North Yorkshire County Council Guide to Equality and Cultural Diversity

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This booklet is a joint publication between Health and Adult Services (HAS) and Children and Young People's Service (CYPS), North Yorkshire County Council. It has been produced with the help of staff from both HAS and CYPS. Existing literature and compiled information has been used in the development of this booklet. We have endeavoured to reference sources when directly used.

Guidance Purpose

Our services have contact with very many individuals and everyone should be treated with dignity and respect and made welcome. We need to do all we can to understand and appreciate the backgrounds of every individual so that the way we communicate, the services we provide and the experiences we offer are as appropriate as possible.

The guidance provides an opportunity to update our awareness of equalities issues and of cultural diversity. It aims to help ensure that our interactions with individuals are well-informed and supported by strategies which put that understanding into practice. A consistent and thoughtful approach on our part helps to create a climate in which everyone feels able to participate and thrive.

The issues, religions and cultures covered in this guidance represent those which are most likely to affect social care and education provision and other frontline staff in North Yorkshire. The religions and minority groups included, for example, are those most frequently found in North Yorkshire, according to the 2011 Census. Further information is available to build on the content of this guide, and links to other resources are included throughout.

We intend this guidance will be a stimulus for staff for discussion and enquiry. It does not pretend to provide ready-made solutions. Experience and good practice show us that only genuine consultation and thoughtfulness can get things right and keep them working well. All involved in working with communities in North Yorkshire work hard at that, and we hope this guidance is helpful in supporting that work.

Equality and Diversity

Equality and diversity is not about putting people in boxes, for example as 'homosexual' or 'disabled' and then making assumptions about them.

Equality is about making sure everybody is treated fairly, regardless of their background, beliefs, lifestyle or personal characteristics. It's really important to recognise that this does not mean treating everyone the same – people have different needs, experiences and barriers or opportunities in life, because of the way our society is structured.

Diversity is about seeing each person, whether adult or child, as a unique individual and respecting differences in those we come in to contact with. Doing this allows us to identify and acknowledge differences in the people we meet, and provide services which are appropriate to them. Awareness and understanding is key to working with a diverse range of individuals in a professional, supportive and effective manner.

Factors such as income, age, sexual orientation, religion, disability, gender, educational background, culture, ethnicity, and other issues, combine to create someone's 'social identity'. Aspects of social identity in conjunction with the way our society is structured can make some people more vulnerable to discrimination than others. For example, generally speaking, disabled people will experience more discrimination than non-disabled people. But a disabled person who is gay and has a low income may experience more discrimination than a disabled person who is heterosexual and has a high income.

What all this means is that we need to think about how we do things – our policies, our services, our customer service – to make sure that they work for everyone. Have a look at our equality pages on the intranet for more information about how we do this:
http://nyccintranet/content/about-equalities

Resources

Practical guidance on accessible communication is available on the intranet)
http://nyccintranet/content/accessible-communication-making-it-happen

There is also information about why accessible information is so important, plus guidance on producing information in easy read on the North Yorkshire Learning Disability Partnership Board pages on the North Yorkshire Partnerships website: http://www.nypartnerships.org.uk/easyread

Equality and diversity is also included in learning and development programmes, such as induction, management training or customer care, as a 'golden thread'. There are specific e-learning programmes on the Learning Zone, including the mandatory 'equality and diversity essentials' programme, an introduction to equality impact assessment and an introduction to easy read.

If you or your team require subject-specific training, this should be discussed with your manager in the first instance.

For more information about communication services contact the Participation and Engagement Manager in Health and Adult Services, or the Policy and Development Officer in Children and Young People's Services.

You can find a list of corporate equality group representatives on the intranet: http://nyccintranet/content/equalities-contacts

Voice and participation

It's important that people have the opportunity to speak up about issues that affect them, and to contribute to strategy and service developments, as well as taking forward projects that they identify as important to their and others' lives. The County Council works with and supports a number of voice and participation groups, such as:

- North Yorkshire Learning Disability Partnership Board
- North Yorkshire Disability Forum
- North Yorkshire Forum for Older People
- Dementia action groups
- Mental Health participation groups
- Autism steering group
- Carers groups
- North Yorkshire Youth Voice Executive
- Young People's Council- for young people with an experience of care
- Flying High- giving young people with SEND a voice
- NYPACT – North Yorkshire Parent Carer Forum

There's more information about some of the groups here:

Groups for working age and older adults: http://www.nypartnerships.org.uk/adults

Children and young people's groups: https://www.northyorks.gov.uk/your-voice

NYPACT - https://communityfirstyorkshire.org.uk/projects/nypact/

The Growing up in North Yorkshire Survey, 2018

The Local Authority conducts a bi-annual survey with pupils across North Yorkshire, to gather their views and experiences on a wide range of health and well-being factors and on their school experience. The report also highlights the different experiences young people have from vulnerable groups. The table below illustrates these different experiences for Year 10 pupils in 2018.

Reports are available from: http://cyps.northyorks.gov.uk/children-and-young-peoples-voice

Year 10 results	All	Ethnic minority	Minority religion	Young Carer	Children in care	Single-parent family	Special educational needs	Disability or long-term illness	Free school meals	Armed forces family	LGB	Transgender
Sample size =	3667	394	102	155	20	561	273	483	231	182	330	31
Eat 5-a-day	18	*24	19	16	18	14	20	20	*9	18	15	24
Ever tried smoking	30	30	28	*44	*61	*39	34	30	*40	36	*37	*57
Drank last week	35	31	*22	36	47	33	38	38	32	38	40	*66
Ever offered drugs	33	37	30	*43	50	35	30	33	33	*44	*40	46
Ever taken drugs	16	19	20	18	*73	18	18	15	20	*29	18	*37
7+hours exercise/week	27	28	26	*14	29	*22	26	26	*18	26	*20	21
High wellbeing score	19	20	15	*8	22	*13	14	16	*13	22	*7	10
High resilience score	14	17	16	8	14	*10	13	11	10	14	*7	10
Bullied at school last year	19	22	20	*35	16	20	*34	*26	*28	*28	*36	*41
Worry about money	18	*23	26	*27	35	*27	22	*23	*28	22	*30	31
Worry about being different	7	*21	*30	*15	12	*10	9	*10	*15	11	*35	*38
Sexually active	19	21	21	*28	*53	22	20	22	22	*32	*27	*46
Know where to get free condoms	39	38	36	46	56	42	40	*45	46	46	40	59
Had accident last year	38	37	35	*52	47	36	*48	*46	45	*54	43	*64
Enjoy at least half of school lessons	66	68	61	64	50	62	*55	62	*55	60	59	43
Intend FTE after Y11	51	*58	64	47	47	49	*38	54	44	*40	52	40
Term-time job	35	*28	*22	41	32	33	35	34	32	34	35	47
The school encourages everyone to treat each other with respect	75	74	69	64	70	72	65	73	69	*60	*64	57
Adults at school talk to me about how to improve my work	63	61	54	56	55	61	58	58	58	54	58	42
I know my next steps in learning and what I need to do to improve	53	53	45	45	35	50	*42	49	53	48	*41	35
Pupils' views make a difference in school	51	52	51	42	53	50	47	47	52	52	46	52

***99 Statistically significant difference**. That is, the difference compared with the whole year group is more than the usual amount of variation that we would expect in a sample of this size just by chance, suggesting that this group probably is different from the year group as a whole. Large differences will not always reach statistical significance in small samples.
Shaded a significant difference was previously found in 2016

Discrimination

'We got told to "go back where we came from" and so on from time to time in all different situations, but… tried to ignore this rather than get in to a discussion. I think if we could make sure somehow that the people who come here and the ones who already live here have access to information on places where they could go and people who they can turn to for help and for advice on all sort of issues or just information with regards to all the communities, it would be of great help.' – Quote from an EU National, talking about her experience of arriving in North Yorkshire in 2007.

This section is intended as a short reminder about the definitions and different types of discrimination. More detailed discussions of discrimination and prejudice and how they operate are included in learning and development programmes.

Legislation, particularly the Equality Act 2010, is in place to protect people from discrimination of different types, where that discrimination is based on a 'protected characteristic' (for example your sex, your ethnicity, your sexual orientation) There is more information about legislation at the end of this guide.

Direct Discrimination

Direct discrimination happens when an employer or service provider treats a person less favourably because of, for example, their sex or ethnicity (so it would be direct discrimination if a driving job was only open to male applicants because the employer thinks that men are better drivers).

There are rare occasions where direct discrimination is legal. If an employer can show that it is necessary for someone to have a particular protected characteristic to do a job, it may not be unlawful discrimination. This is called the **occupational requirement** exception. An example of an occupational requirement might be where the job requires the employee to be of a particular sex for reasons of privacy and decency.

Indirect Discrimination

Indirect discrimination is when a condition that disadvantages one group of people more than another is applied. For example, saying that applicants for a job must be clean shaven puts members of some religious groups at a disadvantage.

However the law does allow employers to discriminate indirectly if they can show a good reason for having the condition. For example, the condition that applicants must be clean shaven might be justified if the job involved handling food and it could be shown that having a beard or moustache was a genuine hygiene risk. Even then, there must be really sound reasons for the condition, for example there are hair nets for beards and moustaches!

Discrimination by association: This is direct discrimination against someone because they associate with another person who possesses a protected characteristic. For example, deciding not to employ someone who cares for a disabled family member because the employer assumes that they won't be reliable. This is discrimination by association with a disabled person.

Discrimination by perception: This is direct discrimination against an individual because others think they possess a particular protected characteristic. It applies even if the person does not actually possess that characteristic. A possible example of this is an employee who is rejected for promotion to a supermarket buying team that sources wines, because he has an Arabic name.

The employer has assumed that he is a Muslim and then assumed that he won't want to deal with alcohol (ACAS).

Institutional Discrimination

Institutional discrimination is not a legal definition, but is used to describe the way in which organisations can develop ways of operating that are discriminatory. It has three key features:

- It is triggered by social identity - so it impacts on groups, and individuals because they are members of that group.
- It is systematic and built in to laws, rules and regulations, 'the way we do things around here'.
- It keeps happening, which results in patterns: incidents of discrimination may appear isolated or random, but are part of a wider pattern of events (often hidden)

Harassment and Victimisation

Harassment means offensive or intimidating behaviour - sexist language or racial abuse, for example - which aims to humiliate, undermine or injure its target.

Victimisation means treating somebody less favourably than others because they tried to make a discrimination complaint or support someone who has made a complaint.

Hate Crimes

Hate Crimes are those crimes which are directed at people because of their personal characteristics, for example this may be because of their disability, ethnicity, sex, sexual orientation, religion or belief. A hate crime is any crime carried out because of hostility or prejudice towards these characteristics. If the action does not amount to a crime, it is taken just as seriously and support offered to those affected, but is categorised as a hate incident.

North Yorkshire Police describes hate crime as follows:

Hate crime is any criminal offence which is perceived by the victim or any other person, to be motivated by a hostility or prejudice based on a person's:

- Disability, race, religion, sexual orientation or transgender
- Perceived disability, race, religion, sexual orientation or transgender
- Sex: North Yorkshire Police has added **misogyny** into its hate crime policy.

Misogyny hate crime is defined as:

"Incidents against women and girls that are motivated by the attitude of men towards them and includes behaviour targeted at them by men simply because they are women and/or girls." Examples of this may include unwanted or uninvited sexual advances; physical or verbal assault; unwanted or uninvited physical or verbal contact or engagement; sexually graphic and explicit obscene language; use of mobile devices to send unwanted or uninvited messages or take photographs without consent or permission.

Reporting hate crime

Hate crime can be reported directly to North Yorkshire Police, to the Supporting Victims in North Yorkshire service, or via the True Vision website.

Safe Places

In North Yorkshire, North Yorkshire County Council has introduced a scheme, called 'Safe Places'. A safe place is where anyone who might need a little more help and support when they are out and about in the community can call in to get assistance. Members of the scheme carry a 'keep safe' card and may have a wristband. On the card there is a call centre number that can be contacted by the safe place to check the person's details. The call centre will then contact the person's responders to make sure someone who knows them the best can come to take them home. The safe place will make sure that the person is safe and feels comfortable until their responder is able to attend.

Summary

What does this mean for front line staff?	Discrimination can occur in a wide range of situations, so it is important to always be alert when working with service users and their families. If you think someone is being discriminated against, you should speak to your line manager in the first instance.
What does this mean for schools/settings?	Schools and settings should be mindful of not indirectly discriminating against any group through inappropriate policies. Eg: A school uniform policy that lacks flexibility to meet the needs of different ethnic groups or transgender pupils. Schools should keep a record of and report all prejudice and hate based incidents and hate crimes to the local authority through the following portal: https://consult.northyorks.gov.uk/snapwebhost/s.asp?k=146952740744 Hate crimes should be reported to the Police. (Guidance details below)
Website Links for Further Information and Useful Contacts	**NHS Choices** http://www.nhs.uk/Conditions/social-care-and-support-guide/Pages/Equality-Act-disability-discrimination.aspx **Equality and Human Rights Commission:** https://equalityhumanrights.com/en/advice-and-guidance/your-rights-under-equality-act-2010 **NYCC Equal Opportunities Information** http://www.northyorks.gov.uk/article/26151/Equal-opportunities-information **NYCC SEND Information, Advice and Support Service** http://www.northyorks.gov.uk/article/31690/SENDIASS---information-advice-and-support https://www.northyorks.gov.uk/safe-places Supporting Victims in North Yorkshire: 01609 643100 or visit www.supportingvictims.org True Vision: http://www.report-it.org.uk/your_police_force

	Guidelines for dealing with and reporting prejudice based incidents, hate incidents and hate crimes in schools and settings http://cyps.northyorks.gov.uk/hate-incidents

Considerations for professional practice

Working with young people

(Note: whilst this section focuses on working with children and young people, the concepts and principles apply equally to work with adults. Safeguarding principles should be at the forefront of practice at all times.)

Through social care practice, a number of models and theories have been developed that equally apply to all professionals working with adults, children and young people

Cultural relativism is the principle of regarding the beliefs, values, and practices of a culture from the viewpoint of that culture itself. Originating in the work of Franz Boas in the early 20th century, the principle of cultural relativism is sometimes practiced to avoid cultural bias in research, as well as to avoid judging another culture by the standards of one's own culture.

Need for Cultural Familiarity

The Child's World, edited by Jan Horwarth, 2009 explores cultural familiarity and asserts the view that working with children and families from culturally diverse backgrounds requires practitioners not to ignore culture and ethnicity in the assessment process, but to have a high level of understanding gained from the engagement in what the cultural experience is for the child. In understanding the culture and not just being knowledgeable or aware of it then the professional can recognise the positive, guiding factors culture offers.

While awareness and understanding is key to working with culturally diverse groups it is important that professionals are cautious not to be over reliant on cultural explanations to justify the situation of the child. Signs of Safety tools http://www.safeguardingchildren.co.uk/admin//uploads/one-minute-guide/sos-omg.pdf should always be considered regardless of the cultural background of the child, and in the event the professional is unfamiliar with the cultural norms, these should be obtained from the family and considered. In some cultures gestures which are seen as the norm, such as pointing with the index finger, are seen as offensive and instead it is preferred if pointing is done with the thumb, for example.

Intervention and Code Switching

Any intervention in the life of a child should consider the cultural background of the child and should lead professionals to gauge their feelings and perception of the situation. Something that seems normal/ a part of growing up in the culture of the professional may be offensive or disrespectful in the culture of the child. Children and young people are likely to adjust their behaviour to fit different contexts, also known as code switching and it is important professionals bare this in mind, as it may have an impact on their engagement.

