

# Education Act 1990 No 8

Current version for 8 January 2019 to date (accessed 21 June 2019 at 11:01)

Part 7 ► Division 2 ► Subdivision 2 ► Section 47

## 47 Registration requirements for non-government schools

- (1) For the purposes of this Act, the requirements for the registration of a non-government school are as follows:
  - (a) if the school is seeking to become registered as an individual school—the school’s proposed proprietor must be a corporation or other form of legal entity approved by the Minister,
    - (a1) the school is financially viable,
  - (b) each responsible person for the school, and any other person or body having similar functions in relation to the school as those of such a responsible person, is a fit and proper person or body,
    - (b1) policies and procedures for the proper governance of the school are in place,
  - (c) any refusal to register, or cancellation of registration, of the school or any other school under section 56 or 59 occurring during the period of 5 years immediately before the application for registration is made has not been largely attributable to the actions of a responsible person or proposed responsible person for the school, or any other person or body having similar functions in relation to the management or operation of the school to those of a responsible person,
  - (d) teaching staff for the school have the necessary experience and qualifications (having regard to accreditation under the Teacher Accreditation Act 2004 but without limiting such other matters as may be relevant),
  - (e) educational facilities are adequate for the courses of study provided at the school,
  - (f) school premises and buildings are satisfactory,
  - (g) a safe and supportive environment is provided for students by means that include:
    - (i) school policies and procedures that make provision for the welfare of students, and
    - (ii) persons who are employed at the school being employed in accordance with Part 2 of the Child Protection (Working with Children) Act 2012, and
    - (iii) school policies and procedures that ensure compliance with relevant notification requirements imposed in relation to persons employed at the school by Part 3A of the Ombudsman Act 1974 and the Child Protection (Working with Children) Act 2012, and
    - (iv) maintaining a student enrolment and attendance register,
  - (h) school policies relating to discipline of students attending the school are based on principles of procedural fairness, and do not permit corporal punishment of students,
  - (i) if the school provides boarding facilities, whether itself or by contractual arrangement—school policies and procedures that are satisfactory to ensure the safety and welfare of boarders,

- (j) compliance with the requirements set out in Part 3 relating to:
- (i) in the case of a school providing primary education—the minimum curriculum for a school providing primary education, or
  - (ii) in the case of a school providing secondary education for children during Year 7 to Year 10—the minimum curriculum for a school providing any such secondary education, or
  - (iii) in the case of a school providing secondary education for children during Year 11 and Year 12—the curriculum for students who are candidates for the Higher School Certificate,
- (k) school policies and procedures are appropriate to ensure the personal and social development of students who are undertaking all or a significant part of their courses of study by means of distance education,
- (l) school policies and procedures ensure its participation in annual reporting (of a kind determined by the Minister following consultation with persons recognised by the Minister as having appropriate expertise in accountability matters):
- (i) to publicly disclose the educational and financial performance measures and policies of the school, and
  - (ii) to provide data to the Minister that is relevant to the Minister's annual report to Parliament on the effectiveness of schooling in the State.

**Note.** The rules of the Authority may set out guidelines to assist a non-government school to comply with the requirements for registration set out in section 47.

- (2) In deciding whether the requirements for registration will be or are being complied with at or in relation to a non-government school, the Authority or the Minister is to have regard to matters relating to the quality of student learning. Such matters include, but are not limited to, the following:
- (a) the standard of teaching of courses of study provided at the school,
  - (b) student engagement in learning at the school,
  - (c) any matters identified in a risk assessment conducted by the Authority in relation to the school.
- (3) The rules of the Authority may specify matters, in addition to but not inconsistent with the matters referred to in subsection (2), that the Minister may have regard to in determining whether the requirements for registration will be or are being complied with at or in relation to a non-government school.

Council confirmed that a formal pre-development application was lodged on 21 December 2018 for both proposed DAs. At the time of writing this report the DAs have not been formally lodged with Council.

The Department has reviewed the information provided within the EIS, RtS and additional information provided. The Department acknowledges that The Scots College site has existing traffic and parking impacts as raised in the submissions received from the public.

The Department considers that the existing operational traffic and parking situation would not be exacerbated by the proposed library redevelopment. Additionally, the existing operational traffic impacts associated with The Scots College are proposed to be reduced by the Applicant through two separate DAs. The Department considers that any operational traffic impacts generated by the proposed development would be unchanged from the existing situation.

The Department is satisfied that the operation of the proposed development would not have an unacceptable impact on the surrounding road network. Notwithstanding, and to better manage existing traffic and parking issues, the Department has recommended a condition requiring the Applicant to prepare a Green Travel Plan (GTP) to improve awareness and access to alternative modes of transport for staff and students to reduce any potential future traffic and parking impacts.

### 6.3 Student numbers

The Scots College has a maximum student limit of 1120 students as set out in the conditions of consent of Woollahra Council development applications DA545/2005 and DA528/2004. The Applicant has stated in the EIS that at the time of lodgement of this SSD application, The Scots College had a total population of 1504 students. The issue of any potential breach of the consent conditions of DA545/2005 and DA528/2004 set by Woollahra Council is a matter for that consent authority and not the Commission.

The Applicant has stated in their EIS that there would be no change to the existing student numbers from the current 1504 students as a result of the proposed development. Increased floor space associated with redevelopment of the library would provide only for improved learning facilities and would not provide for new classrooms or boarding facilities and would not lead to a further increase in student numbers.

