy an invitation to country club affairs where they might even dance with "radical" young club members.

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.

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





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."

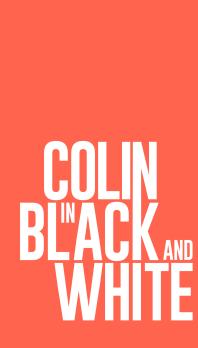


SECTION 1

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?"





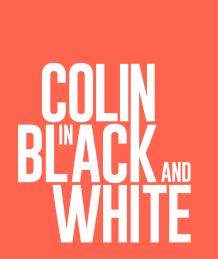
SECTION 1

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?

Click to view the video





SECTION 1











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



SECTION 2

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?





SECTION 3

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

Moore, Louis. We Will Win the Day: The Civil Rights Movement, the Black Athlete, and the Quest for Equality. Kentucky: The University Press of Kentucky, 2021.

Click to preview the book online

"A Century of Change: 100 Years of the Negro National League." 2020. Kansas City PBS. Video.

Click to watch the documentary online

Zirin, Dave. A People's History of Sports in the United States: 250 Years of Politics, Protest, People, and Play. New York: The New Press, 2009.

Click to preview the book online





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."



KEYWORDS

Colorism: According to Alice Walker, <u>colorism</u> describes "prejudicial or preferential treatment of same-race people based solely on their color."



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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.



SECTION 1

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?



SECTION 1

Check out this short article in The Nation that gives some concrete examples of scientific racism today.





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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 Burmila y

APRIL 6, 2018















Students protest a speech by author Charles Murray, who co-wrote a book discussing racial differences in intelligence, at the University of Michigan in Ann Arbor on October 11, 2017. (AP Photo / Hunter Dyke)

> udging by the headlines, pseudo-scientific racism ■ is making a comeback. Nineties-relic Charles Murray (The Rell Curve) is nonning up on campuses

SECTION 2

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 sterotypes 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









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?

Click to listen to the song online



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)



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SECTION 3



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



ADDITIONAL RESOURCES

Collins, Patricia Hill. Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment. New York: Routledge, 1990.

Click to preview the book online

Taylor, Keeanga-Yamahtta. "Until Black Women Are Free, None of Us Will Be Free." The New Yorker, July 2020.

Click to read the article online

Davis, Angela and Gina Dent, Erica R. Meiners, and Beth E. Richie. Abolition. Feminism. Now. Chicago: Haymarket Books, 2022.

Click to preview the book online





KEYWORDS

Transracial Adoption: The practice of placing a child of one race or ethnicity with adoptive parents of a different race or ethnicity.