To prevent code switching having an impact on working with the child or young person, professionals should demonstrate their cultural competence and ability to challenge stereotypes and focus on individual characteristics and diversity.

Assessing the needs of Culturally Diverse Children

> Working Together to Safeguard Children 2018 recognises that:
>
> *"53. Every assessment should reflect the unique characteristics of the child within their family and community context. Each child whose referral has been accepted by children's social care should have their individual needs assessed, including an analysis of the parental capacity to meet those needs whether they arise from issues within the family or the wider community. Frequently, more than one child from the same family is referred and siblings within the family should always be considered. Family assessments that include all members of the family should always ensure that the needs of individual children are distinct considerations.*
>
> *54. Where the child has links to a foreign country, a social worker may also need to work with colleagues abroad. " P28, Section 53, 54)*

Working Together to Safeguard Children 2018 can be accessed at:

https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/729914/Working_Together_to_Safeguard_Children-2018.pdf

When considering the needs of a child from a Black, Minority or Ethnic (BME) background it is not only important to be familiar with different cultural practises but also use of language and interpretation. *The Child's World, Jan Horwath, 2009* explains that choice of words to describe physical punishment may have a different meaning depending on the cultural background of the family. It is important therefore to not only explore what the term means to the child and what it actually looks and feels like for the child. A clear understanding of what actually happens will prevent the professional reaching the wrong conclusion.

Think- Risk

It is important to consider whether your actions could make the situation for the young person worse. For example you may become aware that a young person has become withdrawn from lessons and that their grades have fallen since they got a boyfriend/ girlfriend. Usually you might not consider it an issue to have an open conversation with a parent about the new relationship and your educational concerns for the young person. Are relationships usually accepted outside of marriage or in childhood/ adolescence? Bringing the matter to the attention of the parents could lead in extreme cases to the young person becoming a victim of honour based violence.

What you should do:

> Talk to the young person and establish what their views are on their cultural background and the views of their parents and promote healthy relationships. Discuss what potential next steps could be, if it is appropriate to do so, based on the level of risk you identify.

Disguised Compliance

Disguised compliance involves parents giving the appearance of co-operating with professional to avoid raising suspicions and allay concerns. Published case reviews highlight that professionals sometimes delay or avoid interventions due to parental disguised compliance.

The learning from case reviews highlights that professionals need to establish the facts and gather evidence about what is actually happening, rather than accepting parent's presenting behavior and assertions. By focusing on outcomes rather than processes professionals can keep the focus of their work on the child. *NSPCC, 2014*

https://learning.nspcc.org.uk/research-resources/learning-from-case-reviews/disguised-compliance/

Recognising Disguised Compliance

NSPCC identifies the following factors as warning signs for disguised compliance:

- **Parents deflecting attention** –Parents focus on engaging well with one set of professionals, for example in education, to deflect attention from their lack of engagement with other services.
- **Criticising Professionals** – Criticise professionals to divert attention away from their own behaviour.
- **Pre-arranged home visits** - Pre-arranged home visits present the home as clean and tidy with no evidence of any other adults living there.
- **Failure to engage with Services** - Parents promise to take up services offered but then fail to attend.
- **Avoiding Contact with Professionals** - Parents promise to change their behaviour and then avoid contact with professionals.

How to respond to disguised compliance

It is possible to be culturally sensitive without becoming paralysed and overriding the protection of children. Here are **five tips** on how disguised compliance can be handled:

1. Families can use a professional's anxieties about cultural sensitivity as a weapon, by accusing them of racism or not understanding their culture. While it can seem easier to walk away from a hostile situation, it is the very reason why professionals should continue working with these families – to uncover the reality of the child's life in that family.
2. Bear in mind the comment in the Laming Inquiry into the death of Victoria Climbié https://www.gov.uk/government/publications/the-victoria-climbie-inquiry-report-of-an-inquiry-by-lord-laming about the need for "respectful scepticism". It's a sentiment echoed in the second serious case review examining Peter Connelly's death, which said professionals must be "deeply sceptical of any explanations, justifications or excuses you may hear in connection with the apparent maltreatment of children".
3. There are indicators that can help professionals to spot disguised compliance. These include: no significant change at reviews despite significant input; parents agreeing with professionals about required changes but putting little effort into making those changes; and parents who engage with certain aspects of a plan only.

4. Make sure you are seeing the whole picture. Ask yourself whether what you are seeing and hearing adds up and look for evidence that supports the parents' story. For example, if you are worried about the neglect of an underweight child and the parents say they are trying hard to get their child to eat, find out if the child's weight is increasing on each visit. When Peter Connelly was born he was on the 75th centile but when he died he was on the 9th centile, a clear indicator of neglect despite what his mother was saying. Always seek to explore a parent's rationale; consider cultural belief systems as they may be a reference point in the parent's processing of the child's needs – which may be protective or a risk factor.

5. After dealing with outright hostile families it can be easy to be lulled into a false sense of security when working with parents who appear to be welcoming. Don't take this at face value as you could be allowing yourself to be manipulated.
   https://www.communitycare.co.uk/children/

Professional practice

Professionals have a duty to ensure equal opportunities for all children. It is essential to recognise that just because equal opportunities are in place for a child; such as access to full time education and medical treatment; does not mean all children are treated the same or able to access services. The role of professionals and agencies is to always meet and prioritise the needs of the child.

Ethnicity and Cultural Diversity

'The main problem is the language barrier. Because of this even though there is an easy access to the information and there are many institutions and organisations that can help, people who don't speak the language will not have the chance to benefit from them. This is why a lot of people who don't speak and read English put themselves in many difficult situations, they can not read the letters from banks, the council, benefit agencies etc. Because when they first came to this country most of the employers would give them a job even though they didn't speak the language.' – Quote from an NYCC Volunteer who came to North Yorkshire from Poland

Ethnicity refers to large groups which have in common a nation, culture and possible other traits such as religion. People may identify with one or several different ethnicities. Culture is everything we think, everything we do, the music we listen to, the books we read, the films we watch and everything else that forms our society. Whilst this is a massive topic, it is worth noting some important aspects because it is central to understanding individuals.

It is important to recognise that culture and religion are not the same thing, despite the very complex interweaving of the two issues. Culture tends to be a far broader term encompassing nationality, ethnicity, religion and many other ideas. To understand someone's culture is to look at a whole range of factors, and understand them in the way that the service user wishes them to be understood.

Black, Minority and Ethnic Groups in North Yorkshire

North Yorkshire does have a population which is predominantly White British, but the proportion of people from Black, Asian and Minority Ethnic (BAME) groups is gradually increasing. It is also important to recognise that we do not always see ethnic diversity. We are unlikely to know that someone we pass in the street is Polish, unless we hear them speak. North Yorkshire lacks the

visible diversity of many other areas of the country, but has an increasing black, minority and ethnic population.

This chart gives the 2011 Census figures for North Yorkshire districts showing ethnic minorities as a percentage of the total population.

District	Total population	Minorities as % of total population
Craven	55,409	4.2% (2,327)
Hambleton	89,140	3.4% (3,030)
Harrogate	157,869	7.8% (12,313)
Richmondshire	51,965	6.2% (3,222)
Scarborough	108,793	4.5% (4,896)
Selby	83,449	4.1% (3,421)
Ryedale	51,751	3.3% (1,708)
North Yorkshire	598,376	5.2% (30,917)
Data source: 2011 Census, Note: there appears to be a slight discrepancy in the final total above, as a result of the rounding of figures.		

Chart source: Black and Minority Ethnic groups in North Yorkshire: Research carried out on behalf of the North Yorkshire Equality and Diversity Strategic Partnership, September 2016 (page 13)

More detail about population demographics in North Yorkshire can be found at Data North Yorkshire (www.datanorthyorkshire.org)

Understanding population demographics is important for North Yorkshire County Council and other statutory agencies such as the NHS, because a person's personal characteristics can have implications for their life chances, and for their health, social care or education needs. Here are just a few examples:

- Diabetes mellitus, hypertension, Vitamin D deficiency and obesity are all conditions which more commonly affect people from BAME backgrounds than people from a White British background.
- Less than two-thirds of people from ethnic minorities are in work, compared with three-quarters of white people. While working age people with an Indian background are nearly as likely to have a job as white people, those of Pakistani and Bangladeshi origin are the least likely to be in employment.
- Recent Government research has indicated that among poorer children, who are eligible for free school meals, those from minority backgrounds have higher attainment levels for reading, writing and maths than white pupils.

References: https://www.theguardian.com/world/2017/oct/10/huge-effect-of-ethnicity-on-life-chances-revealed-in-official-uk-figures

Sometimes, people can feel that race equality is not really an issue for North Yorkshire, as there are few minority ethnic residents in comparison with larger urban areas. However, rural areas also have black, Asian and minority ethnic residents. Research over the last decade tells us that minority ethnic people living in predominantly rural and semi-rural, apparently 'white', areas

are particularly vulnerable to racial harassment. The effects of such prejudice can be compounded by problems of isolation. And of course North Yorkshire also has minority ethnic migrant workers, visitors, tourists, students and refugees and asylum seekers. All these groups may be vulnerable to racial discrimination. So it's just as much an issue for North Yorkshire as for anywhere else. It can be quite subtle – for example, being stared at as you walk down the high street in a small town, because you look 'different'.

In North Yorkshire, we know that some minority ethnic people live in communities which support their sense of identity. However, many live in isolated circumstances with little access to places of worship, groups to join, or role models to aspire to.

Migration Yorkshire has information available about the demographics in North Yorkshire as of 2015, through a series of local migration profiles. The statistics available in their documents show that, in Yorkshire and the Humber as a whole, the total numbers of people from Black, Asian and other Minority Ethnic Groups are increasing. This trend is reflected across all age groups, with increased numbers of both children and adults in North Yorkshire.

The school census data (January 2018) indicates that 9.54% of North Yorkshire's pupils are not White British.

Dual Heritage

Heritage defines the background of every person: it is what they have been brought up to know and believe in; often following the traditions and values of their families and ancestors. It is important to note that heritage and identify are not the same. Identity is the individual characteristic by which a person is recognised; it is not just BME communities or individuals who may feel their heritage or identity is being targeted or jeopardised.

Dual heritage could lead to a young person intentionally or unintentionally being raised with conflicting views. In such instances, it is possible the young person will face emotional turmoil as to what is right and wrong. Recording the views of the child regarding their beliefs and understanding of them may offer an indication as to what support may be required. Adults may also find this approach supportive.

Having dual heritage may offer additional areas of need and complicating factors that should be taken into account when completing assessments. These include but are not limited to religion, ethnic origin, linguist background, cultural and social background.

The Traveller Community in North Yorkshire

There is an established Traveller community in North Yorkshire. The terms 'Traveller' and 'Gypsy' do not refer to one single group of people, but to people from a number of different backgrounds, including:

- Gypsies who may be of English, Welsh or Scottish descent, and who have Romany ancestry.
- Irish Travellers, who are a nomadic Irish ethnic group with a separate identity, history, language and culture.
- Scottish Travellers, who also have their own history, language, culture and music traditions.
- Roma people, who moved to the UK from Central and Eastern Europe
- Travelling Show People, who are so called because of their long family history of travelling to work with fairgrounds and circuses

- New Travellers -This term refers to a growing community of people from a range of cultural and social backgrounds that have taken up a nomadic way of life over the last 40 years. The reasons that non-traditional Travellers take to the road are usually the result of economic, social or personal pressures (https://www.natt.org.uk/community-information/new-travellers/).

As is the case with most aspects of personal identity, it is important to recognise that not all Travellers like to be referred to in the same way. Approaching the question of identity should be done with respect, and individuals should be allowed to self-ascribe their identity and title.

North Yorkshire County Council is responsible for seven gypsy/traveller sites l. The people living on these sites pay rent and utilities for their pitch, the same as anyone else living in social housing, and buy their own trailer. Site managers from Horton Housing Association run the majority of these sites, which are located in the following areas:

- Hambleton District– Thirsk, Stokesley
- Richmondshire District - Catterick
- Selby District – Carlton, Burn
  Harrogate District – Bickerton, Thistle Hill
- There are also some privately run sites, and some run by the District Councils, for example Tara Park in Ryedale. There are also three sites in York owned by York City Council.

Patterns of work and family kinship are amongst the main factors which draw Travellers to a specific locality. Even nomadic Travellers tend to return to the same places at certain times of the year. Often, Travellers find that their freedom to move around the UK is restricted by a lack of available sites and stopping places. This can result in conflict with settled communities.

Population Estimates

The Government conducts regular caravan counts to assist local authorities with housing strategy and planning decisions. The count undertaken in January 2018 provided the following figures for the total number of caravans in each district:

- Craven- 27
- Hambleton- 62
- Harrogate- 80
- Richmondshire- 23
- Ryedale- 25
- Scarborough- 0
- Selby- 92

Of the 309 caravans in North Yorkshire, 54% were socially rented and 27% privately rented on authorised sites. 19% of caravans were on unauthorised sites.

Culture and Attitudes

A unique feature of the Traveller way of life is their home. Most families on sites live in a large caravan, usually called a “trailer”. Sometimes they will have a large mobile home which is difficult and expensive to transport called a “static”. Often they will have one or more additional small trailers or “tourers”, depending on the size of the family, space on the site, number of vehicles, finance etc. Statics can be adapted to be more accessible for disabled or elderly people.

Often Travellers will live in a house with a trailer (usually a tourer) parked at the side so they can travel in the summer months. New Travellers sometimes live in converted vans and buses as well as trailers. When considering the accommodation needs of Travellers it is not just the trailer or vehicles to be considered, but there needs to be somewhere safe and secure to put the home on.

A co-operative and friendly attitude is all important when working with Travellers to help overcome the traditional distrust of authorities. Being open and warm and taking time to learn, respect and appreciate Traveller customs and ways of life will help break down the barriers and this in turn will start to spread throughout the Traveller community.

Word of mouth is an important feature of the community, and so positive experiences will help more people to be receptive to services we provide. Even in short term work, always think of working with Travellers as having long term effects.

Birth, Personal Care and Death

Travellers have many important customs, and birth and death have specific traditions. Birth is regarded as a female thing, and men are traditionally not involved. Women may conceal the pregnancy until the very end of the term, reflecting traditional modesty.

Where possible women should be cared for by women, and issues such as menstruation, pregnancy and aftercare etc should not be discussed with Traveller men present.

Chastity is another important feature of Traveller culture and means that many Traveller adults and children are uncomfortable with the prospect of getting changed in front of others or being what they consider immodest. It is important to respect this and make privacy when clothes have to be removed.

After a death a family may find it hard to live in the same location and may want to move as soon as possible. Other than pictures and any items of inheritance or mementos, all other possessions are likely be destroyed. Other Travellers would not usually want them.

Cleanliness is also vital and something Travellers hold dear. Staff should make sure on any home visit to pay great attention to these customs, for example not to put anything that may have been on the floor onto places where food is or could be.

Access to Services

On the whole, the Traveller culture promotes looking after its own young and elderly members. If they have to receive a social care service, particularly one that involves a residential placement, both the Traveller and their family / community are likely to find it very difficult. When a Traveller is in hospital or residential care, it's usual that many members of their family and community will visit at the same time.

Educational and Learning

Attitudes to education vary amongst the Traveller communities. Many Travellers and Gypsies have a history of isolation from mainstream education, but in the last 30 years or so this has changed dramatically. From the early efforts of volunteers, which identified a large unmet need on roadside camps, to the present day through the English as an additional language (EAL) and Gypsy Roma Traveller (GRT) Service which support access to mainstream education, things have changed. Currently, there are 6 specialist teams across North Yorkshire. These teams work with schools and families to support educational achievement and social inclusion.