During the exhibition of the EIS, 32 public submissions raised concerns regarding the number of students currently attending The Scots College and the impact the student numbers had on local traffic and parking issues (see Section 6.2). Council raised concerns in its submission that The Scots College is currently in breach of the conditions of consent of DA545/2005 and DA528/2004 with regard to student numbers.

The Applicant submitted an RtS that stated that The Scots College is currently in the process of preparing a Concept DA Masterplan that would address the issue of student numbers and seek approval for expansion of the school in the future. The Applicant is also preparing two separate DAs for submission to Council. One DA would consist of an 80-space car park to be constructed underneath the McIntyre tennis courts at the southern end of the College oval on the Victoria Road east precinct. The second DA would consist of a student drop-off/pick-up area at Ginahgulla Road on the Victoria Road West precinct.

The Department notes that the Applicant is actively engaging with Council to resolve the issue. The Department also notes that Council has stated that they are generally supportive of the proposed development. Council has requested a condition of consent to limit the maximum number of students in accordance with DA545/2005 and DA528/2004.

The Department considers that the issue of student numbers is a pre-existing condition separate from this SSD. The proposed redevelopment of the Stevenson library building would not increase existing staff and student numbers. The Department's assessment relates only to alterations and additions to an existing library for school

From:  
Rev Kamal Weerakoon

14 February 2018

## Submission to the Religious Freedom Review

Thank you for the opportunity to contribute to the review of legislation concerning religious freedom.

I am a minister of the Presbyterian Church and a member of that church's Gospel, Society and Culture (GS&C) Committee – [REDACTED] That committee's task is to assist the church to engage with issues of public, "secular" interest, e.g. religious freedom.

I am an Australian citizen but was born in Sri Lanka. Over the last few years, religious violence has erupted sporadically in Sri Lanka. See, e.g., the reports by:

- The BBC on Buddhist attacks on Christians in 2014: <http://www.bbc.com/news/world-asia-25716456>;
- Al Jazeera on violence between Muslims and Buddhists in 2014: <http://www.aljazeera.com/news/asia/2014/06/sri-lanka-shaken-religious-violence-201461518571482939.html>.

I was not personally involved in these, or any other incident of religiously-motivated violence in Sri Lanka. However, it being my mother land, I still love that country. These incidents of religiously-motivated violence grieve me.

Furthermore, these incidents reinforced my understanding that certain forms of religion may be authentic expressions of sincerely held faith, but nevertheless socially damaging and therefore worthy of legal censure. In the cases noted above, those who held a nationalistic form of Buddhism were sincerely motivated to use intimidation and violence to cleanse Sri Lankan society of non-Buddhists. I reflected on these issues in an article I wrote for the Lausanne movement for global mission: <https://www.lausanne.org/content/lga/2014-03/christianity-in-sri-lanka-how-we-can-learn-from-and-support-the-church-there>.

Therefore:

1. As a Christian, a minister of the church, and a member of the GS&C committee, I have a personal interest in maximising religious freedom;
2. But as a native of Sri Lanka, I am aware that certain forms of sincere religious belief can motivate violence which is socially disruptive.



I therefore urge you to keep the following principals in mind in your review of Australian religious freedom legislation:

1. Religion is by nature public, not merely private. Religious beliefs deal with the fundamental realities of the universe and therefore define what a person holds to be ultimate truth. Whoever or whatever a person holds to be their "God" or "Gods" is the ultimate authority for that person's life. As the determinant of ultimate truth and authority, religion therefore defines how a person thinks and acts in every aspect of their life, in "public" as well as "private". This ultimacy is one aspect of what it means to "worship" "God" or "the Gods".
2. In this sense, religious freedom is beyond legislation, because legislation is an expression of human authority. A common theme among all religions is that God or the Gods have authority over humanity. Therefore, divine commands, simply by their divine origin, surpass human commands. This is why religion has such motivational power. If human laws contradict divine laws, a sincere religious person will simply disobey the human laws to the extent they contradict divine laws. This obedience is another aspect of a religious person's "worship" of "God" or "the Gods".
3. If the contradiction between human laws and divine laws is *extensive* then it will force this disobedience by sincere religious people to be more publicly visible. E.g.: banning certain articles of religious clothing will not stop people who sincerely believe their God commands them to wear that clothing from doing so. They will continue to wear the clothing because they are confident that their God will repay them for any legal actions against them. Civil disobedience may become honourable martyrdom, which they offer to God / the Gods as an aspect of their worship.
4. If the contradiction between human laws and divine laws is *deep* – if the civil law expresses a form of human nature and human society which profoundly contradict what a person believes their religion teaches about humanity – then the religious person will view the human laws, and the society that created them, as evil, under the influence of evil supernatural powers, fundamentally in rebellion against their God/s, and in need of saving. This saving reformation may be another aspect of religious worship.
5. Such a deep conflict of anthropological assumptions will predispose religious people to hold a negative view of Australian society in general – even the aspects of society which do not contradict their religion. A sincere religious person will thus be motivated to reform the whole of Australian society so as to save it from its decadence. Heavy restrictions on religious freedom may motivate reactionary attempts to enforce theocracy.
6. The public sphere is a place of diversity, not homogeneity. People who believe different things need to be able to interact in public.
7. "Peace" and "tolerance" are necessary for the public sphere to be a safe place for diversity. This peace and tolerance cannot be limited to conditions of homogeneity, where everyone believes the same thing. Peace and tolerance occur when people who

believe different things interact verbally about those differences without fear of being subject to physical violence for their beliefs.

