Inclusion comes through understanding, and true understanding is only achieved when we make ourselves available to hear and consider points of view that differ from our own experiences.

As we seek to further advance the inclusion agenda here at Walmart and in our surrounding community, we’d like to personally thank you for making the commitment to participate in this powerful and thought-provoking two-day training facilitated by experts from the Racial Equity Institute (REI).

In this lively and participatory presentation, REI facilitators will use stories and data to present a perspective that racism is fundamentally structural in nature. By examining characteristics modern-day racial equity, this presentation introduces you to an analysis that most find immediately helpful and relevant.

This journal has been created for you to use as you process your thoughts and feelings during this workshop. Some key information from the workshop is highlighted, and there are questions to help prompt self-reflection.

As you go through this workshop and journal, please consider how you can use the information presented to further champion inclusion and diversity.

Check out the Culture, Diversity & Inclusion Report for more information on Walmart's recent CDI efforts.
Initial Reflection
What do you hope to learn during this workshop? What are your initial thoughts and feelings around topics of race and racism in the United States?
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*This workbook was created using content from the Racial Equity Institute (REI) and their team of talented facilitators. We have added some additional content to highlight a few areas of focus.

A detailed workbook from REI, with additional content and resources, will be sent to participants following this workshop.
About the Racial Equity Institute

The Racial Equity Institute (REI) is committed to bringing awareness and analysis to the root causes of disparities and disproportionality to create racially equitable systems and organizations. Fifty years after significant civil rights’ gains, the impact of race continues to shape the outcomes of all institutions.

REI trainers and organizers help individuals and organizations develop tools and processes to challenge patterns of institutional power and grow institutional equity. Their approach has a movement orientation, always focused on organization toward institutional change with equitable and just outcomes for people of color.

Moving the focus from individual bigotry and bias, the REI Phase I workshop presents a historical, cultural, structural and institutional analysis. REI believes that organizations often work for equity with multiple understandings of racism that rely more on personal feelings and popular opinion. The lack of a common analysis creates complications to the goal of eliminating racial and ethnic disparities and producing equitable outcomes.

With a clear understanding of how institutions and systems are producing unjust and inequitable outcomes, participants in Phase I begin a journey to work toward social transformation and racial justice.

Check out the REI site for additional information on their approach and the various trainings they offer.
How to Use this Journal

This journal is designed to accompany the Racial Equity Institute Phase I workshop and provide a space for you to take notes and reflect on your thoughts and feelings. Some key information from the workshop is highlighted, along with supplemental resources, and there are some questions to help prompt self-reflection. Do not limit your writing to just these questions, however.

Moments in this workshop may be overwhelming. We encourage you to lean in to those emotions and discuss with workshop facilitators and other participants who are likely experiencing something similar. Our hope is that you will leave this workshop with a vision of not only how you want to lead at Walmart, but how you want to lead in your home, your community, and in your everyday life.
## Workshop Outline

### Workshop Topics

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Please note that, due to the nature of this workshop, there is not a specific set agenda. Facilitators may choose to cover content in a different order, or dive deeper on certain topics depending on participant discussion.
Why is it Important to End Racism?

**Reflection:** Based on your previous experiences and perspectives, do you believe it is important to end racism? Why?

As you go through the Phase I workshop, continue to reflect on these questions. Consider ways in which the content presented might change your response, or even your fundamental understanding of the question itself.
Socialization, Implicit Bias, and Decision Making

The way we think is influenced by the ways we have been socialized or conditioned to think.

Our brains operate both mindlessly and mindfully. Our “fast” automatic brain (system 1), works from unconscious associations and beliefs and governs 95-97% of our decisions and behaviors. With system 1, our brains perform certain tasks without conscious effort.

In contrast, our system 2 thinking is more deliberate and thoughtful, especially as relates to what we hold as our deepest values. System 2 is much slower, and is activated more rarely, however it allows us to critically analyze and evaluate actions and consequences.
Reflection: What are some examples of when you have experienced using your system 1 and system 2 thinking? How does this connect to issues of race and racism?
Developing an understanding of the power of implicit bias empowers us to develop practices to help minimize the impact of our unconscious tendencies to generalize, categorize, stereotype and discriminate. 

