

‘Conversion therapy’ ban - FET gives evidence to Scottish Parliament committee

On 16 November, the Family Education Trust was invited to give evidence before the Scottish Parliament’s Equalities, Human Rights and Civil Justice committee on attempts to ban so called ‘conversion therapy’.

FET’s senior researcher, Piers Shepherd, travelled to Edinburgh where he was part of a panel which also included representatives of the Evangelical Alliance, Christian Medical Fellowship and Catholic Parliamentary Office. All panellists were providing evidence as to why a ‘conversion therapy’ ban would do more harm than good.

FET’s contribution primarily focused on the effects of a ban on families and children and the fraught area of gender identity. In a short opening statement, Mr Shepherd stated:

The law needs to protect the right of parents to bring up their children up in a way that is consistent with their moral and/or religious beliefs. Parents must not be reluctant to discuss issues around sexuality and gender with their children for fear of being accused of ‘conversion therapy’.

Children and young people as they grow up, and especially during puberty, often have questions around their sexuality and identity and it is important they are supported to explore their feelings and beliefs around this, without fear of those providing support being accused of ‘conversion therapy’, whether this is in an informal family or pastoral

support context or a more formal counselling or therapeutic context.

Stating that there was no consistent definition of what ‘conversion therapy’ is and that this itself posed a danger in making law, Mr Shepherd said:

Coercive and abusive practices are clearly wrong but the proposed ban is so broad that it appears to attempt to impose highly contested social and political views in a manner that discriminates against those who don’t share such views...To us, the statements made by those promoting a broadly scoped ban would criminalise anything other than immediate acceptance, encouragement and celebration of a child’s sexual or gender identity regardless of their age. The freedom of parents to sensitively discuss these issues with their children needs to be protected and parents should not have to fear prosecution for doing so.

Giving a particular focus to the area of gender identity, Mr Shepherd highlighted the report of the Care



Quality Commission (CQC) into the Gender Identity Service at the Tavistock clinic. The report had noted a failure to assess the competency and capacity of young people receiving treatment for gender dysphoria, a lack of respect for staff who raised concerns and pressure on parents to approve treatments that they did not want for their children. Such abuses could be exacerbated by a ban. Mr Shepherd mentioned the case of Keira Bell and wondered whether anyone would be able to help such a vulnerable young person if a conversion therapy ban were enacted:

‘...permanent damage was done to that young woman’s body...That is an example of somebody who actually changed their gender identity: from identifying as a transgender person, she then repudiated that identity.

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Under a broad ban that covered those areas of gender identity, would anyone have been allowed to help Keira Bell?

Mr Shepherd said that before any further moves were made on this issue it was appropriate to wait for the results of Dr Hilary Cass’s Independent Review into Gender Identity Services for Children and Young People.

Mr Shepherd also disputed the idea that supporters of a ban were simply trying to combat abusive practices, since violence and abuse was already against the law. He pointed to a *Guardian* article by Jayne Ozanne, probably the UK’s leading proponent of a conversion therapy ban, titled “The UK must ban ‘conversion therapy’—even for adults who claim to want it” and quoted Blair Anderson of End Conversion Therapy Scotland who in a previous session of the committee had called for a ban on ‘consensual conversion therapy’.

Mr Shepherd highlighted that in the last 10 years the numbers of teenage girls presenting for gender treatments had increased by nearly 5,000 % and that it would be far more fruitful to investigate why this was happening than pursuing the phantom ‘conversion therapy’:

Regardless of your view on sexual orientation or gender identity issues, that is quite extraordinary; it is not normal to see such a rise in such a short space of time. Rather than pursuing this ban on so called ‘conversion therapy’, government time and effort would be better spent on finding out what is going on with our teenage girls. Why is it that so many of them are uncomfortable in the body they have been born in? That is an area that we feel the government should spend more time investigating rather than pursuing this ‘conversion therapy’.