Most families identify reading and writing as essential parts of their child's education. Primary school is generally seen as important in acquiring literacy skills. However a lack of educational opportunities in the past has led to restricted levels of literacy in many families. This needs bearing in mind when asking traveller families to complete forms.

Schools and settings can support traveller pupils with Home Learning packs for periods when they are absent from school. Providing more practical and vocational opportunities within the curriculum, particularly at secondary school can help to engage Traveller pupils.

Traveller children are often viewed as adults from as young an age as 12 or 13 years. There is, therefore, a traditional view that they will have skills in the family trade and there is a high drop-out rate when the time comes to transfer to secondary school. Therefore transition projects, and support and care through them, are particularly important.

So whenever we provide service to Travellers we should always ensure their own culture and customs are respected and incorporated as much as possible into their care. The most important thing to do is to talk to the individual and their family, about their needs and concerns.

Refugees, Asylum Seekers and Economic Migrants

Newspaper headlines and other forms of media may be quick to portray asylum seekers, refugees and economic migrants in the UK as having a negative impact on life in Britain. For example, the headline: 'Why don't they send these scroungers HOME NOW' has been featured in a UK newspaper. So have many other, similar, headlines. Despite the number of scare stories which are presented by the media, taking a look at the data about UK immigration presents a different picture.

Asylum seekers are not actually able to claim benefits. Asylum seekers account for only a very small fraction of total immigration in the UK, and of that small group, a relatively small percentage of asylum seekers are ultimately given leave to remain in the UK by the home office.

In terms of the total number of people who are displaced each year, a very small fraction come to the UK, with most settling in places such as Turkey, Pakistan and Lebanon (top 3 host countries in 2017, according to UNHCR.

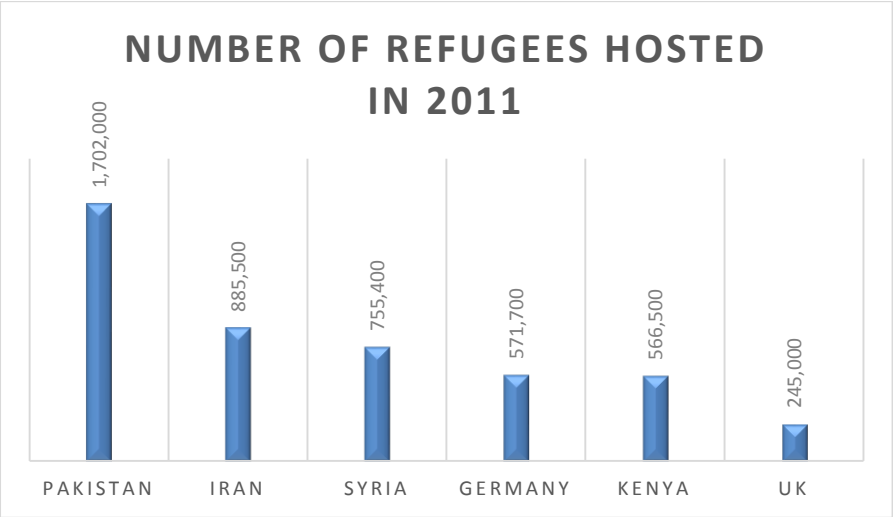
Pakistan: 1,702,000 refugees

Iran: 885,500 refugees

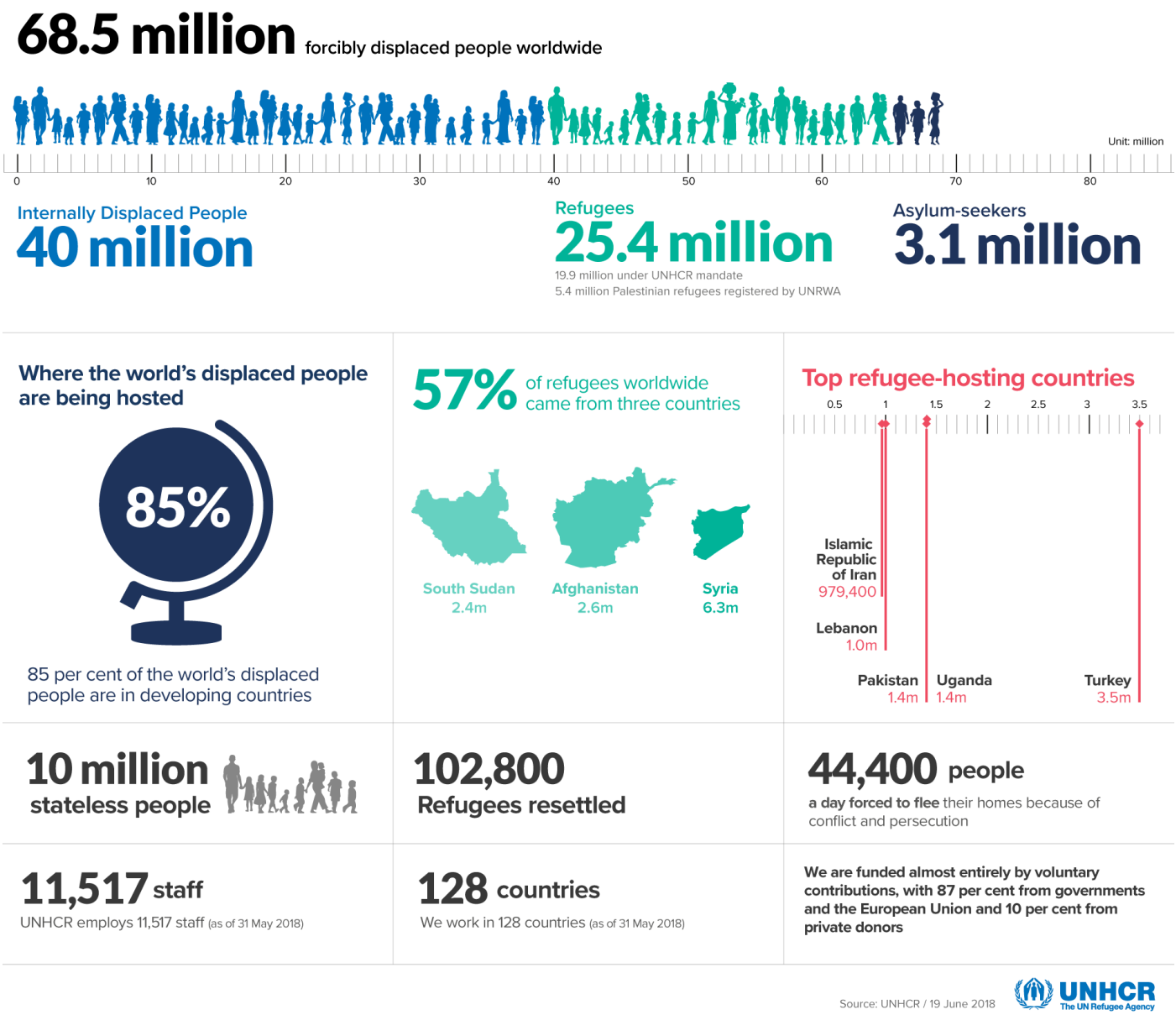
Syria: 755,400 refugees

Germany: 571,700 refugees

Kenya: 566,500 refugees



The United Nations refugee agency, UNHCR, has a handy digest of key facts and figures about the world's displaced people:



http://www.unhcr.org/uk/figures-at-a-glance.html

Local Government North Yorkshire and York agreed in October 2015 that the district councils and County Council would work together in partnership to develop a joint response to the Government's request for resettling Syrian refugees through the Syrian Vulnerable Persons Relocation Programme.

North Yorkshire County Council works alongside district councils, the police, NHS clinical commissioning groups, schools and settings and the Refugee Council to prepare for the arrival and accommodation of refugees. NYCC works with the Refugee Council who work closely with refugees upon their arrival to help them with language support, access to services such as GPs and integration into the local culture. This support is most intensive in the first few weeks and English language support is also provided through ESOL classes. For schools, support is provided by the EAL and GRT Service. The Refugee Council also works with volunteers within communities to provide longer-term support and befriending to ensure that the refugees can become independent as quickly as possible.

Many asylum seekers and refugees will have specific health and mental health needs relating to their experiences both before and since their arrival in the UK. These may include torture, rape, detention, poverty and ongoing uncertainty about their future. Those who are entitled to use services may suffer access problems including language, knowledge of what's available, discrimination, and fear of authority related to previous experiences.

It is recognised that dealing with asylum issues is a specialised area and knowledge of the immigration system is essential on top of understanding people's needs. The key messages from staff who have worked with asylum seeking young people are:

- Make contact with professionals who have specialised in this area in neighbouring authorities as well as colleagues with experience.
- Make contact with relevant asylum seeking and refugee communities.
- Inform yourselves about resources specifically designed for asylum seekers
- Crucially, see the young person as, first and foremost, a child.

Myth Busting

Below are some common myths circulated about asylum seekers, refugees and economic migrants. Each myth is accompanied by the facts.

Myth: 'The UK has more asylum applications than anywhere else.'

Fact: In the year to March 2018, over 1 million people sought safety in Europe. Yet Britain received just 26,547 asylum applications, including dependents - that's an 8% decrease since the year before. In 2017, Italy received more than three times as many asylum applications as the UK, and Germany received well over five times more applications than the UK. (Refugee Council)

Myth: 'The Syrians coming to the UK under the Vulnerable Person Scheme will be economic migrants'

Fact: The Syrian Vulnerable Person Scheme is based on need. It prioritises those who cannot be supported effectively in their region of origin: women and children at risk, people in severe need of medical care and survivors of torture and violence amongst others.

Myth: 'The UK will be admitting people who have criminal or extremist backgrounds.'

Fact: Cases are screened and the UK retains the right to reject on security, war crimes or other grounds.

Myth: Councils won't be able to cope with the additional demands on their services.

Fact: The Government is determined to ensure that no local authority is asked to take more than the local structures are able to cope with. That is why limits to numbers are being agreed and the process is being carried out in stages.

Asylum seekers do not jump the queue for council housing and they cannot choose where they live. The accommodation allocated to them is not paid for by the local council. It is nearly always 'hard to let' properties, where other people do not want to live.

Myth: 'The UK is a 'soft touch' for migrants and asylum seekers.'

Fact: Asylum seekers come to the UK not because they know about the UK asylum, benefits or health systems but because of family and friends, because of the UK's historical or colonial ties with their countries of origin, because English is spoken so widely across the globe, or simply by accident. Many are keen to return to their country of origin if and when it is safe to do so.

The UK asylum system is strictly controlled and complex. The decision-making process is extremely tough and many people's claims are rejected... Just 32% of initial decisions made in the year to March 2018 have been grants of protection (asylum or humanitarian protection). However, many refugees had to rely on the courts rather than the Government to provide them with the protection they need. The proportion of asylum appeals allowed over that time was 36%. (Refugee Council)

Myth: Asylum seekers are linked to criminal gangs.

Fact: The vast majority of people seeking asylum are law abiding people. (Association of Chief Police Officers (ACPO), Guide to meeting the policing needs of asylum seekers and refugees, 2001) Statistics show there has been no refugee crime wave and that there is no established connection between asylum and increased crime rates. In fact, asylum seekers are less likely to commit major crimes than British citizens because doing so would affect their asylum application. According to a report published by the Association of Chief Police Officers, refugees are more likely to become victims of crime and national crime rates have continued to fall despite rising net migration over a number of years. There has been a marked increase in racist attacks as a result of the hostile publicity around asylum seekers. When they are victims of physical or verbal abuse it is rarely reported in the press.

Myth: Asylum seekers and refugees take more from UK society than they put back.

Fact: Most are making positive economic contributions, either through volunteering in community organisations whilst their claims are being assessed or by paying high taxes or NI contributions, staffing public services, or working long hours in potentially undesirable jobs once their status has been confirmed.

Immigrants are less likely than UK-born workers to receive state benefits or tax credits, and are no more likely to live in social housing. Asylum seekers do not come to the UK to claim benefits. In fact, most know nothing about welfare benefits before they arrive and had no expectation that they would receive financial support. (Refugee Council, Chance or Choice? Understanding why asylum seekers come to the UK, 2010) Immigrants, including refugees, pay more into the public purse compared to their UK born counterparts. (Institute for Public Policy Research, Paying their way: the fiscal contribution of immigrants in the UK, 2005)

Myth: Migrants take away jobs from UK born people:

Fact: Britain's working population is declining, while its population's aspirations to do only clean, sedentary, well paid jobs are rising. Often it is people from other countries who perform the arduous and low-paid jobs in cleaning or catering, who work as care assistants, do casual work on farms, drive mini-cabs, or deliver pizzas. In addition, Britain's low birth-rate means that this country will need to import migrants simply to keep its working-age population stable between now and 2050 and to ensure the increasing number of pensions can be financed for our ageing population.

Cultural Practices

Every culture has practices, customs and beliefs which differ from others. Although there is not space here to go through an exhaustive list, it is important to discuss the cultural practices we might come across here in North Yorkshire.

Separation of Males and Females

Many religions, including Islam and Sikhism, require that men and women are separated in all matters which relate to health and personal care. Many Travellers hold similar beliefs. People who are White British may well hold the same views – although not generally based on religious beliefs, there are nevertheless strong cultural norms around privacy and dignity, particularly amongst older people. This means that as professionals, we need to observe an individual's preferences, and provide same-sex care where necessary. We must also be mindful of people's views on modesty, and adjust our practices to suit the needs and wishes of the client where possible.

For pupils in schools, this may extend to activities such as swimming lessons and changing arrangements for PE in primary schools.

Female Genital Mutilation

According to the World Health Organisation (WHO), female genital mutilation is a procedure which involves either partial or full removal of the external female genitalia, or other injury to the female genital organs for non-medical reasons. Smaller procedures may just include a symbolic prick with a sharp implement to the clitoris, whereas more extreme procedures may involve all of the external parts of the genitalia, and the remaining pieces being sewn together. Female genital mutilation is sometimes abbreviated to FGM, or referred to as female circumcision.

The World Health Organisation estimates that three million girls undergo some form of the procedure every year in Africa alone. It is practised in 28 countries in Africa and some in the Middle East and Asia. FGM is also found in the UK amongst members of migrant communities. A study conducted by the City University London in 2015 estimated that approximately 60,000 girls aged 0-14 were born in England and Wales to mothers who had undergone FGM.

However it is referred to, the practice is illegal in the UK. If the practice takes place in England or Wales, the nationality or residence status of the young person is irrelevant. It is also illegal for a UK national or resident to perform FGM abroad, assist a girl to perform FGM herself outside of the UK, and to assist a non-UK resident to carry out FGM outside the UK on a non-UK resident.

If you have reason to believe that a young person under the age of 18 or vulnerable adult has had, or is at risk of having, an FGM procedure, you should raise this as a safeguarding concern through the appropriate channel.

Forced Marriage

Forced marriage is where one, or both, of the people getting married are doing so without their consent. This may be because they are being forced in to the marriage against their will, or are in a position where they are not able to give their consent. Physical, psychological, emotional, sexual and financial abuse can all have a part to play in a forced marriage, dependent on the circumstances. In any case, forced marriage is illegal in the UK.

There are several agencies who work to prevent and support people involved in the proceedings of a forced marriage. The Government's Forced Marriage Unit and Karma Nirvana are amongst the most active. Registrars, schools and social workers also have a role to play, to report any concerns.