8. Verbal contradiction of a person's beliefs is not the same as physical violence against that person. For the public sphere to be a place of diversity, those who interact in it need to know their beliefs deeply enough, and have sufficient confidence in their beliefs, to be able to respond to contradictory views with confidence instead of fear.
9. One essential element of achieving a diverse public sphere characterised by peace and tolerance is to *maximise public religious freedoms* – that is, to minimise the *extent* to which civil laws limit public religious self-expression, and minimise the *depth* to which civil laws express a particular view of human nature and/or human society.
10. Such minimal restrictions on religious self-expression will maximise the possibility that sincere religious people, from a wide variety of backgrounds, will experience Australian society as a place of welcome and hospitality – even if they hold mutually contradictory beliefs.
11. That sense of welcome is most likely to predispose them to celebrate, protect, and advance other aspects of Australian society which do not contradict their religious beliefs. Religious freedom is most likely to create happy, committed citizens.
12. One way to demonstrate this hospitality to religious people is to enact strong protections for at least four areas of religious self-expression:
  - 12.1. The freedom to speak publicly on religious matters, including, but not limited to, presenting
    - 12.1.1. A verbal, rational argument for following one's religion – what Christians call "evangelism";
    - 12.1.2. Perspectives on public matters – "politics" – which are explicitly informed by one's religious convictions;
  - 12.2. The freedom to wear clothing, jewellery, ornaments etc. which expresses one's religion;
  - 12.3. The freedom to form and join associations which express the corporate nature of that religion – churches, mosques, temples etc.;
  - 12.4. The freedom for those religious associations to conduct private and public activities in ways consistent with their religious beliefs, including, but not limited to:
    - 12.4.1. Restricting membership of that religious association to people who share those religious beliefs;
    - 12.4.2. Conducting public activities where non-co-religionists are invited to join their religion.
13. This hospitality also needs to be protected through the prohibition of attempts to advance or suppress religion through physical coercion. Verbal disagreement and debate is qualitatively different from physical intimidation and violence. The Buddhist attempts

to suppress Christianity and Islam in Sri Lanka noted above flowed from sincerely held beliefs that faithful Buddhism required cleansing Sri Lanka of non-Buddhists. That kind of belief and behaviour should not be welcome in Australia.

14. As far as I know, the only people who have recently sought to use violence to suppress religion in Australia have been people associated with the Yes campaign in last year's same-sex marriage national opinion poll. The most significant example I know of was the violence perpetrated against a Vote No campaign display sponsored by the Catholic Society at Sydney University: <https://www.theaustralian.com.au/news/nation/yes-no-camps-clash-at-university-of-sydney/news-story/a5364fdec0ea5d623786a03b4c7ba4de>. Speaking in favour of sexual freedoms and sexual self-expression is welcome. Violence to intimidate those who disagree is not. As mentioned above, such crudity only reinforces to religious people that people who hold that view – in this case, the proponents of same-sex marriage – are corrupt and depraved, and that a society which validates such a view is corrupt and depraved and in need of religious reform and “salvation”.

Thank you again for the opportunity to contribute to this review.

I give you permission to publish this submission publicly, including my name, but **excluding my address and contact details** please.

I look forward to Australia continuing to be the kind of free, tolerant, peaceful country that motivated my parents and I to immigrate here.

Kind regards,

Kamal Weerakoon

Dear Year 12,

Hope everyone enjoyed the short week as we tumble quickly toward the end of another term. Please find a list of dates below that might be useful for your diaries, including a useful link to the HSC exam timetable so you can note those dates as well.

This Saturday June 22nd The Scots Boarders Association will be hosting their Annual BBQ & Produce stall at the College. This is a very special opportunity to purchase some beautiful fresh produce, plants, baked goods, preserves and crafts sourced from the farms and regions of our NSW Boarding families.

Also, please use this link to view a new line of watches that have just been launched by The Old Boys Association for all Scots Alumni: <http://www.bausele.com/collections/scots>  
For more information, contact Mat Collett: [mcollett@solar-d.com](mailto:mcollett@solar-d.com)

Wishing everyone a great week ahead,  
The Year 12 Team



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## SCOTS COLLEGE TIMEPIECE



The Scots College OBU Timepiece by  Bausele



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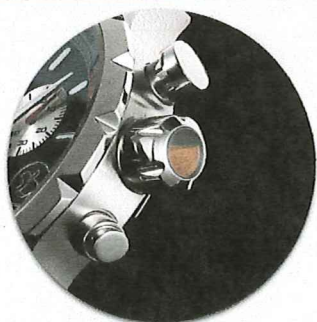
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# Schools warn Turnbull on same-sex marriage

**EXCLUSIVE**

By **SIMON BENSON**, NATIONAL AFFAIRS EDITOR

11:00PM DECEMBER 5, 2017 •  NO COMMENTS

The head of one of the country's most prestigious private schools — located in Malcolm Turnbull's electorate — has warned that unless the Prime Minister secures amendments to the same-sex-marriage bill to protect faith-based schools, they could be at risk of being defunded or even de-registered.

In an 11th-hour plea to parliament, Ian Lambert, the principal of Scots College in Sydney's eastern suburbs, said independent schools could be forced to “comply or die”, while parents would be stripped of their rights to choose the type of education they wanted for their children.

Parliament is expected to begin a heated debate today over protection amendments, which will be moved by up to a dozen senior Liberal MPs and cabinet ministers, including Treasurer Scott Morrison.

