

PROMOTION OF  
*diversity and  
inclusion*  
FOR OUR PEOPLE

GUIDELINES FOR

# ELIMINATING *discrimination*

AND PROMOTING **RACIAL EQUALITY**

AT GPA



# Table of Contents

## 1. Introduction

## 2. Scope

## 3. Racial Equality at GPA

## 4. Initiatives that GPA has already developed on the racial agenda

## 5. The Brazilian population in numbers

## 6. Racial inequality

## 7. Some basic terms and concepts

7.1. Race

7.2. Ethnicity

7.3. Racism

7.4. Racial Abuse

7.5. The Myth of Racial Democracy

7.6. Prejudice

7.7. Discrimination

7.8. Structural Racism

7.9. Reverse Racism

7.10. Institutional Racism

7.11. Religious Racism

7.12. Media Racism

7.13. Recreational Racism

## 8. What should I do? Where can I report this?

## 9. Anti-racist agenda

9.1. Some tips for practicing anti-racism: do's and don't's on the racial agenda

9.2. Human Resources

9.3. Legal/Compliance

9.4. Racial Legislation

9.5. Communication

## 10. More anti-racist postures you can adopt at work and in life

10.1. Reviewing the vocabulary

## 11. Tips on reading, movies and documentaries



## 1. Introduction

This guide, developed in partnership with **ID\_BR (Identities of Brazil Institute)**, gathers essential information on the racial equality agenda, with the aim of demonstrating the scenario of inequalities present in Brazil and its impact on our daily lives, as well as highlighting the importance of the role and responsibility of all in favor of the anti-racist agenda.

## 2. Scope

The black population in Brazil has **historically been marginalized by public institutions and policies**, since the arrival of Africans forcibly brought to work in the country under a slavery regime. This historical process has been producing direct effects so far. After the so-called “abolition of slavery”, there was no implementation of public policies and regulations in our country that definitively solved social injustice, thus maintaining **a structure of socioeconomic inequality**.

Currently, even accounting for more than half of the Brazilian population, black people **still have the most difficulties in accessing opportunities** when we talk, for example, about education, housing, work, health, security, leisure, income, social security, food and transportation.

Our context helps to understand that we have a racial problem in our society and that, therefore, it is the duty of everyone to actively seek changes and solutions. It is important to remember that all non-black people enjoy privileges that were inherited by ancestors from the slave regime—for this reason, just saying “but I am not a racist!” is not enough for structural changes, as we need to be purposeful in our effort to **truly contribute to the progress of the anti-racist agenda**.

We recall here that racial equality is an agenda that is constantly changing, therefore, your interest should be continuous, and not limited only to this guide. To assist in this process of this construct, at the end of this material, you will find tips on readings, movies, and documentaries to continue your studies and learn about the challenges to be faced.

**Have a good read!**

### 3. Racial equality at GPA

GPA believes that Diversity means considering and respecting the diverse characteristics of individual. Inclusion, on the other hand, goes beyond recognition to also **value and foster those differences, seeking representativeness**. Since 2015, GPA has formalized its commitment to the promotion of Diversity and Inclusion, and to strengthening policies and processes that guarantee and promote the rights, respect, appreciation, and equality of all and has defined five priority themes, one of which is Racial Equality.

We have a **Diversity and Inclusion Department**, responsible for leading and supporting the development of affirmative actions and policies to eliminate inequalities and discrimination, including racial inequality and discrimination, increasing the feeling of belonging, culture for respect, and representativeness in all sectors and activities of the Company, such as leadership and in the value chain.

Our commitment to **Racial Equality** is guaranteed in our **Diversity, Inclusion, and Human Rights Policy**, which you can **access here**, and through public pacts and associations such as:

- Business Initiative for Racial Equality;
- AR movement;
- Business Coalition for Racial and Gender Equality and;
- MOVER – Movement for Racial Equality.