Data from the North Yorkshire Police shows that they dealt with 26 reports of honour based violence in 2013. Honour based violence is sometimes associated with forced marriage because it is a form of domestic abuse which is perpetrated in the name of 'honour', in this case when a person may not be cooperating in the arrangements of a forced marriage.

Summary

What does this mean for front line staff?	We need to think about how we make our services culturally sensitive and appropriate. For example, can we provide role models, resources and materials to young people in care? Can we think about the food we provide and the personal care we give? How about different sorts of leisure activities, or access to worship for people of different faiths? However, it's important that we don't make assumptions about what individuals want based on our views of their ethnicity, culture and faith – we still need to plan and deliver services in discussion with individuals about their needs and preferences. But it's easier for us to meet their needs if we've thought about what they might be, in advance (and if we remember to ask the questions!).
What does this mean for schools and settings?	As part of a schools work around Spiritual, Moral, Social and Cultural Education (SMSC) and British Values, all schools should promote understanding, mutual respect and tolerance of people from other faiths. Schools can do this through their RE and PSHE programme and through creating opportunities for pupils to meet people from different faith and ethnic backgrounds, such as through a visit to a place of worship or a celebrating diversity day in school. A positive culture and ethos that celebrates diversity can be achieved through a thoughtfully planned curriculum, displays around school and assembly opportunities.

Website Links for Further Information and Useful Contacts	**ACAS Discrimination Information** http://www.acas.org.uk/index.aspx?articleid=1849 **York Racial Equality Network** http://www.yren.co.uk/ **The EAL and GRT Service in North Yorkshire** http://www.northyorks.gov.uk/article/25111/Language-and-cultural-support-for-children Black and Minority Ethnic groups in North Yorkshire: Research carried out on behalf of the North Yorkshire Equality and Diversity Strategic Partnership, September 2016 http://hub.datanorthyorkshire.org/dataset/acf3a1c4-4edd-49f3-ba8f-f8bf02d5e7d9/resource/1ed81d27-402e-4af7-9a79-acad83d25da7/download/bme-research-report-sept-2016.pdf **Refugee Council** http://www.refugeecouncil.org.uk/ http://www.unhcr.org/uk/figures-at-a-glance.html **North Yorkshire Equality and Diversity Policy** http://www.northyorks.gov.uk/article/26152/Our-equality-and-diversity-policy NYCC guidance for schools on Equalities Duties, including a proforma for a Single Equality Scheme http://cyps.northyorks.gov.uk/equalities-and-diversity **Karma Nirvana** www.karmanirvana.org.uk Forced Marriage Unit (Foreign and Commonwealth Office) Tel: 020 7008 0151 (Monday to Friday from 9.00am to 5.00pm) Out of hours tel: 020 7008 1500 (ask for the Global Response Centre) Email: fmu@fco.gov.uk Website: https://www.gov.uk/forced-marriage (In an emergency, you should call the police on 999) **NSPCC Female Genital Mutilation Helpline** 0800 028 3550 https://www.nspcc.org.uk/preventing-abuse/child-abuse-and-neglect/female-genital-mutilation-fgm/preventing-protecting/ Show Racism the Red Card www.theredcard.org

Language

'For Deaf people, the bus pass is very helpful because it means we don't have to try to communicate with the driver.' – Notes from the Harrogate Disability Forum

Language, whether in a verbal or written format, is the most commonly used method of communication between individuals. Face to face conversations, advertisements, emails and text messages are features in the daily lives of many people across different countries and cultures. There can, however, be many barriers to using language as a method of communication, depending on the circumstances and needs of the service users we come in to contact with.

The most obvious language barrier one might think of is when people do not have a common language they can use to communicate with others. Although this is true, there are other potential barriers which could prevent effective communication. For example, a service user might understand and be able to speak in English, but their cultural and or/emotional beliefs may prevent them from understanding a particular expression, or may make them feel uncomfortable discussing certain topics. In circumstances such as this, an awareness of different cultural beliefs will help you to communicate effectively.

Another common language barrier which you may come across is communicating with people who have a hearing or visual impairment. For Deaf people, a British Sign Language (BSL) interpreter may be required if you are hearing, use spoken language and cannot use BSL. When communicating with someone with a visual impairment, speak naturally and clearly and continue to use body language, as this is likely to affect the tone of your voice.

Another form of signed language is Makaton, which uses signs and words, and is used to help communication with some people with a learning disability.

Social care and health providers have a legal duty to meet individuals' communication needs. This is detailed in the Accessible Information Standard. The Standard sets out a specific, consistent approach to identifying, recording, flagging, sharing and meeting the information and communication support needs of patients, service users, carers and parents with a disability, impairment or sensory loss.

Body Language

It is important to pay attention to body language when communicating with people. Not only can body language indicate things in addition to what is being communicated verbally, but may form a vital part of understanding in instances where there is a language barrier or other speech difficulty.

The Community Care website www.communitycare.co.uk provides a very useful summary of how body language can impact on communication in a social care setting. The following information about what body language can tell you and how it can best be used has been adapted from their article.

When communicating with service users, as well as co-workers and other members of the community, observing their body language can indicate things which they may not otherwise tell you. For example, if what someone is telling you does not seem to match the way their body is moving, it may indicate they are not telling you the truth. The differences may be subtle, but could include something such as someone telling you they are happy but their facial expression and shoulders may seem tense. Such a contradiction is important to look out for, particularly

when discussing sensitive situations. Similar indicators may also tell you the way that the person you are talking to feels about someone else being discussed, perhaps a relative or a carer. Other common signs of body language may indicate that the person you are talking to is not listening to you. The best signs to look for are defocused eyes, or turning the legs or body away from you.

In all cases it is important to be mindful of what effective communication is, and try to stick to the following rules when having a conversation where communication might be difficult:

- Speak as slowly and clearly as necessary: where people are hard of hearing, or English isn't somebody's first language, factors such as regional accents and the use of local dialects can make it much harder for individuals to understand what you are saying
- Do not use jargon: the use of complicated, technical or organisation-specific terms will make your message more difficult to understand for those who are unfamiliar with them
- Use visual communication where appropriate: standing with an unobstructed view in front of someone may help them to understand you, as gestures and body language can be useful aids to verbal communication
- Observe preferences with regard to personal space: the concept of personal space varies between cultures, and most people have their own preference. Ensuring that you find out where people's boundaries are will reduce the possibility of you making them feel uncomfortable

There's information about resources to help with accessible communication in this guide.

Summary

What does this mean for front line staff?	You must establish how well an individual is able to communicate, and access assistance where appropriate. Assistance may come in the form of an interpreter, or communication methods such as the use of particular gestures, which may make it easier for the person to understand you. Where possible, independent assistance should be sourced, as friends and relatives may not provide accurate interpretation, particularly if they are involved in suspected abuse. Communication needs should be recorded and proactively met.
What does this mean for schools and settings?	**The English as an additional language and Gypsy, Roma & Traveller Service work with pupils in schools and settings who need additional support with learning English. Further details about the service can be found below.** **Schools can access support for pupils with communication and interaction needs (see below for the link)**
Website Links for Further Information	**Accessible communication – making it happen (NYCC intranet page)** http://nyccintranet/content/accessible-communication-making-it-happen **North Yorkshire EAL and GRT Service** **http://cyps.orthyorks.gov.uk/eal-and-grt-service** **NYCC Communication and Interaction support for pupils** **http://cyps.northyorks.gov.uk/communication-and-interaction** **NHS England Accessible Information Standard:** https://www.england.nhs.uk/ourwork/accessibleinfo/

	British Sign Language http://www.british-sign.co.uk/ **Help Guide** http://www.helpguide.org/articles/relationships/effective-communication.htm **North Yorkshire County Council Guide to making information in Easy Read** http://www.nypartnerships.org.uk/sites/default/files/Partnership%20files/Learning%20disabilities/Introduction%20to%20guide%20to%20easy%20read.pdf **Action on Hearing Loss** www.actiononhearingloss.org.uk

Faith

The terms 'faith' and 'religion' can mean different things to different people, and so definitions of the term are necessarily broad. We have included a basic guide to various world religions, to outline some of the issues that may need to be considered when providing services. The Oxford dictionary defines religion as: 'The belief in and worship of a superhuman controlling power, especially a personal God or gods'.

Like all personal characteristics and beliefs, individuals should be allowed to self-ascribe their identity, and their view should always be respected. Not everyone follows an organised religion, but that doesn't mean they don't have some kind of faith or spiritual idea which is important to them. When people do follow a specific religion, the degree to which they follow the tenets of the religion will differ from person to person. For example, many people who consider themselves to be Christian don't go to Church regularly.

Christianity is the most largely represented religion in North Yorkshire, but there are pockets of residents with other religious beliefs, particularly around Harrogate and Catterick Garrison. There are also individuals or single households spread more widely – who may face more significant issues than those in pockets. The table below shows the total numbers of people who identify with different religions in the county. Those shown represent the most common world religions, but a number of other religions including Animism, Druids and Pagans also make up large groups.

Religion / Belief North Yorkshire	
Christianity	415200
Islam	2146
Hinduism	1181
Sikhism	192
Judaism	563
Buddhism	1609
Other religious groups	1889
No religion	133000

Unstated in Census 42500
Data: Census 2011,
www.statistics.gov.uk

In the sections that follow, we will outline some of the key beliefs and practices of the most common religions in North Yorkshire. Within each faith there can be significant diversity, so it is best to not make assumptions about someone's beliefs or practices.

Faith and Beliefs

Religion	Information
Christianity	One of the most important concepts in Christianity is that of Jesus giving his life on the Cross (the Crucifixion) and rising from the dead after the third day (the Resurrection). Christians believe that there is one God which has three elements: God the Father, God the Son and the Holy Spirit.
Islam	Muslims believe in one God, translated in Arabic as "Allah". They also honour a succession of prophets from Abraham and Moses, through Jesus to Muhammad in the 7th century. Muhammad is considered the most important prophet, and his name will usually be written or spoken with the words 'peace be upon him' in succession. Muslims follow the Five Pillars of Islam, which confirm there is only one God, stipulate five daily prayers, require fasting during Ramadan, state that money should be given to the poor, and that a pilgrimage to Makkah must be undertaken at least once in a person's life.
Buddhism	. The Buddhist faith centres on Buddha, Dharma and Sangha. The Buddha is revered as an example of a way of life and the ultimate fruit of living according to the path he taught (the Dharma). Buddhists (the Sangha) believe in karma and rebirth and so accept responsibility for the ways in which they exercise their freedom in life.
Hinduism	Hindus recognise that there are many ways in which an individual may follow his or her religion. Consequently, there are no specific ways in which individuals will worship, follow customs or celebrate festivals. The five main principles of Hinduism are known as the 5 P's: Parmeshwar (god), Prathna (prayer), Punarjamma (rebirth), Purushartha (law of action), and Prani Daya (compassion for all living things).
Paganism	The recognition of the divine in nature is at the heart of Pagan belief. Pagans are deeply aware of the natural world and see the power of the divine in the ongoing cycle of life and death. Most Pagans are eco-

	friendly, seeking to live in a way that minimises harm to the natural environment. Women play a prominent role in the modern Pagan movement, and Goddess worship features in most Pagan ceremonies. There are many forms of Paganism, including Wicca and Druidism.
Judaism	Jews believe in one God and assert this daily in their prayers. The Torah contains the sacred writings which reveal the will of God, the early history of the Jews and their laws to live by. The Sabbath is a holy day, and its holy status restricts what a Jewish person may do during the day. It begins at sunset on Friday and lasts through to after sunset on Saturday, as do all Jewish days. Jewish boys are considered to come of age in a religious sense when they are thirteen when their Bar-Mitzvah ceremony is held. Girls are considered to come of age when they are twelve.
Sikhism	Sikhs believe in one God, whose word was revealed through the ten major prophets called "Gurus". Salvation comes from achieving union with God through devotional worship. Until that union is achieved, Sikhs believe they must live through many reincarnations.

Festivals

Religion	**Information**
Christianity	The main festivals are Easter and Christmas, and are important milestones in the Western secular calendar. The date for Easter changes every year as it is set in reference to the moon - the Sunday following the first full moon after the spring equinox
Islam	The Islamic holy day of the week is Friday and communal prayers are said at midday. Like other religions such as Buddhism, the timing of Islamic festivals are dictated by the moon, and exact dates change each year. One of the most important festivals is Id al-Adha (the festival of sacrifice to mark the slaughter of the lamb by the Prophet Abraham, in place of his son. The end of the period of Ramadan is marked by the festival of Eid al-Fitr.
Buddhism	There are many special or holy days held throughout the year by the Buddhist community. Most Buddhists, with the exception of the Japanese, use the Lunar Calendar and the dates of Buddhist festivals vary from country to country and between Buddhist traditions. Some of the most significant festivals are Buddha Day in May, Dharma Day in the eighth lunar month and the Kathina Festival in October and November.

Hinduism	There are several festivals which Hindus observe throughout the year. The main one is Diwali, the new year festival held in October/November. Janmashtami is held in August to celebrate the birth of Lord Krishna, as is Raksha Bandhan, which celebrates the ties between siblings. There is also a spring harvest festival called Holi, and a celebration of nine nights' dancing held in September or October.
Paganism	The Pagan seasonal cycle is often called the Wheel of the Year. Almost all Pagans celebrate a cycle of eight festivals, which are spaced every six or seven weeks through the year and divide the wheel into eight segments. Four of the festivals have Celtic origins and are known by their Celtic names, Imbolc, Beltane, Lughnasadh and Samhain. The other four are points in the solar calendar. These are Spring and Autumn Equinox (when the length of the day is exactly equal to the night), Summer and Winter Solstice (longest and shortest days of the year).
Judaism	The Jewish calendar is based on cycles of the moon and the New Year occurs in September or October, in the month of Tishrai. It is marked by two days of reflection and prayer). Yom Kippur (Day of Atonement) follows ten days after New Year Sukkot is five days after Yom Kippur and is also known as the Feast of the Tabernacles. Passover is a spring festival, commemorating the deliverance of Israel from slavery in Egypt. Pentecost (Shavu'ot) follows 7 weeks later when the Tora (5 books of Moses in the Old Testament) was given to the Jewish people.
Sikhism	The main festivals are Diwali, a festival of light held usually in October; Vaisakhi in April, and Sangrand, which is celebrated on the first day of every month.

Diet

Religion	**Information**
Christianity	There are no strict guidelines on what a Christian may or may not eat, though it is worth noting that some sub groups may have their own personal preferences, such as the historic 'fish on Friday' for Catholics.
Islam	Muslims are forbidden pork or any pork products. Other meat must be "Halal". Fish is permitted provided it has fins and scales and was alive when it was removed from the water. All Muslims over the age of 12 are expected to fast during Ramadan (excluding those who are ill, pregnant or menstruating). Alcohol is forbidden to all Muslims, and they may not

	enter a location where it is served.
Buddhism	Buddhists may not necessarily be vegetarian but are enjoined to try to do no harm (or as little harm as possible) to animals, and not to eat meat that has been especially killed for them.
Hinduism	Most Hindus are vegetarian and eat no meat, fish, eggs or anything made with them. Many do not eat cheese and those who are not vegetarian will not eat beef. Washing before and after a meal is very important. Some Hindus, especially women, fast regularly.
Paganism	In general, there are no dietary restrictions, but there are some noticeable tendencies amongst Pagans. For example, you may find a higher number of Pagans who prefer to buy natural and organic meat and produce, as reverence for nature is one of their defining doctrines.
Judaism	There are many dietary laws, the extent to which they are upheld will depend on the individual and the degree of their orthodoxy. Many Jews do not eat pork or rabbit, etc (which do not have cloven hooves and chew the cud), shell fish/ fish without fins and /or scales/ and birds of prey. Dairy and meat products may not be mixed at the same meal and there must be usually, a three hour gap between consumption of food containing meat and that containing milk products.
Sikhism	Many Sikhs are lacto-vegetarian. This diet includes vegetables, grains, fruits and nuts, as well as milk and milk products, and most non-vegetarian Sikhs do not eat beef. Meat that has been prepared in a ritualistic way for other religions (e.g. Halal or Kosher meat) is taboo for Sikhs, and will not be eaten.

