

Chudleigh

Against

Racism



Community  
Empathy  
Diversity  
Sharing  
Equity  
Caring  
Accepting  
Welcoming

# Local Voices

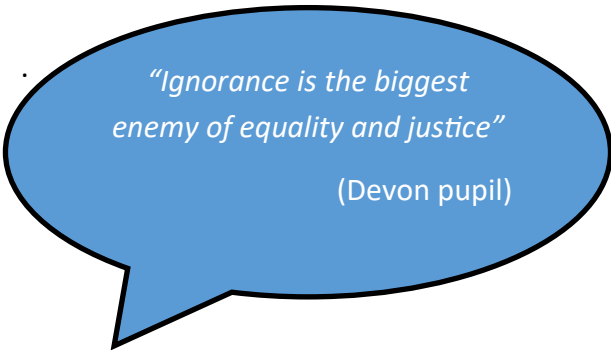
# Local Responses

## Foreword

This booklet draws on the experience of the Chudleigh Against Racism group run by SEARCH from November 2020 to March 2022 and ongoing. We hope that it will help to increase awareness of the impact of racism in Chudleigh, and enable residents to notice incidents and take effective action. We also share some resources that we have discovered over the past year, and we are planning to publish this booklet in paper and online. The online version can then be updated and augmented by other members of the Chudleigh community who will have their own ideas and experiences.

This booklet and other material are offered to Chudleigh to shine a light on the harm racist incidents cause, and to give some ideas about being an effective ally. We are grateful to Teignbridge Community Volunteer Service (TCVS) for a grant to enable the compilation and publication of this booklet. We are indebted to Kate McCormick of Chudleigh Phoenix Publications for preparing this booklet for publication, both as an e-book and on paper

We would pass on one piece of advice. The most important responses are to notice, listen, and to have conversations:



*"Ignorance is the biggest  
enemy of equality and justice"*

(Devon pupil)

# Contents

What is CAR (Chudleigh Against Racism)	4
Introduction to scenarios	5
Scenarios	6
Intervention options	8
Further incidents	9
The original incident and response	11
Positive intervention options	12
Examples of positive actions	13
Resources: Interventions and responses	14
Stages in becoming anti-racist	14
Resources for raising awareness	15
Anti-racism organisations and links	16
Local Devon anti-racism links	16
Wider and national anti-racism links	18
Notes	19
What is racism?	20

Note: in the scenarios, the names and identifying details of individuals have been changed to protect their privacy.

# What is CAR? (Chudleigh Against Racism)

SEARCH (Social and Environmental Action 'Round Chudleigh) has facilitated group meetings online from January 2021 to the present time, to take forward an approach to anti-racism in Chudleigh. The group is called CAR, Chudleigh Against Racism. There are around 30 members of the CAR network including people of colour. We have held monthly meetings on the last Thursday (5pm) and Saturday (2.30pm) of the month. This is to include as many people as possible. Support has also been forthcoming from both Chudleigh and Teign Schools, Exeter Amnesty members and Devon Development Education, who have helped with resourcing and are also working to decrease racism.

The groups represent a collective approach to this difficult subject, the beginnings of a community conversation. Painful experiences have been shared, both through direct victimisation and through challenging racism on behalf of others. CAR has offered support, viewed videos and shared material and resources to help tackle racism. We have been able to engage in effective intervention training, through grants from Chudleigh Town Council (CTC) and Teignbridge District Council (TDC).

We plan to hold more training and awareness sessions as needed, are considering a small Respect festival and a project with the schools involving a local drama group.

Chudleigh Town Council has signed up to working towards the Zero Tolerance to Hate Crime Pledge and has set up a sub group which we are supporting. Links have been made with TDC, Devon County Council (DCC), the Police and a councillor from Braunton, who has led their anti-racism project, to adopt the Zero Tolerance to Hate Crime Pledge. The Council will involve the wider community in the work for the Pledge.

It is recognised that much racism is unintended and is linked to lack of experience and knowledge. We believe most people in Chudleigh strive to be good, kind neighbours and we wish to build on that motivation.

