

Noel-Baker Academy Equality, Diversity and Inclusion Policy

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Jamie Drake – AAHT

Equality Statement

At Noel-Baker Academy, we recognise that all of us are as similar as we are different. We are a diverse and inclusive learning community and we strive to succeed and support each other. Our goal is to provide a curriculum that reflects and celebrates the diversity of our community, and beyond. You have our respect, we value you and we will do our best to make you feel safe. In entering our academy, we expect the same from you in return. Everyone is welcome here. **You are welcome here.**

Introduction

At Noel-Baker we believe that all children, irrespective of their race, sex, gender identity, sexual orientation, religion or disability, have a common entitlement to a broad and balanced academic and social curriculum, which is accessible to them.

Noel-Baker Academy will strive to eliminate prejudice and discrimination, and to develop an environment where all children can flourish and feel safe.

Part of the academy's strategic planning for improvement is to develop cultures, policies and practices that include all learners. We aim to engender a sense of community and belonging, and to offer new opportunities to learners who may have experienced previous difficulties.

Background Information

Noel-Baker Academy, is an 11-16, non-selective academy of over 1100 students situated in Derby and part of LEAD Academy Trust. Noel-Baker is large enough to offer a very broad range of opportunities within its innovative, comprehensive curriculum, while small enough to provide the level of care required to ensure all students feel safe, valued and happy.

Vision

At Noel-Baker Academy, it is our vision and belief that all our pupils are entitled to a high quality of provision. We are proud of our pupils and our community and are determined we will enable our pupils to be the very best that they can be. We have high expectations of all pupils, and encourage them to be independent learners and develop their love of learning in a supportive and nurturing environment. We see ourselves as a diverse and inclusive learning community in which we strive to succeed and support each other. We recognise our responsibility in ensuring our students see themselves reflected in our curriculum, but also receive a curriculum that opens their eyes to the diverse community in which they live, and beyond. We must make sure that every student at Noel-Baker feels valued, respected, safe and celebrated. At Noel-Baker Academy, we aim to become a beacon for best practice and show commitment to improving EDI issues with a strong and clear message delivered to all stakeholders. This policy describes the way we meet the needs of pupils to ensure that no student is presented with barriers to their learning.

Aims

The aims of this policy are to:

- Ensure a consistent, fair and equitable way of supporting all children by delivering equality and diversity through academy policies, procedures and practice.
- To provide an inclusive environment in which all pupils and staff are valued and respected and develop an ethos which respects and values all people.
- Eliminate all forms of unfair discrimination, bullying, harassment or other oppressive behaviour.
- To raise awareness of diversity, equality and inclusion through the provision of an inclusive and knowledge rich curriculum.
- Use resources effectively to support all children, actively promote equality of opportunity and do our utmost to remove barriers which limit or discourage access to Academy provision and activities.

- Ensure that all students are included in the life of school and can see themselves reflected in the curriculum.
- Provide a curriculum that not only reflects all members of the school community, but one in which students can see through a window into the diverse society in which we live, and beyond.
- Equip pupils with the skills and attributes necessary for adult life to allow them to be good global citizens that hold an appreciation of the diverse society in which we live and celebrate this.
- Promote good relations amongst people within the Academy community and the wider community and work in collaboration with parents/carers, pupils and outside agencies.
- Monitor the implementation of equality and diversity and set targets for improvement and evaluate the impact of equality and diversity action in achieving our goals.

Noel-Baker Academy seeks to achieve these aims;

- By ensuring that school policies and practices are inclusive and supportive of all people.
- By providing training to staff so they can support all pupils, including developing an inclusive curriculum where all students see themselves reflected and become aware of the diverse society in which they live.
- By educating all students on racial and cultural literacy, especially around the use of language.
- By tackling all incidents that go against our values set out in this policy, including the derogatory use of EDI language. There is a robust and workable reporting mechanism in place to allow accurate and informed monitoring and tracking of EDI incidents, which will in turn inform interventions and training to both staff and students, with a focus on the incorrect use of discriminatory language.
- By providing support structures and information/resources for all protected characteristics.

- By ensuring that the school library contains books with diverse themes and that any assemblies, projects or displays which celebrate diversity are inclusive of all protected characteristics.
- By maintaining an inclusive dress code.
- By working towards the completion of the Equality, Diversity and Inclusion action plan in consultation with staff, students, Governors and parents/carers.
- By nominating a member of staff as the school's Equality, Diversity and Inclusion lead to monitor the implementation of this policy and provide training and additional support and advice to pupils and staff.
- By ensuring academy-level policy and practice is proactive and reflects the nine guiding principles as set out in the L.E.A.D Academy Trust 'Equality policy (including public sector equality duty)'. See **appendix one** for guiding principles.
- By ensuring that there is a consideration by all staff on the impact on EDI when decisions are made, at any level.

Outside the Scope

Noel-Baker Academy is both sensitive and aware of wider EDI issues that may not be included explicitly within this policy.

Inclusive teaching strategies, interventions and support mechanisms for students with neurodiverse conditions can be located in our SEND policy.

Please see our SEND policy for specific information on how Noel-Baker Academy effectively support students with a disability. Information on accessibility, medical conditions and allergy management can be found in the corresponding policies.

Staff expectations, including staff-staff interactions, reporting practices and general workplace culture can be found in our Staff Code of Conduct.

Legislation

Equality Act 2010

The Equality Act 2010 ensures legal protection against discrimination, harassment and victimisation (direct or indirect) for everyone under the nine protected characteristics defined in the Act.

Under the Equality Act 2010, it is unlawful for any education provider, including a private or independent provider, to discriminate between pupils on grounds of disability, race, sexual orientation, gender reassignment, pregnancy and maternity, religion or belief, or sex. Discrimination on these grounds (known as “protected characteristics”) is unlawful in relation to prospective pupils (admissions arrangements), pupils at the school including absent or temporarily excluded pupils, and former pupils who have a continuing relationship with the school.

Equality Act 2010 (specifically Part 6, Chapter 1)

This sets out schools’ responsibilities to abide by all guidelines to create a fully inclusive environment to avoid discrimination. The Act makes it unlawful for the responsible body of a school to discriminate against, harass or victimise a pupil or potential pupil:

- in relation to admissions,
- in the way it provides education for pupils,
- in the way it provides pupils access to any benefit, facility or service, or
- by excluding a pupil or subjecting them to any other detriment.

The legislation states that schools must not discriminate against a pupil because of their transgender status. There is no legal requirement for schools, as there is with disability, to make ‘reasonable adjustments’ for trans pupils but schools may take a similar approach to ensure that the needs of transgender pupils are catered for.