Personal Care

Religion	**Information**
Christianity	There are no particularly stringent rules regarding personal care for Christians.
Islam	Many Muslims prefer to bathe in running water and will be most likely to shower. Modesty is an important religious obligation and Muslims often prefer to receive personal care from a person of the same sex. It is important to consider Ramadan as a period when extra planning and care may be needed. Due to the process of fasting each day, Muslimsmay have less strength and energy than normal.
Buddhism	Generally the Buddhist way of life does have some practical care considerations. For example, allowing service users time in their day for

	meditation and reflection.
Hinduism	Before praying Hindus prefer to wash themselves with running water. Generally speaking, showers are preferred to baths, and bidets to the use of toilet paper. The concept of purity/ impurity is very important and modesty is an important religious obligation. Shoes are considered as particularly polluting and should not be put out with other possessions.
Paganism	There are no particular rules regarding personal care for Pagans.
Judaism	Orthodox Jews might wish to wash their hands before eating. Reform Jews may be less strict about ritual washing, but this should be discussed if they have a care plan.
Sikhism	All Sikhs abide by the 5 Ks: Kesh (uncut hair and beard), Kangha (comb to secure hair), Kara (steel bangle), Kirpan (symbolic sword), Kaccha (undershorts). In Britain Sikhs differ a good deal in how far they adhere to the five Ks. Some devout Sikhs may wish to wear the five Ks all the time and never remove them even when washing or in bed. Sikh boys with uncut hair may usually wear it plaited and tied in a bun over which they usually wear a small white cloth. Staff should never touch the turban worn by Sikhs, including by Sikh children.

Dress

Religion	**Information**
Christianity	Whilst there are no specific guidelines laid down, some Christians believe that immodest clothing is inappropriate, particularly for women.
Islam	The Qur'an dictates modesty for women and men and so both are expected to follow this in their choices. For men, religious norms dictate modesty, and for women the body and head usually being covered, but this is not always the case.
Buddhism	There is a common misconception that all Buddhists wear robes; in fact it is only those from a monastic order or those at temples which traditionally do. Other than that there are no prescriptive rules covering dress.
Hinduism	Women may wear a shalwar khameez (long tunic with long or half sleeves over loose trousers) and a chunni or dupatta (long scarf) to cover the head as a sign of respect in front of strangers, older people or men. Most men wear western style dress but some wear traditional clothes.
Paganism	There is no defined dress code which Pagans are required to adhere to. The principles of living in an environmentally friendly way may influence

	the clothes a Pagan chooses to wear. At festivals or events, many Pagans choose to wear robes, or Renaissance style clothing.
Judaism	Most of Britain's Jewish people dress in the same way as the wider community in Britain. It is traditional for men to cover their head when in the synagogue and devout Jewish men and boys wear a skull cap at all times. The Hassidic Jews (chiefly from Eastern Europe) are distinctive in their dress, as they wear dark clothing and wide brimmed hats, and curl their side burns, but this is not part of their faith.
Sikhism	Most Sikhs will wear some or all of the five signs of a Sikh identity (comb, bangle, ornamental sword, long hair and shorts) and in general prefer to dress as modestly as possible.

Prayer

Religion	**Information**
Christianity	Generally speaking, Sundays are typically the day of worship for Christians, a day many believe to be a 'day of rest'. Christians generally worship in churches, though these can take many forms and have required form or procedure. Their spiritual leaders are called vicars, priests or ministers who use the Bible as a holy book.
Islam	Many Muslims worship in mosques, which are social centres and centres of learning as well as places of worship. Others may choose to worship at home. The holy book is known as the Qur'an, which contains the revelations given by God to Muhammad. Devout adult Muslims will say formal prayers five times a dayand may require the provision of suitable facilities for this.
Buddhism	For adherents to any Buddhist tradition, spiritual practice will normally combine prayer, meditation and performing various deeds. Many practitioners have a shrine in their own home, where they make offerings and perform their contemplations. No special day of the week is sacred but the full moon and new moon days are considered appropriate for reviewing one's spiritual endeavours.
Hinduism	Daily worship is offered in the home. Although Hindus in Britain still worship mainly in the home, more emphasis is placed on regular worship in the temple. Holy books and items, such as The Holy Vedas, may not be placed on the floor or near someone's feet.
Paganism	There are many kinds of Pagan Ritual, personal rituals you do by yourself, full moon rituals, by yourself or with a group. There are

	blessing rituals for a new home, or for children, or for healing, or cleansing. Pagans may choose to pray in different ways, including meditation, dancing or chanting. The important message is that Pagans generally pray in order to connect with the Earth and/or the divine.
Judaism	The synagogue is the focal point of Jewish activity, being the place of prayer and meetings. Prayers and readings come from the Torah and were laid down by Rabbinical Scholars after the destruction of the Temples. The Rabbi is the leader of each Congregation. Jews usually say prayers three times a day and a grace after a meal containing bread.
Sikhism	Morning prayer takes place either before or after sunrise and evening prayer takes place either before or after sunset. Missing a prayer is not considered a sin as there are no set times. Some homes may have a shrine where the Guru Granth Sahib (central religious scripture) is kept. Shoes should be removed and head covered when entering such a room and get permission. Alcohol and tobacco are forbidden within the premises of a shrine.

Death

Religion	**Information**
Christianity	At death most Christians have a religious funeral, but there are no rigid guidelines on how this should take place or in what timeframe. In the Catholic faith, priests will receive confession and confer sacramental absolution before death. This process declares and forgives the sins committed throughout one's life.
Islam	Muslims are very concerned about non-Muslims touching the body. Muslims must be buried within 24 hours if possible. Post mortems are forbidden unless legally required.
Buddhism	The state of mind at the time of death is very important as it is believed that this will influence the character of the rebirth. Some form of chanting may be used to achieve a peaceful death. The usual time between death and disposal of the body is about three to seven days. Some Buddhists believe the consciousness may stay in the body for some time after the breath has stopped and as such this can be a delicate and personal issue. Most prefer cremation to burial and if the body or ashes are buried, the headstone should show the eight-spoked wheel of the law.
Hinduism	All possible steps should be taken to permit a Hindu to die at home. The

	family may wish to call a priest to perform holy rites; if no family is available the local Hindu temple should be approached for advice. All adult Hindus are cremated and ashes may be scattered in any flowing river, preferably the Ganges if possible.
Paganism	Pagans believe that physical death is not the end of life. The dead become unborn, and enter into a state where they may find temporary rest, after which healing and renewing energy for rebirth into a new life occur. Pagans hold funerals and memorial services, during which, special prayers are said to help guide the dead to healing in their afterlife journey to rebirth. Rituals include offerings to nature and the ancestors, invoking spirits, music, chanting, sharing stories and more.
Judaism	Most Jews bury their dead, as cremation is strictly prohibited in Jewish law. Burial should be as soon as possible after death, preferably within 24 hours and will only be delayed by the Sabbath or Jewish Festivals.
Sikhism	Sikhs believe in reincarnation. This means that a person's soul may be reborn many times as a human or an animal. Therefore, for Sikhs, death is not the end. The Sikh sacred text, the Guru Granth Sahib, says that the body is just clothing for the soul and discarded at death. Most Sikhs cremate their dead but there is no specific ruling.

Health Issues

Religion	**Information**
Christianity	There are few biblical obligations around health issues, including contraception. However, this can change depending on the denomination of Christianity; for example, historically Catholics have not been allowed to use contraception, and Jehovah's Witnesses refuse blood transfusions.
Islam	Some Muslims may be opposed to organ transplants. There is no specific ruling on contraception but abortion goes against beliefs. New born babies should be bathed immediately after birth; check with the parents beforehand. Abortion is only permitted in cases where the Mother's life is at risk.
Buddhism	There are few distinct issues arising around health and welfare for Buddhists. However, organ donation is a widely discussed issue within Buddhism. Central to Buddhism is a wish to relieve suffering, and this leads many to organ donation.
Hinduism	Many Hindus do not use either tobacco or alcohol, though there is no

	ruling against contraception.
Paganism	There are few obligations around health issues. With regard to birth, many Pagans will construct a birth altar, which is often started before conception and built upon throughout pregnancy and birth. In Europe, there is a custom of burying the placenta under a fruit tree (for girls) or a nut tree (for boys).
Judaism	Jewish boys are circumcised during daylight on the eighth day after birth, health permitting.
Sikhism	There is usually no religious ceremony at the birth of a baby, and few direct health issues arising other than the personal care issues outlined above which may impact on health provision.

Although the majority of people in North Yorkshire identify as having a religion, it is important to note that there is still a significant part of the population that identify as having no religion. More than 130,000, about 21%, fall in to this category. Within those who identify as non-religious, there are further categories including:

- **Atheism:** People who consider themselves Atheists do not believe in the existence of a God or any other deities.
- **Agnosticism:** This is where people believe it isn't possible to know about God and the creation of the universe, and so do not commit to any religious doctrine.
- **Humanism:** A system which involves a naturalistic view of the universe. The value and agency of individuals are emphasised.
- **Secular Humanism:** Human reason, ethics and a naturalistic philosophy are at the centre of Secular Humanism. An absence of teaching religion within a publicly funded education system is advocated.

Practical guidance on cultural diversity for schools.

This guidance reflects the current school population and questions that regularly arise. As the school population changes, this guidance will be updated.

Key principles:
Here are some key principles that apply in any situation and these are the assumptions upon which this advice is based.

1. Permit unless there is a very good reason to restrict. Freedom of expression is a foundation of our democracy. In general, rules should be permissive rather than restrictive. In other words, don't ban something unless there is an important, clear, rational and practical reason for doing so.
2. Keep close to the local community that is representative and reflective of the school. Where there is a long term context of understanding, trust and communication, problems are far less likely to arise. They may be avoided in the first place, and even if an issue does arise, clear lines of trust will promote more effective and speedy resolution.
3. Be proactive, not reactive. Ensure that policies and approaches are in place, taking the initiative rather than waiting for things to happen. For example, it is better to have a

school uniform policy that is inclusive and recognises the sensitivities of all faiths, rather than to be faced with an unexpected issue over an aspect of dress.

4. Ensure that awareness and sensitivity are hallmarks of the whole school community. It is not enough to have a policy in a file or for senior leaders to be clued up. Cultural awareness training is an important aspect of professional competence. All staff, whether teaching or non-teaching, need to understand and own the principles of respect and the practical issues that may arise in their roles.
5. Be wary of generalisations. All faith communities include enormous variations in theology attitude and approach. Personality also plays a big part in all of this.
6. Talking is always better than confrontation. Misunderstandings are fed by distance. Often, talking with a parent, for example, may isolate specific concerns that can be dealt with relatively easily, rather than becoming a symbolic and emotional stand. Interpersonal qualities are every bit as important as particular issues.
7. Always look for advice if needed. Don't make assumptions. It's always better to ask questions or to seek advice through accredited or appropriate local community and professional channels.
8. Be proud of the part your school plays in building harmony and understanding. Religious observance should not hinder work in school. The opposite is true: affirming the place of belief will motivate and support education. The model that schools provide can make a major contribution to the cohesion and harmony of the wider community. It is not work in isolation and is something that should be celebrated rather than seen as a problem. This has been recognised in the part SMSC development plays in the Ofsted framework and the responsibility all public bodies, including schools, have for promoting equality.

School Attendance:

Attendance at school is a statutory requirement. Parents are not legally permitted to withdraw children for other family or social events and these requests should be actively discouraged. Leave of absence is also unlikely to be granted for the purpose of a family holiday. Since September 2013 Head teachers/Principals should only authorise leave of absence in exceptional circumstances. If a Head/Principal grants a leave of absence request it is up to them to determine the length of time that the child can be away; previous attendance will also be considered when making a decision.

This of course does not include days allowed for religious observance. It may be helpful for school clusters and partnership to agree general principles regarding this matter. Schools have discretion to interpret this with reason, flexibility and common sense. It is generally good practice to allow students to take one day off for a major festival where this falls outside school holidays, but to encourage this to be limited to the first day when a festival lasts for a longer period. This would apply to both Eid festivals for Muslims or, for example, to the Sikh festival of Vaisakhi. Branches of faith communities may celebrate other festivals which they feel are key celebrations for their community. For example, Shi'a Muslims may request absence for Ashura and Barelwi Muslims for Eid Milad, celebration of the Prophet's birthday and life. A calendar of religious festivals can be accessed from a range of sources including A calendar of religious festivals can be accessed from a range of sources including http://www.bbc.co.uk/religion/tools/calendar . The SHAP working group has published a calendar for schools for a number of years; for details see http://www.shapworkingparty.org.uk/calendar.html

Requests for leave of absence/time off for employees who want to attend/observe religious festivals should be considered sympathetically and be accommodated wherever this is possible. Employees should provide their manager with as much notice as possible when requesting leave of absence/time off. As some religious/belief festivals are aligned with lunar cycles, dates can

change from year to year, therefore the dates for some festivals do not become clear until quite close to the actual day.

Discussion and flexibility between managers and staff is essential to reach a mutually acceptable compromise.

Dress

Uniform

It is vital that the wishes and preferences of children and their parents should be accommodated. Any uniform policy or dress code should be built on sensitive understanding and a positive relationship with the local community. Policies on school uniform are determined by the governors who should give due consideration to all involved.

It is important to be aware of the motivation for a dress code from a religious perspective. Modesty is a key tenet of many faith communities. It is particularly important in Islam. For Muslims the principle is that boys and girls should dress with modesty. The concept of hijab is that girls should be covered except for their hands and faces. This can include wearing loose full length skirts or trousers, a long sleeved shirt and a headscarf. It is are advisable to engage in a dialogue with families if this uniform request is made. This form of dress is allowed in many schools and other settings as long as uniform requirements are not compromised. Schools may wish to apply particular guidance on colour or style to fit with school uniform policy. It is also reasonable to expect that clothing will conform to health and safety requirements. For example, headscarves should be safely tied in hazardous areas. Similar principles apply to head wear, such as the turban worn by Sikh boys.

The wearing of the niqab (full face veil) is not appropriate in schools, though may be in other settings. In schools, it would prevent the exercise of the duty of care.

The uniform policy should be applied equally. For example, where there is provision that long sleeved shirts may be allowed, this permission should apply to all pupils, regardless of religious affiliation. This principle applies to general uniform rather than to specific religious symbols.

Religious symbols

In some cases, symbols may be required as part of religious observance, such a Sikh wearing a kara. In other cases a child may choose to wear a symbol as a way of identifying with their faith, such as a cross. In either case, they should be permitted to wear religious symbols in a reasonable way.
Whatever material they comprise, such articles as a cross, kara, amulet or tefillin, should be regarded as significant religious symbols and expressions of faith, rather than jewellery. Unless there are health and safety reasons to restrict or prohibit these, there is no reason to prevent their use.