The full evidence session can be watched online at the following link:

<https://www.scottishparliament.tv/meeting/equalities-human-rights-and-civil-justice-committee-november-16-2021>

The official transcript of the session can be found here <https://archive2021.parliament.scot/parliamentarybusiness/report.aspx?r=13416&mode=pdf>

UK government consultation on banning conversion therapy

The UK government has been consulting on its own conversion therapy ban. The consultation is open until 10 December. Details can be found at the following link <https://www.gov.uk/government/consultations/banning-conversion-therapy>

Nolan podcasts shine light on Stonewall influence...and is Stonewall’s influence on the wane

During October, BBC Northern Ireland journalist Stephen Nolan launched a series of 11 podcasts on BBC Sounds titled *Nolan Investigates: Stonewall*. These podcasts examined the role and influence of Stonewall on public bodies, particularly the BBC.



Stephen Nolan

The podcasts highlight Stonewall’s secretive and unaccountable manner of operation and the enormous influence it wields by getting public bodies and all sorts of other organisations to sign up to its equality and diversity schemes.

Stonewall’s former chief executive, Ruth Hunt, is quoted as saying:

A lot of Stonewall’s work remains below the radar. So you won’t tell from my social media who I have meetings with. I will never go here’s me with the minister and this is what we have discussed.

Later Hunt is quoted again saying:

Stonewall was set up as a non-democratic organisation designed to provide a very professional lobbying organisation.

Stonewall and the BBC

Anyone who attended FET’s conference in July will have heard Robin Aitken talking about the liberal bias of the BBC. But bias in favour of a particular worldview is one thing, a public broadcaster actively taking advice from a controversial lobby group is something else again.

Nolan stated that of all the Stonewall-connected public bodies that he approached for information, the BBC was the least transparent, refusing to release any information and claiming it was not in the public interest for them to do so.

The BBC has signed up to Stonewall’s Workplace Equality Index and Diversity Champions programme, the latter costing £2,500 per year for membership. It has subsequently left both programmes. Nolan highlighted the contradictory claims made by the BBC about the nature of its relationship with Stonewall. On the one hand, the BBC denied that it is influenced by Stonewall:

We are not a member of Stonewall, we do not take legal advice from Stonewall and we do not subscribe to Stonewall’s campaigning. The charity simply provides advice that we are able to consider.

On the other hand the broadcaster defers to Stonewall as

‘experts’ in matters relating to diversity and inclusion:

The BBC’s position is that we accept Stonewall as the experts in workplace equality for LGBT+ people. It works with most large employers and what is true there is likely to be true at the BBC.

The BBC has also used the Stonewall Workplace Allies programme and as part of its ‘allies’ training used the ‘genderbread person’. One of Nolan’s podcasts featured an extract from one such training session in which the person conducting the training stated of the ‘genderbread person’:

This is how we in our heads define our gender and it is based on how far we align or don’t align with what we understand to be the options for gender. They don’t always correlate with the sex we are assigned at birth.

It is clear from this that the BBC has accepted Stonewall’s position on the self-definition of gender. This is further illustrated by the BBC Children’s Education Department which put out a video claiming that there are over 100 genders.

Nolan highlighted measures that the BBC had taken to move up Stonewall’s Equality Index. These included appointing the first correspondent specifically dealing with LGBT issues and the first correspondent on gender identity issues, the adoption of Stonewall’s preferred acronym ‘LGBTQ+’ and initiatives to raise awareness of the importance of gender pronouns. The BBC even updated its Style Guide with major input from its Diversity and Inclusion Unit. The word ‘homosexual’ was updated to mean ‘*people of either sex who are attracted to people of their own gender*’. The changing of ‘sex’ to ‘gender’ is a significant move in the direction of self-identity, a key policy goal of Stonewall. Nolan noted that this redefinition brings the BBC’s definition closer to Stonewall than to the dictionary definition.

Not a single representative of the BBC was willing to speak to Nolan about these issues and Nolan was left asking the question as to why ‘*one of the most powerful broadcasting networks is openly allied to one of the most powerful lobby groups*’.

Regulating the Regulator

The BBC is regulated by Ofcom, the UK’s official communications regulator. Its fundamental purpose is to ensure fairness and impartiality in the media. However, Ofcom itself was heavily subservient to Stonewall, even punishing broadcasters in order to please Stonewall in order to climb its way up Stonewall’s Workplace Equality Index.