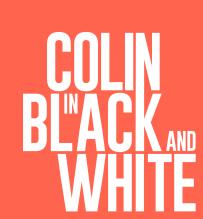
KNOW YOUR RIGHTS CAMP



EPISODE 6: DEAR COLIN

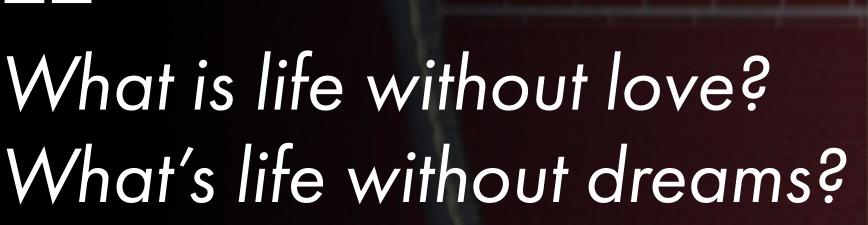
SECTION 1





KNOW YOUR RIGHTS CAMP

SECTION 1



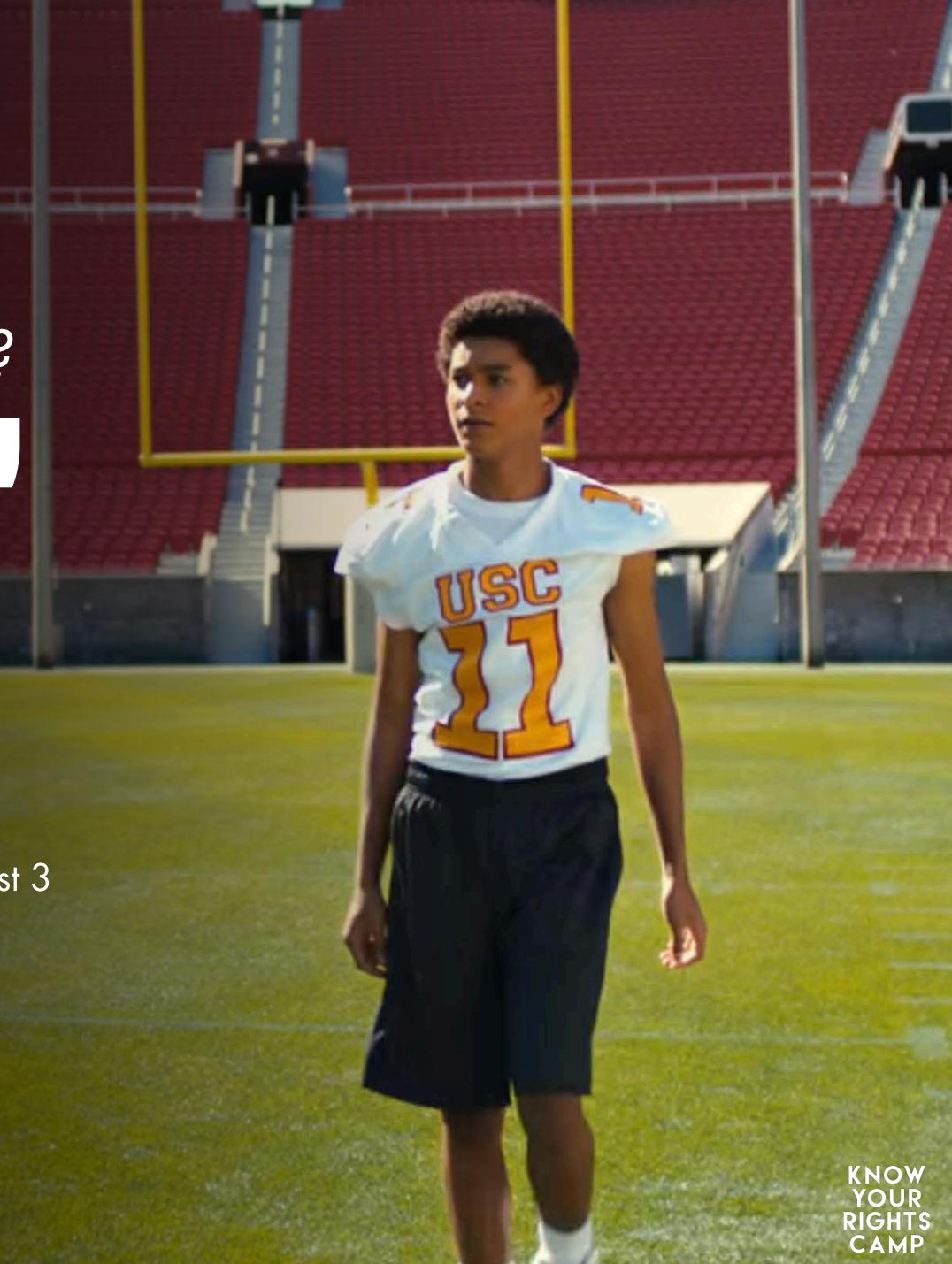
- Cordae w. Common, "What's Life"