Where there are practical or health and safety issues, negotiation will normally find a compromise or common sense response. It is important to support practical ways of resolving the situation, rather than allowing a situation of confrontation to arise. Some parents and children will be happy for symbols to be removed for a particular reason. Where there is a strongly held principle, some practical compromised is the best way forward. For example, some Sikhs may not agree to a kara being covered when swimming though there may be health and safety issues for a child

wearing this around their wrist. A good practical solution may be to allow a child to swim at arm's length from others during formal swimming lessons. The key in this situation is to talk to parents over any concerns and establish a genuine conversation of respect and understanding. It is also of crucial importance that swimming staff (or other staff/volunteers) are aware of any issues on trips.

There is no reason to prohibit a student from growing a beard or wearing hair in a particular style if this represents commitment to a particular religious faith or tradition. Again, health and safety considerations will apply to long hair or beards in areas which are hazardous.

Food

In all settings where food is served, there should be provision for children to eat food that is not forbidden to them by virtue of their religious affiliation. For Muslims, there should be food available that is not haram or forbidden.

Some religious believers, such as many Hindus, will be vegetarian, as will other pupils for nonreligious reasons. In many cases, vegetarian options will provide this alternative and in any case will be desirable for other pupils and staff. For schools with a significant number of pupils belonging to faiths that have particular food requirements, consideration should be given to accommodating these. For Muslims this means a halal option, for Jews, a kosher choice. This will have implications for the supply and handling of such foods, and requires great sensitivity and a degree of knowledge and understanding.

It is important that settings ensure that members of kitchen staff are trained in the preparation of food, that food is served separately, not mixed, and is labelled properly in these circumstances. This also applies to utensils. If colleagues understand why this is so important, they are in a better position to meet students' and families' needs.

During Ramadan, Muslim children may be fasting during the day. In schools, pupils entitled to free school meals should be provided with a packed lunch that can be kept and taken home at the end of the day.

Prayers

There are many good reasons why certain settings should provide a quiet and reflective area. In schools, this can be an important aspect of SMSC provision and may be welcomed and useful by students and staff of all faiths and none.

Some faiths have particular requirements for prayer. For Muslims, five daily times of prayer are considered as obligatory and are one of the Five Pillars of Islam. Children are encouraged to perform these from the age of 7. Only two of these prayer times concern the school day. The second, zuhr prayer, between midday and afternoon, will normally fall within the school lunch hour. The third, asr, is prayer between mid-afternoon and sunset. During winter time this may fall during the afternoon.

A quiet and reflective area will accommodate these prayer requirements but can also be available to all children as a place of quiet and reflection. There are no requirements for such a room other than it needs to be clean, practical and simple. It could even be space within a bigger area such as the library.

Settings will need to make arrangements for supervision, in the form of a responsible adult, . There needs to be no particular furniture in the room but there should be adequate, uncluttered space. Thoughtful décor may help to create an atmosphere. It can be a project for the children to work with staff in creating such a space. For Muslim children it may also be helpful to provide prayer mats.

Provision for ritual washing (wudu) before prayer should be available. In practice, where there are few Muslim children , provision of bowl and utensils may be sufficient. In settings such as schools with a significant number of pupils, consideration should be given to providing a washing area with clean running water.

Post-adolescent Muslim boys are obliged to take part in jumu'ah prayers at midday on Friday. In practice, some pupils may wish to observe this only during Ramadan and not throughout the year. If schools have a significant number of Muslim pupils, the decision might be taken to finish the timetable at midday on a Friday. Alternatively it may be possible for jumu'ah prayers to take place on school
premises with adequate supervision. In other cases, parents' wishes to withdraw children for religious observance should be respected, with appropriate written request and approval. It is the parent's responsibility to return the child to school once prayers are completed.

Ramadan
As one of the Five Pillars of Islam, fasting during Ramadan is obligatory for all Muslims after adolescence. Children may start to fast before this. Some may prefer to fast only on a Friday. Settings should obtain parental consent from parents before their child is allowed to fast, for health and safety reasons. Settings should ensure that members of staff (in schools, this includes dinner supervisors) are aware of the context and implications of Ramadan.

Fasting normally takes place between sunrise and sunset. As the timing of Ramadan is based on the lunar calendar, the dates of the season will vary each year. When Ramadan occurs in the summer months there will be many hours between sunrise and sunset. Settings should be sensitive about activities that may lead to over-exertion for children who are choosing to fast. In practical terms it is advisable for schools to avoid holding parents' evenings or such events during Ramadan. Where possible, examinations should also be avoided. When public examinations are scheduled particular sensitivity should be shown to pupils who are fasting. The centrality of compassion in Islam would support the needs of the child coming first if, for example, water is required. There is no reason why routine medication should not be taken.

It is sensitive to avoid teaching/inputs on sex and relationships education for all pupils during Ramadan when there are Muslim pupils in the class are fasting and also to avoid activities such as swimming lessons. In general terms, staff/volunteers should be sensitive and be careful about activities that involve over exertion. In schools, adequate lunchtime supervision should be provided for those children who are fasting.

The Expressive Arts (Art, Music, Drama, Dance)

Although none of the expressive arts are proscribed by any faith, there are aspects that will need to be considered. the single most important factor in addressing any issues is to promote discussion, goodwill and encourage understanding on all parts. There is no right of withdrawal from the expressive arts within the school curriculum.

Islamic culture and civilization has a rich art history - particularly in relation to order and pattern, geometry, calligraphy and the natural world. However, three dimensional figurative imagery of humans is considered idolatrous by some Muslims. It is important that the school understands this and is also careful not to ask its students to reproduce images of Jesus, Mohammed or other figures considered to be prophets in Islam.

Music is used in many faiths as an integral part of religious practice. For example: shabad kirtan, the hymns from the holy scriptures of the Guru Granth Sahib in Sikhism; Hindustani music, based on the sacred Vedic texts; nasheeds, devotional praises popular throughout the Islamic world. In Islam, music is traditionally limited to the human voice and non-tuneable percussion instruments as in the days of the Prophet. However, there is a huge diversity of opinion regarding music amongst Muslims.

Some parents will believe that all music is haram (forbidden) but most would not want their children singing Christmas Carols and songs that affirm Jesus as 'Lord', implying Christological beliefs. Settings should listen to any concerns of parents, to discuss the place of music in the curriculum and to ensure that children are not asked to join in songs that conflict with their religious beliefs.

Dance and drama play a valuable part in many religious practices and are encouraged for educational purposes. it is important that settings are careful to ensure that activities do not contradict religious beliefs: for example to expect children to play parts that may seem to compromise their faith. Parents may have reservations regarding participation involving physical contact between males and females, or performing in a manner that might encourage sexual feelings.

The maxim should be to be sensitive, to consult with parents and engage in dialogue, to listen, to understand and to seek positive, agreeable and workable solutions whenever possible.

Physical Education & Sport

Physical Education and sport, including swimming are important aspects of life and full participation is encouraged, some basic requirements of modesty should be considered in removing barriers to participation, thought should be given to changing arrangements and to mixed gender activities.

The most suitable sportswear for students that respects the requirements of Islamic modesty is a tracksuit. For girls who wear the hijab head covering, this can be tied back to ensure safety – or sports hijabs can be worn. Full-length lycra swim suits are available as swimwear.

Communal showering arrangements can be problematic for many Muslim students. In the absence of individual shower cubicles, it would be good practice to permit those students to either shower in their swimming costume or to be allowed to delay showering until they go home.

Although changing facilities are almost always gender specific, they are often communal and can compromise Islamic modesty requirements. A practical solution, where possible, would be to seek the means by which children can change in greater privacy.

Settings should be sensitive to those times of the year when students fast for religious reasons. Consideration should be given during Ramadan to the activities expected of Muslim children. For example, this might include reaching a compromise regarding swimming, when those fasting might prefer to abstain because of the danger of swallowing water.

There may be instances when a request is made for a child to wear an item of religious clothing whilst engaged in sport or swimming. For example, many Sikhs expect the kara to be kept in contact with the skin at all times. They may be unhappy about it being covered in swimming lessons, though there may be health and safety issues for a child wearing this loose around their wrist. A good practical solution may be to allow a child to swim at arm's length from others during formal swimming lessons. Again, the maxim should be to be sensitive, to consult with parents and engage in dialogue, to listen, to understand and to seek positive, agreeable and workable solutions.

Educational visits/Recreational trips

Educational visits and recreational trips can play a vital role in enriching a child's life-experience and, if carefully planned, should not pose problems for those children with a religious belief. The quality of dialogue between the setting and home is vital in communicating the clear educational objectives, the purpose and content of visits and how they will contribute to child's learning and development.

Careful planning is a pre-requisite in ensuring a successful and profitable visit. Whether avoiding a Friday visit for Muslims or ensuring that all children and parents understand that a visit to a place of worship is purely educational, staff should ensure that activities outside their setting do not compromise the child's religious beliefs. For instance, no one would participate in worship, nor would they be encouraged to eat food that has been blessed.

It would be considered good practice to invite those parents who may have concerns, to participate on a visit. Yet again, the maxim should be to be sensitive, to consult with parents and engage in dialogue, to listen, to understand and to seek positive, agreeable and workable solutions.

While organising trips, settings should ensure that any specific dietary needs are met, such as halal, kosher, vegetarian or vegan. Provision should also be made for any religious observance.

Summary

What does this mean for front line staff?	There are a lot of religious practices and beliefs to take in consideration when providing a care package or service. In the case

	of each individual, professionals should find out the preferences of the person that they are working with, to ensure an appropriate service is being provided, without compromising the individual's beliefs, or causing them any undue discomfort. Asking questions is the best way to provide the best service for each person, as religion and faith are often highly personal aspects of someone's life.
What does this mean for schools and settings?	The North Yorkshire RE Agreed Syllabus covers the teaching of all 6 major world faiths and Humanism. The supporting teaching units and guidance documents, including 'A guide to religions and beliefs' provide teachers with the resources and information they need to teach about the different faiths. Schools should tailor their curriculum to the meet the needs and background of the pupils in the school. Opportunities to learn about and celebrate religious festivals from a range of religions, particularly those of pupils in the school, is good practice. Pupils should also be given the opportunity to meet people from a range of faiths either through visitors to the school, visits to places of worship or school linking opportunities. Schools also need to consider the needs of learners from other faiths, which may include adapting the school uniform policy, providing prayer spaces, absence arrangements around religious festivals and dietary requirements around school meals, eg: halal food. During Ramadan, the period of fasting for Muslims, schools should consider how best to support Muslim pupils, considering aspects such as PE lessons, exams, and suitable places to spend lunchtimes. Guidance on supporting pupils during Ramadan is provided annually to schools by SACRE.
Website Links for Further Information and Useful Contacts	North Yorkshire guidance on RE, including The RE Agreed Syllabus, organising visits to places of worship and links to SACRE. http://cyps.northyorks.gov.uk/religious-education-re **The Inter Faith Network for the UK** www.interfaith.org.uk

Sex/Gender

Sex/Gender

The words 'sex' and 'gender' are often used interchangeably. This can be confusing, because they don't always mean the same thing. 'Sex' is the term generally used to indicate biological difference, whereas 'gender' can be used to indicate the social norms (expected behaviours) of each sex – for example in the phrase 'gender stereotypes'. An example of a gender stereotype is that men don't cry, or that girls are no good at sports.

Despite 30 years of individual legal rights to sex equality (the Sex Discrimination Act 1975), there is still widespread discrimination – sometimes intentional, sometimes unintentional – and persistent inequality between women and men. Policies and practices that seem neutral can have

a significantly different effect on women and on men, often contributing to greater sex inequality and poor policy outcomes for women in particular. Evidence for this can be seen in the research carried out by a number of organisations into the impact of recent national 'austerity' measures, which have had a measurably greater negative impact on women and girls. This does not, of course, mean that men and boys have not also experienced negative impact.

Individual legal rights as conferred by the Sex Discrimination Act 1975 and subsequent legislation have not been enough by themselves to change this. There are still fewer women in senior posts than men, and a gender pay gap still exists. This is despite laws making it illegal for someone to be paid less for doing the same or similar work, because of their sex. Data from the ONS released in autumn 2017 indicated that the pay gap is narrowing but that men still earn on average 9.1% more than women.

Gender roles and expectations affect men's and women's lives, for example the social expectation that women will take on more caring responsibilities. This can have negative impacts on women, for example on career choices and progression, and some negative impact on men too, for example because the workplace culture may not recognise that they also have caring responsibilities.

Also, there can be different expectations of women's and men's roles and behaviour in different cultures, and different generations.

It's important to recognise, though, that generally women are likely to experience greater and more frequent discrimination than men, because historically (and currently) our society has been organised in a way that meant that women had less power than men and this still has a big influence on the way our society operates.

The Equality and Human Rights Commission published a report called 'Pressing for progress: women's rights and gender equality in 2018'. This report forms the UK's submission to the United Nations as part of the EHRC's work to monitor the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the international human rights treaty that focuses specifically on equality between women and men in all areas of life. The EHRC found that significant inequalities persist, including violence against women and girls, workplace discrimination particularly against pregnant women, economic inequalities and poor access to healthcare for some groups of women.

The Girl Guides Association carries out an annual survey to find out what girls feel about their everyday lives and the challenges they face. In 2018, they spoke out about how they are encountering gender stereotypes in all areas of their lives, causing them to change how they act because of the pressure they feel.

Trans awareness

Stonewall use the term 'trans' as an umbrella term for people whose identity differs from what is typically associated with the sex they were assigned at birth. People under the trans umbrella may describe themselves using one or more of a wide variety of terms – including transgender.

Some common terms you might hear are:

Transgender man – people who were assigned female at birth but identify and live as men may use this term to describe themselves. They may shorten it to trans man. Some may also use FTM,

an abbreviation for female-to-male. Some may prefer to simply be called men, without any modifier. It is best to ask which term an individual prefers.

Transgender woman – people who were assigned male at birth but identify and live as women may use this term to describe themselves. They may shorten to trans woman. Some may also use MTF, and abbreviation for male-to-female. Some may prefer to simply be called women, without any modifier. It is best to ask which term an individual prefers.

Transsexual – an older term still preferred by some people who have transitioned to live as a different gender than the one society assigns them at birth. Many trans people do not identify as transsexual and prefer the word transgender. It is best to ask which term an individual prefers. If preferred, use as an adjective: transsexual woman or transsexual man.

Non-binary – non-binary is a term for people whose gender identities do not fit into the gender binary of male or female. A non-binary person might consider themselves to be neither male nor female, or to be in some sense both male and female, or to be sometimes male and sometimes female. People who identify as non-binary will sometimes prefer to refer to themselves using pronouns which are not gendered, for example 'they' or 'ze'.

Source: Stonewall document 'Supporting trans staff in the workplace'

In recent years there has been growing awareness of trans people as a minority group, and the discrimination and prejudice that some Trans people experience, including homophobic abuse based on assumptions about their sexual orientation.

Other terms you may hear people use about their gender identity include:

- Trans
- Queer
- Questioning
- Androgynous
- Agender
- Cisgender

It is important to recognise the terms people use to describe themselves, and to refer to them in this manner where possible. Bear in mind that, although one individual may choose to use one of the terms above to describe themselves, some of the terms can be disputed by other groups. An example of this is the term 'cisgender' as a means to describe people who are not trans, as its meaning of 'normatively gendered' can be viewed as prescriptive and limiting. Gender can be thought of as a spectrum, with people identifying themselves at many different points along the scale.

The Sex Discrimination (Gender Reassignment) Regulations 1999 extended the Sex Discrimination Act 1975, which was subsequently replaced by the Equality Act 2010. This gives protection against discrimination in employment for trans people beginning from the date the person makes it known to a medical practitioner or their employer that they intend to undergo gender reassignment.