Take one or more of the tests on the Harvard Implicit Association site to uncover some of your own biases.

**Reflection:** How do you think implicit biases have affected your own life and the lives of those around you? What are some strategies you can use to mitigate the effect of your implicit or unconscious biases? Record your thoughts below.
The Intersections of Race & Poverty and Race & Wealth

The Racial Equity Institute uses an analogy of a fish in a lake to illustrate the tendency to attribute social problems to individual decisions and behaviors (Ex. a single sick fish), even when we know that history, systems, structures, and policies are at the root of these problems (Ex. a polluted lake).

This type of thinking is reflected in institutional programs that try to address problems by helping or changing individuals rather than systems.

**Reflection:** What are some solutions you are aware of that address problems by focusing on individuals? Are these effective? How might we address these problems from a systems perspective?
After the Depression, Federal housing policies ensured that African Americans and other people of color were excluded from new suburban communities. Instead, they were pushed into urban housing projects such as the Brewster-Douglass towers in Detroit.

**Reflection:** What stands out to you as you consider practices and policies such as redlining? What are some of the long-term effects?
The Power Relationships Between Systems, Institutions, and Communities

Poor communities and communities of color are negatively impacted by systems and institutions that give them programs, but deprive them of power. When working with communities, it is important to always assess who has the power. Who is deciding what programs and services are needed? Who is creating these programs? To whom are these programs accountable?

Reflection: Consider ways in which you are a “gatekeeper” who has the ability to grant or deny access to power and resources. Even when we have good intentions, we can cause harm if our behaviors and systems deprive communities of power. Reflect below.
Constructing and Defining Race and Racism

What do you think of when you hear the words “race” and “racism”? In terms of biology, race isn’t real. All members of the human race are 99.9% alike. There is more genetic variation within a single “race” than across races. Still, the idea of race, as it has been constructed, is socially and politically very real and shapes the institutional outcomes of all who live in this country.

Reflection: Reflect on the terms “race” and “racism”. What do you see as some of the social and political implications of race today?

The concept of a “white race” was constructed in 1680 by the House of Burgesses in the colony of Virginia. The question “What is a white man?” was debated, with the intent of determining who would have access to power, citizenship, and property in the colony. The definition settled upon was: A white man is one with no Negro or Indian blood, with the exception of John Rolfe and Pocahontas’s descendants (“The Pocahontas Exception”).

Even before the construction of a “white race,” however, powerful English colonists began drawing lines to separate those of African descent from those of European descent, especially among the poorest people (Ex: the John Punch story).

Reflection: What are your thoughts on the origin of a “white race”? Why might this have originated in the colonies? Reflect on the “divide and conquer” strategy presented in the story of John Punch, as well as other themes presented in the workshop.

John Punch was condemned to a life of slavery in 1640 for escaping a home where he worked as a servant. The sentence made him America’s first slave.
The Racial Equity Institute presents the following definitions of Race and Racism:

**Race** can be defined as “a specious classification of human beings, created during a period of worldwide colonial expansion, by Europeans (whites), using themselves as the model for humanity for the purpose of assigning and maintaining white skin access to power and privilege.”

**Racism** is defined as social and institutional power combined with race prejudice. It is a system of advantage for those considered white, and of oppression for those who are not considered white. It is a white supremacy system supported by an all-class collaboration called ”white” created to end cross-racial labor solidarity.

**Reflection:** Do these definitions align with your previous understanding of these terms? What are the implications of these definitions?
When Did Affirmative Action Begin?

United States history is characterized by policies that have benefited some people more than others because of their race. There are more than 400 years of affirmative action benefiting people classified as “white.”

This history of policies and practices that have benefited white people and disadvantaged people of color has had an enormous impact in terms of the ability to accumulate wealth and accounts for the wealth disparities we see today. Wealth disparities, in turn, contribute to other disparities.