The heads of leading independent schools representing more than 200,000 students this week wrote to parliament, seeking assurances that they would be shielded from the changes to the Marriage Act. In a bid to escalate pressure on up to six moderate Liberals who are expected to cross the floor and vote with Labor to defeat the amendments, conservative backbencher Andrew Hastie will move to table the letters, addressed through him, in the parliament.

In a caution to Mr Turnbull to honour his promise of protections, Dr Lambert noted in his letter there were 10 Catholic, six Protestant and three Jewish schools representing almost 14,000 students in Mr Turnbull's electorate, all with strong religious foundations.

*The Australian* revealed last week that Mr Turnbull intended to support some amendments, pertaining to the protection of faith-based charities. But he has passed on other proposed amendments, that would include parental rights and protection for schools, to an inquiry to be

headed by Philip Ruddock, who was attorney-general in the Howard government. The inquiry will not report until next year.

Dr Lambert was backed by the senior ranks of the Presbyterian Church, which operates elite schools including Scots College, Scotch College and Presbyterian Ladies College in Melbourne, and private schools in Liberal and Nationals seats across the country.

“The Prime Minister, my local member, has given his assurance that religious beliefs, freedoms and expression will not be limited as a result of this new legislation,” Dr Lambert wrote. “Will the withdrawal of government funding or registration to independent schools be used as a blunt instrument to force schools with religious foundations to comply or die if they continue to uphold religious beliefs and values that have shaped Western civilisation for thousands of years?”

In a separate letter to the parliament sent through Mr Hastie, who is among a group of outspoken conservatives vehemently opposed to the Dean Smith bill in its current form, the Presbyterian Church’s moderator-general, John Wilson, and convenor John McClean said that under the proposed legislation they could be prevented from hiring teachers aligned to the school’s religious principles and forced to teach the new definition of marriage.

“The Presbyterian Church operates a number of schools and we are particularly concerned that these should be free to operate in consistency with the classic view of marriage in Christianity,” they wrote. “Parliament needs to provide clear protections for schools in relation to syllabus and employment practices.”

Education Minister Simon Birmingham wrote to independent schools in August reassuring them they would be protected in hiring of staff and that the Smith bill would not have any impact on these protections under section 38 of the Sex Discrimination Act. “The Turnbull government will always ensure that religious bodies and educational institutions are able to operate in accordance with the doctrines, tenets, beliefs or teachings of their religion, including respective views on marriage,” he wrote.

Mr Hastie said the amendments proposed by conservatives sought to protect the religious character and tradition of many of Australia’s independent schools.

“To preserve that freedom for parents, we must safeguard the religious character of our independent schools and their freedom to teach in accordance with their convictions,” he said. “We need to do this now, not in six months.”



Frontbencher Michael Sukkar said the amendments would be “the only safeguards for parents, schools, churches, individuals and charities against those who refuse to tolerate traditional or religious views on marriage”.

In his speech to the lower house last night, leader of the house Christopher Pyne — a champion for same-sex marriage — said the separation of church and state was at the foundation of Australia’s “civil order”.

“I do not support the insertion of unnecessary amendments,” Mr Pyne said. “As a matter of principle, acts of parliament should not contain superfluous clauses, especially superfluous clauses based on the opinion that Australia’s laws don’t adequately protect the religious freedoms that we have cherished since Federation. I firmly believe that they do.”

Mr Turnbull and Mr Pyne yesterday issued a stern rebuke to Tony Abbott in the joint partyroom, rejecting his push for a second reading amendment to the same-sex marriage bill in the lower house.

*Additional reporting: Joe Kelly*

**SIMON BENSON, NATIONAL AFFAIRS EDITOR**

Award-winning journalist Simon Benson is The Australian's National Affairs Editor. He was previously the Daily Telegraph's NSW political editor, and also president of the NSW Parliamentary Press Gallery. He gre... [Read more](#)





EXCLUSIVE NATIONAL EDUCATION

## Scots College asks church for advice on same-sex parents

By **Eryk Bagshaw**

Updated June 7, 2016 — 12.27pm, first published June 6, 2016 — 10.14am



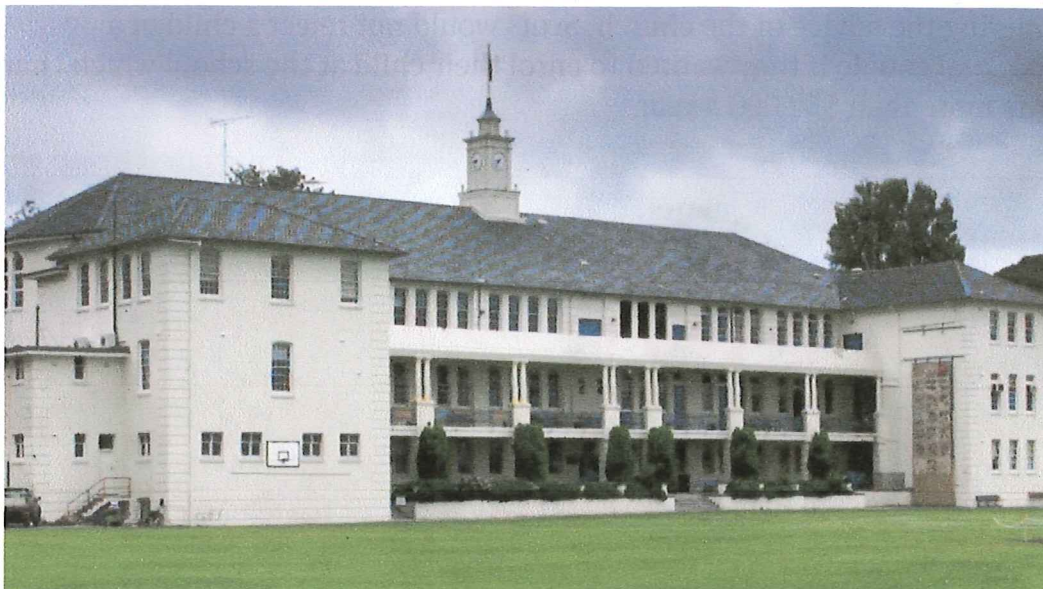
- [Scots College: Church backs Scots College principal despite judge's advice](#)