Nolan revealed a conversation between Stonewall and Ofcom in which Stonewall had asked the regulator what it had done to promote LGBT equality to which Ofcom replied that it had written to a local radio station warn-

ing them that their broadcasting could cause offence. The item that Ofcom flagged as offensive was a radio presenter saying he would feel uncomfortable with his six year old daughter getting changed in a unisex changing room.

Also revealed in the Nolan podcasts was a conversation between John Nicholson MP of the All Party Parliamentary Group on Global LGBT+ Rights and Ofcom’s chief executive Melanie Dawes. Mr Nicholson complained



that commentary on the trans issue was giving too much voice to those who oppose the trans agenda. He objected to the fact that the views of pro-trans groups were being balanced with those of gender critical groups. Ofcom’s CEO replied:

I can only agree with you Mr Nicholson and I am just so glad that things have moved on over these last decades but there is still more we need to do and I do agree with you and I think what we are going to try to do is to engage Stonewall who are actually really expert on this and make sure we give the right information to our broadcasters so they can steer their way through without causing offence.

Ofcom has since withdrawn from Stonewall’s Diversity Champions Scheme citing a possible conflict of interest. It remains a part of the Workplace Equality Index however, suggesting that a strong conflict of interest still exists.

Tellingly, nobody from Stonewall would speak to Nolan nor answer any of the over 50 questions he asked them.

The entire podcast series is available at the following link <https://www.bbc.co.uk/sounds/brand/p09yjmph>

Public bodies withdraw from Stonewall

In addition to the BBC and Ofcom, a number of other public bodies have, in recent months, withdrawn from Stonewall’s Diversity Champions Scheme. These include Ofsted, the Department for Education, the Ministry of Justice, the Cabinet Office, the Equality and Human Rights Commission and Channel 4. While many of these have stated ‘value for money’ as their reason for leaving, there is no doubt that Stonewall’s embrace of self-identification of gender and misrepresentation of the Equality Act as protecting ‘gender identity’ has strained its relations with public bodies, especially the present government. As was noted in the Nolan report: *Stonewall advises public bodies on the law as they want it to be not the law as it actually is.*

We can only hope that more public bodies will come to their senses and that this hopeful trend of Stonewall disaffiliation will continue.

An excellent educational resource on sex and marriage

Since the unfortunate arrival of mandatory Relationships and Sex Education, the Family Education Trust has sought to highlight healthy and wholesome resources that might be used by teachers within this context.

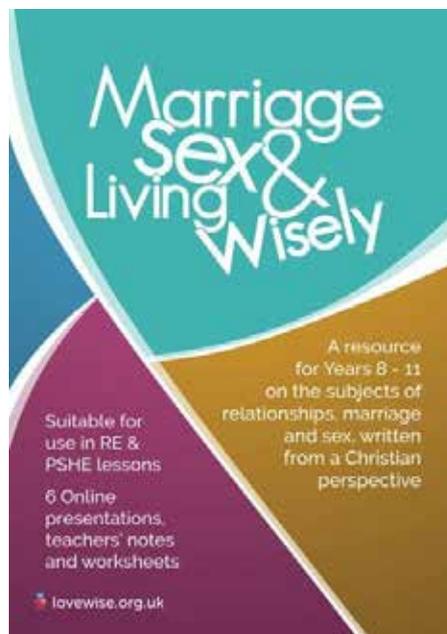
Lovewise's recently revised and updated *Marriage, Sex and Living Wisely* is just such a resource. Aimed at years 8-11(ages 12-16), this resource consists of six modules covering the nature of marriage, its benefits, marriage as the proper place for sexual intimacy and the consequences of neglecting this as well as practical advice for relationships.