When the rules are fair, but the game isn’t. This article explores inequalities in education systems and highlights some activities, such as the “Monopoly” activity, which explain issues of racism, institutional racism, and advantage.

**Reflection:** Does the information presented align with your previous understanding of affirmative action? What are your feelings towards affirmative action, and have they changed?
A Short (and Incomplete) History of Race and Racism in the United States

(from the REI Phase I Workbook)

If you are a citizen of the United States, part of the legacy you have inherited is the historical, systematic, and pervasive way in which the white race benefits from the privilege and power for those who came to be known as white. Following is small sampling of dates related to significant happenings, laws, court decisions, policies and other acts which have contributed to institutionalization of racism.

1607 First permanent English colony in Virginia
1613 John Rolfe marries Pocahontas in the colony of Virginia
1619 First Africans kidnapped and brought to the colonies
1640 John Punch, an African indentured servant, runs away from his servitude with a Dutchman and a Scotsman. They are caught. The colony of Virginia records that as punishment the Dutchman and the Scot are given 4 increased years of indentured servitude. John Punch is sentenced to perpetual servitude.
1676 Bacon’s Rebellion, a populist rebellion that organized poor people --white frontiersmen, slaves, indentured servants, and a tribe of Indians --against the colony of Virginia. Bacon and the rebels win the first battle and the sitting government retreats to boats in the river. They win two more skirmishes before English reinforcements arrive and put down the rebellion.
1637 New England colonists massacre 500 Native Americans in Pequot War, the first massacre of indigenous people by English colonists.
1662 Virginia enacts law stating that if an “Englishman” begets a child of a “Negro woman,” the child will take on the woman’s status, e.g., that of a slave; this law makes slavery hereditary.
1691 Virginia House of Burgesses defines “white man” as a man with no African or Indian blood whatsoever except for the male descendants of John Rolfe and Pocahontas who shall also be considered white men (“the Pocahontas exemption”).
1705 Virginia law passed requiring masters to provide white indentured servants 50 acres of land, 30 shillings, a musket and 10 bushels of corn when they completed their servitude.
1712 “Act for the better ordering and governing of Negroes and slaves” in South Carolina – “whereas, the plantations . . . of this province cannot be well managed . . . without the labor of Negroes and other slaves, [who] . . . are of barbarous, wild, savage natures, and such as renders them wholly unqualified to be governed by the laws . . . of this province; that such other laws and orders, should in this province be made . . . as may restrain the disorders, rapines and inhumanity, to which they are naturally prone and inclined. . . .”

1776 The Declaration of Independence is signed, stating that “all men are created equal . . . with certain inalienable rights . . . Life, Liberty and the pursuit of Happiness” while excluding Africans, Native Americans, and all women.

1785 Land Ordinance Act, 640 acres offered at $1 per acre to white people.

1787 In the U.S. Constitution, for the purposes of taxation and representation, Negro slaves were counted as 3/5 of a person, “adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three fifths of all other persons.” Slaves who couldn’t vote were not going to be counted at all, but the Three-Fifths Compromise was agreed upon to give the South more seats in Congress and more electoral votes. The effect was that slaveholder interests largely dominated the government of the U.S. until 1865.

1790 Naturalization Law of 1790 specified that only free white immigrants are eligible for naturalized citizenship. First generation immigrants from Asia, the Caribbean, Central and South American and Africa are expressly denied civil rights, the right to vote, and the right to own land. This Act is not completely wiped off the books until the McCarran Walter Act of 1952.

1790s The slavery abolition movement starts to grow. Blumenbach and Buffon offer “scientific” justification for a hierarchical classification of humankind (Caucasoid, Mongoloid, Australoid and Negroid).

1795 Treaty of Greenville, which Indian leaders are forced to sign, cedes most of the Ohio Valley to the U.S. government.

