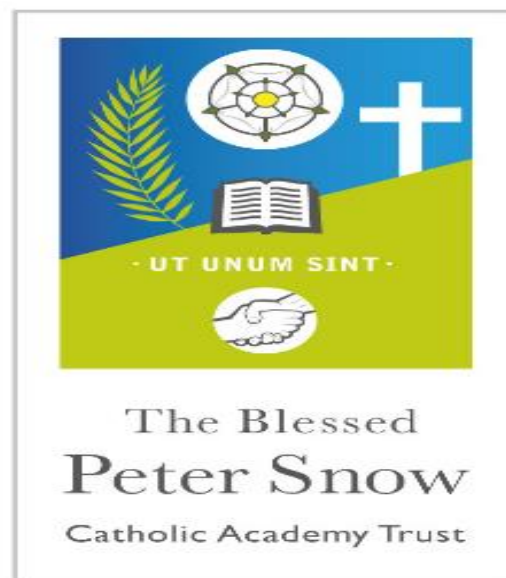


BLESSED PETER SNOW CATHOLIC ACADEMY TRUST



Equality Policy

December 2016

The Blessed Peter Snow Catholic Academy Trust

The Catholic Voluntary Academies which form the Blessed Peter Snow Catholic Academy Trust are distinctive as we provide grounding in the Catholic Faith for all our children. The special character of our Catholic academies is the quality of the religious teaching, integrated into the overall education of our children. Our beliefs, which are Gospel centred, affect the way we live, making our academies living examples of Christ and His teachings.

"Education is not and must never be considered as purely utilitarian. It is about forming the human person, equipping him or her to live life to the full – in short it is about imparting wisdom. And true wisdom is inseparable from knowledge of the Creator." (Pope Benedict XVI, Address to Teachers and Religious, Twickenham, September 2010).

Our Academies therefore operate and are informed by the following four key principles of Christian formation:

- **Places of Discipleship**
- **Places where Communities are created**
- **Places of Learning**
- **Places where we treasure God's World**

In light of the above principles, the Trust aims to:

- ensure secure, welcoming and engaging environments in which all individuals learn to value and respect both themselves and others
- provide all individuals with the opportunities to achieve excellence, to develop their full potential as human beings and to encourage and challenge them to do so
- uphold the unshakable belief in the unique potential of each child, student and member of staff
- provide a curriculum that initiates students into the knowledge, values, attitudes and skills they need to become mature Christian adults in their personal, social, family and working lives.

What do we mean by equality?

At the heart of Catholic education is the Christian vision of the human person. We at Blessed Peter Snow Catholic Academy Trust believe that the human individual is created '*in the image of God*' (*Genesis 1: 27*) and that '*being in the image of God, the human individual possesses the dignity of a person, who is not just something but someone*' (*Catechism of the Catholic Church 357*). '*We believe each person possesses a basic dignity that comes from God and from Christ Jesus, the Son of God, who became one of us (John 1: 14) and not from any human quality or accomplishment, not from race, or gender, age or economic status*' (*The Common Good in Education*, Catholic Education Service, p. 6, 1997).

This Christian vision, derived from Christ, his Church and Scripture, is expressed and explored in the Catholic life of our academy and understood as a '*work of love*' (*The Catholic School on the Threshold of the Third Millennium, §15*). Through Christ's command to '*love one another as I have loved you*' (*John 15: 12*) we understand equality to mean treating everyone with equal dignity and worth valuing their particular characteristics such as their age, disability, gender, ethnicity, religion or belief, sexual orientation and socio-economic circumstances.

In his teachings and actions, Christ focused on the poor and vulnerable in society and purposely included in his ministry those who were excluded by prejudice and discrimination. Following Christ's example we further understand that people have different needs, situations and goals and therefore achieving equality requires the removal of discriminatory barriers that limit what people, especially children and young people can do and can be. We recognise that inequality can be experienced in a variety of ways such as through outcomes, access to services, the degree of independence to make decisions affecting lives and inequality of treatment, including in relation to employment, through direct and indirect discrimination or disadvantage imposed by other individuals, groups, institutions or systems intentionally or inadvertently.

Our Guiding Principles

In fulfilling the legal obligations outlined further on in this policy, we are guided by seven principles which are underwritten by the theological foundations outlined above.