A person has the protected characteristic of gender reassignment if the person is proposing to undergo, is undergoing or has undergone a process (or part of a process) for the purpose of reassigning the person's sex by changing physiological or other attributes of sex. The Act applies to employment, education and a range of other areas where discrimination may take place. In order to be protected under the Act, a student will not necessarily have to be undergoing a medical procedure to change their sex, but they must be taking steps to live in the opposite gender, or be proposing to do so. The school governing body has a responsibility to ensure that the school is complying with its requirements under the Equality Act.

Data Protection Act 1998 (UK)

Information about a person's LGBT+ status is considered 'sensitive personal data' and is subject to tighter controls than other personal data. Explicit consent is required before it can be processed.

- Personal data must be looked after properly following the eight data protection principles, which include ensuring personal data is accurate, secure and processed fairly and lawfully.
- Failure to change a person's title, name and gender when requested could lead to the following offences under the Act.
- Disclosure of personal information that is used, held or disclosed unfairly, or without proper security
- Failure to ensure personal information is accurate and up-to-date
 - Processing of data likely to cause distress to the individual

Disability Discrimination Act 2005

In 2006, the "disability equality duty" came into force, as introduced by the Disability Discrimination Act 2005. This puts a general duty on public authorities – including schools and further and higher education institutions – to promote disability equality. Regulations published under the Act put a specific duty on public authorities to prepare

and publish a disability equality scheme which gives details of how disability equality is being promoted. Schools must have regard to the need to:

- promote equality of opportunity between disabled and other people;
- eliminate discrimination and harassment, promote positive attitudes to disabled people;
- encourage participation by disabled people in public life; and
- take steps to meet disabled people's needs, even if this requires more favourable treatment.

The Gender Recognition Act 2004

The Gender Recognition Act 2004 is mainly concerned with the process by which a person can get a Gender Recognition Certificate, and correct their original birth certificate to match their true gender. This can only occur after a person reaches 18 years of age but is something that many younger people may aspire to.

The Human Rights Act 1998

The intention of the Act is "To help create a society in which people's rights and responsibilities are properly balanced and where an awareness of the Convention rights permeates our government and legal systems at all levels" (Government's Task Force on Human Rights).

Article 2 - The right to education

"No person shall be denied the right to education. In the exercise of any functions which it assumes in relation to education and to teaching, the State shall respect the right of parents to ensure such education and teaching in conformity with their own religious and philosophical convictions."

The right to education means access to:

- educational institutions existing at a given time
- an effective education
- official recognition of the studies a student has completed

The following Articles from The Human Rights Act 1998 support the rights and needs of LGBT+ people to live their lives and determine their sexual orientation and/or true gender.

- Article 8: right to respect for private life and family life
- Article 10: freedom of expression
- Article 14: the prohibition of discrimination

Race Relations (Amendment) Act 2000

Racial discrimination in education is unlawful under the Race Relations Act.

Generally, it is unlawful to segregate persons on racial grounds – under section 1(2) of the Act “segregating a person from other persons on racial grounds is treating him less favourably than they are treated”. But in the context of education, it is not discriminatory to provide “persons of a particular racial group access to facilities or services to meet the special needs of persons of that group in regard to their education, training or welfare, or any ancillary benefits” (section 35).

The Race Equality Duty

In 2001, the Act was amended to place a statutory duty on public authorities – including schools and further and higher education institutions – to promote race equality (the “race equality duty”). This general duty means they should have regard to the need to:

- eliminate unlawful racial discrimination;
- promote equality of opportunity; and
- promote good relations between people of different racial groups.

Sex Discrimination Act 1975

Sex discrimination in education is unlawful under section 22 of the sex Discrimination Act, as amended in 2005.

The Gender Equality Duty

In April 2007, the “gender equality duty” came into force, as introduced by the Equality Act 2006. Public authorities – including schools and further and higher education institutions – have a statutory duty to promote equality between men and women, and boys and girls, and to eliminate unlawful discrimination and harassment. Schools must prepare and maintain a gender equality scheme which identifies how the school will fulfil these duties. The scheme must be monitored and assessed, and progress reported annually.

Sex Discrimination (Gender Reassignment) Regulations 1999

Individuals who intend to undergo, are undergoing or have undergone gender reassignment are protected from discrimination in work, school and vocational training (including higher education study).

Less favourable treatment relating to absences arising from gender reassignment is unlawful if:

- the treatment is less favourable than if it had been due to sickness or injury
- the treatment is less favourable than if it had been due to some other cause and, having regard to the circumstances of the case, it is reasonable not to be treated less favourably.
- Less favourable treatment includes the arrangements relating to terms and conditions or arrangements under which employment, education or vocational training is offered.

Discrimination

The Equality Act 2010 ensures legal protection against discrimination in employment, education, and the provision of services and the delivery of public functions, in relation to the nine protected characteristics defined in the Act.

The legislation states that a school must not discriminate against a student because of their age, disability, gender reassignment status, sex, race, religion or belief.

Discrimination can be direct or indirect. Indirect discrimination occurs when a provision, criterion or practice applies to everyone but puts a person with a particular protected characteristic at a particular disadvantage, and it cannot be justified as a proportionate means of meeting a legitimate aim. An example might be an inflexible school uniform rule which offers no “unisex” options such as trousers for girls, and which would therefore create a particular difficulty for a F2M student.

Links with other policies and documents

This policy should be read in conjunction with the academy safeguarding and behaviour policies and, in addition, links to the following:

- Equality policy (including public sector equality duty)
- Behaviour Policy
- SEND Policy
- Accessibility Policy
- Supporting pupils with medical conditions policy
- Anti-bullying policy
- Mental Health and Wellbeing policy
- Relationship, Sex and Health Education policy

How Noel-Baker Academy will respond to EDI incidents and the derogatory use of EDI language

At Noel-Baker Academy, we address any EDI incident straight away. We acknowledge each incident every time and have a zero-tolerance approach.

What is an EDI incident? If the victim perceives the incident to be unfairly discriminatory, harassing or bullying in nature then it is and will be dealt with as such.

When an EDI incident occurs, all members of staff will conduct the following;

- Conversation with the child (see below for conversation guidelines and structure).
- Log on 'Go 4 Schools' as an EDI incident (C1) and report to Head of House. Head of House will log on 'Go 4 Schools' as an EDI incident (C2,3, serious EDI incident), report to SLT (if appropriate), and inform parents of all involved. The Head of House will then ensure all parents and students are aware of how the incident has been dealt with to assure them it has been dealt with effectively.
- Depending on incident and as a result of the conversation with the child, utilise the on call system and SLT support where necessary, making clear the incident is deemed unfairly discriminatory, harassing or bullying in nature.