Sydney's most expensive private school has asked the Presbyterian Church for advice on what the church describes as the "homosexual agenda", in the event that a same-sex couple wanted to enrol their child at the school.

The Scots College, [which shot to public attention in February after the church removed the school's entire ruling council](#), asked the church for guidance at an Emergency General meeting last year.

"The Scots College has requested the Gospel, Society and Culture Committee to prepare a statement on a biblical response to the homosexual agenda and wishes to be able to respond rightly in the event that a same-sex couple might seek to enrol a boy within the College," the confidential minutes of the meeting in September reveal.

The "homosexual agenda" is a term used by sections of the Christian right, mostly in the US, as a way to describe the normalisation of same-sex relationships.



The Scots College in Bellevue Hill. DALLAS KILPONEN



Under Australia's sex-discrimination laws, religious schools are legally allowed to reject LGBTI children and the children of same sex couples.

The issue has been in the spotlight since Conservative MPs demanded Prime Minister Malcolm Turnbull scrap the anti-bullying program Safe Schools in March because of its alleged "gay agenda". At the same time, schools across NSW are increasingly coming to grips with appropriate ways to deal with sexual and gender identity inside and outside the classroom.

In its advice to Scots College, the church condemned same sex relationships.

"Homosexual sex is contrary to God's law, and so is a sin," the minutes state. "Christian repentance must include turning aside from a lifestyle which has deliberately embraced a contravention of God's moral law, including homosexual sex."



Dr Ian Lambert, (right) principal of Scots College. NICK MOIR

But the church adds that families who participate in a homosexual "lifestyle", need support not rejection.

The principal of the Bellevue Hill institution, Ian Lambert, said that in considering the advice of the church, Scots would not reject a child of a homosexual couple if they wanted to enrol their child at the school which charges parents more than \$30,000 a year.





A still from Maya Newell's film Gayby Baby GAYBY BABY

"The College is very aware that issues of sexuality are sensitive and the welfare of students is our utmost concern at all times," Dr Lambert said.

While offering "salvation" to those who engage in same sex relationships, the Presbyterian Church has long fought against their official recognition.

The church's former moderator, [Mark Powell, successfully led a campaign to ban Gayby Baby](#), a film about the children of same sex couples, from being shown during class hours in NSW schools.

The film's director, Maya Newell, has since developed a "school action toolkit" as a blueprint for school leaders wishing to welcome diverse families.

The new resource comes as debate continues to rage around the public funding and implementation of Safe Schools, which was amended to remove "inappropriate content" such as chest binding in March.

A spokeswoman for Safe Schools said reports of situations like this reinforce the importance of the program.

"We support school leadership teams and teachers, including many faith based schools, so they can create safer and more inclusive learning environments responding to the needs of their own school context," she said.

On Friday, Victoria's opposition said it would axe the program from its schools if it wins the 2018 state election.

NSW Premier Mike Baird has previously indicated his support for the amended Safe Schools curriculum.

**CLARIFICATION:** An earlier version of this story and headline have been amended to state more clearly that the term "homosexual agenda" was used by the Presbyterian Church's NSW general assembly in its minutes to describe a Scots College request about how to respond in the event of a same-sex couple seeking to enrol a boy with the college. Fairfax Media accepts Scots College, which is owned and run by the church and abides by its policy decisions, did not use the term.

**Read the full minutes here:**

[Emergency Meeting of the NSW Presbyterian Church](#)

Presbyterian Church of Australia

**MINUTES  
OF PROCEEDINGS**



## NEW SOUTH WALES GENERAL ASSEMBLY

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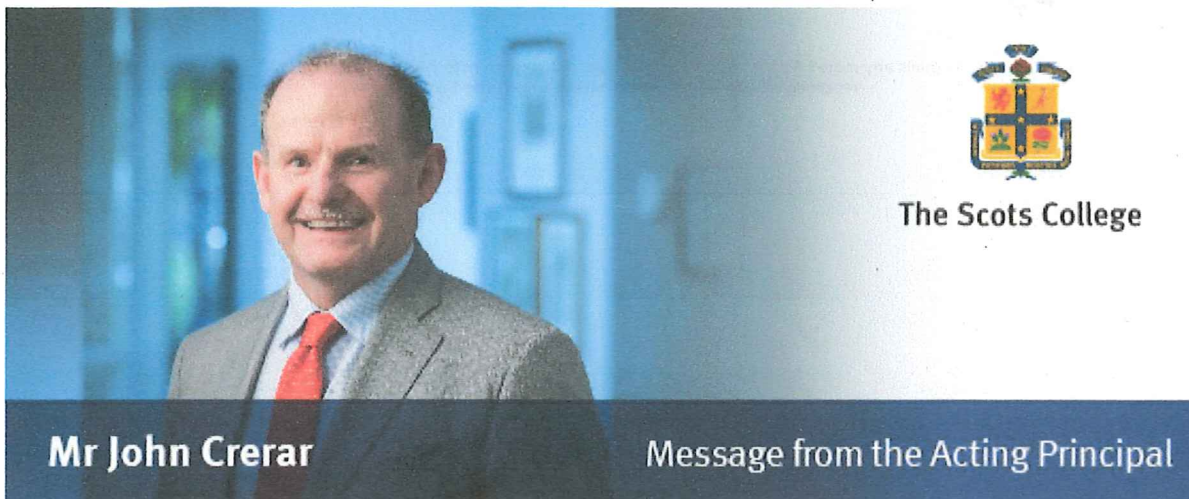
of 6