Principle 1: all members of our academies and wider community are of equal value

We see all members of our academies and wider community of equal value:

- whether or not they are disabled
- whatever their ethnicity, culture, religious affiliation, national origin or socio-economic circumstances
- whichever their gender and sexual orientation
- whatever their age

Principle 2: we recognise and respect diversity

Treating people equally does not involve treating them the same. Our policies, procedures and activities must not discriminate, but are differentiated, as appropriate, to take account of differences in life-experience, outlook and background, and in 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 and religious beliefs and experiences of prejudice are recognised
- gender and sexual orientation so that the different needs and experiences of girls and boys, women and men are recognised.
- age

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 socio-economic circumstances, and an absence of prejudice-related bullying and incidents
- mutual respect and good relations between boys and girls, women and men, and an absence of sexual harassment
- positive intergenerational attitudes and relationships.

Principle 4: we will ensure that the recruitment, retention and ongoing development of staff is undertaken in a fair and equitable manner to support our Trust's vision and values

'The Catholic Church has always deplored the treatment of employment as nothing more than a form of commercial contract. This leads to a sense of alienation between the worker and his or her labour ... Work is more than just a way of making a living: it is a vocation, a participation in God's creative activity. When properly organised and respectful of the humanity of the worker, it is also a source of fulfillment and satisfaction.' (The Common Good in Education, Catholic Education Service, p. 18, 1997)

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 socio-economic circumstance
- whichever their gender and sexual orientation
- whatever their age

*Employment: the Equality Act 2010 provides that for schools with a religious character it will not be unlawful discrimination to do things permitted by the School Standards and Framework Act 1998. The existing exemptions as they relate to schools with a religious character are therefore retained. This means for Catholic schools that, in common with other academies or voluntary aided schools with a religious character, they may give preference in connection with the appointment, remuneration or promotion of teachers at the school, to those whose religious beliefs or religious practice is in accordance with the tenets of their denomination, i.e. the Roman Catholic faith. Likewise they may give similar preference to those who give or who are willing to give religious education at the school in accordance with the tenets of the Catholic Church.

Conduct of staff which is incompatible with the precepts of the Church, or which fails to uphold its tenets, may be taken into consideration in determining whether the staff's employment should be terminated. In addition, the trustees of a Catholic Academy has the power to dismiss an RE teacher on the grounds that s/he fails to give religious education efficiently and suitably.

Preference can therefore be given to practising Catholics in appointments to teaching posts and this has also been extended to allow preference to be given to practising Catholics in non-teaching posts where there is a genuine Occupational Requirement. This latter point in relation to support staff is set out in Schedule 9(3) of the Equality Act 2010 which states that 'where the employer has an ethos based on religion or belief they do not contravene the Act by applying a requirement to be of a particular religion or belief if having regard to the nature of the work it is an occupational requirement and is a proportionate means of achieving a legitimate aim.' This right was termed a 'genuine occupational requirement' in previous guidance see Diversity and Equality Guidelines, Appendix II, p. 16, Catholic Bishops' Conference of England & Wales, 2005.

At this Trust it is an occupational requirement that the most senior roles i.e. the posts of Headteacher, Deputy Headteacher, Head of RE, RE Co-ordinator, Lay Chaplain (secondary) be filled by a baptised and practising Catholic in good standing with the Church.

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

In addition to avoiding or minimising possible negative impacts, 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 and socio-economic backgrounds
- girls and boys, women and men
- people of different sexual orientation
- people whatever their age (where appropriate)

Principle 6: we consult widely

People affected by a policy or activity should be consulted and involved in the design of new policies, and in the review of existing ones. We involve:

- disabled people as well as non-disabled
- people from a range of ethnic, cultural and religious and socio-economic backgrounds
- both women and men, and girls and boys.
- people of different sexual orientation
- people from different age groups

Principle 7: the community 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 and socio-economic backgrounds
- both women and men, girls and boys.