### 4. Initiatives that GPA has already developed on the racial agenda

- Racial equality as one of the priority topics of Diversity and Inclusion;
- Madiba GPA Affinity Group, formed by black and non-black GPA employees;
- Diversity Ambassador Program, with representatives from the Company's stores, gas stations and distribution centers as local multipliers of the topic;
- Whistleblowing Channel for receiving complaints about cases of racism or racial abuse or any complaint of racial discrimination and violation of human rights, whether in our operations or in our value chain;
- Implementing a continuous educational agenda on the topic with lectures, training and group dynamics;
- Content production, such as the creation of books and educational materials on the agenda;
- Support for the Human Resources area to improve processes, policies and initiatives aimed at developing and increasing the number of black people in the Company, especially in underrepresented areas and positions;
- Policies, processes and actions to eliminate stereotypes in communication, promoting communication as a vehicle for inclusion and racial equality (i.e., the **Inclusive Communication Policy**)



## 5. The Brazilian population in numbers



**Brazilian population:**  
**212 million**  
inhabitants (IBGE, 2020)



**Black population:**  
56.10%  
of self-declared blacks | **118 million**  
people (IBGE, 2019)



**Black women are the majority:**  
28% | **60 million**  
people (IBGE, 2019)



### Did you know?

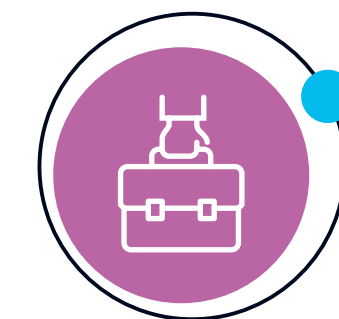
Brazil has the second largest black population in the world (only outranked by Nigeria) and is the country outside the African continent that has the largest number of people belonging to this racial group. It is also the **largest black diaspora in the world.**

<sup>1</sup> Diaspora is the name given to the spread around the world of black people who were forcibly removed from the African continent.

## 6. Racial inequality



**Blacks are the victims in  
75% of deaths  
in police operations** *(IBGE, 2019)*



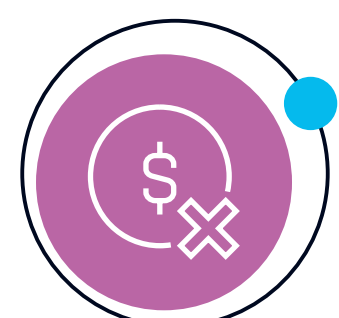
**Blacks comprise only  
5% of the executive positions  
in Brazil's 500 largest companies**  
*(Ethos Institute, 2016)*



**Every 23 minutes  
a young black man is murdered**  
*(United Nations Organization, 2017)*



**Black women are just  
0.4%**



**Blacks are  
75% among the  
poorest in Brazil**  
*(IBGE, 2019)*

**of the leadership positions in  
Brazil's 500 largest companies  
leadership positions in Brazil's  
500 largest companies**  
*(Ethos Institute, 2016)*



## 7. Some basic terms and concepts

In order to understand this structure of race inequality in our country, it is important to know what some basic terms and concepts on the racial agenda mean.

### We present you some of them:

**Race:** Global concept constructed through discourses and social experiences of groups used for classification / differentiation of human beings based on the characteristics of skin color, physical traits and ancestry.

*(Munanga, 2010).*

Therefore, race is a social factor, not a biological category. That is, it is justified from the structures for treatment, opportunities and access dictated by the dynamics of life in society; it is not related to the differentiation of people by species.

**Ethnicity:** Set of individuals who, historically or mythologically, have common markers (i.e., ancestry or language); the same religion or worldview; the same culture; or live geographically in the same territory.

*(Munanga, 2010).*

**Racism:** Race hierarchization through the association between physical and psychological, moral, intellectual and/or cultural characteristics.

*(Munanga, 2010).*

**Racial abuse:** Abuse is the legal term for the act of offending someone's honor by attributing negative characteristics to them. It offends their self-esteem—the image they have of themselves. When the offense contains elements linked to race, color, ethnicity, origin, elderly condition, or physical disability, aggravated abuse occurs, often called only racial abuse.