**Eryk Bagshaw**



Eryk Bagshaw is an economics correspondent for The Sydney Morning Herald and The Age.



Dear Parents and Carers

Over the last few days you may have noticed some increased media interest in the progress of the Stevenson Library renovations at the Senior School. It is an appropriate time to give you a brief update as well as putting the media commentary into perspective.

The College currently has a State Significant Development application before the Department of Planning and Environment. This process has many steps and the College is working through each one.

In their assessment, the Department concluded that the proposal is in the public interest and is approvable subject to conditions. These draft conditions have been received and they are, generally speaking, acceptable to the College.

In the next step, the Department refers the application to the Independent Planning Commission (IPC) for determination. The IPC will hold a public hearing on 17 June to consider the application.

It is this process that has triggered the recent media interest. Unfortunately, some reports may give you the wrong impression about the state of the application.

Some of the reporting centred on objections about increased traffic and student numbers. The Department concluded that the development would have no impact on student numbers and noted that no increase in staff or student numbers is proposed. The Department's assessment also noted that the College has engaged with Woollahra Council to address existing traffic and parking issues.

Additionally, the Department concluded that the loss of views by neighbouring properties would be minor.

Thank you for allowing me to bring you up to date. Following the outcome of the public hearing the College will be able to update you further on the progress and timetable.

Yours faithfully

**Mr John Crerar**  
Acting Principal

## Process leading to refusal, non-renewal or cancellation of registration of a non-government school

An approved authority for a system of non-government schools considers any documentation provided by the member school and observations during a visit to the member school in order to form opinions about compliance with the requirements of the Act relating to registration. When it is an approved authority's judgement that a new or established school has been unable to demonstrate compliance with the requirements, a representative of the authority will discuss these concerns with the principal (or equivalent) and proprietor (where appropriate) and provide an opportunity for the member school to provide further evidence of compliance.

If, following consideration of any further evidence of compliance the member school provides, the approved authority for the system of non-government schools has formed the judgement that the member school does not comply with the requirements of the Education Act in relation to registration, the approved authority will prepare a report that includes advice that the application for renewal of registration of the member school be refused or the registration of the school be cancelled.

Where advice from the approved authority for the system of non-government schools is provided to the Registration Committee to refuse or cancel the registration of a member school, the principal (or equivalent) and proprietor (where appropriate) of the member school will be given written notice detailing those registration requirements with which, in the opinion of the approved authority, the school does not comply. The principal (or equivalent) and proprietor (where appropriate) will be provided with the opportunity to make written comment to the Registration Committee regarding the advice of the approved authority.

If, following consideration of the Inspector's report and advice and the comments from the member school's principal (or equivalent) and proprietor (where appropriate), the Registration Committee, under delegation from the Board, is satisfied that the requirements of the Education Act in relation to registration are not being complied with, the Registration Committee will notify the principal (or equivalent) and proprietor (where appropriate) of the member school and the approved authority for the system of non-government schools that it intends to recommend the refusal of the application for initial, or renewal of, registration or to recommend that registration be cancelled.

The principal (or equivalent) and proprietor (where appropriate) of the member school may make an [appeal against the recommendation of the Registration Committee](#) (refer to section 11.2 of the [Registration Systems and Member Non-government Schools \(NSW\) Manual](#)).





The Scots College  
Sydney Australia



Scots boys grow into fine men

## Message from the Principal

Dear Parents and Carers

Once again I am compelled to write to you to rebut the outrageous assertions made in [The Sydney Morning Herald](#).

I am sorry this pattern of persecution by Fairfax Media requires, for the truth to be told, that I must email you repeatedly with the facts. Recently we chose not to send a similar email and a number of parents reinforced how important they were. So I will persist because, it is important that you know the real story – or in this case the complete absence of a story.

So, below, I give you the facts.

On Tuesday 10 May, Fairfax Education Reporter Eryk Bagshaw contacted the College by email with three questions and then three further follow up questions. All were promptly answered. If you would like to, you can [read his questions and our answers here](#).

- In 2015, the former College Council asked a policy question of the Presbyterian Church. "What is the Church's position on same-sex relationships and sexuality?" These are important issues of national debate at present and it is totally appropriate that the Council sought to ensure any communication or policies would be in line with the position of the Church.
- The College has never described this issue as 'the homosexual agenda'
- Mr Bagshaw's attempt to somehow align The Scots College and 'sections of the Christian right' is utterly baseless. The 'Christian right' in the U.S. is a political alignment. The Scots College does not align itself with any political party. To suggest so, on such important issues, in the midst of a federal election campaign is incorrect and irresponsible. Mr Bagshaw had been informed formally that the College, "teach(es) the orthodox views of the Christian faith."
- The attempt to connect the College to the wider political debate about the Safe Schools program is also baseless and irresponsible.
- It is simply unprofessional that Mr Bagshaw did not even bother to ask me a question regarding the Safe School program, yet he managed to make time to get a comment from an unnamed spokeswoman even though almost a month has elapsed.