- people of different sexual orientation
- people of different ages and between generations

Principles in themselves are not enough

The Equality Act (2010) establishes 9 protected characteristics which apply to schools. Only the first 7 characteristics apply to pupils:

- Disability
- Race
- Sex
- Gender reassignment
- Pregnancy and maternity
- Religion or belief
- Sexual orientation
- Marriage and civil partnership
- Age

In the light of the principles stated above, we have identified practical priorities and plans of specific action, in order to promote equality in:

- disability
- ethnicity
- gender
- sexual orientation*
- religion and belief
- age
- socio-economic circumstances

**The Catholic community includes people of heterosexual, homosexual and bi-sexual orientation. Every human being, whatever his or her sexual orientation, has the right to live a life free from discrimination and harassment ... Moreover, people of all sexual orientations have a right to take a full and active part in the life of the Catholic community. Catholic teaching, of course, makes a distinction between sexual orientation and sexual activity, and it holds that all men and women are called to a life of chastity, and to fidelity if they choose to marry. Catholic organisations and institutions ask their members and staff to respect this teaching.'* (Diversity and Equality Guidelines, paragraphs 28-29, Catholic Bishops' Conference of England & Wales, 2005)

These are outlined in our Academy Improvement Plan.

Public Sector Equality Duty (2011)

This policy sets out how this Academy Trust has paid due regard to the need:

- **to eliminate discrimination**, harassment, victimisation and any other conduct that is prohibited by or under this Act
- **to advance equality of opportunity** between persons who share a relevant protected characteristic and persons who do not share it
- **to foster good relations** between persons who share a relevant protected characteristic and persons who do not share it.

Specific Duties under the Public Sector Equality Duty

- To publish information which demonstrates our compliance with the need to have due regard for the three aims of the General Duty
- To prepare and publish specific and measurable objectives which we will pursue over the coming years to achieve the three aims

This scheme sets out the steps the Trust Board and its Academy Councils will take that will result in improved outcomes for all members of the academy community in all aspects of school life, taking positive action to promote equality.

Definition of 'due regard' and how we aim to comply with the principles of the general duty

- While making a decision that might affect an equality group, the decision-maker must have regard to the three aims of the Act at the time. This cannot be done in retrospect, nor can it be delegated
- The duty will be exercised with rigour and with attention to relevant evidence, including that derived from consultation with staff and the wider community
- The duty is continuing, so we will revisit it and bear it in mind constantly
- We will keep records to show that the equality duties have been considered on each occasion

THE CURRICULUM

We will actively seek opportunities to review the curriculum (including the hidden curriculum) and curriculum subjects or areas in order to ensure that teaching and learning reflect the seven principles outlined above.*

*Curriculum: the content of the curriculum is excluded from discrimination law following the Equality Act 2010. The Act does, however, explicitly include the delivery of the curriculum i.e. the way in which education is provided. Schools will need to ensure that the way in which issues are taught does not subject individual pupils to discrimination. Catholic schools can, as before, teach in line with their religious ethos and 'provided that their beliefs are explained in an appropriate way in an educational context that takes into account existing guidance on the delivery of Sex and Relationship Education and Religious Education then schools should not be acting unlawfully. Further that it would not be unlawful for a teacher in any school to express personal views on sexual orientation provided that it is done in an appropriate manner and context.' (draft guidance from the DfE cited in Equality Act 2010, Guidance Note, CES, July 2011).

What we already do

In order to comply with the public duty we have the following procedures in place to ensure that we consider the needs of all of our pupils in everything we do to:

Eliminate discrimination, harassment, victimisation and any other conduct that is prohibited by or under this Act - by:

- Promoting equality by assessing the impact of all our academy policies on different groups.
- Challenging and eradicating discrimination by acting quickly to deal with any bullying, but particularly that which is aimed at groups as well as individuals.