1800 The Land Ordinance Act minimum lot was halved to 320 Acres.

1807 Thomas Jefferson states the U.S. should “pursue (the Indians) into extermination or drive them to new seats beyond our reach.”

1812 Thomas Jefferson states white people should drive every Indian in their path “with the beasts of the forests into the stony mountains.”
1830 An act prohibiting “the teaching of slaves to read” in North Carolina and other states – “whereas the teaching of slaves to read and write has a tendency to excite dissatisfaction in their minds and to produce insurrection and rebellion, to the manifest injury of the citizens of this state …” such teaching was illegal and severely punished.

1830 Indian Removal Act authorized the president to “negotiate” and exchange lands . . . which actually meant . . . seize Indian land and remove Native Americans from their ancestral and sacred lands; territory of Oklahoma set aside as “Indian Territory.”

1848 Treaty of Guadalupe Hidalgo signed between U.S. and Mexico, which promises to protect the lands, language and culture of the Mexicans living in ceded territory (future states of California, Texas, Utah, New Mexico, Arizona, Nevada, parts of Colorado and Wyoming). Congress substitutes a “Protocol” which requires Mexicans to prove in U.S. courts that they have ‘legitimate’ title to their own lands; the “Protocol” becomes the legal basis for the massive U.S. land theft from Mexicans in conquered territories.

1850 Foreign Miners Tax in California requires Chinese and Latin American gold miners to pay a special tax on their holdings not required of European American miners.
1854 California law (People v. Hall) – “No black, or mulatto person, or Indian shall be allowed to give evidence for or against a white person.”

1862 Homestead Act allot 160 acres of western land to “anyone” who could pay $1.25 an acre and cultivate it for 5 years; within 10 years, 85,000,000 acres of Indian lands had been sold to European homesteaders. The last person received land under this Act in 1988.

1863 Thirteenth Amendment. Slavery was abolished for all people except for those convicted of a crime. “Black Codes” immediately emerged to criminalize legal activity for African-Americans (loitering, breaking curfew, being unemployed, etc). Created a new system of convict labor and leasing that allowed former slave owners to again have access to free labor from African-Americans.

1887 Dawes Act terminates tribal ownership of lands by partitioning reservations and assigning each Indian a 160-acre allotment for farming. “Surplus” reservation land is opened up to homesteaders.

1887 Hayes Tilden Compromise removes federal troops from the South, leaving Blacks totally unprotected from white violence and setting stage for 50 years of intense repression, denial of political, civil, and education rights that African Americans had struggled for and to some extent won during Reconstruction after the Civil War.

Copy of an illustration showing a free black man being sold to pay his fine in Florida, 1867. Such events frequently happened under the Black Codes, which were passed by Southern states and imposed severe punishment upon black individuals who broke labor contracts.

CORBIS/Corbis via Getty Images
1882 Chinese Exclusion Act passed by Congress to keep Chinese immigrant workers from coming to the U.S., the first time a nationality had been barred expressly by name.

1886 Apache warrior Geronimo surrenders to the U.S. army, marking the defeat of Southwest Indian nations.

1893 Queen Liliuokalani of Hawaii is overthrown by U.S. planter colonists in a bloodless revolution. The Republic of Hawaii is established with Stanford Dole (Dole Pineapple) as president.

1896 Supreme Court declares in Plessy v. Ferguson that separate but “equal” facilities are constitutional.

1898 Treaty of Paris. After defeating Spain in the Spanish-American War, the US acquires Puerto Rico, Guam, and the Philippines. Cuba, which had already declared her independence from Spain, becomes a virtual colony of the U.S.

1910 The Flexner Report. Five of seven medical schools educating black doctors were closed, leaving only two medical schools, Meharry and Howard to provide medical education for American Blacks. Although now Blacks have graduated from every medical school in the United States, the decades of exclusion have resulted in an insurmountable manpower and opportunity gap.

1917 Immigration Act of 1917. Congress enacts another immigration act creating an Asiatic Barred Zone, a “line in the sand” in Asia effectively cutting off all immigration from India.