It is unlawful to:

- Discriminate directly against anyone, on the grounds that the person intends to undergo, is undergoing or has undergone gender reassignment.

- Discriminate indirectly against anyone, on the grounds that the person intends to undergo, is undergoing or has undergone gender reassignment.

- Subject someone to harassment or victimisation.

In April 2005 the **Gender Recognition Act** enabled trans people to gain full legal recognition in their acquired gender. The law enables those who comply with certain conditions to obtain a Gender Recognition (GR) certificate that confirms their acquired gender with the rights and responsibilities legally attached to that gender; i.e. the right to marry and to be given a new birth certificate.

Once a person has a GR certificate they're known as their acquired gender for all legal purposes. However, if they were already a parent, they will retain the same parental role for legal purposes – for example, a male to female trans individual will still be the father for legal purposes. Similarly, a female to male trans individual will still be the mother. However, for conversation and correspondence, we would ask them what they wanted to be called.

It's very important to protect the confidentiality of someone who has changed, or is in the process of changing their gender. This is a statutory requirement.

What does this mean for schools and settings?	Schools should not generally separate pupils by reference to protected characteristics such as sex, race or faith while at school. Any separation by reference to a protected characteristic is likely to give rise to unlawful discrimination unless permitted by: · section 158 of the Equality Act 2010; or · section 195 of the Equality Act 2010; or unless the separation does not subject any pupil to a detriment because it is exceptional and its effect negligible. In a mixed school, any separation of pupils of either sex that denies them the choice or opportunity to interact socially, or to interact in an educational setting, with pupils of the other sex is likely to involve subjecting the pupils to a detriment because of their sex. This will be direct discrimination and will be unlawful unless it falls within one of the statutory exceptions contained within the Equality Act, even if done for religious or other bona fide reasons and even if the quality of the education provided to boys and girls is the same. The full guidance can be found at: Gender separation in mixed schools https://www.gov.uk/government/publications/gender-separation-in-mixed-schools Schools and settings should ensure the school ethos, environment and resources do not encourage stereotyping of males and females. Ie: Girls should be equally encouraged to play with construction toys, staff should consider use of language, eg: "I need 2 strong boys to…), positive role models of individuals who have careers that challenge gender stereotyping, eg: female civil engineers, male nurses. Breaking the mould: challenging gender stereotyping in schools https://www.teachers.org.uk/equality/equality-matters/breaking-mould
Resources	https://www.equalityhumanrights.com/en/publication-download/pressing-

	progress-womens-rights-and-gender-equality-2018 https://www.girlguiding.org.uk/social-action-advocacy-and-campaigns/research/girls-attitudes-survey/ **Stonewall** http://www.stonewall.org.uk/help-advice

Sexual orientation

You cannot see someone's sexual orientation and because of this lesbian, gay and bisexual people remain "invisible" as far as statistics are concerned. The Government estimates that 5-7% (one in 15) of the population is lesbian, gay or bisexual; a figure that Stonewall, the national LGBT campaigning organisation, also feels is a reasonable estimate. This information has been taken from a series of separate studies, as a question on sexual orientation has not yet been included in the National Census.

We often think that a person's sexual orientation is private and not relevant to the services we provide. That's partly correct – it is private, but it's a core part of a person's identity and it does impact on service delivery. For example, if someone lives in a care home, who is their next of kin? What's the relationship with the person that visits them regularly? How might it influence the kind of leisure activities they enjoy – would they like to access aspects of LGB culture via books, newspapers, films, social clubs? How does it link to life-story work and reminiscing?

It's entirely up to the individual to tell us, if they want to, about this important and sensitive part of their lives (whether heterosexual or LGB), but we need to make people feel that they do have a choice. Often, people (especially older people) won't feel safe disclosing this information, as they are likely to have experienced severe discrimination and prejudice throughout their lives – and for older gay men in England, being gay was actually illegal until 1967, 1980 in Scotland and 1982 in Northern Ireland.

For a variety of reasons, people may not have shared their sexual orientation until much later in life, and some care workers may have to help service users who are only just coming to terms with their sexual orientation towards the end of their life. Some staff have worked with older people who have come out after their spouse has died, and their families have found this very hard to come to terms with.

Both young and older people are just as entitled to explore their LGB sexuality as anyone else. Their thoughts and feelings should not be considered a 'phase' or because of confusion if they themselves do not believe it to be – allow people the space to include their sexual orientation as part of their identity, if that's what they want.

For young people, becoming aware of their emerging sexuality is a hugely challenging and complicated time, and for LGB young people this is particularly true. Homophobic bullying is common, and the word 'gay' can be used in a derogatory way to refer to anything seen as bad or rubbish. Below are some facts about the issues children and young people face with regard to their sexuality. The data is from the Stonewall School Report, 2017.

- Nearly half of LGBT pupils (45 per cent) – including 64 per cent of trans pupils – are bullied for being LGBT in Britain's schools. This is down from 55 per cent of lesbian, gay and bi pupils who experienced bullying because of their sexual orientation in 2012 and 65 per cent in 2007
- Half of LGBT pupils hear homophobic slurs 'frequently' or 'often' at school, down from seven in 10 in 2012
- Seven in 10 LGBT pupils report that their school says that homophobic and biphobic bullying is wrong, up from half in 2012 and a quarter in 2007. However, just two in five LGBT pupils report that their schools say that transphobic bullying is wrong
- Just one in five LGBT pupils have been taught about safe sex in relation to same-sex relationships
- More than four in five trans young people have self-harmed, as have three in five lesbian, gay and bi young people who aren't trans
- More than two in five trans young people have attempted to take their own life, and one in five lesbian, gay and bi students who aren't trans have done the same

North Yorkshire County Council has been increasingly involved in work to eradicate homophobic, biphobic and transphobic behaviour, including the prevention of bullying in schools on the grounds of gender identity and/or sexual orientation. Promoting this agenda led to the Council placing 2nd in the Stonewall Education Equality Index in 2017. The index celebrates difference in schools and showcases the local authorities which are best supporting the tackling and prevention of homophobic, biphobic and transphobic bullying in schools.

Summary

What does this mean for front line staff?	As with all personal characteristics, it is important to establish how the individual wishes to be referred to and communicated with. The spectrum of genders and sexualities with which people can identify is very broad, and it is not okay to assume that you can refer to somebody however is most convenient or comfortable for you. Nor should you make assumptions about people's sexual orientation or gender identity. According to MIND, a mental health organisation, research shows that LGBTQ+ people are more likely to have mental health problems than people who are heterosexual. This may be important to keep in mind when coming in to contact with people who use our services.
What does this mean for schools and settings?	North Yorkshire provide a LGBT guidance for professionals who work with children and young people which provides information about LGBT young people in North Yorkshire and signposts to a range of supporting agencies including LGBT youth groups, information and resources to support staff training and teaching and learning with pupils. This can be accessed at http://cyps.northyorks.gov.uk/equalities-and-diversity Schools need to ensure that homophobic, biphobic and transphobic language and bullying is explicitly referred to in the schools anti-bullying policy and any incidents are recorded and responded to. Guidance has also been provided for schools for dealing with and reporting prejudice based incidents, hate incidents and hate crimes in schools and settings http://cyps.northyorks.gov.uk/hate-incidents From Early Years upwards schools and settings are encouraged to ensure that their

	curriculum is inclusive of different families, gender and LGBT aspects. Further guidance and information is available in the LGBT guidance for professionals who work with children and young people, relationships and sex education guidance for schools and the PSHE guidance for schools all of which can be accessed at: http://cyps.northyorks.gov.uk/health-wellbeing-phse It is also recommended that staff receive training to ensure they can challenge homophobic, biphobic and transphobic language and bullying and can support LGBT children and young people.
Website Links for Further Information and Useful Contacts	**Stonewall** http://www.stonewall.org.uk/help-advice Barnardo's- HBT bullying teaching resources and training resources http://www.barnardos.org.uk/what_we_do/our_work/lgbtq/professionals/hbt-bullying.htm **Social Care Institute for Excellence (SCIE)** https://www.scie.org.uk/atoz/?f_az_subject_thesaurus_terms_s=LGBT+people&st=atoz

Age

'Issues ranged from not being able to hire a car if you're over 75 and having to pay extra for travel insurance, to not being able to take out a mortgage over 60 or no breast screening for women over 73.' – Discussion at the Harrogate District Over 50s Forum, 2015

In 2011, Age UK published a report entitled 'A Snapshot of Ageism in the UK and Across Europe'. This study was very comprehensive, taking a representative sample of nearly 55,000 people across all age groups, and combining this information with the data from the 2008 European social survey, which gathered information from 28 countries across Europe (including the UK). The findings from the report were subsequently used to challenge age prejudice and implement change in line with the policy introduced in the Equality Act 2010.

Age discrimination is the most common form of discrimination across the UK, and affects the widest range of people. Interestingly, the UK has the second youngest age at which people consider old age to begin. At 59, this is much younger than the current UK retirement age of 68 and may increase age discrimination in a range of social situations, such as the surcharges that insurance companies charge older motorists and travellers.

The other main findings of the study include:

- 44% of all respondents viewed age discrimination as either a quite or very serious issue
- People aged 15 – 24 perceived the greatest amount of unfair treatment based on their age
- Subtle prejudices about age are most prevalent in the UK and affect people emotionally more than blatant insults and abuse
- Most people feel more positive towards their own age group than other age groups
- The UK had the lowest average score for positive attitudes towards young people across Europe, but feelings of prejudice are expressed more frequently in private than in other countries

- Most people viewed older workers more negatively than those in other age groups, which could have serious conditions for the working conditions and productivity of those approaching retirement age

Age discrimination amongst children and young people

Historically, people under the age of 18 have been excluded from legislation designed to reduce discrimination on grounds of age, as children and young people have been considered to have different priorities and rights. To this end, discrimination against children and young people has not often been afforded much attention.

Some examples of ways in which children and young people have been disadvantaged in the UK include restricted access to mental health services for 16 and 17 year olds, mosquito devices used by businesses to deter young people from entering their premises and, calls from young people to the emergency services have not been taken seriously in some cases. Other issues younger people may face every day include bullying, social exclusion and limited access to community resources. These issues should not be ignored or trivialised.

Members of the Scarborough Allsorts group came up with the following comments about what they would like to see from their social worker:

- Talk to us in a language we can understand
- To listen to what we have to say and be honest about what they can do
- To let us live as normal a life as possible (e.g. overnight stays with friends)
- To not talk about us behind our back
- To ask themselves what good they are doing for us and if they aren't doing any, think why?

All children should be treated as equal to adults. However, it has long been recognised that this is not always the case. To offer children and young people better rights and protection, the United Nations Convention on the Rights of the Children (UNCRC) developed 54 articles.

The core four principles of the convention are:

- Non-discrimination;
- Devotion to the best interest of the child;
- The right to life, survival and development;
- Respect for the views of the child.

There are other agencies and organisations in the UK which deal with cases of discrimination and unfair treatment towards young people. One example of this is the Youth Justice Board for England and Wales, which was set up to eliminate unlawful discrimination, advance the equality of opportunity for young people, and foster good relationships between those who share protected characteristics and those who don't.

Summary

What does this mean for front line staff?	As practitioners and professionals, we should be considering the following questions: ▪ What can we do to empower older people to maintain an active contribution to society? ▪ What can we do to support their independence and choice? ▪ What do we need to change so that we don't foster dependency?

	There are big issues we need to address, about how we develop our services to meet growing demand and changing expectations. But don't forget - small changes do matter! Every member of staff can contribute.
What does this mean for schools and settings?	There are lots of opportunities for intergenerational work in schools and settings. In primary schools, elderly members of the community could be invited to be reading buddies and to share their memories as part of history or literacy projects. Pupils can organise events to invite elderly people to, such as tea dances, coffee mornings or school productions. The Alzheimer's Society have developed teaching resources for primary and secondary schools to teach pupils about dementia and how they can support people with dementia. The aim is to create a dementia friendly generation.
Website Links for Further Information and Useful Contacts	**ACAS** http://www.acas.org.uk/index.aspx?articleid=1841 **Age UK** www.ageuk.org.uk **Director of Public Health Annual Report 2017 – Healthy Transitions: Growing old in North Yorkshire** http://www.nypartnerships.org.uk/dphreport2017 **Citizens Advice Bureau** https://www.citizensadvice.org.uk/law-and-courts/discrimination/protected-characteristics/age-discrimination/ **Young people's voice in North Yorkshire:** Links to voice groups for young people: https://www.northyorks.gov.uk/your-voice **Prevention Service** https://www.northyorks.gov.uk/prevention-service **North Yorkshire Youth** https://www.nyy.org.uk/ North Yorkshire children and young people's voice http://cyps.northyorks.gov.uk/children-and-young-peoples-voice **National Youth Agency** https://nya.org.uk/ **Children's Rights Alliance for England** http://www.crae.org.uk/ **Raising a dementia friendly generation** https://www.alzheimers.org.uk/

Disability

Disabled people are one group who particularly face barriers when accessing services. This is often due to the lack of awareness about disability.

There are a lot of people in the UK with an impairment, and a large number of service users may be categorised as 'disabled'.

- 65 million: The approximate population of the UK
- 9.4 million: The number of people with some form of impairment in the UK
- Of the 9.4 million, 55% are female

(Source – EFDS)

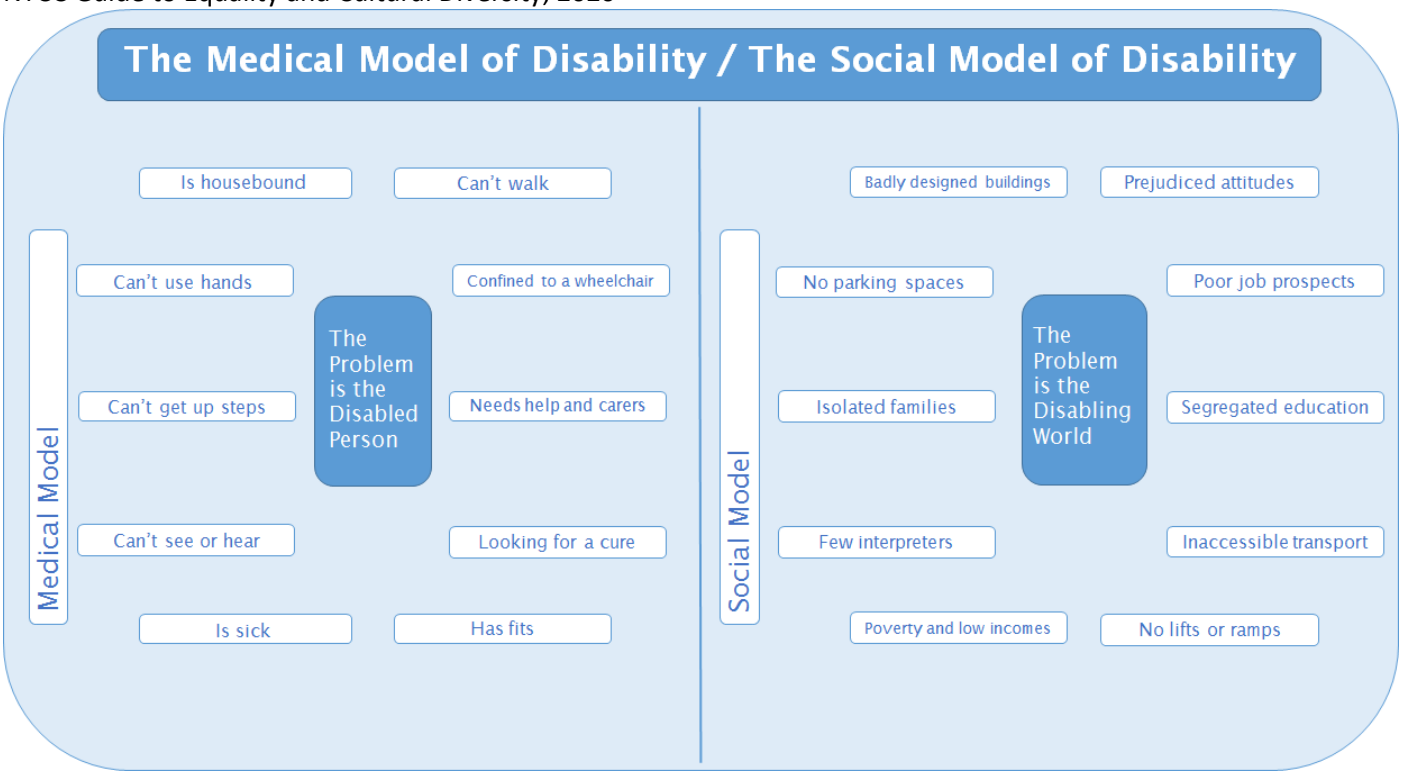
What is Disability?