- Transition links with comprehensive data and information available from Primary school, parents and pupil – Primary school visits; Open evenings and SEAL days (Secondary)
- Promoting community cohesion, for example, through our collegiate involvement with other local schools and our Ghana project (Kirklees LA – secondary).
- Giving a high profile to rights and responsibilities by promoting human rights, justice and fairness throughout the curriculum and wider academy community.
- Developing an Equality, Diversity and Cohesion Strategy that includes all equality strands and links targets and actions with our Academy Improvement Plan
- Developing, implementing, monitoring and reporting equality work throughout the academy community as part of our academy improvement and inspection processes.
- Working in partnership with, and consulting, pupils, parents, staff, stakeholders and the wider community to develop good practice and lead the equality agenda within our community.
- Reviewing and auditing all our equality, diversity and cohesion activities.
- Ensuring that all staff will consistently challenge all put-downs, harassment, name-calling, bullying, threatening or hurtful behaviour (physical and psychological) that violates a group or individual and leads to marginalisation, exclusion, and feelings of powerlessness and worthlessness because of: colour, culture, ethnicity, faith, religion, belief, national origin, national status, disability or impairment, perception of sexuality including sexual orientation, gender, marital status, socio-economic background, age, responsibility for dependants and trade union membership.

Advance equality of opportunity between persons who share a relevant protected characteristic and persons who do not share it - by:

- Meetings of the Equality working party to agree an action plan to positively promote Equality in school (Secondary).
- Positively encouraging pupils from protected groups to be part of the Year and School Councils
- Positively encouraging pupils from all groups to take an active part in all academy activities and monitoring the extent to which pupils from particular groups contribute to the academy and the wider community (*e.g. participation and achievement on extra-curricular /out of hours academy activities, participation on school trips for particular groups of pupils*).

Foster good relations between persons who share a relevant protected characteristic and persons who do not share it

- Promoting equality of opportunity by ensuring we meet the diverse needs of our pupils and staff and that diversity, equality and inclusion run through all areas of academy life.
- Working towards a common vision and sense of belonging in the academy where similar life opportunities are available to all

Equality Impact Assessment

In order to ensure that our current provision and procedures comply with the requirements of the Equality Act we have carried out a review of all aspects of academy life with regard to the protected characteristics by means of an Equality Impact Assessment.

All academy leaders/managers have carried out an equality impact assessment of their area of responsibility for activities both within and beyond the academy day (see appendix 4).

All Senior Leadership Team to consider:

- Any gaps in provision and practice that are identified form part of an action plan (see action plan – Appendix 3).

Our future intention is to use an Equality Impact Assessment (attached) when we intend the following actions:

- to introduce new provision or practice
- to change or reduce provision or practice
- to remove provision or practice.

1. Consultation

The Trust recognises the importance of taking account of people’s differing experiences, needs and histories, and of the differing challenges and barriers which they may face. Bearing in mind the protected characteristics, consultation with those we have identified as likely to be affected forms part of every Equality Impact Assessment. Primarily, we consult with pupils. However, we also consult with parents/carers, staff, trustees, academy council members and other academy users when appropriate. We consult in the following ways:

We gather the views and aspirations of pupils themselves from different social groups:

- All pupils complete a questionnaire to highlight success and any areas of concern regarding equality and emotional well being
- We ensure that our school council is representative of all equality groups
- All pupils complete the Kirkland Rowell survey (Secondary)
- Pupils attend tutor review meetings and parents’ evenings
- The views of pupils are recorded at all Code of Practice (COP) reviews and any actions are identified at the review meetings (Secondary)
- We meet pupils individually to discuss their needs and progress
- Pupil evaluations are carried out at regular intervals throughout the school year
- Individual interviews with pupils involved in incidents of a discriminatory nature

We gather the views and aspirations of parents of pupils from different social groups:

- The Parents Forum meet in school (Secondary)
- Parents complete the Kirkland Rowell survey(Secondary)
- Parents attend tutor reviews and parents evenings
- Parents attend COP reviews and any actions are identified at the review meetings (Secondary)
- Parents fill in tri-yearly questionnaires at Parents’ Evenings (Primary)

We gather the views and aspirations of staff from different social groups:

- Regular staff briefings
- Staff Consultation meetings
- Individual discussions with staff as a part of Appraisal
- Regular meetings with union representatives, when necessary.

We gather the views and aspirations of members of the community and other agencies, including voluntary organisations, representing different social groups:

- Parent Teacher Association meetings
- Meetings with members of the Sports' Partnership (Secondary)
- Views of users of the academy and stakeholders

2. How we measure the impact of any changes

We monitor the on-going impact of these changes on those who may be affected in the following ways:

- In line with statutory requirements all new policies as well as existing policies and functions are evaluated for the impact they have, in consultation with identified pupils and parents/carers.
- Regular assessment and data gathering to track pupil achievement across the academy with an additional focus on equality groups
- Gathering data from Kirkland Rowell surveys and Equality questionnaires to inform action plan for the Academies Development plans (Secondary)
- Summary of pupil evaluations
- The work of the Equality Strategy Group (Secondary)

Publication and Review

The specific duties under this Act require us to be open and transparent about all our decision-making processes, intentions and results.

