

The Welsh Government are seeking information to inform the development of proposals for requiring certain out-of-school education settings to register and be subject to risk-based inspections. [The consultation ends on 5 April 2016.](#)

BTM Have submitted thier response to the consultation, which is outlined below. This consultation is very similar to the one undertaken by Ofsted. Register your objection here <http://www.citizengo.org/en/pc/33469-welsh-government-prohibit-undesirable-teaching>

Question 1 □ Characteristics (see paragraphs 6.1–6.3 of the consultation document)

We would like to know more about the full range of settings and their characteristics: the number of settings in each local authority; hours of operation per week; hours each student attends per week; number of staff/volunteers; number of students; the types of premises they operate from; subjects taught; and the positive benefits of accessing such provision.

I would like to restrict my response to local Church based informal teaching activities of children at Sunday

The scope of the 'Out-of-school education settings' proposals do not exclude such below teaching expos

Question 2 □ Characteristics (see paragraphs 6.1–6.3 of the consultation document)

We are keen to understand more about what advice and assistance is available to settings to provide support where needed, and what additional support would be welcome.

Section 6.2 states: *"However, if a person is providing education in a home setting to children other*

This strongly suggests that Sunday Schools within a home based setting could fall within this scheme as

This is an invasion of privacy into regular, but informal teachings settings of children within a home context.

Question 3 □ Thresholds (see paragraphs 7.1–7.5 of the consultation document)

We welcome views on defining a threshold for settings to fall within scope of this proposal with reference to the number of hours which children attend, regardless of the number of hours the setting operates.

Christian educational settings within homes, local churches and youth centres that teach Christian doctrine.

There is sufficient other legislation to cover the health and safety of such activities, the premises and personnel.

The proposals should not be aimed at controlling content for teaching Christian doctrine and Judaeo-Christianity.

Question 4 □ Thresholds (see paragraphs 7.1–7.5 of the consultation document)

We welcome views on whether it would be appropriate to exclude any providers from the proposed additional oversight and regulation based on any of the other defining characteristics of the setting (e.g. the learning offer, location, number or age of children attending, etc.), and opinions on how to ensure settings do not simply amend their provision to evade regulation.

Simple: The proposals should not be aimed at controlling content for teaching Christian doctrine and Judaeo-Christianity.

Question 5 □ Registration and inspection (see paragraphs 8.1–8.8 of the consultation document)

BTM's response to Welsh Government's 'Out-of-school education settings' consultation

Written by J. B. Waddell
Monday, 07 March 2016 22:27

We are interested in views about how the registration requirement will operate in practice and the implications for providers and local authorities.

Home Church groups, Local Churches and other Christian based groups and activity based centre should

Question 6 □ Registration and inspection (see paragraphs 8.1–8.8 of the consultation document)

We would be keen to hear views on our proposed system to inspect and investigate concerns in out-of-school settings.

The only reason inspections would be carried out for house church, local church and Christian teachings

We have published our views on the very similar proposals being made by Ofsted:

[BTM's response to 'Out-of-school education settings' consultation](#)

[Ofsted's proposals to enforce registration of Sunday Schools and other Christian Children and Youth Organisations](#)

Question 7 □ Registration and inspection (see paragraph 8.6 of the consultation document)

We welcome views on which body is best placed to undertake the investigation function for out-of-school settings.

A non-government body of parents, without links to main stream government lobbying organisations like

A health and safety professional from the private sector could also be included for physical risk assessm

Question 8 □ Prohibited activities (see paragraphs 9.1–9.3 of the consultation document)

We welcome views on whether the proposed prohibited activities appropriately capture the range of concerns that could arise and that should be reported and investigated in settings providing intensive education.

Section 9 is the most contentious part of the proposals as this is where the government are using the ex

Christian Doctrine teaches obedience to the laws of the state as long as they do not conflict with God's l

However, Judaeo-Christian values do not accept what the state wants to promote, when it is in complete

Christianity by definition is an exclusive religion, you are either saved by the grace of God through faith i

There can be no tolerance for the idolatrous beliefs or faith of others in the mind, heart or actions of Chri

In other words, these proposals violate the principles of free-speech and thought, because as has been

Question 9 □ Sanctions (see paragraphs 10.1–10.3 of the consultation document)

We welcome views on the most appropriate sanctions and which body/bodies should have powers to act.

This is where Stonewall et al can use this new legislation to enforce their perverted view of sexuality and

Question 10 □ Sanctions (see paragraph 10.3 of the consultation document)

We would be keen to hear views on whether any existing 'levers and powers' should be strengthened.

Freedom of speech and freedom to practice the Christian religion without interference from the state sho

Question 11 □ We have asked a number of specific questions. If you have any related issues which we have not specifically addressed, please use this space to report them.

1. What are the perceived risks in the delivery of Christian doctrine in out of school settings?
2. Why are Judaeo-Christian values not excluded from the scope of the Prevent Strategy and its definition of extremism?

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