**The myth of racial democracy:** is the interpretation, dissemination and loose translation of the ideas expressed by Freyre in the 1940s, and by thinkers such as the Frenchman Roger Bastide, which has transformed the false harmony, defended by Freyre, into racial democracy, and has gradually been broadened into the synonym of a country that made equality of opportunity possible for all, regardless of race. The dominant government strategy at the time, according to Guimarães (2003), has always been the incentive of miscegenation as a national identity that endorsed the idea of whitening the population's skin via miscegenation, expressed through the idea of racial democracy, and erasing multiculturalism, that is, of "whitening", of incorporating socially successful mestizos into the dominant "white" group.

**Prejudice:** is the judgment based on stereotypes about individuals who belong to a certain racialized group, which may or may not result in discriminatory practices. Example: consider black people to be violent and unreliable.



**Discrimination:** is the attribution of differentiated treatment to members of racially identified groups. Its fundamental requirement is power, that is, the effective possibility of using force, without which it is not possible to attribute advantages or disadvantages on account of race. (e.g., denying, prohibiting or harrowing access by black people to social spaces).

**Structural Racism:** Racism is defined by its systemic character. Therefore, it is not just a discriminatory act or even a set of acts, but rather, a process in which conditions of subalternity and privilege are distributed among racial groups and are reproduced in the fields of politics, economy, and everyday relations.

(Almeida, 2018).

**Reverse racism:** Talking about reverse racism is like talking about reverse sexism. **Racism is a power structure.** White people can be discriminated against, but this does not make them vulnerable to an entire system, at several levels. That is, reverse racism does not exist.

**Institutional racism:** is the result of operations at institutions, which begin to act in a way that confers, albeit indirectly, disadvantages and privileges based on race, [...] which serve to maintain the hegemony of the racial group in power. [...] Thus, the dominance of white men in public and private institutions depends, foremost, on the existence of rules and standards that directly or indirectly hinder the rise of black men or women and, secondly, on the non-existence of spaces where racial and gender inequality is discussed, thus naturalizing the dominance of the group formed by white men.

(Almeida, 2019).

**Religious racism:** is what causes many temples of African religion to be burned, demonstrating disrespect for people's faith. Everyone has the constitutional right to express their belief, but in Brazil, it is common for religions of African origin to be "demonized".

**Media Racism:** Racism in the media helps—and greatly—to perpetuate racial inequalities, as TV stations show, for example, content productions (i.e., movies, soap operas and advertisements) mostly starring white people, or often put black people in the roles of bandits or as enslaved individuals, reinforcing and perpetuating the submissive role of black people in society.

**Recreational racism:** For Adilson Moreira, J.D., racism is camouflaged in everyday life with routine "jokes" and "games", a category of humor that portrays "blackness as a set of aesthetically unpleasant characteristics and as a sign of moral inferiority". This format goes further and also portrays blacks as animals and criminals. For many white people, these "games" are forms of interaction, an "acceptable means of social approximation".



## 8. What should I do? Where can I report this?

Unfortunately, displays of prejudice and intolerance happen every day. Probably, if you are black, you have already experienced a situation of discrimination. From school to the work environment, from the supermarket to the mall, from the poor to the rich, black people are subject to racism every day.

If you or someone close to you is a victim of crimes of racism, even via the internet, it is very important to record the scene or save the comments for those who are responsible to be investigated and identified.

In this case, it is important to make it clear that anyone who becomes aware of the crime can notify the authorities, does not need to be the victim themselves nor need to belong to the discriminated group.

You should also talk to a lawyer who can guide you properly. If you do not have financial means to do so, you can go to the **Public Prosecutor's Office** in your city to obtain necessary legal assistance.



**Download free** and learn more in the **\*Racism and Racial Abuse Book: What it is/ How to identify it/What to do**

*\*The content is available in Portuguese only.*


To detect violations of our policies and values, we have **Whistleblowing channels**, publicly available (telephone, website, and email) to record any case of disrespect or non-compliance with current legislation, with our **Code of Ethics**, as well as with policies and procedures that may involve our stakeholders.