Following Reconstruction, the U.S. Supreme Court issued an opinion in Plessy v. Ferguson. Most historians consider this case as laying the legal foundation for the constitutionality of separating races, as long as separation was “equal”.

CORBIS/Corbis via Getty Images
1922 Ozawa V. United States. Takao Ozawa, a Japanese-American, assimilated after 20 years of living in the US, filed for United States citizenship under the Naturalization Act of 1906 which allowed only “free white persons” and “persons of African nativity or persons of African descent” to naturalize. Ozawa did not challenge the constitutionality of the racial restrictions. Instead, he claimed that Japanese people were properly classified as “free white persons”. The Court invoked “science,” in finding a Japanese man could not be defined as “Caucasian” (which the Court found synonymous with “white”). It was easy for the Court to deny the petition of such a non-Caucasian.

1923 Thind v. United States. Based on Ozawa, Thind argues that he is Caucasian and therefore white. The Supreme Court unanimously decided that Bhagat Singh Thind, an Indian Sikh man who identified himself as a “high caste Hindu, of full Indian blood,” was racially ineligible for naturalized citizenship in the United States. Asian Indians who had already been granted citizenship, had their citizenship revoked. In this case, the court said that while all whites are Caucasian, not all Caucasians are white. In this case they eschew science and say a white man is who the “common white man” recognizes as a white man.

1924 Johnson Reed Immigration Act sets restrictive quotas on immigrants from Asia, Africa, and Latin America.

1933 New Deal legislation for “Relief, Recovery and Reform” made available $120 billion (worth $1 trillion today) in loans—98% went to white people. Also created jobs programs (e.g., FERA, CCC, PWA, WPA) designed to put people to work and eradicate unemployment.

1933 Home Owners Loan Corporation created to help home owners and stabilize banks, created detailed neighborhood maps that took into account the racial composition of a neighborhood or likelihood of racial infiltration, color coded these, neighborhoods in red and labeled them “undesirable” resulting in a lack of investment in neighborhoods with POC and enormous investment in white neighborhoods.

1934 The Federal Housing Act manuals and practices codify the channeling of funds to white neighborhoods and collaborated with block busters.

1935 The Social Security Act. New Deal programs would not have survived the Southern voting block unless they were designed in a way that preserved racial patterns. SSA did not extend coverage to farm or domestic workers, disproportionately excluding blacks from its benefits.

1935 The Fair Labor Standards Act of the same year also did not cover agricultural or domestic workers.
1944 Supreme Court opinion upheld Roosevelt’s Executive Order authorizing relocation and detention of all people of Japanese ancestry, including U.S. citizens, in “war relocation centers” regardless of “loyalty” to U.S. (during World War II).

1944 The GI Bill: $95 billion of opportunities went mainly to returning white soldiers. 2,255,000 veterans took advantage of the GI Bill which is now considered the biggest transfer of economic advantage to white people in the history of our nation.

1946 Hill-Burton Act. Also known as the Hospital Survey and Construction Act. Contained a “separate but equal” clause, recognizing that most participating Southern hospitals were reserved for whites only, and closed to black physicians and patients.

1947 Taft Hartley Act seriously restricts the right to organize and requires a loyalty oath aimed at the Congress of Industrial Organizations, which had organized large numbers of workers of color.

1945-60 Suburban sprawl and white-flight to the suburbs became popular as certain communities were officially red-lined and marked as undesirable, de-voiding inner cities of essential tax dollars used for schools, roads, parks, and other public necessities.

Photo by Bernard Hoffman, LIFE magazine, May 22, 1950, Getty Images

Nearly a million black soldiers were eligible for a federally guaranteed mortgage under the GI Bill of Rights, but were prevented from enjoying that benefit due to housing discrimination.
1964 Democratic Party refuses to seat the Mississippi Freedom Democratic Party in place of the segregationist Mississippi Democrats at the Party’s convention in Atlanta.