The first module asks the question 'What is marriage?' This goes into considerable detail in explaining the nature of the marriage and what the different sections of the marriage vow imply. The nature of love is discussed and the course points to qualities that should be nurtured in a loving relationship versus things that should be avoided. Qualities such as faithfulness, thoughtfulness and forgiveness are emphasised. A particularly good worksheet on marriage vows poses scenarios that could be challenging for a married couple and then quotes the relevant section of the marriage vow to illustrate the importance of faithfulness and commitment in overcoming obstacles. The message given can be summarised in this fundamental truth: *The relationship in marriage should be so close that it is like becoming one person and this is reflected in the complete physical unity of sexual intercourse, which may lead to the procreation of children.*

Module 2 draws on the best research evidence to show the benefits of marriage and of saving sex for marriage. A graphic compares the relationship success rates of couples who have children after marriage versus those who have them before

marriage and those who remain cohabiting. 76% of those who waited till they were married to have children were still together when their child reached 15 compared to 44% of those who had children before marriage and 31% of those who continued cohabiting. This illustrates the crucial importance of marriage for raising children. The module also discusses the importance of friendship for marriage.

The theme of saving sex for marriage is examined in more detail in modules 3 and 4. It is explained that while sexual desires are not wrong in themselves, it is necessary that they be controlled or else they control you. The nature of sex as a procreative and loving union is discussed. The damaging effects of not saving sex for marriage are highlighted and how becoming pregnant at the wrong time can effect your financial well-being, education, friendships and relationships.



The course imparts accurate information on sexually transmitted infections and challenges the idea that handing out condoms is a solution to this problem. This challenging question is asked: *'Never before have there been more condoms available and more teaching about sexual health, why are levels of sex-*

ually transmitted infections so high?

And once again a fundamental truth is asserted: *'There is no such thing as completely safe sex except in a faithful marriage'*.

Module 5 covers practical steps for a lasting relationship. This should begin with friendship. The virtues of reliability, loyalty and kindness are highlighted. The different attitudes of boys and girls to relationships are examined. There is also discussion of the dangers of pornography and the safe use of social media.

The final module divides into a boys version and a girls version on how to get things right in relationships. Young people are taught not to get trapped by emotions and to objectively weigh up the qualities of the other person: are they trustworthy, caring, hold similar values etc. Things that can lead people into premature intimacy are also highlighted.

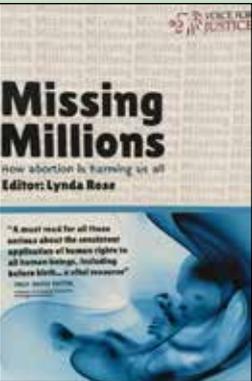
This resource fulfils all the criteria required under the new RSE guidelines while at the same time being thoroughly age-appropriate and morally healthy. That is quite an achievement. Every module contains personal testimonies from couples or individuals highlighting either the beauty of marriage or the damaging effects of not saving sex for marriage. Keeping sex for marriage is the core message of this resource and there could not be a more healthy message than that. It is ideal for use in a school, church or youth group and suitable for RSE, PSHE, RE or Citizenship education.

Marriage, Sex and Living Wisely can be accessed for free on request from Lovewise at the following link:

<https://lovewise.org.uk/marriage-sex-and-living-wisely.html>

Missing Millions: How abortion is harming us all

Edited by Lynda Rose, Voice for Justice UK, 121pp, £7.99, ISBN 978-0992996437



This book is a series of essays dealing with different aspects of the abortion issue and how it manifests itself in modern Britain, encompassing

the history of

abortion law, the medical and scientific aspects, issues surrounding disability, crisis pregnancy, religious perspectives and methods of opposing abortion.

It begins by stating the grim facts. There have been over nine million abortions since the passing of the 1967 Abortion Act. A quarter of UK conceptions now end in abortion. More than 200,000 abortions take place every year in England and Wales and the most dangerous place for a child to be is in its mother's womb. Yet in spite of all this, many are campaigning to make abortion even more widely available.

The first chapter by Lynda Rose chronicles the history of the movement to legalise abortion. The Abortion Law Reform Association (ALRA) was founded in 1936 by members of the Eugenics Society and Malthusian League, groups with an interest in eugenics and population control. Rose also touches on the role of birth control campaigner and eugenicist Marie Stopes. Although she claimed to oppose abortion, the organisation she founded is today one of the world's largest abortion providers with an annual income of £296.8 million in 2019. Over the years the demands of the abortion lobby have become ever more radical now calling for abortion on demand with no time limit.