Students will be sanctioned as per the behaviour policy.

For information on what constitutes a racist incident or a racist and religious hate incident, please see **appendix two.*

Logging of incidents

EDI Incidents will be logged on 'Go 4 Schools' under the following headings;

C1 - Low level EDI derogatory comment

Example of a C1 EDI incident: A first offence. A comment that is not aimed directly at an individual but is discriminatory in nature E.g. "That's so gay"

C2

Derogatory language - EDI Homo/Bi/Transphobic

Derogatory language - EDI Sexist

Derogatory language - EDI Racist

Derogatory language - EDI Other

Examples of a C2 EDI incident: Continual use of derogatory language once initial conversation has taken place, following the first offence. Verbal abuse directed at an individual or group of a discriminatory nature.

C3

Derogatory language - EDI Homo/Bi/Transphobic

Derogatory language - EDI Sexist

Derogatory language - EDI Racist

Derogatory language - EDI Other

Examples of a C3 EDI incident: Threats of physical abuse, physical abuse, written/printed abuse (letters by post, leaflets or posters using derogatory language, abusive text messages, abusive messages on social media etc...), graffiti/derogatory language or images aimed towards an individual or group.

Exclusion

Serious EDI Incident

Example of a serious EDI incident: Serious physical abuse, ongoing harassment due to discrimination.

Incidents will also be entered on our anti-bullying log where appropriate.

Following up EDI incidents

EDI incidents, including incidents involving the derogatory use of EDI language will be monitored, evaluated and will inform student and staff training.

Children and young people require the opportunity to hear about and face up to the harm and distress they have caused others.

As part of a restorative approach, Noel-Baker Academy seek to promote accountability and repair any harm caused in a situation. We have a responsibility to educate all pupils and following a C2, C3 and severe EDI incident, students are given the opportunity to complete educational work following the incident, as a preventative measure.

Pastoral teams/SLT will instigate a 'restorative conversation' following the incident. These conversations may happen during the school day and pastoral staff/SLT will use restorative language to allow children and young people to understand the impact of their behaviours.

Serious EDI incidents will require pastoral staff/SLT to hold a formal meeting where parents or families must attend.

RESPONDING TO EDI INCIDENTS											
Level of EDI Incident	Actions										
	1	2	3	4	5	6	7	8	9	10	11
	Scripted conversation with the child at time of incident	Report to Head of House/ SLT (if appropriate)	Staff member Log on GO4S	HOH Log on GO4S	HOH Log on Anti-Bullying Log	HOH Inform parents	Behaviour room (Educational work)	Internal Exclusion (Educational work)	Exclusion (Educational work completed as part of reintegration)	Formal Meeting with parents/ families	Restorative Conversation following incident
C1	Y	Y	Y								
C2	Y	Y		Y	Y	Y	Y				Y
C3	Y	Y		Y	Y	Y		Y			Y
Serious	Y	Y		Y	Y	Y		Y	Y	Y	Y

Conversation with the child following an EDI incident and the derogatory use of EDI language

Staff at Noel-Baker Academy will challenge any EDI incident where EDI language is used in a derogatory manner. Irrespective of whether this incident occurs within a lesson, on a corridor or during social times, a conversation with the individual/ class will happen straight away. The reporting of this incident will occur as soon as possible, with on call utilised for incidents of high severity and/or where the member of staff is unable to deal effectively with the incident due to time/ other restraints.

When having a conversation with the students, the following structure will be used;

- 1. Establish understanding** e.g. 'What do you mean by that?', 'Do you know what that word actually means?', 'What did you mean by saying that?', 'Do you understand why it is wrong/hurtful/offensive to use that word/ say that?'
- 2. Explain meaning** e.g. '[...] is a word we use to describe [...] not a nasty word to use as an insult', 'We don't use [...] as an insult because it makes people think that [...] is something bad', 'We don't refer to a person's race/ ethnicity/ sexuality/ gender etc... in that context because everyone is equal.'
- 3. Use empathy** e.g. 'How do you think you would feel if someone said that to you?', 'That language is really hurtful/offensive to me and others', 'It's really disappointing to hear you using language that makes other people feel bad'
- 4. Challenge directly** e.g. 'You know that that language is absolutely unacceptable', 'Why are you saying that word/ phrase?', 'Why do you feel that way?'
- 5. Link to school ethos and policy** e.g. 'In this school we don't use language like that. We are kind, respectful and caring to everyone', 'It's important that everyone can be themselves', 'We all deserve to be respected/valued/loved by others', 'We don't pick on people because of the way they look.'

**See appendix three for information on dealing with the questions of staff, children, families and the wider community in relation to LGBT+ inclusion.*

**Appendix four states How Noel-Baker Academy will support LGBT+ students, including available facilities.*

Safeguarding

Noel-Baker Academy recognises that some children can face additional safeguarding challenges. A number of factors can contribute to an increase in risk, including: prejudice and discrimination, isolation, social exclusion and reluctance on the part of some adults to accept choices e.g reluctance of a parent to accept their child's sexual orientation.

Additional barriers can also exist when recognising abuse and neglect in this group of children.

These can include:

- Being more prone to peer group isolation than other children.
- The potential for some children being disproportionately impacted by behaviours such as bullying, without outwardly showing any signs.

Please see our [Safeguarding policy](#) for more information.

Responsibilities and accountabilities

The Governors are responsible for:

- Ensuring policies and procedures are in place to comply with all equality legislation ensuring that the Academy implements its equality and diversity policies.
- Ensuring the academy follows all policies and meets its legal responsibilities in relation to equality, diversity and inclusion.
- Hold the head teacher to account that the strategic direction is implemented, and be expectant of and satisfied with reports on incidents and progress.

The Head Teacher is responsible for:

- Ensuring policies and procedures are in place to comply with all equality legislation ensuring that the Academy implements its equality and diversity policies.
- Following the relevant procedures and taking action in cases of unfair discrimination, harassment or bullying.

The Senior Leadership Team are responsible for:

- Putting the Academy's equality and diversity policies into practice.

- Making sure that all staff know their responsibilities and receive the support and training necessary to carry them out.
- Following the relevant procedures and taking action in cases of unfair discrimination, harassment or bullying.
- Ensuring that appropriate records are kept of any cases of unfair discrimination, harassment or bullying.
- Report to the head teacher and governors regarding the tracking, monitoring and reporting of EDI incidents.

Heads of House/ pastoral staff are responsible for:

- Putting the Academy's equality and diversity policies into practice.
- Following the relevant procedures and taking action in cases of unfair discrimination, harassment or bullying including ensuring all EDI incidents are logged, responded to and communicated effectively with all relevant parties e.g students, staff, parents/carers, SLT.