**GPA Ombudsman's Office**

<https://www.gpabr.com/en/ouvidoria>

**08000 55 57 11**

**[ouvidoria@gpabr.com](mailto:ouvidoria@gpabr.com)**

 Monday to Saturday  
8:00 am to 8:00 pm



## 9. Anti-racist agenda

### 9.1. Some tips for practicing anti-racism: do's and don'ts on the racial agenda

#### 1 It's not right

To ask a black person with frizzy hair, dreadlocks, or braids how they wash it. It's not right to touch their hair without permission either.

##### Why?

Frizzy hair is like any other, but the standard of beauty imposed by society says that straight hair is the normal and the best. When we have an attitude like this, we are reinforcing the idea that black people do not have human aspects, or that their characteristics are abnormal, exotic and, therefore, we need to know how they can do simple things.

#### ✓ You can replace this with...

Praising the beauty of this person's hair, without calling it exotic or stylish, for example.

Compliments are good for everyone! Look from afar and admire the beauty without having to touch it. It is possible to admire and not invade a person's space.

#### 2 It's not right

To say that the person "comes from a line of cooks" or "comes from a line in the slave quarters", for identifying with elements of black cultures or having a black relative or family member.

##### Why?

African black people who have been enslaved have a history prior to the process of slavery. Slavery was a violent disruption to this history and they were not born in the slave quarters or in the kitchen. This condition was imposed by the violence of colonization.

Blacks can and should occupy the places they want and we must work together in that sense.

#### ✓ You can replace this with...

If your father, mother or any other relative is black, but you are not seen socially as black, you can simply mention this, not the condition that black people have been placed in.

If you enjoy elements of black cultures, this is also possible if you are not a black person. Enjoy what is good for you, respecting the the leading role of those people.

### 3 It's not right

To silence or minimize a situation of racism described or experienced by a black person.

#### Why?

Although racism is an issue for everyone, it affects black people physically and emotionally. So, if this person points out a situation like this, he/she is talking about an experience that non-black people do not experience and do not feel in their skin, no matter how empathetic they are. Minimizing the pain of the other is making them experience racism again.

### You can replace this with...

Practicing attentive and active listening. Knowing you are being heard is important when it comes to racial issues.

Listening emphatically to the person who faced the situation. As much as you want to help, it is those who go through the experience who know how to describe it properly.

Use your privilege for the benefit of the racial agenda! If you are in a position to make the discussion or the report reach places where a black person cannot, take the opportunity to be active and propose practical actions that can be developed by white people.

### 4 It's not right

To be on the defensive and say that people misunderstood when you are accused of racism.

#### Why?

It is not about intention, but the effect that actions produce. In addition to discourse, racist practices are ways of projecting the idea that there is no intellectual ability in the black population.

### You can replace this with...

Instead of saying you are not racist, seek to listen and try to understand why you were accused. Racism has always been taught to us and it will not stop appearing just because you consider yourself non-racist.

Apologize for the offense, police yourself and try to understand how to act differently.

But, remember: it is not up to the black person subject to your racism to excuse you, teach you or listen to you. There are several ways of learning... you can find other sources!



**5** It's not right

To say to black people that they are angry or radical when they manifest themselves more incisively with respect to racism.

**Why?**

Black people experience racism every day in the most different ways, in addition to being directly affected by the historical inequalities that the racial structure has created.

Asking them to stay calm or be nice when talking about a pain that is theirs is committing another violence and trying to teach them about an experience you have not had.

**You can replace this with...**

Instead of accusing the person of being angry or radical, listen carefully to understand the reason for their dissatisfaction and try to find a solution to the problem together.

**6** It's not right

To say that you are not racist because you have a black family member, friend, or employee.

**Why?**

Racism structures social relations and will be reproduced and reinforced at some point. Having black people close to you does not exempt anyone from being racist, but it can demonstrate that you are being racist even to people you love and have intimacy.

**You can replace this with...**

Pay more attention to your actions, speech, and positions. Even if unintentional, they can be racist and have to be unlearned.

Listening carefully to what has been pointed out about your behavior is the key to knowing where deconstruction should begin.

You will also be able to notice how your relatives, friends or employees are treated because of their skin color and to interfere and give emotional and practical support when necessary.

## 7 It's not right

To say that you faced “Reverse Racism” for not being invited to an event, action, or initiative aimed at black people.