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









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



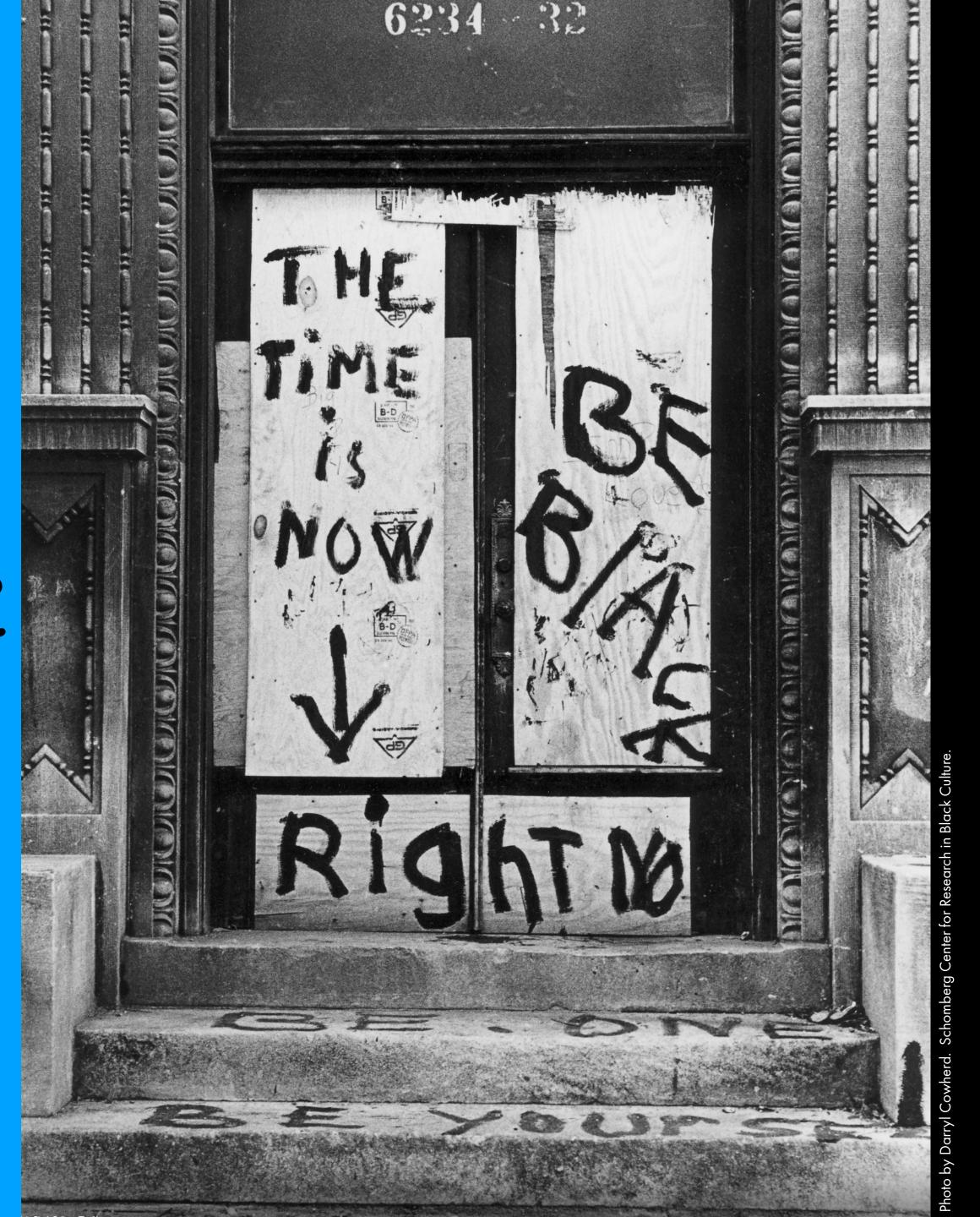
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SECTION 2





SECTION 2



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?