All staff are responsible for:

- Promoting equality and diversity and an inclusive and collaborative ethos in their classroom, avoiding unfair discrimination.
- Challenging any incidents of unfair discrimination, or racial, sexual or other stereotyping, perpetrated by pupils.
- Challenging any incidents of unfair discrimination, or racial, sexual or other stereotyping, perpetrated by staff, in line with our code of conduct.
- Keeping up to date with equality law and participating in equality and diversity training
- Dealing with and reporting any incidents of unfair discrimination, harassment or bullying to Heads of House and the senior leadership team.
- Plan and deliver curricula and lessons that reflect the guiding principles as set out in the L.E.A.D Academy Trust 'Equality policy (including public sector equality duty)'.

Pupils are responsible for:

- Respecting others in their language and actions.
- Complying with the academy's equality and diversity policies.

Monitoring

This policy and information report will be reviewed by Mr Jamie Drake (AAHT) at least annually, who will ensure that it remains compliant with EDI legislation.

Resources and further support

Barnardos - The helpline and live webchat facility for children from Black, Asian and other minority ethnic backgrounds is on 0800 151 2605 or visit

<https://helpline.barnardos.org.uk>

Derby EMAT (Ethnic Minority Achievement Team) -

<https://www.derby.gov.uk/community-and-living/youth-support/language-cultural-support/>

Derby City Life Links – B.A.M.E support group

<https://derbycitylifelinks.org.uk/bame-support-group/>

Derby Equality and Diversity network -

<https://derbyequalityanddiversitynetwork.webs.com/>

Derby Race Equality Hub - [https://www.derby.gov.uk/council-and-](https://www.derby.gov.uk/council-and-democracy/consultations/equality-services/)

[democracy/consultations/equality-services/](https://www.derby.gov.uk/council-and-democracy/consultations/equality-services/) Telephone: [01332 643472](tel:01332643472)

Derbyshire LGBT+ - <https://www.derbyshirelgbt.org.uk/>

Diversity UK - <https://diversityuk.org/>

Equality Advisory Service - www.equalityadvisoryservice.com

Equality and Human Rights Commission - <https://www.equalityhumanrights.com/>

Equally Ours (previously the Equality and Diversity Forum) -

<https://equallyours.org.uk>

FFLAG – <https://www.fflag.org.uk/>

Galop – <http://www.galop.org.uk/>

Gender Identity Research and Education Society (GIRES) www.gires.org.uk

LGBT Switchboard – Call 0300 330 0630 (10am-10pm daily).

Mermaids - www.mermaidsuk.org.uk

MindLine Trans+ – <https://bristolmind.org.uk/help-and-counselling/mindline-transplus/>

NHS - Live Well. Support for Young People

www.nhs.uk/Livewell/Transhealth/Pages/Transyoungpeople.aspx

Press for Change - www.pfc.org.uk

RUComingOut - <http://www.rucomingout.com/>

Stonewall's Information Service - <https://www.stonewall.org.uk/help-advice/contact-stonewalls-information-service>

Tavistock and Portman Clinic -

www.tavistockandportman.nhs.uk/childrenyoungpeoplegenderidentityissues

Glossary of terms for equality, diversity and inclusion

This glossary was compiled through research, using a range of resources. The language and terminology included in this glossary are what staff and students at Noel-Baker Academy will be expected to abide by and will be used in policy and practise throughout the Academy. While the definitions of each term are evolving and often debated, those listed here are endorsed by the Academy through extensive research and consultation with internal and external experience and expertise.

Below are general EDI terms with terms specific to race and LGBT+ following this section.

Ableism

Ableism is prejudice against and/or unfavourable treatment of people with disabilities based on the belief that people without disabilities (known as able bodied) are superior.

Advocacy

Advocacy means getting support from another person to help you express your views and wishes, and help you stand up for your rights. Someone who helps you in this way is called your advocate.

Ageism

Age discrimination, also called ageism, is prejudice or discrimination on the grounds of a person's age.

Authenticity

Being authentic means coming from a real place within. It is when our actions and words are congruent with our beliefs and values.

Belonging

Belongingness is the human emotional need to be an accepted member of a group.

Bullying

A behaviour that is intended to make someone feel intimidated or offended. It can be carried out by a group or an individual. It is usually understood to be repeated behaviour but can happen at a single event.

Class (social)

Social class, also called class, is a group of people within a society who possess the same socioeconomic status.

Disability

Under the Equality Act 2010, a person is disabled if they have a physical or mental impairment which has a substantial and long-term adverse effect on their ability to carry out normal day-to-day activities.

Discrimination

Discrimination (direct) is where a member is treated less favourably than another in the same or similar situation on the basis of one, or more, of the protected characteristics.

Discrimination (indirect) is where a rule or practice is applied to all but has the effect of disadvantaging a particular group of people compared to others outside the group, unless the rule or practice is needed to achieve a legitimate aim and the means of achieving the aim are appropriate and necessary.

Discrimination by association (associative discrimination)

Discrimination by association (a form of direct discrimination) is the act of discriminating against an individual because of an association with another person who has a protected characteristic under the Equality Act 2010. However, this does not include the protected characteristics of marriage and civil partnerships, and pregnancy and maternity.

Discrimination by perception (perceptive discrimination)

Discrimination by perception (a form of direct discrimination) is the act of discriminating against an individual based on the perception that the individual has a protected characteristic. However, this does not include the protected characteristics of marriage and civil partnerships, and pregnancy and maternity.

Discrimination by failing to make reasonable adjustments

Reasonable adjustments remove or minimise disadvantages experienced by people with disabilities. What is reasonable will depend on the circumstances of each individual case and failing to make reasonable adjustments may be discrimination.

Diversity

Diversity means that each individual is unique; understanding diversity means we recognise our individual differences.

Ethnicity

The social group a person belongs to, and either identifies with or is identified with by others, as a result of a mix of cultural and other factors including language, diet, religion, ancestry and physical features traditionally associated with race.

Equality

Equality is the state of being equal, especially in status, rights and opportunity.

The Equality Act 2010

The Equality Act 2010 provides the legal framework to protect the rights of individuals with protected characteristics and to advance equality of opportunity.

Equity

Social equity is concerned with justice and fairness of social policy.

Fundamental British Values

According to Ofsted, 'Fundamental British Values' comprise: democracy, the rule of law, individual liberty, mutual respect for and tolerance of those with different faiths and beliefs, and for those without faith.

Gender identity

Gender identity is a person's sense of their own gender. These identities include, but are not limited to: man, woman, transgender, gender-neutral, non-binary and gender fluid.