*Contact: SEARCH Secretary Mary Anne McFarlane*  
[maryannemcfarlane@gmail.com](mailto:maryannemcfarlane@gmail.com)  
[Facebook](#)

## **Scenarios shared in the Chudleigh Against Racism group (CAR) and used for discussion and training**

“It hurts to recall it. It hurts to think of it.

It hurts to be honest about it.

It hurts to acknowledge it.

Its existence hurts.”

## **All examples are local unless specified. And many of these incidents are experienced by local people of colour:**

“I offer some examples of racism

experienced by me and millions of other black people

in the UK today.”

## **Questions to think about:**

What is our role in reducing and preventing the hurt?

What does it mean to be a social justice ally?

What are the attitudes and beliefs that allow one group or country to colonise and subjugate another, and how do these attitudes and beliefs live among us now?

## Scenarios:

**How could you respond if you were a victim or a bystander in any of the following incidents?**

1. You are out shopping. You have just entered a department store without any problem and you notice a black person entering, and they are asked to remove their purse and phone from their bag. This is a common occurrence for people of colour and one comments: "Take your purse and phone out of your bag before entering the store as you will be monitored by security. It's easier not to open your bag in the shop. I am required to always do this as it is assumed I am likely to steal." [A similar incident was described at CAR in relation to a colleague of colour who lives in an Essex town. She described a visit from her London-based daughter who said: "Mum, security is following us around" in a store. The daughter went and asked him the time, by way of a challenge. The mum said she probably had just got used to it.]
2. A local family is on vacation outside Devon. They have decided to stay in a Premier Inn. One parent is white and the other parent is black and the children are white. The check-in person informs them that the police will have to be called as they don't fit the colour profile, i.e. are the children 'really' theirs? Hotel staff, no question asked, just reported them to the police, despite them having stayed at the same hotel before. [Being black now makes them feel they are required to carry with them the special guardianship adoption court orders.]
3. While you are with your family, someone makes a racist remark. You wonder how to raise objections with family and close friends who say racist things, but have never really experienced living or working with people of colour.
4. You are often asked for marijuana, or whether you know where to get some. You guess this is because you are black.
5. A friend makes a prejudicial remark and looks at you, waiting for you to laugh. They may assume because you are part of the white majority that you will go along with it, but actually, you find it very upsetting.

6. You are asked if you are XXX? You say no. They say: "Sorry, you all look the same." You are not sure how to handle this.
7. You have some business at the Town Hall. As you are leaving you notice a mixed-race worker outside, doing some clearing, and a Councillor asks him: "Where are you from and what are you doing here?"
8. There is an article in the newspaper about a man in Kent who beat up a refugee who was arriving by boat. Your friend says: "He deserves a medal." You also find more unpleasant posts on the "friend's" FB page. You try to respond but were very shocked, feeling that you didn't really know your friend.

(How would you respond if this comment appeared on social media, instead of when you were with the person?)

9. A person you encounter in the park says hello, and you chat. He complains how everything has become very WOKE (politically correct) and now you only see black people in the adverts.
10. You are having a conversation with some friends, one who is a person of colour. Someone says to this person, "where are you from?" and they reply "Glasgow." Your friend says, "no, where are you really from?"



**"People would randomly touch my hair and ask me if we wore clothes in Africa." (recollections of being 5 at a Devon Primary School)**

11. You are black and have been racially abused by someone shouting out the "N" word. The police say they could not find cctv evidence from the retail premises where the incident occurred. You discover from the owner of the retail unit that the police did not review the cctv or speak to the owner.
12. You are with some close friends and one uses the term "gyppo" in describing a potential contractor having a rather untrustworthy appearance/alternative lifestyle type. You pull them up the second time having hesitated the first

time, not wanting to spoil the atmosphere. You point out that not all people with gypsy heritage were like that.

13. You are black and apply to join the uniformed armed services. You find it hard to complete even Year 1 at a local college because of the regular racist and physical abuse experienced. The Vice Principal does not recognise any form of racism, there is a lack of evidence and other college staff who witness the incidents look the other way. White parents are fuming and the atmosphere is toxic. You leave the unsafe environment. Many in the class will go on to be future army and police officers.