It would seem that The Sydney Morning Herald is seeking evermore hyperbolic headlines in an effort to attract visitors to their website. Our College, because of our excellent reputation, is an easy target.

What can we do?

- The College will be seeking to meet with the Editor in Chief of The Sydney Morning Herald.
- The College will be lodging a formal complaint with the Australian Press Council.

How can you help?

Now it is time to seek your support. You can take action by writing a [letter to the editor](#), copying in [reception@tsc.nsw.edu.au](mailto:reception@tsc.nsw.edu.au) so that we know that you too have complained.

Additionally, in the near future we will be holding a forum for parents and Old Boys who work in, or are connected to, the

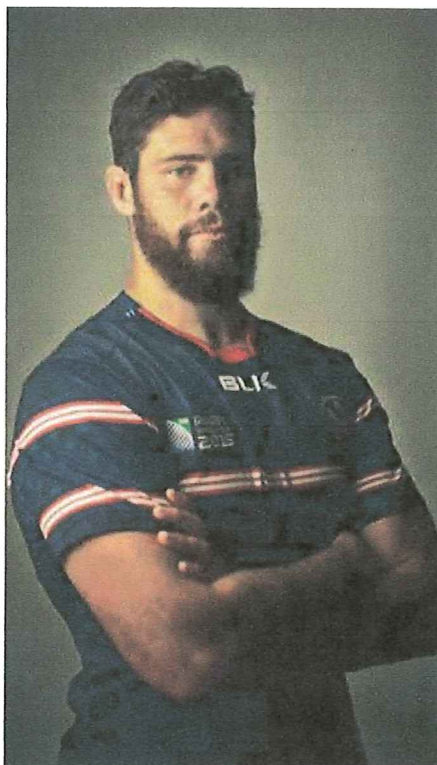


media industry. We would like your support and advice, please let us know if you would like to [receive an invitation to this meeting with the Principal.](#)

As a member of our community you need to know when the character and reputation of the College is brought into question. We will never shy from the truth. All we seek is accurate and balanced media reporting.

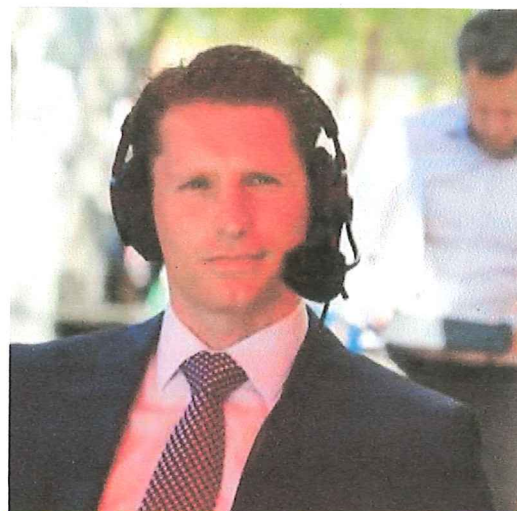
Yours sincerely

**Dr Ian PM Lambert**  
Principal



## Old Boy News

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### Old Boy Plays in Rugby World Cup 2015

Since graduating from Scots in 2009, rugby has been a very rewarding and a challenging experience for Mr Greg Peterson ('09). The adventure started even before the College's graduation ceremony with the 2009 Australian Schools Rugby United Kingdom (UK) tour.

This was immediately followed by joining the NSW Waratahs, playing Shute Shield Rugby for Manly, being selected and playing for Australia in the 2010 and 2011 IRB Junior World Championship and captaining the North Harbour Rays in the inaugural 2014 National Rugby Championship.

After five years with the NSW Waratahs and with some trepidation, Greg left Australia to join the Aviva Premiership Leicester Tigers and play international test rugby for the United States of America culminating in being selected to play in the 2015 Rugby World Cup for the USA.

Greg recently had the great, but unusual experience, of playing against the Wallabies and many ex-teammates including Mr Sam Carter ('07) in Chicago, Illinois, USA and also

played for the USA Rugby squad to take on South Africa, Samoa, Scotland and Japan in Pool B. Following the Rugby World Cup Greg joined the Guinness Pro12 champions, the Glasgow Warriors, and will be with them for at least the next two seasons.

With Sam Carter recovering from injury and playing in the UK as part of the Wallabies train-on squad, Greg is Scots' only Old Boy playing in the 2015 Rugby World Cup.

Congratulations Greg you have done us all proud.

Mr Ian Bonnette ('68)  
Old Boys' Union President

*Photos: Greg Peterson ('09) in the Rugby World Cup 2015 – USA versus Samoa.*

*(Photo by Charlie Crowhurst, Getty Images.)*

*Greg Peterson ('09)*

*(Photo by Shaun Botterill, Getty Images.)*

### Old Boy wins Canning By-election

On Saturday 19 September, Old Boy and Liberal candidate, Mr Andrew Hastie ('00) won the seat of Canning in a by-election following the death of Mr Don Randall.