Gender reassignment

Gender reassignment is a way of describing a person's transition towards the gender with which they identify. Gender reassignment can include undergoing a medical intervention, changing names, pronouns, dressing differently and living in their self-identified gender.

Glass Ceiling

A metaphor used to represent an invisible barrier that keeps a given demographic from rising beyond a certain level in a hierarchy.

Harassment

Where an individual is subjected to unwanted conduct which has the purpose or effect of violating their dignity or of creating an intimidating, hostile, humiliating or offensive environment.

Inclusion

Inclusion is a basic right and its objective should be to embrace everyone regardless of individual differences.

Intersectionality

The interconnected nature of social categorisations such as race, class and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or disadvantage.

Microaggression

The everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership.

Verbal: A verbal microaggression is a comment or question that is hurtful or stigmatising to a certain marginalized group of people. For example, saying, “You’re so smart for a woman” would be a verbal microaggression.

Behavioural: A behavioural microaggression occurs when someone behaves in a way that is hurtful or discriminatory to a certain group of people. An example of a behavioural microaggression would be a bartender ignoring a transgender person and instead serving a cisgender person (someone whose biological sex matches their gender identity) first.

Environmental: An environmental microaggression is when a subtle discrimination occurs within society. One example of an environmental

microaggression would be a college campus that only has buildings named after white people.

Microassaults: A microassault is when a person intentionally behaves in a discriminatory way while not intending to be offensive. An example of a microassault is a person telling a racist joke then saying, “I was just joking.”

Microinsults: A microinsult is a comment or action that is unintentionally discriminatory. For example, this could be a person saying to an Indian doctor, “Your people must be so proud.”

Microinvalidations: A microinvalidation is when a person’s comment invalidates or undermines the experiences of a certain group of people. An example of a microinvalidation would be a white person telling a black person that “racism does not exist in today’s society.”

Neurodiverse

A concept where neurological differences are recognised and respected in the same way as any other human difference.

Protected characteristics

The protected characteristics as stipulated in the Equality Act 2010 are age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion and belief, sex and sexual orientation.

Prejudice

A judgement or opinion that is formed on insufficient grounds before facts are known or in disregard of facts that contradict it.

Race

Race refers to physical differences that groups and cultures consider socially significant.

Religion

An organised system of faith and worship, such as Christianity, Islam and Judaism. This includes specific denominations or sects within a religion such as Methodists within Christianity, or Orthodox within Judaism.

Religious beliefs

Religious beliefs mean the belief in a religion's central articles of faith.

Sex

A biological characteristic assigned to a person on the basis of primary sex characteristics (genitalia). Sex does not automatically determine gender identity.

Social justice

Justice in terms of the distribution of wealth, opportunities and privileges within a society.

Unconscious bias

Also known as implicit, subconscious or hidden bias, implicit biases are negative associations that people unknowingly hold. They are expressed automatically, without conscious awareness.

Victimisation

Where an individual has taken steps to enforce their rights (or has helped another to do so) and as a result is treated less favourably than those who have not complained.

Glossary of terms for RACIAL equality, diversity and inclusion

Ally

Someone who makes the commitment and effort to recognise their privilege (based on gender, class, race, sexual identity, etc.) and work in solidarity with oppressed groups in the struggle for justice.

Anti-Black

Opposed to or hostile toward Black people.

Anti-Racism

Defined as the work of actively opposing racism by advocating for changes in political, economic, and social life.

Anti-Racist

An anti-racist is someone who is supporting an anti-racist policy through their actions or expressing anti-racist ideas. This includes the expression or ideas that racial groups are equals and none needs developing, and is supporting policy that reduces racial inequity.

Anti-racist ideas

An anti-racist idea is any idea that suggests the racial groups are equals in all of their apparent difference and that there is nothing wrong with any racial group. Anti-racists argue that that racist policies are the cause of racial injustices.

Assimilationist

One who is expressing the racist idea that a racial group is culturally or behaviourally inferior and is supporting cultural or behavioural enrichment programs to develop that racial group.



Black, Asian, Minority (also Minoritised) Ethnic (B.A.M.E)

This is the most widely used acronym in the UK for ethnicity. It has faced criticism though as it doesn't include white minority ethnic groups and groups together minority ethnic groups that aren't similar. B.A.M.E should not be used as a replacement for directly addressing a specific racial, ethnic group or individual. Minoritised ethnic is recommended more recently as it recognises that individuals have been minoritised through social processes of power.

Bigotry

Intolerant prejudice that glorifies one's own group and denigrates members of other groups.

Black Lives Matter

A political movement to address systemic and state violence against African Americans. Black Lives Matter is an ideological and political intervention in a world where Black lives are systematically and intentionally targeted for demise.

Collusion

When people act to perpetuate oppression or prevent others from working to eliminate oppression. Example: Able-bodied people who object to strategies for making buildings accessible because of the expense.

Colonisation

Colonisation can be defined as some form of invasion, dispossession and Subjugation of a people. The invasion need not be military; it can begin, or continue, as geographical intrusion in the form of agricultural, urban or industrial encroachments. The result of such incursion is the dispossession of vast amounts of lands from the original inhabitants.

Critical race theory

A socially constructed concept that has been used, historically and predominantly by White people, to further their economic and political interests at the expense of people of colour.

Cultural appropriation

The unacknowledged or inappropriate adoption of the customs, practices, ideas, etc. of one people or society by members of another and typically more dominant people or society. Theft of cultural elements for one's own use, commodification, or profit including symbols, art, language, customs, etc. — often without understanding, acknowledgement, or respect for its value in the original culture.

Cultural racism

Cultural racism refers to representations, messages and stories conveying the idea that behaviours and values associated with white people or “whiteness” are automatically “better” or more “normal” than those associated with other racially defined groups.

Culture

A social system of meaning and custom that is developed by a group of people to assure its adaptation and survival. These groups are distinguished by a set of unspoken rules that shape values, beliefs, habits, patterns of thinking, behaviours and styles of communication.

Decolonisation

Decolonisation may be defined as the active resistance against colonial powers, and a shifting of power towards political, economic, educational, cultural, psychic independence and power that originate from a colonised nations' own indigenous culture.

Deficit model

The deficit model is the perspective that minority group members are deficient because their culture is different in important ways from the dominant majority group, rather than the deficiency coming from the systems/ policies/ institutions which result in barriers to success or progress. For example, a deficit model would assert that racial/ minority ethnic groups do not achieve as well as their white majority peers because family culture is dysfunctional.

Discrimination

The unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion and other categories. Law makes it illegal to discriminate against someone on the basis of race, colour, religion, national origin, or sex.

Diversity

Diversity includes all the ways in which people differ, and it encompasses all the different characteristics that make one individual or group different from another. It is all-inclusive and recognizes everyone and every group as part of the diversity that should be valued.