1973 Federal and state police and FBI launch a military assault on American Indian Movement activists and traditional Indians of the Lakota Nation at Wounded Knee. Leonard Peltier is convicted on false charges of murdering an FBI agent and sentenced to 2 consecutive life sentences.

1978 Proposition 13 (The People’s Initiative to Limit Property Taxation) created tax structures that greatly benefitted white homeowners. Because of the benefits it bestows on the rich and powerful Prop 13 is now considered “untouchable” by CA politicians, even though it has been detrimental to the state economy.

1990 Supreme Court decision attacks the religious freedom of Native Americans by ruling that states have the right to pass laws forcing Native American church members to risk prison in order to practice their religion.

1990 Congress passes a comprehensive new immigration law, which includes “employer sanctions” for knowingly hiring a worker without papers, discouraging employers from taking job applications from Asian Americans or Latinos.

2009 The American Recovery and Reinvestment Act (the Stimulus): $840 billion for schools, municipalities, infrastructure development, energy, etc. Another race neutral act that has disproportionately benefited white people because of who is able to meet qualifying criteria.
Equality vs. Equity

The picture above is a graphic commonly used to explain the difference between equality (on the left) and equity (on the right).

Reflection: What stands out to you in this image?
Now consider the picture above.

**Reflection:** What is different in this image, compared to the image on the previous page? Use what you have been learning in the REI workshop to reflect on the different components, and the significance of the differences.
**Internalized Racial Oppression**

Internalized racial inferiority among people of color is manifested in many ways such as internalized negative messages about their self and other people of color, distancing, exaggerated visibility, and protection of white people.

Internalized racial superiority among white people is manifested in many ways such as seeing white standards and norms as universal; assuming that one’s comfort, wealth, privilege and success has been earned by merits and hard work alone; individualism and competition; distancing; perfectionism; and binary (either/or) thinking.

The stress, oppression and internalized inferiority experienced by people of color have had devastating impacts. Yet we all (white people and people of color) are harmed by racialized conditioning and the distorted internalizations that it has generated.

**Reflection:** Consider your own identity and personal experiences. Have you experienced any of the manifestations of either internalized racial inferiority or internalized racial superiority? What are some potential consequences? What can you do to begin addressing internalized racial oppression?
Read the article “White Privilege: Unpacking the Invisible Knapsack” by Peggy McIntosh and consider the list she created.

Reflection: How do you feel after reading the article? Are there any items you disagree with? Any you would add?
Discussions about racist conditioning and internalized racial oppression can be effective and healing when undertaken in affinity groups or caucuses that are organized by race. People of color and white people have their own work to do in understanding and addressing racism. When such groups are formed it is also important for them to meet jointly to develop relationships that deepen awareness and support mutual anti-racism efforts.

**Reflection:** Are there affinity groups or caucuses organized by race in your community or workplace? Consider ways in which you could join or promote broader discussions and cooperation between these groups.
The Anti-Racism Legacy

“An organized lie is more powerful than a disorganized truth.”

Racism is so well organized and normative in the U.S. that if we fail to recognize and push against it, we are allowing ourselves to be moved along on the continuum of structural racism, without any effort on our parts.

Throughout history, many people of color and white people have “moved” against racism, often at great sacrifice. White anti-racists must raise awareness about structural and institutional racism among other white people lest they continue to be complicit and supportive (often unwittingly) of institutionalized and structural racism.

Reflection: Use the space below to consider what you can do to move against racism.
DEFINITIONS
(from the REI Phase I Workbook)

*SPOILER ALERT: Please do not read the following definitions until after you have completed the definition exercise in the Phase I Workshop

- **Race**
  “A spurious classification of human beings created by Europeans during a period of worldwide colonial expansion, using themselves as the model for humanity, for the purpose of assigning and maintaining white skin access to power and privilege”. (Dr. Maulana Karenga)

- **Prejudice**
  A judgment based on bias that stereotypes others as different. Prejudice is usually, but not always, negative; positive and negative prejudices alike, especially when directed toward oppressed people, are damaging because they deny the individuality of the person. In some cases, the prejudices of oppressed people (“you can't trust the police”) are necessary for survival. No one is free of prejudice.