## Intervention Options

- Direct versus Indirect: Talk to the person directly or to the others who are present
- On the spot or later: Do something right away or wait
- Types of interventions
  - Confront the person/impose consequences, express feelings
  - Shift the focus (change the situation)
  - Shift the person (change the person)

*Goal: To have more options for responding and feel better about your response*

*Berkowitz*



## Here are some further incidents that have been discussed, with ideas or examples of potential responses.

14. In discussion, the topic of the Exeter Chiefs Rugby Club came up, and their use of Native American symbols (which was under review and has since changed). Someone said: "Oh that's just another rugby club making trouble." Alicia, a CAR member challenged this briefly, but felt not effectively. On a further occasion, Alicia asked for a couple of minutes to explain their viewpoint. She used a 'what if' approach, describing an imaginary walk in Chudleigh with a Native American friend and visitor. The friend might say "What is that?", having spotted a large Exeter Chiefs' sign showing an American Indian in full headdress. In the 'what if' example, he might wonder if he would be welcome in the town? Would people whoop at him despite not knowing his background? Alicia received a positive response from the other people and definite support from one other person.

This approach was seen as helpful by Tom, another CAR member, who said: "Oh that's a good idea. Someone referred to 'Chinks' for Chinese the other day and I couldn't think how to respond. But now I think I could say "I wonder what a Chinese person might think if they heard you say that? Do you think they might be hurt?" So, we have learned from each other in CAR.

15. This example is from Debby who runs the apprenticeship scheme at an agricultural college. The students are mostly white. Debby says that being in a role of authority she can and does just respond to a discriminatory comment with one word of disapproval and that is enough. Mostly the students are prejudiced against working class peers but also say things like "that's so gay" and need to be pulled up, as with racist comments. This is an example of appropriate confrontation because of the role.
16. Margo was visiting her mother who told her that she had a friend come and see her, bringing another guest. This person was wearing a T-shirt that had a strong anti-Palestine image on it. Her mother found this very offensive but didn't know how to react. The CAR group suggested asking questions such as "That's an interesting T-shirt, I wonder what made you choose it?" in order to start a conversation. Putting your point of view across if the person seems receptive, also sometimes works, with one or two facts keeping the

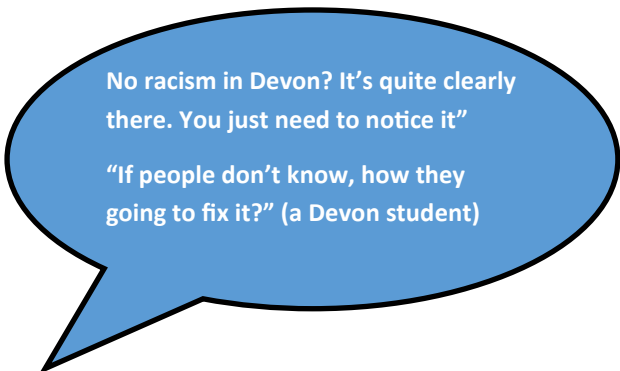
focus on your own opinions, not assuming theirs.

17. Roberta noticed an item in the auction in Chudleigh that was described in a way that indicated that it was offensive memorabilia. The group discussed how to approach the auctioneer and how to find out more about the item.
18. Social media. The following incident took place on a local Facebook page. Someone reported finding a bat by their recycling bins looking wet and tired, what should they do? Someone comments: “don’t take it to the local Chinese, we all know too well what happened the last time someone ate a bat.” Twenty people ‘like’ the remark, one not. This was the response posted by a member of the family:

“Two years on and not even two days into the New Year, and the Chinese Covid-19 ‘jokes’ are still being made, and on our local town page too. What was a normal post of someone asking for help, has turned to an opportunity to mock and racially comment on the local Chinese.

“Despite everything, our family business has continued to run and adapt to the needs of our customers in light of a pandemic and several lockdowns. Not to mention an addition of two babies being born in the family and some very very tired family members still working day in day out to serve our community. So bloody sick of it. I don't doubt the commenter and the list of people who thought the comment was funny, order from our takeaway. Are we supposed to just grin and bear it and ignore it? Despite our often cheery disposition, these comments do hurt (even if my family won't say publicly).”

The CAR group has offered support.