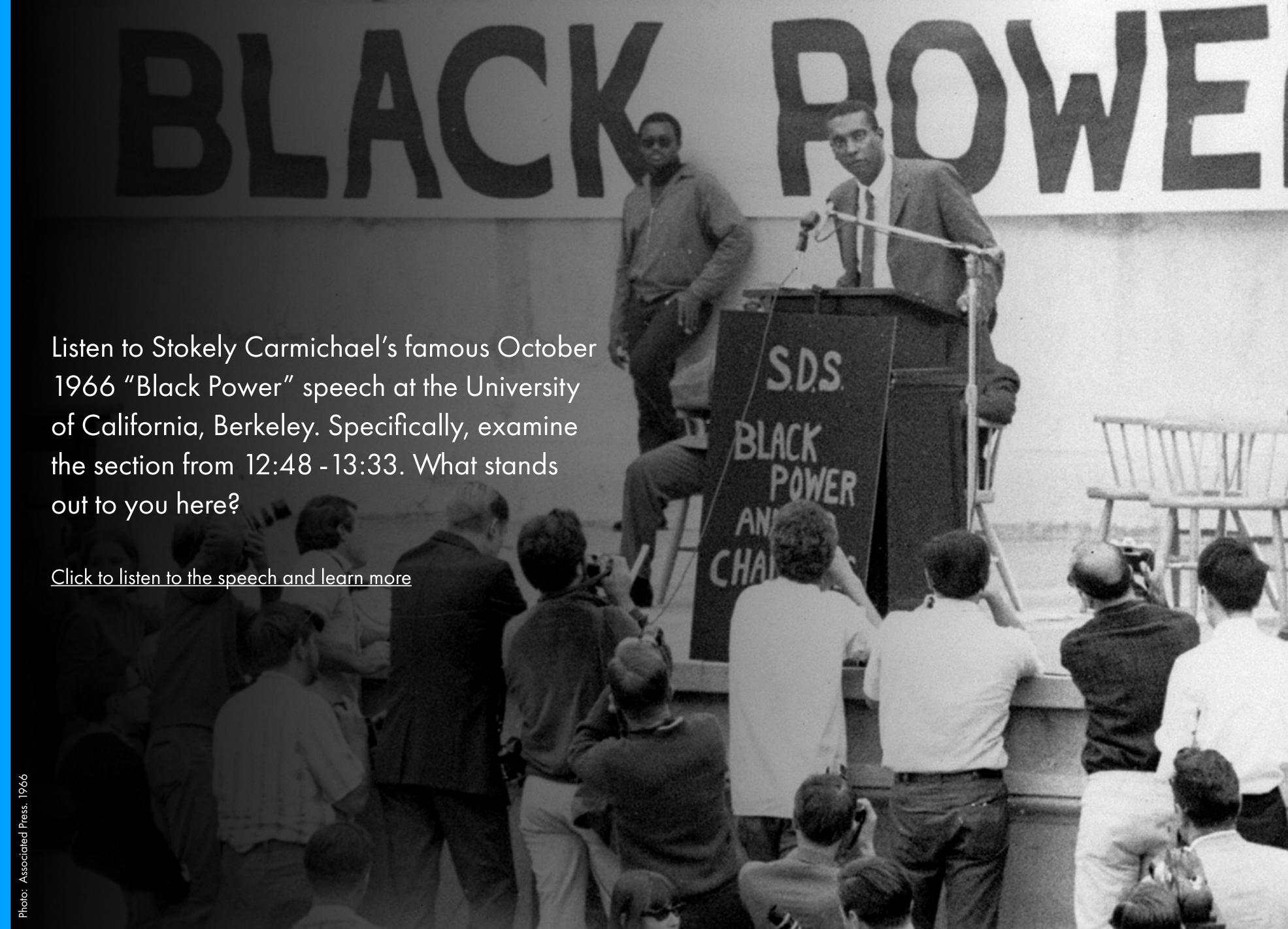
How does this idea show up in the final episode of Colin in Black & White?