### Why?

**Reverse racism doesn't exist!** Racism is a very broad power structure and comprises privileges to certain racial groups and restricted access of rights to other groups.

So, white people can endure prejudice and discrimination, but they do not subjected to racism because, society structually remains the same. That is, white people are still the richest class, who have the most access to all goods, whether material or not, and rank the lowest in social vulnerability.

## You can replace this with...

White people have “free passes” to virtually every space in the world. If you were not specifically invited to a certain event, you can seek out other events you can go to.

Do not constantly request access to events. It is important to respect events that are for a specific target audience.

## 8 It's not right

To use expressions that sexualize black bodies.

### Why?

This is a very common stereotype conferred on black men and women, who make them only objects of desire, not respect. It is a legacy of slavery, in which these women were forced to have sexual relations with their masters and this has reached our days as if it were their choice, and also a legacy of slavery, in which black men were often used as “procreators.” In addition, it reinforces that black bodies serve only for procreation and sex, reinforcing the objectification<sup>2</sup> of their bodies.

## You can replace this with...

Everybody has affective and sexual preferences. This can be socially dictated or not. One step is to try to examine why you choose black men or women. If it is sexual, it is a point of attention, needs to be reviewed, and should lead to a change of attitude.

**A good question to reflect on would be:** Would you marry a black man or woman, introduce him/her to your circle of friends, the family, or would you have another type of relationship other than sexual with him/her?

<sup>2</sup> Objectifying is treating a person as if they were an object, not someone who deserves respect. When we objectify bodies of people, we are saying that they serve for what I want or think of them, and have no right to their own wills or desires.

**9** **It's not right**

To paint your face black to show that you are committed to the racial agenda.

**Why?**

The so-called “*blackface*” originates in the USA and represents the caricature portrait of black people, made by white people, so that they would uniform them and convey the idea that black people are all the same. In addition, it was a way of keeping black people out of theatrical performances, that is, not giving them a job opportunity.

Painting your skin black is nothing more than once again removing the possibility for black people to speak on their own behalf and taking a place of discussion without experiencing what being black in Brazil really means.

**You can replace this with...**

Instead of painting your face black and continuing to reinforce stereotypes, why don't you put yourself as a non-black person who understands the racial agenda as an agenda of all races?

Reinforce your place of speech. Take your own stand to show people who know you and follow you the importance of everyone being involved in the discussion, regardless of their race.



## 10 It's not right

To make a black person “Wikiblack”, that is, to think that he/she should answer you all your questions about racial issues.

### Why?

Not all black people know or want to talk about racial issues. They may have other aspirations, knowledge, and education.

Thinking that a black person knows or wants to talk about racism is reinforcing the idea that the discussion about race is exclusive to blacks.



### You can replace this with...

Nowadays, there is a lot of information and material for those who want to know about racial issues. There are youtubers, writers, blogs, websites, consultancies, articles, books, movies, lectures...

So, if you have a lot of questions about racial issues, how about starting with an individual search in the vast existing collection before asking someone for the information? We have already left some tips for you at the end of the book.

## 11 It's not right

To meet a black person and promptly nickname him/her with variations of the word “black” in Portuguese, like “Negão”, “Neguinho”, “Preta” etc.

### Why?

Black people, historically, are used to represent a collectivity, that is, it is as if they had no individual identities or names. We hardly see a “Branção” [Whitey] in the group of friends. So, just as white people have their individualities, so do black people.

It's important to respect them.



### You can replace this with...

Using the name of the person you are referring to!

First of all, respect the name and the way that person wants to be called and the intimacy that you have in each relationship. Change it only if you are expressly allowed or requested to do so.



**12** **It's not right**

To ask if a person, because he/she is black, knows another black person who is not necessarily in his/her social context and/or affinities.

**Why?**

There are billions of black people in the world! And obviously not all of them, as well as not all white people or people of other races, know each other. Asking this type of question reinforces the idea that all blacks are the same or from the same family and removes their geographical, social, economic and historical characteristics.