No racism in Devon? It's quite clearly there. You just need to notice it"

"If people don't know, how they going to fix it?" (a Devon student)

# The Original Incident and Response

At the beginning of November 2020 some articles were put up for sale on the Chudleigh “buy and sell” Facebook page. One such item was ‘Uncle Mose’ which is seen as an offensive caricature figure, linked to slavery. Some Chudleigh residents objected and this led to some very heated online and face to face exchanges.

One resident responded by doing some research and sharing this through conversations. The way that she responded is a good model of trying to balance fact, challenge and understanding, albeit in relation to American rather than British slavery history. Here are her observations at that time.

“For the most part, the entire ugly, upsetting and distasteful thread on the topic on a couple of local Chudleigh Facebook groups, seemed to be a creation born of ignorance and misunderstanding the historical context of the items advertised. I wrote a short reply on the sale post about the character advertised, ‘Uncle Mose’ and pointed out that he was a real person and shared a photo to give some context and hopefully bring understanding and a bit of empathy. Subsequent to that, a number of people have privately approached me saying they had no idea regarding the dark historical context of these items and it has helped inform a change of opinion in some.

Derogatory and racist caricatures were created and used during the US era of the ‘Jim Crow Laws’, between 1877 and the mid-1960s, to support racial segregation in the Southern United States. These laws were enforced until 1965. The racial segregation was extended to public facilities and transportation, public schools, public places, and the segregation of restrooms, restaurants, and drinking fountains between white and black people. Facilities for African Americans were consistently inferior and underfunded compared to facilities for white Americans; sometimes, there were no facilities at all for the black community. As a body of law, Jim Crow institutionalized economic, educational, and social disadvantages for African Americans living in the South.

At the time, these views were reinforced by popular ‘Black Americana Memorabilia’ items such as mammy salt and pepper shakers, Smilin’ Sam from Alabam/ the salted peanut man nut dispenser, Uncle Moses, the Story Of Little Black Sambo and another offensively caricature-esque piggy banks and ornaments were produced and in wide circulation. More recently within many of our childhood memories, ceramic figures and soft toy ‘golliwogs’, the use of golliwogs in advertising and the heavily criticised children’s book.

Golliwogs, no matter what people’s memories of them may be, represent something from an earlier era when there was greater ignorance. Modern mass-produced replicas of all the above items are currently made in China, and passed off

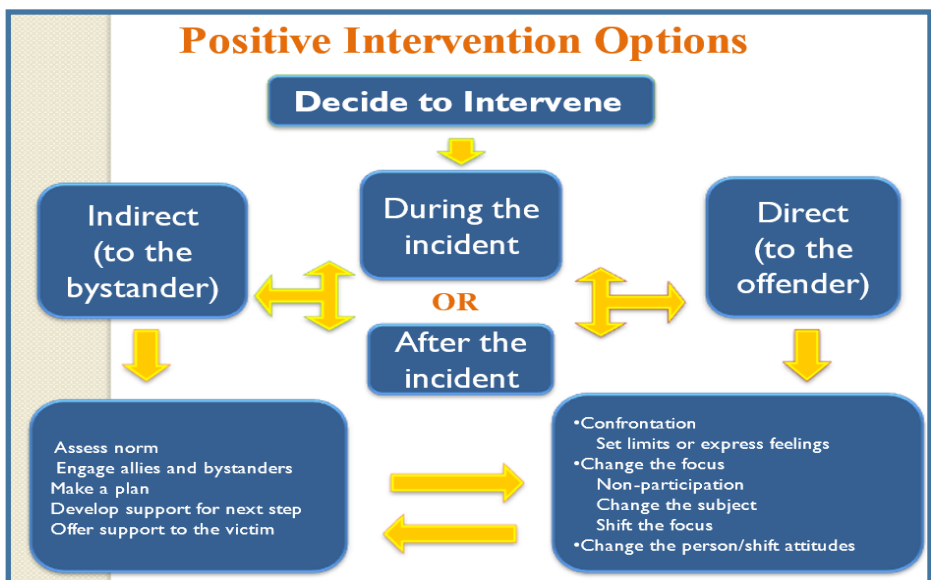
as 'vintage Americana memorabilia' and sold for profit.