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

Click to view the online exhibition



SECTION 2





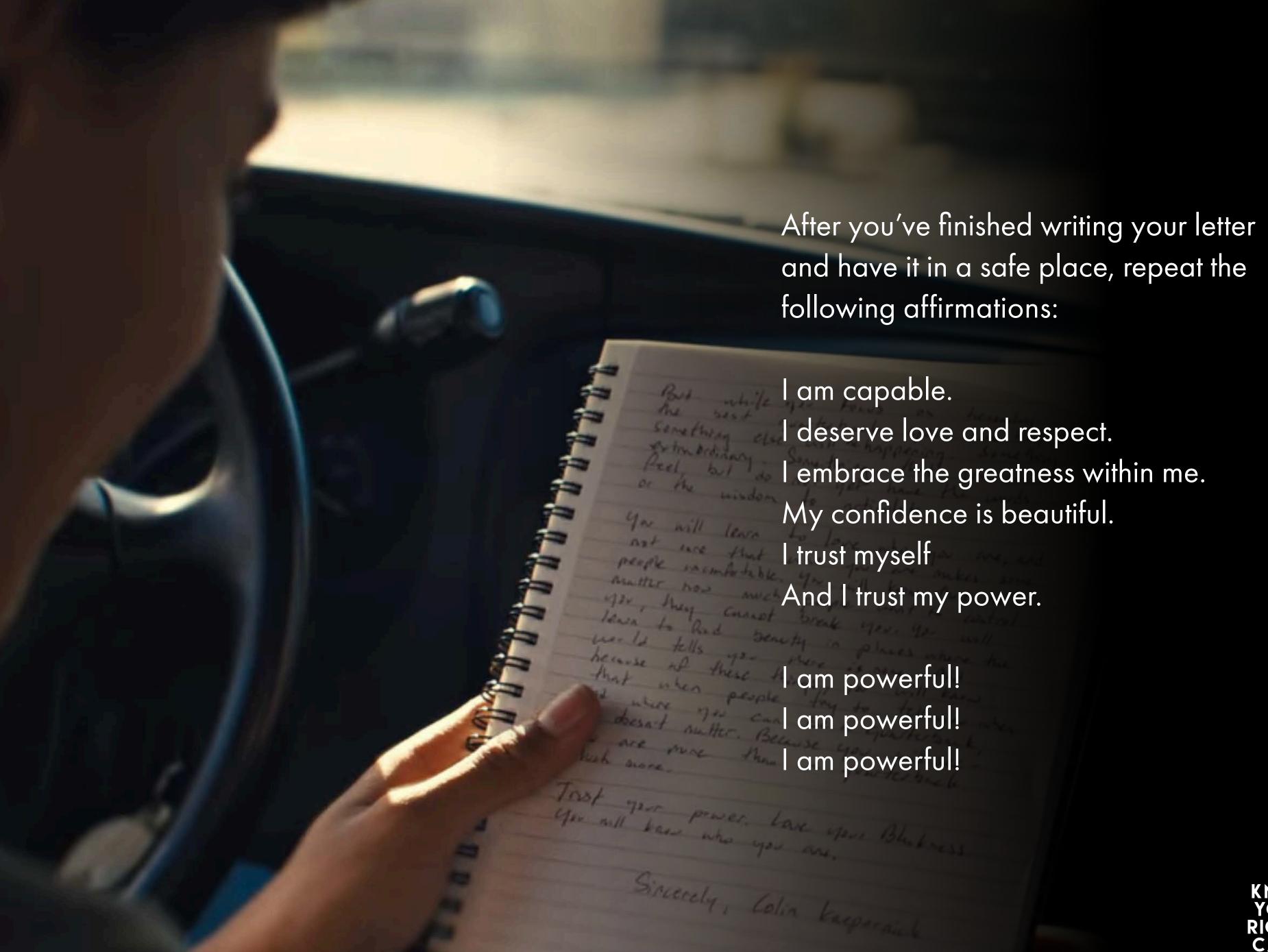
SECTION 3





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SECTION 3







ADDITIONAL RESOURCES

Rogell, Annika. The Black Power Mixtape: 1967-1975. Directed by Göran Olsson. 2011. Video.

Click to watch the film online

Black Education Matters. "90 Daily Affirmations for Black Youth." Date unknown.

Click to view the website

Tatum, Beverly. "Talking about Race, Learning about Racism: The Application of Racial Identity Development Theory in the Classroom." Cambridge: Harvard Educational Review, 1992.

Click to read the article online



TRUST YOUR POWER.

LOVE YOUR BLACKNESS.

YOU WILL KNOW WHO YOU ARE.

SINCERELY, COLIN.