**You can replace this with...**

Don't ask that kind of question. Just as we don't ask white people if they know Bill Gates or they are related to Steve Jobs, for example, it doesn't make sense to think that all black people have some degree of proximity to Beyoncé or Joaquim Barbosa.

Black people are diverse and there are many complexities in their social experiences. There is only the common fact that race ends up being decisive for them to be affected by discrimination, regardless of which social group they belong to.





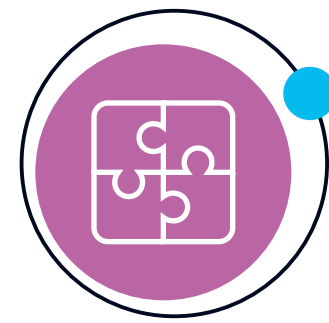
## 9.2. Human resources

This section is intended for professionals responsible for the Human Resources and People Management area. We bring, at this moment, some issues and tips that are important to think about when we talk about the racial inclusion agenda.

### What is People Management?

It is a set of fundamental policies and practices in exercising aspects of a managerial position with regard to individuals, covering attractiveness, recruitment, selection, training, development, rewards, and performance evaluation.

With this in mind, it is very important for the areas to be effectively integrated with the agenda of racial diversity and equality because it is necessary to think about how we can be more inclusive in our processes.



### The logic:

#### Racial diversity and equality in the labor market influencing organizational culture

This is because people who radiate racial diversity and representativeness transform the work environment and bring more innovation and understanding about the various audiences.



#### People Management, quality of life at work, and career enhancement

It is important that we think about racial focus, the development of black professionals, and career plans in succession processes.



#### Intentional selection processes

Structure recruitment, selection, training, and database policies with the professional profiles of black people.

## 5 steps

- 1 Review the selection process filters;  
.....
- 2 Create mentoring and development processes;  
.....
- 3 Choose universities other than those prevailing classes A and B;  
.....
- 4 Target selection process; and  
.....
- 5 Remove requirements that are not strictly necessary for the job/position.



### 9.3. Legal/Compliance

This section is intended for professionals responsible for GPA's Legal Compliance Department. Here, we are including important information about the care to be taken in relation to the organizational reporting channel for black people.

#### Care in promoting a safe organizational reporting channel for black people



##### How important is this?

- When thinking about the selection process aimed at black people, it is necessary to think about how these people will be welcomed in the work environment;
- Preparing a healthy environment for the inclusion of racial diversity requires dialogue and awareness actions with employees, partners, suppliers, and customers;
- Have a channel recognized as safe and welcoming for receiving racial complaints;
- Have black people involved in the listening and handling of complaints;
- Implement training, guides, and books for the legal and compliance department, in order to frequently qualify them to address reports relating to the racial agenda.



##### Listening and Welcoming

*"Institutional welcoming must be developed from singular attention, understood as a space of care, not segregation, in physical conditions of adequate health, safety, and education, where respect and necessary assistance are guaranteed."* (CARLOS et al., 2013)



##### Emotional and Psychic Suffering

*"The suffering of black people is not a matter of neurosis, not a private matter, but, it is produced and maintained socially and historically through political systems that have been operating since the abolition to exterminate the black population. The healing of the traumas of racism and the struggle for racial equality go hand in hand".* (VEIGA, 2019)

## 4 steps

- 1 Constantly announce the internal and external channel of complaints (GPA Whistleblowing Channel);
- 2 Disseminate knowledge of the Diversity, Inclusion and Human Rights Policy with an express application focused on the racial agenda;
- 3 Respect the flow for handling complaints related to the racial agenda, with delimitation of responsible areas and well determined steps; and
- 4 Clarify possible appropriate measures for cases of Racial Abuse or Racism. They should be reactive, as preventive structure for new cases.

## 9.4. Racial legislation

**Law No. 7716/89:** The Racism Act. Crimes resulting from discrimination or prejudice of race, color, ethnicity, religion, or national origin shall be punished under this Law.

**Law No. 12288/10:** This Law establishes the Statute of Racial Equality, intended to guarantee the black population the effectiveness of equal opportunities, the defense of individual, collective, and diffuse ethnic rights, as well as the elimination of discrimination and other forms of ethnic intolerance.