'Disabled people' are people of all ages. They may have physical or sensory impairments, long-term health conditions, learning disabilities or mental health difficulties.

It is widely accepted that disabled people have fewer opportunities and a lower quality of life than non-disabled people. Any action taken to deal with or remove the disadvantage experienced by disabled people depends on what is believed to be the cause of the disadvantage. There are different ways of explaining these causes; the main models are:

- the individual or medical model of disability
- the social model of disability
- The human rights model

The differences between the medical and social models are summarised in the table below.



The Individual (or Medical) Model of Disability

The society we live in tends to consider disability to be a tragedy for the individual and a burden for the family and society. These views can often be extended to the belief that the difficulties or circumstances associated with a person's disability should be entirely their responsibility, and that they should be the ones to make changes necessary to accommodate their needs.

This is based on the 'individual model' of disability. This model focuses on the lack of physical or mental functioning and uses a clinical way of describing an individual's disability. For example, if a wheelchair-using student is unable to get into a building because of some steps, the medical model would suggest that this is because of the wheelchair, rather than the steps. This model can lead to a dehumanising view, where only the nature and severity of the impairment is important, together with the extent to which the difference can be put right. It casts the individual as victim.

When people such as policy makers and managers think about disability in this individual way, they tend to concentrate their efforts on 'compensating' people with impairments for what is 'wrong' with their bodies by targeting 'special' welfare benefits at them and providing segregated 'special' services for them and so on. It can also affect the way disabled people think about themselves. Many disabled people internalise the negative message that all their problems stem from not having 'normal' bodies, and can be led to believe that their impairments automatically prevent them from participating in society.

The Social Model of Disability

The 'social model' of disability requires a change in society's values and practices in order to remove the barriers to participation which truly dis-able people. The social model has been worked out by disabled people who feel that the individual model does not provide an adequate explanation for their exclusion from mainstream society – because their experiences have shown

them that, in reality, most of their problems are not caused by their impairments, but by the way society is organised and the barriers that exist. These barriers can be:

- prejudice and stereotypes;
- inflexible organisational procedures and practices;
- inaccessible information;
- inaccessible buildings; and
- inaccessible transport.

These barriers have nothing to do with individual people's bodies. They are created by people, which means that it is possible to remove them. Organisations can take a social model approach to disability by identifying and getting rid of the disabling barriers within their control. These include management practices, the way work is organised and the design of buildings. They can also assist disabled service users and employees to get around other barriers over which the organisation has no direct control.

To illustrate the sorts of issues people face due to external factors, below are a series of quotes showing how small adjustments could significantly improve the mobility, communication and wellbeing of disabled people.

"I can't speak; I am disabled by the fact that you won't take the time and trouble to learn how to communicate with me."

"I can't hear. I am disabled by the fact that you won't provide a British Sign Language Interpreter at meetings."

"I can't walk. I can get through the door of my local village community centre in my wheelchair because it is ramped, but I am disabled by the fact that it's impossible for me to use the computer facilities because the desk is not height adjustable."

"I have a learning disability. I am disabled by the fact that you don't produce your leaflets in easy-to-read language and symbols, so that I can find out about the services you offer."

"I have a mental health problem. I am disabled by the fact that I find it very difficult to find work, because many people just assume I can't hold down a job."

Changing Practice

The table below gives examples of how practice can be changed from behaviours associated with the medical model of disability, to behaviours and practices which reflect the principles in the social model of disability. Observing these differences and ensuring they are implemented in practice will improve service provision.

Shifts in thinking about disability		
FROM	→	**TO**
Medical model of disability	→	**Social model of disability**

- control or cure		- change environment and attitudes
Disability is an individual problem	→	Disability is a problem in society
Differences in abilities are inadequacies	→	Differences in abilities are assets
Seeing deficits	→	Seeing strengths
Special service provision	→	Accessible mainstream services
Society choosing for 'them'	→	Disabled people choosing for themselves
Professionals know best	→	People have different kinds of knowledge
Charity based	→	Rights based
Patient	→	Citizen
Institution orientated	→	Community orientated
Us and them: exclusion - tolerance	→	All of us: inclusion - valuing

The human rights model

In 2006, the United Nations adopted the Convention on the Rights of Persons with Disabilities. Whilst based on the social model of disability, it can be argued that it goes further and forms a human rights-based model of disability. The underpinning principle of the convention states that:

Countries are to guarantee that persons with disabilities enjoy their inherent right to life on an equal basis with others (Article 10), ensure the equal rights and advancement of women and girls with disabilities (Article 6) and protect children with disabilities (Article 7).

https://www.un.org/development/desa/disabilities/convention-on-the-rights-of-persons-with-disabilities/the-convention-in-brief.html

The Convention is an international legal agreement; the UK signed the Convention in 2009.

In August 2017, the UN Committee on the Rights of Persons with Disabilities (CRPD Committee) examined the extent to which the UK and devolved governments are in compliance with the Convention on the Rights of Persons with Disabilities (UN CRPD). The Committee expressed significant concerns about the treatment and experience of disabled people in the UK.

One year on, the independent committee charged with reviewing progress against the UN Committee's recommendation reported limited progress and a continued reluctance on the part of the UK government to engage with the recommendations.

Using the right words matters…

Terminology is important, because words reflect our attitudes and beliefs. This is not about 'political correctness'; it is about using wording and language which disabled people and disabled people's organisations that are working to promote the social model find acceptable.

Not all disabled people use the same terminology. It's important to respect personal choice, but the list below gives some good examples.

- Impairment: an injury, illness, or congenital condition that causes or is likely to cause a loss or difference of physiological or psychological function.
- Disability: the loss or limitation of opportunities to take part in society on an equal level with others because of social or environmental barriers.
- Disabled person: a person with impairment who experiences disability. Disability is the result of negative interactions and barriers between a person with an impairment and her/his social environment.
- Condition: the particular impairment a disabled person is affected by. There are some 30,000 different conditions. The person's condition may be obvious, but many are hidden - so it should never be assumed whether someone is disabled or not.

Some negative terminology to be avoided includes the following examples:

- Afflicted with - This conveys a tragic view about disability.
- Suffering from - This confuses disability with illness and also implies that a disability may be a personal burden.
- The blind - Lumping everyone together in this way is felt by many to take away their individuality. The most appropriate term to use here is 'people with visual impairments', or 'blind people'.
- Victim of … This again plays to a sense that disability is somehow a tragedy.
- Cripple or crippled by - Use the term 'the person has …' .
- Wheelchair bound - Disabled people are not tied into their wheelchairs. People are wheelchair users or someone who uses a wheelchair. A wheelchair offers the freedom to move around and is a valuable tool.
- Deaf and dumb - This phrase is demeaning. Many deaf people use sign language to communicate and dumb implies that someone is stupid. Use 'a person with a hearing impairment', or 'a deaf person', or 'sign language user'.
- The disabled. Use the term 'disabled people'.

- People with disabilities - This suggests that the disability 'belongs' to the disabled person. 'Disabled people' is the preferred term within the social model of disability, as it implies that society disables the individual.
- Handicapped - This term is inappropriate, with images of begging and disabled people being cap in hand.
- Mental handicap/retarded. These terms are inappropriate. The preferred term is 'learning disability'.
- Invalid - The term literally means not valid.
- Able bodied - The preferred term is 'non-disabled'. 'Able-bodied' suggests that all disabilities are physical and ignores unseen disabilities. It also suggests that disabled people are not able.

Don't be embarrassed about using every day phrases ... people who use wheelchairs do 'go for a walk'. It is perfectly acceptable to say to a person with a visual impairment 'I will see you later'. Deaf people are unlikely to take offence at 'Did you hear about….'

As service providers, we want to support disabled people to have choices, so we need to identify with them what the barriers to choice are and how these can be tackled. This might mean changing the way we do things, or challenging other service providers.

Summary

What does this mean for front line staff?	Disabled people should be able to access advice, information and services to help them live as independently as possible. A variety of services can support independent living, such as access to transport and suitable adaptations to housing, equipment and technology. Be aware of barriers to access, think about what you and your colleagues could do to remove those barriers, and empower disabled people to challenge service providers when barriers are encountered.
What does this mean for schools and settings?	The law on disability discrimination is different from the rest of the Equalities Act in a number of ways. In particular, it works in only one direction – that is to say, it protects disabled people but not people who are not disabled. This means that schools are allowed to treat disabled pupils more favourably than non-disabled pupils, and in some cases are required to do so, by making reasonable adjustments to put them on a more level footing with pupils without disabilities Schools are required to improve access to education for disabled pupils by: • increasing the extent to which disabled pupils can participate in the school curriculum; • improving the physical environment of the school to enable disabled pupils to take better advantage of education, benefits, facilities and services provided • improving the availability of accessible information to disabled pupils

Website Links for Further Information and Useful Contacts	**Action on Disability** www.actionondisability.org.uk **Disability Rights UK** www.disabilityrightsuk.org **Report on implementation of UN Convention on rights of persons with disabilities** https://www.equalityhumanrights.com/en/publication-download/progress-disability-rights-united-kingdom

Legislation

Equality Act 2010

When the Equality Act 2010 was introduced, it replaced several previous acts which related to various equality and diversity issues. Through merging separate pieces of legislation, the Act strengthened discrimination law in order to further protect individuals from discrimination and other unfair treatment.

The nine main pieces of previous legislation which merged under the Equality Act 2010 are:

- The Equal Pay Act 1970
- The Sex Discrimination Act 1975
- The Race Relations Act 1976
- The Disability Discrimination Act 1995
- The Employment Equality (Religion or Belief) Regulations 2003
- The Employment Equality (Sexual Orientation) Regulations 2003
- The Employment Equality (Age) Regulations 2003
- The Equality Act 2006, Part 2
- The Equality Act (Sexual Orientation) Regulations 2007

Details of the main changes to legislation which came in to effect with the introduction of this Act are listed below:

- The definition of gender reassignment has changed, by removing the requirement of medical supervision as evidence
- Protection is provided for people discriminated against because they are perceived to have, or are associated with someone who has, a protected characteristic
- The concept of 'discrimination arising from disability' was introduced
- The thresholds for the duty to make reasonable adjustments for disabled people were harmonised
- The Act makes it more difficult for disabled people to be unfairly screened out when applying for jobs, by restricting the circumstances in which employers can ask job applicants questions about disability or health
- The introduction of new powers for employment tribunals to make recommendations which benefit the wider workforce.

The Care Act 2014

The Care Act 2014 has very important implications for local authorities, and the care services they provide. Since its introduction in April 2015, local authorities are required to take on extra functions to improve the quality and consistency of care provided.

The Act also helps to improve the independence and wellbeing of those individuals who require care and support by requiring local authorities to set up services which prevent people developing needs for care and support, or delay people deteriorating such that they would need ongoing care and support.

Under the Act, there is more flexibility for local authorities to focus on the individual needs of each person, what they want to achieve and to develop an appropriate package of care and support. This flexibility is supported by the 'Making Safeguarding Personal' directive, which places person centred care and responses at the centre of all of the care and support work delivered by the local authority and/or independent care providers.

Working Together to Safeguard Children 2018

The statutory guidance includes a number of recent changes to legislation and statutory guidance. The guide clarifies the responsibilities and expectations of individual services who come in to contact with children and young people, and provides a clearer framework for Multi-agency Safeguarding Arrangements to co-ordinate their safeguarding services; act as a strategic leadership group in supporting and engaging others; and implement local and national learning including from serious child safeguarding incidents. More information is available from Chapter Three of the statutory guidance available from:

- https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/729914/Working_Together_to_Safeguard_Children-2018.pdf

A key theme of this guidance is to emphasise that safeguarding is everyone's responsibility and it is not just the responsibilities of local authorities. Section 11 of the Children Act 2004 places duties on a range of organisations, agencies and individuals to ensure their functions and any services that they contract out to others, are discharged having regard to the need to safeguard and promote the welfare of children. Further information can be obtained from Chapter Two of Working Together to Safeguard Children 2018 available from:

- https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/729914/Working_Together_to_Safeguard_Children-2018.pdf

Gender Recognition Act 2004

This Act came into effect in April 2005. The primary purpose of the Act was to legally recognise transsexual and transgender people and their acquired gender. Currently, the Gender Recognition Act only applies to people over the age of 18.

Those who are eligible are able to apply to a Gender Recognition Panel for a Gender Recognition Certificate. The conditions which must be met in order for a Gender Recognition Certificate to be granted include:

- They have, or have had, gender dysphoria (a conviction that their gender identity does not match their appearance and/or anatomy)
- They have been living for at least the last two years in their acquired gender
- They intend to live in the acquired gender until death

Once a Gender Recognition Certificate has been issued, that person will be issued with a birth certificate reflecting their acquired gender and will be able to marry and access benefits in their acquired gender. Importantly, if someone has children before they acquire a different gender, they will retain their original status as either the father or mother of a child.

The Special Educational Needs and Disability Act 2001

This is important for carers as it extends the DDA 1995 to education. Seeks to enable more people with 'special educational needs' to be integrated within mainstream education and protects disabled students in all aspects of their studies. Covers, for example:

- all aspects of teaching and learning, including lectures, lab work, practicals, field trips, work placements, etc
- e-learning, distance learning
- examinations and assessments

- learning resources, including libraries, computer facilities, etc
- aspects of the physical environment such as buildings, landscaping and equipment
- welfare, counselling and other support services
- catering, residential and leisure facilities
- careers services

Summary

What does this mean for front line staff?	Adhering to legislation, policies and procedures is necessary to provide a safe and inclusive. Legislation has been put in place to protect service users, professionals and the wider public. Not following guidelines can not only lead to poor care for clients, but can also lead to negative consequences for the professionals involved.
Website Links for Further Information and Useful Contacts	**Equality and Human Rights Commission** http://www.equalityhumanrights.com **Equality Act 2010** http://www.legislation.gov.uk/ukpga/2010/15/contents **The Care Act 2014** http://www.legislation.gov.uk/ukpga/2014/23/contents **Working Together to Safeguard Children 2018** www.gov.uk/government/publications/working-together-to-safeguard-children--2 **Public Sector Equality Duty Guidance for Schools in England** https://www.equalityhumanrights.com/en/publication-download/public-sector-equality-duty-guidance-schools-england **Gender Recognition Act 2004** http://www.legislation.gov.uk/ukpga/2004/7/contents **Special Educational Needs and Disability Act 2001** http://www.legislation.gov.uk/ukpga/2001/10/contents