Ethnicity

The social group a person belongs to, and either identifies with or is identified with by others, as a result of a mix of cultural and other factors including language, diet, religion, ancestry and physical features traditionally associated with race.

Gaslighting

The denial or implied invalidating of another person's lived or perceived experience, e.g. "are you sure that was about race?" or, "I don't think that was racist". Racial gaslighting seeks to undermine a lived experience, predominantly of people of colour.

Implicit bias

Also known as unconscious, subconscious or hidden bias, implicit biases are negative associations that people unknowingly hold. They are expressed automatically, without conscious awareness.

Inclusion

Authentically bringing traditionally excluded individuals and/or groups into processes, activities, and decision/policy making in a way that shares power.

Indigeneity

Indigenous populations are composed of the existing descendants of the peoples who inhabited the present territory of a country wholly or partially at the time when persons of a different culture or ethnic origin arrived there from other parts of the world, overcame them, by conquest, settlement or other means and reduced them to a non-dominant or colonial condition; who today live more in conformity with their particular social, economic and cultural customs and traditions than with the institutions of the country of which they now form part, under a state structure which incorporates mainly national, social and cultural characteristics of other segments of the population which are predominant.



Individual racism

Individual racism refers to the beliefs, attitudes, and actions of individuals that support or perpetuate racism. Individual racism can be deliberate, or the individual may act to perpetuate or support racism without knowing that is what he or she is doing.

Institutional racism

Institutional racism refers specifically to the ways in which institutional policies and practices create different outcomes for different racial groups. The institutional policies may never mention any racial group, but their effect is to create advantages for typically white people, and oppression and disadvantage for people from groups classified as people of colour.

Internalised racism

Internalised racism is the situation that occurs in a racist system when a racial group oppressed by racism supports the supremacy and dominance of the dominating group by maintaining or participating in the set of attitudes, behaviours, social structures and ideologies that undergird the dominating group's power.

Interpersonal racism

Interpersonal racism occurs between individuals. Once we bring our private beliefs into our interaction with others, racism is now in the interpersonal realm.

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Mixed race/ ethnicity

This describes those whose parents are of two or more different races or ethnic backgrounds.

Multicultural competency

A process of learning about and becoming allies with people from other cultures, thereby broadening our own understanding and ability to participate in a multicultural process.

Oppression

The 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.

People of colour

Often the preferred collective term for referring to non-White racial groups. Do not confuse with 'coloured people'. The term 'coloured' is a highly offensive racial slur, which recalls a time when casual racism was part of an acceptable everyday life.

Prejudice

A pre-judgment or unjustifiable, and usually negative, attitude of one type of individual or groups toward another group and its members.

Privilege

Unearned social power accorded by the formal and informal institutions of society to ALL members of a dominant group (e.g. white privilege, male privilege, etc.). Privilege is usually invisible to those who have it because we're taught not to see it, but nevertheless it puts them at an advantage over those who do not have it.

Race

Race refers to physical differences that groups and cultures consider socially significant.



Racial and ethnic identity

An individual's awareness and experience of being a member of a racial and ethnic group; the racial and ethnic categories that an individual chooses to describe him or herself based on such factors as biological heritage, physical appearance, cultural affiliation, early socialisation, and personal experience.

Racial equity

Racial equity is the condition that would be achieved if one's racial identity no longer predicted, in a statistical sense, how one fares.

Racial identity development theory

Racial Identity Development Theory discusses how people in various racial groups and with multiracial identities form their particular self-concept. It also describes some typical phases in remaking that identity based on learning and awareness of systems of privilege and structural racism, cultural and historical meanings attached to racial categories, and factors operating in the larger socio-historical level (e.g. globalization, technology, immigration, and increasing multiracial population).

Racial inequity

Racial inequity is when two or more racial groups are not standing on approximately equal footing, such as percentages of each ethnic group in terms of dropout rates, single family home ownership, access to healthcare, etc.

Racialisation

Racialisation is the very complex and contradictory process through which groups come to be designated as being of a particular "race" and on that basis subjected to differential and/or unequal treatment.

Racial justice

The systematic fair treatment of people of all races, resulting in equitable opportunities and outcomes for all. Racial Justice [is defined] as the proactive reinforcement of policies, practices, attitudes and actions that produce equitable power, access, opportunities, treatment, impacts and outcomes for all.

Racial profiling

The practice by the police of thinking that people of a particular race or colour will behave in a particular way, especially that they will commit crimes.

Racism

- Racism = a system of advantage based on race
- Racism = race prejudice + social and institutional power
- Racism = a system of oppression based on race
- Racism = a white supremacy system

Racism is different from racial prejudice, hatred, or discrimination. Racism involves one group having the power to carry out systematic discrimination through the institutional policies and practices of the society and by shaping the cultural beliefs and values that support those racist policies and practices. One who is supporting a racist policy through their actions or interaction or expressing a racist idea.

Racist ideas

A racist idea is any idea that suggests one racial group is inferior or superior to another racial group in any way.

Structural racism

The normalisation and legitimisation of an array of dynamics – historical, cultural, institutional and interpersonal – that routinely advantage Whites while producing cumulative and chronic adverse outcomes for people of colour.

White fragility

Discomfort and defensiveness on the part of a white person when confronted by information about racial inequality and injustice.

White privilege

Inherent advantages possessed by a white person on the basis of their race in a society characterised by racial inequality and injustice, also known as whiteness theory.

White supremacy

White supremacy is a historically based, institutionally perpetuated system of exploitation and oppression of continents, nations and peoples of colour by white peoples and nations of the European continent; for the purpose of maintaining and defending a system of wealth, power and privilege.

Glossary of terms for LGBT+ equality, diversity and inclusion

Ally

A (typically) straight and/or cis person who supports members of the LGBT+ community.

Ace

Ace is an umbrella term used to describe a variation in levels of romantic and/or sexual attraction, including a lack of attraction. Ace people may describe themselves using one or more of a wide variety of terms, including, but not limited to, asexual, aromantic, demis and grey-As.

Bi

Bi is an umbrella term used to describe a romantic and/or sexual orientation towards more than one gender.

Bi people may describe themselves using one or more of a wide variety of terms, including, but not limited to, bisexual, pan, queer, and other non-monosexual identities.

Biphobia

The fear or dislike of someone who identifies as bi based on prejudice or negative attitudes, beliefs or views about bi people. Biphobic bullying may be targeted at people who are, or who are perceived to be, bi.

Cisgender or Cis

Someone whose gender identity is the same as the sex they were assigned at birth. Non-trans is also used by some people.

Coming out

When a person first tells someone/ others about their identity as lesbian, gay, bi or trans.