We record the results of our equality impact assessment and action taken. We review and publish this information and its impact on our pupils through reports to Academy Council Committees and publication of Equality Impact Assessment (EIAs) attached to all of our policies on our website.

3. Roles and Responsibilities

The Academy Councils are responsible for ensuring that the academy complies with current legislation, and that this policy and its related procedures and strategies are implemented.

A dedicated member of the Academy Council (Equality Academy Councillor) has a watching brief regarding the implementation of this policy.

The head teachers are responsible for implementing the policy; for ensuring that all staff, trustees, academy council members and visitors are aware of their responsibilities and are given appropriate training and support; and for taking appropriate action in any cases of unlawful discrimination.

A senior member of staff has day-to-day responsibility for co-ordinating implementation of the policy.

All staff are expected to:

- promote an inclusive and collaborative ethos in their classroom
- challenge and deal with any prejudice-related incidents that may occur
- identify and challenge bias and stereotyping in the curriculum
- support pupils in their class for whom English is an additional language
- keep up-to-date with equalities legislation relevant to their work.
- Allow pupils to have the opportunity to have their voices heard.

Appendix 1

EQUALITY ACT 2010 AND OTHER EXISTING EQUALITY LEGISLATION

We will also comply with, and have due regard to, the following equalities legislation:

Equality Act 2010

The Equality Bill became an Act on the 8th April 2010. It took effect from Autumn 2010. The Equality Act has put a single Equality duty on public bodies. The duty requires public bodies to think about the needs of everyone who uses their services or works for them, regardless of race or ethnicity, or any other protected characteristic such as disability or religion.

The act protects people from discrimination on the basis of "protected characteristics" (which previously used to be called grounds). The relevant characteristics for services and public functions are:

- **Disability** (definition changed)
The protected characteristic of disability applies to a person who has a physical or mental impairment that has a substantial and long term adverse effect on their ability to carry out normal day to day activities.

To qualify for protection from discrimination a disabled person no longer has to show that their impairment affects a particular "capacity" such as mobility or speech, hearing or eyesight. Direct discrimination has been extended to cover disability.
- **Gender re-assignment** (definition changed)
The protected characteristic of gender re-assignment will apply to a person who is proposing to undergo, is undergoing or has undergone a process to change their sex. To qualify for protection from discrimination, a transsexual person no longer has to show that they are under medical supervision, as it is considered a personal process rather than a medical process which involves a person expressing their gender in a way that differs from or is inconsistent with the physical sex they were born with.
- **Pregnancy and maternity** (no change)
Pregnancy and maternity is not a protected characteristic for the purposes of the schools provisions but it is covered by other requirements which means that schools are prohibited from restricting access to education on the grounds of pregnancy and maternity status.
- **Race** (no change)
Race includes ethnic or national origins, colour or nationality. People can belong to one or more of these groups at the same time and the one which is relevant to a particular situation depends on the circumstances.
- **Religion or belief** (no change)
The protected characteristic of religion or belief includes any religion or belief and any religious or philosophical belief. It also includes any lack of such religion or belief. A religion need not be mainstream or well-known to gain protection as a religion, although it must be identifiable and have a clear structure and belief system.

Faith schools and educational institutions with a religious ethos may in some limited circumstances favour pupils or students because of their religion.

- **Sex** (no change)
A person's sex refers to the fact that they are male or female. You must not treat a woman or a girl worse than you would treat a man or boy. You must not treat a man or boy worse than you would treat a woman or a girl in the same circumstances.
- **Sexual orientation** (no change)
Everyone is protected from being treated worse because of sexual orientation whether they are straight, gay, lesbian, or bisexual. Sexual orientation discrimination also covers discrimination connected with expressions or manifestations of a person's sexual orientation. That may include someone's appearance, the places they visit or the people they associate with.
- **Age** (no change)
Under the schools provisions of the Act age is excluded from the list of protected characteristics.