- **Social and Institutional Power**
  - Access to resources
  - Ability to influence others
  - Access to decision-makers to get what you want done
  - Ability to define reality for yourself and others

- **Oppression**
  Systematic subjugation of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group. Rita Hardiman and Bailey Jackson state that oppression exists when the following four conditions are found:
  1. The oppressor group has the power to define reality for themselves and others.
  2. The target groups take in and internalize the negative messages about them and end up cooperating with the oppressors (thinking and acting like them).
  3. Genocide, harassment, and discrimination are systematic and institutionalized, so that individuals are not necessary to keep it going.
  4. Members of both the oppressor and target groups are socialized to play their roles as normal and correct.

- **Advantage**
  A leg up, a gain, a benefit
• **System**
  - A set of things that together make a whole
  - An established way of doing something, such that things get done that way regularly and are assumed to be the ‘normal’ way things get done
  - Runs by itself; does not require planning or initiative by a person or group

• **White Supremacy**
The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Color and their ideas, thoughts, beliefs, and actions.

• **Racism**
Racism is Social and Institutional Power + Race Prejudice.
  - Therefore, it is a system of advantage based on race.
  - Therefore, it is a system of oppression based on race.
  - Therefore, it is a white supremacy system supported by an all-class collaboration called “white” created to end cross-racial labor solidarity.

Racism is different from racial prejudice, hatred, or discrimination. Racism involves one group having the power to carry out systematic discrimination through the major institutions of society. Racism is a system.

**Reflect and add your own definitions below.**
Phase I Workshop - Reflection

What stood out to you as you and others processed this experience? Describe your experience below.
Racial Equity Institute
Creating an Action Pledge

All participants are encouraged to make an Action Pledge during the event. Action Pledges are inspirational commitments to undertake new or existing efforts, fellowship ventures, or initiatives that will address an inequity issue in your sphere of influence.

Walmart associates can post their Action Pledge on the REI Workplace page.

Here are five tips for making your Action Pledge:

1. **Draw inspiration from other participants.** Visit the REI Workplace page to see what other participants are doing.

2. **Find your “sweet spot”.** The most exciting Action Pledges come from the intersection of your passions, talents and your community’s needs.

3. **Consider expanding upon an existing project/venture.** Some participants struggle to come up with a unique approach, but your Action Pledge doesn’t need to reinvent the wheel. Many successful pledges have been an extension of a participant’s venture or existing initiative.

4. **Make your pledge specific and measurable.** An Action Pledge is a public commitment to keep you accountable, so make yours specific and measurable. Tell us what you will accomplish, for how many of whom, where and by when.

5. **Get help from the REI network.** If you’ve hit a roadblock or just need help on your Action Pledge, the REI community can help. Ask your peers at this session for feedback or chat with the REI facilitation team for suggestions.

Your Name:_________________________________

Action Pledge:

_____________________________________________________________________

_____________________________________________________________________

_____________________________________________________________________

_____________________________________________________________________
More Information:

- Listen to the "Seeing White" podcast


- Read *Just Mercy: A Story of Justice and Redemption*, by Bryan Stevenson

- Watch *The Hate U Give* and discuss

- Read *The New Jim Crow: Mass Incarceration in the Age of Color-Blindness*, by Michelle Alexander
• Read *A More Beautiful and Terrible History: The Uses and Misuses of Civil Rights History* by Jeanne Theoharis

• Watch *Mighty Times: The Children’s March*

• Watch *Harvest of Empire: The Untold Story of Latinos in America*

• Read *The Color of Wealth: The Story Behind the U.S. Racial Wealth Divide* by Barbara J. Robles

• Watch *Systematic Racism Explained* video on YouTube

• Read *A People’s History of the United States* by Howard Zinn

**Note:** A robust list of recommended resources is included in the workbook from the Racial Equity Institute which will be sent to participants following the workshop.