Deadnaming

Calling someone by their birth name after they have changed their name. This term is often associated with trans people who have changed their name as part of their transition.

F2M

The term trans man is used as a short form for either identity (transsexual man and transgender man). This is commonly referred to as female-to-male (FTM or F2M).

Gay

Refers to a man who has a romantic and/or sexual orientation towards men. Also a generic term for lesbian and gay sexuality – some women define themselves as gay rather than lesbian.

Gender

Often expressed in terms of masculinity and femininity, gender is largely culturally determined and is assumed from the sex assigned at birth.

Gender dysphoria

Used to describe when a person experiences discomfort or distress because there is a mismatch between their sex assigned at birth and their gender identity. This is also the clinical diagnosis for someone who doesn't feel comfortable with the sex they were assigned at birth.

Gender expression

How a person chooses to outwardly express their gender, within the context of societal expectations of gender. A person who does not conform to societal expectations of gender may not, however, identify as trans.

Gender identity

A person's innate sense of their own gender, whether male, female or something else (see non-binary below), which may or may not correspond to the sex assigned at birth.

Gender reassignment

Another way of describing a person's transition. To undergo gender reassignment usually means some sort of medical intervention, but it can also mean changing names, pronouns, dressing differently and living in their self-identified gender.

Gender reassignment is a characteristic that's protected by the Equality Act 2010, and it's further interpreted in the Equality Act 2010 approved code of practice. It's a term of much contention and one that Stonewall's [Trans Advisory Group](#) feels should be reviewed.

Gender Recognition Certificate (GRC)

This enables trans people to be legally recognised in their affirmed gender and to be issued with a new birth certificate. Not all trans people will apply for a GRC and you currently have to be over 18 to apply. You do not need a GRC to change your gender markers at work or to legally change your gender on other documents such as your passport.

Gillick competence

A term used in medical law to decide whether a child (under 16) is able to consent to their own medical treatment, without the need for parental permission or knowledge.



Heterosexual (straight)

Refers to a man who has a romantic and/or sexual orientation towards women or to a woman who has a romantic and/or sexual orientation towards men.

Homosexual

This might be considered a more medical term used to describe someone who has a romantic and/or sexual orientation towards someone of the same gender. The term 'gay' is now more generally used.

Homophobia

The fear or dislike of someone, based on prejudice or negative attitudes, beliefs or views about lesbian, gay or bi people. Homophobic bullying may be targeted at people who are, or who are perceived to be, lesbian, gay or bi.

Intersex

A term used to describe a person who may have the biological attributes of both sexes or whose biological attributes do not fit with societal assumptions about what constitutes male or female. Intersex people may identify as male, female or non-binary.

Stonewall works with intersex groups to give its partners and stakeholders information about areas of disadvantage experienced by intersex people. But it does not, after discussions with members of the intersex community, include intersex issues as part of its current remit at this stage.

LGBT+

The acronym for lesbian, gay, bi and trans.

Lesbian

Refers to a woman who has a romantic and/or sexual orientation towards women.

M2F

The term trans woman is used as a short form for either identity (transsexual woman and transgender woman). This is commonly referred to as male-to-female (MTF or M2F).

Non-binary

An umbrella term for people whose gender identity doesn't sit comfortably with 'man' or 'woman'. Non-binary identities are varied and can include people who identify with some aspects of binary identities, while others reject them entirely.

Outed

When a lesbian, gay, bi or trans person's sexual orientation or gender identity is disclosed to someone else without their consent.

Person with a trans history

Someone who identifies as male or female or a man or woman, but was assigned the opposite sex at birth. This is increasingly used by people to acknowledge a trans past.

Pan

Refers to a person whose romantic and/or sexual attraction towards others is not limited by sex or gender.

Pronoun

Words we use to refer to people's gender in conversation – for example, 'he' or 'she'. Some people may prefer others to refer to them in gender neutral language and use pronouns such as they/their and ze/zir.

Queer

Queer is a term used by those wanting to reject specific labels of romantic orientation, sexual orientation and/or gender identity. It can also be a way of rejecting the perceived norms of the LGBT+ community (racism, sizeism, ableism, etc). Although some LGBT+ people view the word as a slur, it was reclaimed in the late 1980s by the queer community.

Sexual orientation

A person's romantic and/or sexual attraction to another person.

Trans

An umbrella term to describe people whose gender is not the same as, or does not sit comfortably with, the sex they were assigned at birth. Trans people may describe themselves using one or more of a wide variety of terms, including (but not limited to) transgender, transsexual, genderqueer (GQ), gender-fluid, nonbinary, gender-variant, crossdresser, genderless, agender, nongender, third gender, bi-gender, trans man, trans woman, trans masculine, trans feminine and neutrois.

Transgender man

A term used to describe someone who is assigned female at birth but identifies and lives as a man. This may be shortened to trans man, or FTM, an abbreviation for female-to-male.

Transgender woman

A term used to describe someone who is assigned male at birth but identifies and lives as a woman. This may be shortened to trans woman, or MTF, an abbreviation for male-to-female.

Transitioning

The steps a trans person may take to live in the gender with which they identify. Each person's transition will involve different things. For some this involves medical intervention, such as hormone therapy and surgeries, but not all trans people want or are able to have this.

Transitioning also might involve things such as telling friends and family, dressing differently and changing official documents.

Transphobia

The fear or dislike of someone based on the fact they are trans, including the denial/refusal to accept their gender identity.

Transsexual

This was used in the past as a more medical term (similarly to homosexual) to refer to someone whose gender is not the same as, or does not sit comfortably with, the sex they were assigned at birth.

This term is still used by some although many people prefer the term trans or transgender.



Noel-Baker Academy
A L.E.A.D. Academy

Definitions cited from a range of sources, including from;

<https://www.britannica.com/>

<https://www.merriam-webster.com/dictionary/>

<https://www.stonewall.org.uk>

<https://www.diverseeducators.co.uk/our-dei-glossary/>

Appendix one

The Guiding Principles

Academy-level policy and practice is proactive and reflects the following nine principles:

Principle 1: All learners are of equal value

We see all learners and potential learners, and their parents and carers, as of equal value:

- whether or not they are disabled
- whatever their ethnicity, culture, national origin or national status
- whatever their gender and gender identity
- whatever their religious or non-religious affiliation or faith background
- whatever their sexual identity

Principle 2: We recognise and respect difference

Treating people equally does not necessarily involve treating them all the same. Our policies, procedures and activities must not discriminate but must nevertheless take into account differences of life-experience, outlook and background, and the kinds of barrier and disadvantage which people may face, in relation to:

- disability, so that reasonable adjustments are made
- ethnicity, so that different cultural backgrounds and experiences of prejudice are recognised
- gender, so that the different needs of students who identify as girls, boys, transgender, non-binary, or any other gender identity, are recognised.
- religion, belief or faith background
- sexual identity



Principle 3: We foster positive attitudes and relationships, and a shared sense of cohesion and belonging

We intend that our policies, procedures and activities should promote:

- positive attitudes towards disabled people, good relations between disabled and non-disabled people, and an absence of harassment of disabled people
- positive interaction, good relations and dialogue between groups and communities different from each other in terms of ethnicity, culture, religious affiliation, national origin or national status, and an absence of prejudice-related bullying and incidents
- mutual respect and good relations between girls, boys, transgender, non-binary, or any other gender identity, are recognised, and an absence of sexual and homophobic harassment

Principle 4: We observe good equalities practice in staff recruitment, retention and development

We ensure that policies and procedures should benefit all employees and potential employees, for example in recruitment and promotion, and in continuing professional development:

- whether or not they are disabled
- whatever their ethnicity, culture, religious affiliation, national origin or national status
- whatever their gender and sexual identity, and with full respect for legal rights relating to pregnancy and maternity

Principle 5: We aim to reduce and remove inequalities and barriers that already exist

In addition to avoiding or minimising possible negative impacts of our policies, we take opportunities to maximise positive impacts by reducing and removing inequalities and barriers that may already exist between:



- disabled and non-disabled people
- people of different ethnic, cultural and religious backgrounds
- people of different gender identities

Principle 6: We consult and involve widely

We engage with a range of groups and individuals to ensure that those who are affected by a policy or activity are consulted and involved in the design of new policies, and in the review of existing ones.

We consult and involve:

- disabled people as well as non-disabled
- people from a range of ethnic, cultural and religious backgrounds
- people of different gender identities
- gay people as well as straight
- transgender people

Principle 7: Society as a whole should benefit

We intend that our policies and activities should benefit society as a whole, both locally and nationally, by fostering greater social cohesion, and greater participation in public life of:

- disabled people as well as non-disabled
- people of a wide range of ethnic, cultural and religious backgrounds
- people of different gender identities
- gay people as well as straight
- transgender people

Principle 8: We base our practices on sound evidence

We maintain and publish quantitative and qualitative information about our progress towards greater equality in relation to:

- disability
- ethnicity, religion and culture
- gender

Principle 9: Objectives

We formulate and publish specific and measurable objectives, based on the evidence we have collected and published (Principle 8) and the engagement in which we have been involved (Principle 7), in relation to:

- disability
- ethnicity, religion and culture
- gender

We recognise that the actions resulting from a policy statement such as this are what make a difference.

Every three years we draw up an action plan within the framework of the Trust's improvement plan and processes of self-evaluation, setting out the specific equality objectives we shall pursue. The objectives which we identify take into account national and local priorities and issues, as appropriate. We keep our equality objectives under review and report annually on progress towards achieving them.

Appendix two

Racist Incidents

A racist incident is any incident which is perceived to be racist by the victim, witness or any other person. It can also include racism by association e.g. mixed race partners or parents or presumed membership of a race or ethnic group - even if it is a mistaken presumption.

Racist incidents can also present themselves in the form of microaggressions; the everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalised group membership. This can also include microassaults, microinsults and microinvalidations.

What are racist or religious hate incidents?

Something is a racist or religious hate incident if the victim or anyone else thinks it was carried out because of hostility or prejudice based on race or religion.

This means that if you believe something is a hate incident, it should be recorded as a serious EDI incident by the person you are reporting it to.

Who can be the victim of a racist and religious hate incident?

Anyone can be the victim of a racist or religious hate incident. For example, someone may wrongly believe you're part of a certain racial group. Or someone may target you because of your partner's religion.

What does racial or religious group mean?

A racial group means a group of people who are defined by reference to their race, colour, nationality or ethnic or national origin. This includes:

- Gypsies and Travellers
- Refugees and asylum seekers
- Jews and Sikhs

A religious group means a group of people who share the same religious belief such as Muslims, Hindus and Christians. It also includes people with no religious belief at all.

What type of incidents can be a racist or religious hate incident?

Racist or religious hate incidents can take many forms including:

- verbal and physical abuse
- bullying
- threatening behaviour
- online abuse
- damage to property.

It can be a one-off incident or part of an ongoing campaign of harassment or intimidation.

Hate incidents are not only carried out by strangers. It could be carried out by a carer, a neighbour, a teacher or someone you consider a friend.

When is a racist or religious hate incident also a hate crime?

When racist or religious hate incidents become criminal offences, they are known as hate crimes. Any criminal offence can be a racist or religious hate crime, if the offender targeted you because of their prejudice or hostility based on race or religion.

There are two main types of racist and religious hate crime:

- racially or religiously aggravated offences under the Crime and Disorder Act 1998



- any other offences for which the sentence can be increased under the Criminal Justice Act 2003 if they are classed as a hate crime

In both cases, when a criminal offence is classed as a racist or religious hate crime, the judge can impose a tougher sentence on the offender.

**Information taken from <https://www.citizensadvice.org.uk/>.*

Appendix 3

Dealing with the questions of staff, children, families and the wider community in relation to LGBT+ inclusion

Noel-Baker Academy understands that there may be many questions that are asked by various people and it is important to be as clear and informative as possible. However, every circumstance is different, due to the unique experience of individual children and their families.

The Gender Identity Research and Education Society (GIRES) have produced some helpful training tools which can be used in school. Staff and governors can also use the materials as part of their Continuing Professional Development. The resources can be found at; <https://www.gires.org.uk/>

Appendix Four

How Noel-Baker Academy will support LGBT+ students

A student's LGBT+ status is private and they may not want to share information, like the details of their sexual orientation, gender identity or transition, with others. Staff will act professionally and respect confidentiality, as is the child's right.

Students will be encouraged to communicate with parents or guardians and will be fully supported by us when sharing their feelings around their sexual orientation and/or gender identity.

Noel-Baker Academy recognises the importance of taking a non-judgmental and young person centred approach. We will listen to how a young person wants their name and pronoun shared, and with whom.

As a school we will not;

- Seek permission to refer to a child by the name a child has requested.
- Change a child's name on registers without parental consent.

We will, unless told otherwise, always refer to a child's birth name and gender when communicating with home.

Facilities for LGBT+ Students

Every office and work room in the academy displays a poster to highlight that these are LGBT+ safe spaces. Students who need a place to take time out or to talk through any issues can do so with any available member of staff. We also have a sensory room where students can go to regulate their emotions.

Noel-Baker Academy provides all gender toilets on every floor and additional changing facilities for physical education when required.