An integrated public sector Equality duty encourages public bodies to address the needs of groups experiencing disadvantage or discrimination on a number of grounds including the newer socio-economic duty. It also extends the use of positive action in the workplace. The Equality Act also introduces a dual discrimination provision which enables people to bring claims where they have experienced less favourable treatment because of a combination of two protected characteristics. Further clarity regarding these issues and many others, particularly in relation to employment matters, became clearer when the codes of practice were published in January 2011.

The **Employment Equality Regulations 2003** protect employees from discrimination because of their actual or perceived religion or belief.

Discrimination is unlawful in relation to:

- recruitment and selection
- terms and conditions of employment offered and/or applied
- opportunities for training, training itself, job promotions and transfers
- harassment and victimisation
- dismissal, including redundancy
- post-employment, for example provision of references.

The **Employment Equality (Sexual Orientation) Regulations 2003** and the subsequent Equality Act (Sexual Orientation) Regulations 2007 protect employees and consumers from discrimination because of their actual or perceived sexual orientation.

Once seen as a peripheral issue of little relevance to the core business of public bodies, sexual identity has been brought centre stage by legislative and societal developments. The Equality Act means that public authorities have a single public duty, which extends the current public duties to age, sexual orientation, religion or belief, gender reassignment. It also includes pregnancy and maternity. Public authorities have a duty to promote 'positive action'.

Gender Recognition Act 2004

The purpose of the Act is to provide transsexual people with legal recognition in their acquired gender. Legal recognition follows from the issue of a full gender recognition certificate (GRC) by a gender recognition panel. The holder of a GRC is not obliged to inform their employer that they have one, but if they choose to do so this information on their gender history must be established as protected information. Transgender people are protected by the Sex Discrimination Act 1975, as amended by the Sex Discrimination (Gender Reassignment) Regulations 1992 and the Sex Discrimination (Amendment of Legislation) Regulations 2008

Human Rights Act 1998 and Article 14 of the European Convention on Human Rights

Article 14 refers to the prohibition of discrimination and states that the enjoyment of the rights and freedoms set forth in the Convention shall be secured without discrimination on any grounds such as "sex, race, colour, language, religion, political, or other opinion, national or social origin, association with a national minority, property, birth or other status".

Part 2 of the Equality Act 2006

Part 2 of the Equality Act 2006 came into force in April 2007 and makes it unlawful for providers of goods, facilities and services to discriminate in grounds of religion or belief.

Employment Equality (Age) Regulation 2006

This came into force in October 2006 and it protects against discrimination on grounds of age in employment and vocational training. The regulations prohibit direct and indirect discrimination, victimisation, harassment and instructions to discriminate. The regulations cover recruitment, terms and conditions, promotions, transfers, dismissals and training.

The Equality Act (Sexual Orientation) Regulations 2007

Made under Section 81 of the Equality Act 2006 and the Equality Act (Sexual Orientation) Regulations 2007, make it unlawful for providers of goods, facilities or services to discriminate on grounds of sexual identity.

Appendix 2

Glossary:

Diversity is

- about including everyone
- valuing differences
- harnessing differences in individuals to the benefit of both the organisation and the individual, by allowing people with different perspectives and views to use their unique blend of skills and character to improve the quality and performance of the organisation
- having a better understanding of the diverse needs of our community.

Duty

A mandatory and legal obligation to do something.

Promote

Contribute to the progress and growth of....

Make publicity for.....

Equality and Human Rights Commission (EHRC)

This body brings together the Equal Opportunities Commission, the Disability Rights Commission and Commission for Race Equality; it also serves as a national body for age, religion and belief and sexual discrimination as well as human rights.

What is meant by discrimination?

Generally "discrimination" means treating someone with a protected characteristic worse than someone who does not have this characteristic would be treated in the same situation. The worse treatment must be because of that characteristic.

Discrimination can take a number of forms:

- "direct" or
- "indirect" or
- failure to make reasonable adjustments for disabled people or
- "discrimination arising from disability" or
- discrimination because of "association" with someone who has a protected characteristic, or
- discrimination because a person is thought to have a protected characteristic whether correctly or incorrectly ("perceived")

People are also protected from:

- harassment related to a protected characteristic
- victimisation because they have, or their education provider thinks they have, made or helped make a complaint about discrimination, unless they know the complaint was not true.