The original items are very much a piece of history and to deny that as a piece of history is wrong, but to indulge in it, promote it or sell it in the present day is also wrong given the original context of them.

Those items were made at a time when perhaps virtually nobody who bought them thought there was anything wrong with them, but it's a statement on our history that we've hopefully evolved from there and changed our views as a nation.

People now know the suffering that black people and other minorities had to go through in previous centuries, including the Windrush Generation recently in the public media—in that context, selling these items publicly isn't appropriate. It's outdated, outmoded and offensive to many”.

Following the Facebook incident an Open letter was written, signed by both head teachers, head of the Baptist Church and a number of concerned residents, as a public statement of no tolerance of racism and issued as a press release. The Chudleigh Against Racism group was set up to provide a safe place for people to share experiences and incidents and learn how to deal with them effectively



*Berkowitz*

## Positive things have always happened. Here are some examples

1. A nice incident out of a nasty one in Torquay. A black couple were waiting in a line at a restaurant. The couple in front were seated quickly but the black couple were told that it was fully booked. However, the people behind them in the queue remonstrated with the staff and then they walked out, as did the black couple. The other people said they were very sorry that this had happened and they gave them lots of good tips as to where to go to eat without getting this sort of reception.
2. We have also heard about groups going through immigration where one member was stopped for no apparent reason, other perhaps than their racial origin. The whole group said they would wait and go through with them, not go ahead. Powerful support.

### From Bystanders to Allies

*...In my mind, I was thinking, 'I'm gonna sit back. I'm a bystander. I'm gonna let this happen.'...Should I have stopped it? Probably so. I knew in my gut, but I chose not to do anything."*

Brandon.

*"A bystander is someone who witnesses a problem behaviour and does not do anything about it. A bystander does not respond"*

*"An ally transforms values into action".*

(A. Berkowitz, Response Ability)

We hope that you will be able to reflect on these incidents and feel able to say something when you see or hear something, to have conversations and help us develop an atmosphere in Chudleigh where racism is not acceptable. You may find the resources below useful and do contact us with more ideas and resources. Thank you.

# Interventions and responses (Notice and take action)

Bystander intervention: “Response Ability”. Alan Berkowitz. (2009) A resource for effective intervention: [www.alanberkowitz.com/bystander\\_behavior.php](http://www.alanberkowitz.com/bystander_behavior.php)

[equality.leeds.ac.uk/support-and-resources/becoming-an-active-bystander/](http://equality.leeds.ac.uk/support-and-resources/becoming-an-active-bystander/)

[www.breakingthesilence.cam.ac.uk/prevention-support/be-active-bystander](http://www.breakingthesilence.cam.ac.uk/prevention-support/be-active-bystander)

How to argue with a racist. Adam Rutherford. W&N (2020) A resource on the science.

[www.creativespirits.info/aboriginalculture/people/how-to-deal-with-racist-people#react-calmly](http://www.creativespirits.info/aboriginalculture/people/how-to-deal-with-racist-people#react-calmly)

[greatergood.berkeley.edu/article/item/ten\\_keys\\_to\\_everyday\\_anti\\_racism](http://greatergood.berkeley.edu/article/item/ten_keys_to_everyday_anti_racism)

[www.tolerance.org/magazine/publications/beyond-the-golden-rule](http://www.tolerance.org/magazine/publications/beyond-the-golden-rule)



# Resources for raising awareness

[TED talk \(an excellent 15-minute clip to start conversations\)](#)

[Equality Act 2010. Public Duty](#)

[For storytelling material](#)

Devon young residents of colour talking about racism:

[www.youtube.com/watch?v=fC2fn6dKMAs](http://www.youtube.com/watch?v=fC2fn6dKMAs)

[www.youtube.com/watch?v=kSKiwalocvU](http://www.youtube.com/watch?v=kSKiwalocvU)

[www.youtube.com/watch?v=g9Bo1BmybtY](http://www.youtube.com/watch?v=g9Bo1BmybtY)