### Racism vs. Racial Abuse

Although both imply the possibility of criminal liability, the legal concepts of racial abuse and racism are different. The former is defined in the Brazilian **Penal Code** and the is set forth in **Law No. 7716/1989**. While racial abuse consists in offending someone's honor by using elements related to race, color, ethnicity, religion, or origin, the crime of racism affects an indeterminate collectivity of individuals, discriminating against an entire race. Unlike racial abuse, there is no bail or statute of limitations for the crime of racism.

Racial abuse is set forth in **Article 140(3) of the Penal Code**, which provides for the penalty of imprisonment from one to three years and a fine, in addition to the penalty corresponding to such violation, for those violating the law. According to this law, abuse means to offend one's dignity or decorum by using elements of race, color, ethnicity, religion, origin or condition as an elderly person or a person with disabilities.

**\*Racism and Racial Abuse Book:  
What it is/How to identify it/What to do**

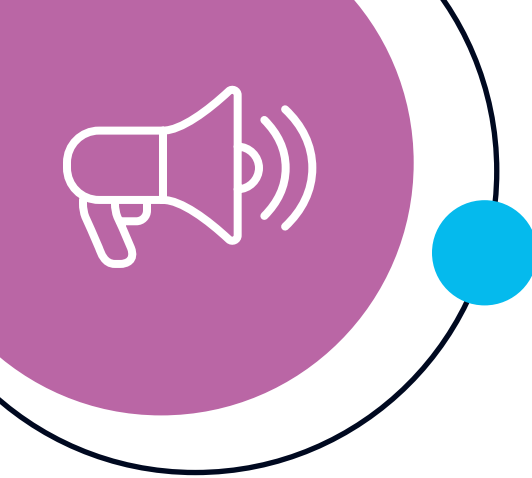
[Download free](#)



*\*The content is available in Portuguese only.*

### What should I do first?

- Know the Law on the Promotion of Racial Equality, the Racial Inclusion Pact, and other legal mechanisms related to the racial agenda.
- Enforce consequences in situations of disrespect to diversity and inclusion policies.
- Monitor indicators related to the treatment and consequences filing reports.



## 9.5. Communication

This section is aimed at professionals responsible for GPA's Communication and Marketing Departments. Here, we present the steps for the insertion of blacks in GPA advertising campaigns and media.

### 5 steps

- 1 Inclusion of black people in advertising campaigns of GPA brands;  
.....
- 2 Definition of targets for hiring black and/or indigenous people for the area (creation, marketing, communication plan) and stipulation of commitments for the agencies;  
.....
- 3 Insertion of new narratives about black people, positivizing their experiences, traits and stories;  
.....
- 4 Daily review of vocabulary;  
.....
- 5 Partnerships with black models, artists and influencers as brand ambassadors.

### Beware campaigns that are unintentional reproducers of racism. For example:

- Using mottoes that are important for the black population randomly, without the presence of blacks and to name a product, for example.
- Conveying the idea that being white means being cleaner, or better, or even, the evolution of something that was bad because it used to be black.
- Campaigns that replicate stereotypes about black people such as those in need of help.
- Products that are named from body parts or characteristics of black people, reinforcing stereotypes.
- Campaigns that replicate stereotypes about black people, such as dirty or sloppy.
- Naming products created for black people with the term "brunette", in an attempt to soften what is understood as uncomfortable and/or aggressive.



## 10. More anti-racist postures you should adopt in your work - and in your life

This Guide has presented the main terms and concepts related to the racial agenda, with guidelines on how to behave/report any situations of racism has presented or witnessed, and has listed the racial equality guidelines adopted by the Human Resources, Legal/Compliance and Communication Departments at GPA, in addition to the anti-racist postures that can be adopted in your personal, academic and professional life. However, this practice is a process that requires a change of behavior, while needing continuity and review at all times.

To accompany you on this path, we list a series of actions below that will help you stay focused on this anti-racist journey. Enjoy it and take your family members and friends with you, as surely the final destination—a more just and equal society—will bring benefits to all.