Direct discrimination

Direct discrimination happens when an education provider treats a pupil or student (or an applicant for admission) worse than they treat or would treat another pupil or student (or applicant) because of a protected characteristic.

Direct discrimination also includes less favourable treatment of a person based on a stereotype relating to a protected characteristic, whether or not the stereotype is accurate

It is not direct discrimination against a non-disabled person to treat a disabled person better.

Education providers must not treat someone worse because of a combination of two protected characteristics than they would treat someone who did not have either of these characteristics; this is known as combined characteristics.

Combined discrimination

Sometimes, a person may experience worse treatment than someone else because of a combination of the protected characteristics they have:

There may be an interaction between two or more than two of a person's characteristics, but a claim for combined discrimination will only look at a combination of two of them.

Indirect discrimination

People's experiences and opportunities in education can be affected by an education provider's rules or ways of doing things. Indirect discrimination takes place when the same rule or way of doing things is applied to everyone. The rule or way of doing things may not appear to have a different or worse impact on people with a protected characteristic but does so in reality.

Victimisation

If an education provider treats a person badly because they have taken a particular action related to the Equality Act 2010 (or because they suspect the person has taken or will be taking such action), this will be victimisation, and is against the law. The protection covers anyone, whether or not they have a protected characteristic, if they do something in relation to making a complaint of discrimination and you treat them badly.

Harassment

Harassment in the Equality Act 2010 means:

- Unwanted behaviour which has purpose or effect of:
- Violating the dignity of another person: or
- Creating for that person an intimidating, hostile, degrading and humiliating or offensive environment.

Unwanted behaviour can include any kind of behaviour, including spoken or written words or abuse, imagery, graffiti, physical gestures, facial expressions, mimicry, jokes, pranks, acts affecting a person's surroundings or other physical behaviour.

Positive action

"Positive action" means the steps that an education provider is allowed (but not required) to take to encourage people with a protected characteristics from groups with different needs or a past track record of disadvantage or low participation to access education.

Appendix 3
Action Plan Template

Objective	Actions	Time Scale	Person/s Responsible	Resources	Measurable Outcome

Appendix 4
Equality Impact Assessment Template

Equality Impact Assessment

School	Blessed Peter Snow Catholic Academy Trust
Date	November 2016
Lead member of staff	Headteachers of the academies forming this Trust
Other involved staff/role	

Proposed Plan

Background/ how this proposal has come about

Reason for proposal – to introduce new practice/provision

And to change existing practice/provision

Main stakeholders – All trustees, academy council members, staff, students and users of the Academy

Any legislation or guidance that informs the proposals – As detailed in the policy and notably the Equality Act 2010.

Is the proposal likely to have an adverse impact on compliance with the Equality Duty?

Eliminating unlawful discrimination, harassment and victimisation **No**

Promoting equality of opportunity **No**

Fostering good relations **No**

Please explain

It is the intention that all of the above should be enhanced by this policy building on good practice already in existence.

Consultation Process

With whom do you plan to consult?

How?

Where is the evidence of the consultation?

Trustees, Academy Council members and key staff have been consulted on this. Other stakeholders have also been engaged through the Equality Strategy Group.

Potential Issues

Characteristic	Impact of proposal (specify if impact is to pupil, parent/carer, staff, academy councillor, other)	Positive Negative Neutral	Can barrier be removed? Y/N
Disability	All categories of stakeholder	Neutral	
Race	All categories of stakeholder	Neutral	
Sex	All categories of stakeholder	Neutral	
Gender reassignment	All categories of stakeholder	Neutral	
Pregnancy, maternity	All categories of stakeholder	Neutral	
Religion/belief	All categories of stakeholder	Neutral	
Sexual orientation	All categories of stakeholder	Neutral	
Marriage, civil partnership	All categories of stakeholder	Neutral	
Age	Staff/Academy Councillor	Neutral	

Explain in more detail

This policy is to further enhance the rights of the groups listed above but also to consolidate existing policies that also protected such rights.