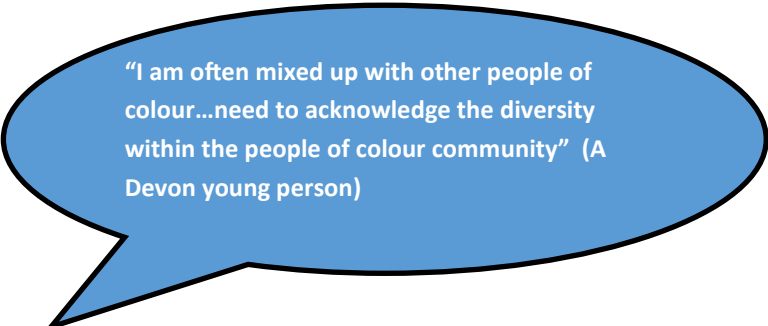
[www.facebook.com/profile.php?id=100068487370908&sk=videos](https://www.facebook.com/profile.php?id=100068487370908&sk=videos)

[Gareth Malone clip after George Floyd's murder in May 2020](#)

[Young people of colour talking about white privilege](#)

[John Amaechi talking about white privilege.](#)

[Good Law Project \(cronyism and the lack of equality of opportunity with public appointments.\)](#)



"I am often mixed up with other people of colour...need to acknowledge the diversity within the people of colour community" (A Devon young person)

# Anti-racism organisations and links

## Local Devon anti-racism links

[www.victimcaredevonandcornwall.org.uk/Victim-Support/Plymouth-and-Devon-Racial-Equality-Council/](http://www.victimcaredevonandcornwall.org.uk/Victim-Support/Plymouth-and-Devon-Racial-Equality-Council/)

[www.devon-cornwall.police.uk/advice/threat-assault-abuse/hate-crime/](http://www.devon-cornwall.police.uk/advice/threat-assault-abuse/hate-crime/)

[www.facebook.com/NorthDevonSUTR](https://www.facebook.com/NorthDevonSUTR)

[www.facebook.com/ExeterSUTR](https://www.facebook.com/ExeterSUTR)

[www.exetercommunitiestogether.org.uk/](http://www.exetercommunitiestogether.org.uk/)

Twitter: #ZeroTolerance2Hate

Global Centre, Exeter

The Global Centre works with people of all ages and backgrounds and from all parts of Devon to enable them to bring about positive change, justice and sustainability. Devon Development Education is based here, providing projects, resources and training on all aspects of Global Citizenship. They provide a really good online cultural programme.

[www.globalcentredevon.org.uk/](http://www.globalcentredevon.org.uk/)

The Global Centre

Exeter Community Centre, 17 St David's Hill

Exeter EX4 3RG

01392 438811.

[dde@globalcentredevon.org.uk](mailto:dde@globalcentredevon.org.uk)

Refugee Support Group – Devon

Aims to promote the well-being of all refugees and asylum seekers in Devon and help them in making informed choices about adapting to life in the UK.

Telephone: 01392 682185

Email: [info@rsgdevon.org.uk](mailto:info@rsgdevon.org.uk)

Website: [www.rsgdevon.org.uk](http://www.rsgdevon.org.uk)



Venue location: 2nd Floor 93 Fore Street Exeter Devon EX4 3HY

Devon and Cornwall Chinese Association

Exeter Chinese Community

Our mission is to support the needs of the Chinese Community living in Devon & Cornwall and to promote greater understanding and appreciation of the Chinese Cultural Heritage to the wider public.

Contact: Abbey House, North Road West, Plymouth, Devon, PL1 5DH

Tel: 01752 266866

Website: [www.dcca.center](http://www.dcca.center)

Email: [dccaservicecentre@hotmail.com](mailto:dccaservicecentre@hotmail.com)

Devon United Women's Group

'BME Women's support group'

Devon United Women is a group of women who work to empower women especially those from minority ethnic backgrounds, they do this in a way that promotes diversity through inclusive supportive activities. They aim to raise awareness of the needs of women in Devon to the wider community. This is achieved through their ongoing work with supporting families, delivering equality and diversity training, encouraging community involvement and providing information and advocacy. These activities enhance and equip women to develop their confidence to enable them to find employment and take on leadership roles within their communities.