### Some anti-racist strategies you can adopt now:

- 1 Read black authors;
- 2 Follow black social media and influencers, which discuss anti-racist content and various topics;
- 3 Stand up against racist jokes from family members and friends;
- 4 Demand that institutions consume and produce some type of service/product with black representativeness;
- 5 Actively participate in the diversity activities offered by GPA and GPA Madiba;
- 6 Review racist postures;
- 7 Teach anti-racism to your children/nephews/nieces and so on;
- 8 Review the vocabulary so as not to reproduce racist terms;
- 9 Practice empathy, that is, put yourself in the other's shoes;
- 10 Understand and practice anti-racism as your cause as well, regardless of your racial belonging.

## 10.1. Reviewing the vocabulary

### WHITE DAY

The slavery of the black people in Brazil lasted more than 300 years, and the enslaved, even being forced to work, were generally seen as “vagabonds”. The consequences of this last to date. A black person is always seen as a person who does nothing.

### BLACK SERVICE

Common in our daily lives, this expression is used to disqualify a certain effort and/or work, that is, doing “black service” is equal to being sloppy. Blacks are always associated with something bad, the “good” job is supposedly the one done by whites.

### THINGS WENT DARK

This expression is used to associate that, if something went dark, it is bad. It is important to remember that just because something is black does not mean it is not good.

### BLACK MARKET

The black market promotes illegal actions, and once again the word “black” is being used with unfavorable connotation. The black, in the expression, means illicit.

### NAPPY HAIR

### COARSE HAIR

### WOOLLY HAIR

### WHEN IT IS NOT TIED, IT IS BOUND

The issue of aesthetic denial is always common when referring to African hairstyles. These are racist expressions used especially in childhood by school mates, but which are perpetuated in universities, work environments and even in television shows, with the black presence increasing in the media. Criticizing the characteristics of black hair is also racism.

(Source: Geledés)

### WHITE ENVY

Finishing the list of words and expressions that associate black with negative behaviors, the example that shows “white envy” as being good, “positive” envy, similar to a white lie.

# 11. Tips on reading, movies and documentaries

## Books

- **Women, Race and Class**,  
by Angela Davis
- **Pequeno Manual Antirracista [Small Anti-racist Manual]**,  
by Djamila Ribeiro
- **Quem tem medo do feminismo negro? [Who is afraid of black feminism?]**,  
by Djamila Ribeiro
- **Rastros de resistência: Histórias de luta e liberdade do povo negro [Traces of resistance: Stories of struggle and freedom of the black people]**,  
by Ale Santos
- **O Genocídio do negro brasileiro: Processo de um Racismo Mascarado [The Genocide of the Brazilian black: Process of a Masked Racism]**, by **Abdias do Nascimento**
- **Quarto de Despejo [Dump Room]**,  
by Carolina Maria de Jesus
- **Amoras [Blackberries]**,  
by Emicida and Aldo Fabrini
- **Tornar-se Negro [Becoming Black]**,  
by Neusa Santos Souza
- **Do silêncio do lar ao silêncio escolar [From the silence of the home to the school silence]**,  
by Eliane dos Santos Cavalleiro
- **The Danger of a Single Story**,  
by Chimamanda Ngozi Adichie
- **A cor da ternura [The color of tenderness]**,  
by Geni Guimarães
- **Coleção Feminismos Plurais [Plural Feminisms Collection]**,  
by Djamila Ribeiro

## Movies/Documentaries

- **I Am Not Your Negro** (2016)
- **White Out, Black In** (2014)
- **LA 92** (2017)
- **Boy 23 – The Forgotten Boys of Brazil** (2016)
- **Fruitvale Station – The Last Stop** (2013)
- **The Last Abolition** (2018)
- **When They See us** (2019)
- **13th Amendment** (2016)
- **Black Panther** (2018)
- **Dear White People** (2014)
- **Hidden Figures** (2016)

### Credits

**Made by:** Identities of Brazil Institute - ID\_BR

**Executive Director:** Luana Genòt

**Employability Coordination:** Aline Nascimento

**Consultancy and content:** Cleide Mello and Heloise da Costa

**Graphic Design, Proofreading and Publishing:** GPA