When speaking on how Scots underpinned his development, Andrew commented, "I learnt how to think critically, the importance of ideas and how to contest the big issues. I remember a lot of passionate discussion and engagement, nothing was assumed."

"Sporting and extracurricular activities gave expression to my early development as a leader and made me think long and hard about preparation, planning and what it takes to get a job done successfully."

"Scots taught me that that life is not all about you. It is about serving others and improving the world around you. Scots encouraged me to serve Australia as an Army officer and now the people of Canning as well as in the Federal Parliament."

*Photo: Andrew Hastie, the new Liberal for Canning.*





## Hastie retreats from confirming creationist beliefs

Liberal candidate in the Canning byelection Andrew Hastie comes from a deeply religious family, write **Alex Mitchell** and **Sally Whyte**.

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One of Tony Abbott's final "captain's picks" as Prime Minister was to install Andrew Hastie as the Liberal candidate in the Canning byelection, following the death of former MP Don Randall. But with a new, more moderate leader, Hastie might not find the federal Liberal Party the haven for ultra-conservative Christians like him it was under Tony Abbott.

Whether or not Hastie's preselection will have similar disastrous results to Abbott's other "captain's picks" (defending Bronwyn Bishop as speaker, the knighthood for Prince Philip) is yet to be seen. While Abbott is now out of power — and it looks like the ultra right-wing ministers of the Howard era are also on the chopping block — if Hastie is elected on Saturday, this captain's pick will mean that another ultra-conservative MP will enter the Liberal Party's ranks.

Hastie's career as a Special Air Services officer has become the focus of Liberal byelection campaigning. However, this has obscured a more intriguing part of



Hastie's CV, namely that he is a Christian fundamentalist.

Hastie grew up in Wangaratta in rural Victoria, raised by religious parents. As Crikey has reported before, his father, Reverend Peter Hastie, is currently principal and pastoral dean at Melbourne's Presbyterian Theological College, where he lectures in "systematic theology and apologetics". Peter Hastie belongs to Creation Ministries International (CMI), which promotes the scientifically ridiculed concept of creationism. The [website promotes](#) the Gospel of Jesus Christ as Sovereign, Creator, Redeemer and Judge and the Bible's assertions are "factually true" and the "supreme authority in everything it teaches".

Furthermore, CMI supporters believe that "the various original life forms (kinds), including mankind, were made by direct creative acts of God". Non-believers are subject to "ever-lasting conscious punishment, but believers enjoy eternal life with God".

Andrew Hastie has steadfastly refused to be drawn on whether he agrees with his father and believes in creationism. On one occasion he was asked eight times if he believed in creationism, but he refused to answer, claiming his views are irrelevant to his candidacy. "There's no religious test in this country for public office."

He identifies as an Anglican, and his wife has worked as a receptionist at St Matthew's Anglican Church in Shenton Park.

But his religious views are relevant, especially as the power inside the Liberal Party finds a new balance. There are rumours that Senator Cory Bernardi might finally start his own party, disgusted at the spill that brought the moderate Malcolm Turnbull to power. If that were to come to fruition — and Christian stalwarts like Kevin Andrews and Eric Abetz shuffled out — Hastie could find himself in a less influential pocket of the party than he might have under an Abbott government.

Last week the Australian Christians Party announced it would give its first preferences to Hastie because of his rejection of gay marriage. Its own candidate, anti-abortion property valuer Jamie Van Burgel, said Family First had received his party's preferences at the 2013 federal election but the Liberals would be the beneficiaries on Saturday. Hastie's preferences also go first to the Australian Christians, followed by Family First and the Australian Defence Veterans Party — his how-to-vote card reads like a list of his interests.

Hastie's father's CV is as interesting as his son's. He previously served on the council of The Scots College, the high-priced private school in Bellevue Hill in Sydney's eastern suburbs, and Hastie Sr. played a significant role in one of Australia's most memorable religious controversies when Sydney University theologian Dr Peter Cameron, principal of St Andrew's College, was convicted of heresy in March 1993 by elders of the Presbyterian Church of Australia.

The Scottish-born lawyer, academic and churchman later described the experience thus: "I never came across such unpleasantness and anger and sheer nastiness as I did in the church."

His "crime" was to preach a 1992 sermon on "The Place of Women in the Church" supporting the ordination of women. He received a positive reception from the 300-strong congregation, most of whom were women. In Bill De Maria's book *Deadly Disclosures*, chronicling the Cameron affair, one woman in the congregation said she was in tears because she feared the retribution he would face from the church hierarchy.

Sitting in the front row taking notes was Peter Hastie, then a minister at the Presbyterian Church in Ashfield, who became a prime mover at Cameron's heresy "trial". Hastie sent his notes to higher authorities in the church, though they have never been made public.

Cameron fell into deeper odium when he defended his views on women's ordination at a preliminary hearing attended by 50 members of the Sydney Presbytery and argued that homosexuality and Christianity were compatible.

He was found guilty of making "heretical statements" at a "court" that sat at the Presbyterian Theological Centre, Burwood, in March 1993.

When his appeal was dismissed by 123 votes to 65, his prosecutor, Peter Hastie, said: "I am genuine when I say I am saddened for Dr Cameron. The decision would have wounded him, and I took no delight in seeing him, as it were, under the pressure of the Assembly, as he was."

Cameron avoided a sentence of suspension, exclusion from the ministry or excommunication by resigning from the ministry and returning to Scotland. There is no evidence that Andrew Hastie supported or condoned his father's actions.