[Facebook Group](#)

Multilingual Interpreting Service

[www.multilinguadevon.co.uk/](http://www.multilinguadevon.co.uk/)

Please also note the Race Audit undertaken for Devon County Council and published on 31st January 2021:

[www.devon.gov.uk/equality/performance-and-monitoring/raceaudit21](http://www.devon.gov.uk/equality/performance-and-monitoring/raceaudit21)

Devon and Cornwall Police-reporting a hate crime:

[www.devon-cornwall.police.uk/reporthe](http://www.devon-cornwall.police.uk/reporthe)

## Wider and national anti-racism links

Hope Not Hate: [hopenothate.org.uk/](https://hopenothate.org.uk/)

NNH's website on building community resilience: [www.hopefultowns.co.uk/](https://www.hopefultowns.co.uk/)

This also has a helpful report on Towns: [hopenothate.org.uk/wp-content/uploads/2020/09/Understanding-community-resilience-in-our-towns.pdf](https://hopenothate.org.uk/wp-content/uploads/2020/09/Understanding-community-resilience-in-our-towns.pdf)

[www.libdemvoice.org/isolation-diary-calling-out-racism-64795.html](https://www.libdemvoice.org/isolation-diary-calling-out-racism-64795.html)

[www.legislation.gov.uk/ukpga/2010/15/contents](https://www.legislation.gov.uk/ukpga/2010/15/contents)

[www.ncbi.org.uk/topics/16-about-ncbi](https://www.ncbi.org.uk/topics/16-about-ncbi)

[www.nspcc.org.uk/keeping-children-safe/support-for-parents/children-race-racism-racial-bullying](https://www.nspcc.org.uk/keeping-children-safe/support-for-parents/children-race-racism-racial-bullying)

[www.cipd.co.uk/knowledge/fundamentals/relations/diversity/anti-racism-strategy](https://www.cipd.co.uk/knowledge/fundamentals/relations/diversity/anti-racism-strategy)

The Halo Code. This is a campaign from students at the Advocacy Academy in London. They are trying to get schools to adopt non-discriminatory policies for hair.

[halocollective.co.uk](https://halocollective.co.uk)

They have a suggested letter to write:

[halocollective.co.uk/halo-school/](https://halocollective.co.uk/halo-school/)

"Halo Code does not prevent schools from issuing additional guidance around Afro-texture hair and protective styles, including: that head wraps and scarves should reflect other elements of the dress code such as the organisation's colours, that hair be tied up for health and safety reasons and that hair colour is reflective of the wider dress code policy"

# Notes



"So where are you from?" "Southampton."

"No but where are you really from?"

"Another UK location. " "No but originally where?" (a Devon student)

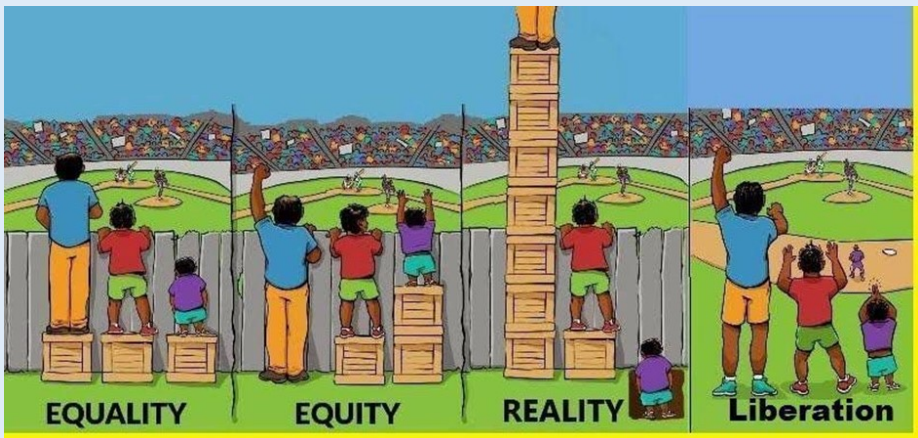
# What is racism?

Racism can be most simply understood as someone behaving differently to another person based on the colour of their skin or culture.

Some people are picked on because they look different, speak a different language or have different religious beliefs.

Some people have to wear certain styles of clothing because of their religion and may get bullied because of this.

## Everyone benefits from equality



“Chuck a pebble and watch  
the ripples”

(CAR member)