Noting the immense profit that the Marie Stopes organisation and others make from abortions, Rose concludes:

Unpalatable as it may appear, the drive to liberalise abortion law is not at heart about helping downtrodden women and furthering the cause of equality. It is about profit - and the logic is blindingly simple. The more sex people have, the more they will need family planning. The more contraception fails, the more women will need abortion. And...abortion providers can push the line that in order to save the planet men and women have a social responsibility to have fewer children- while reinforcing the line that sex is a natural urge that shouldn't be restrained-then that too is all to the good as it will increase business.

Dr John Wyatt, a professor of neonatal paediatrics, outlines the medical and scientific facts regarding methods of abortion and the development of the unborn child in the womb. Dr Wyatt notes one very important development in how abortions are performed. Since 2014 the majority of abortions now take place by chemical rather than surgical means. Chemical abortions were 71% of all abortions in England and Wales in 2018.

Dr Wyatt highlights the dramatic increase in survival rates of babies born extremely prematurely at before 24 weeks, the current time limit for most abortions. A study of babies at a neonatal intensive care unit at University College London Hospitals found that survival at 22 and 23 weeks increased from zero in 1981-85 to 50% by 1996-2000. Two further studies, looking at hospitals across the UK showed survival at 24 weeks gestation increased from 35% in 1995 to 45% in 2006. At 23 weeks survival rose from 20% in 1995 to 28% in 2006 and at 22 weeks from 5% to 15%.

Based on this evidence Dr Wyatt concludes:

The current UK abortion limit of 24 weeks gestation is incompatible with continuing improvements in the survival of very premature babies at 22 and 23 weeks. There are strong reasons to reduce the time limit to avoid the abortion of infants who are capable of independent survival.

An essay by Robert S. Harris exam-

ines the issue of abortion and disability. Abortions on grounds of disability are allowed right up to birth. Harris notes the double standard of abortion rights activists who talk loudly about equality and would undoubtedly not be comfortable with abortions performed on grounds of sex and race but are happy to condone the killing of disabled babies.

Harris notes that UK abortion law makes no definition of what disability is and therefore has been interpreted very broadly as allowing abortions for even relatively minor disabilities like cleft palate. He argues that terminology contained within the Abortion Act is vague and therefore allows this very wide interpretation. What is really meant by phrases like 'substantial risk' 'physical and mental abnormalities' and 'seriously handicapped'?

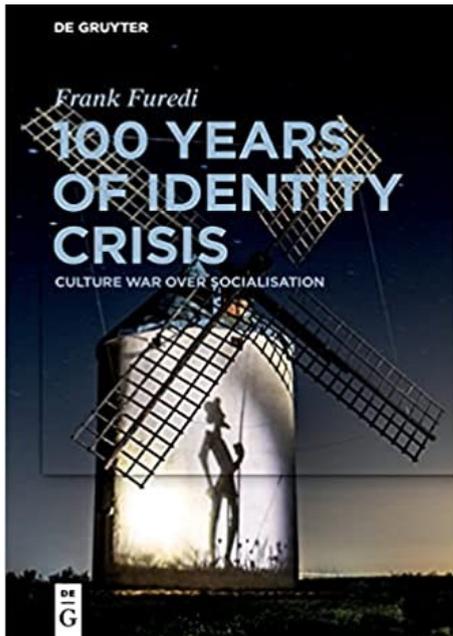
Harris raises the need for a public inquiry into abortion and disability. Such an inquiry would 1) 'study the situations and scale of professional abuses where women are placed under pressure to abort' 2) 'propose forms of best practice, ensuring that women are fully counselled and informed of all their options, including palliative care and the possibility of offering their child, if unwanted, for adoption', 3) 'assess the weaknesses and shortcomings in the current welfare system, and propose radical solutions to support families faced with the financial and emotional pressures of bringing up a disabled child.'

An essay by Andrew Stephenson argues for showing images of the graphic reality of abortion as a tactic to change hearts and minds, while Clare McCullough discusses the remarkable work of the Good Counsel Network in reaching out to abortion-minded women and helping them to choose life. The various essays are interspersed with the real life testimonies of such women.

The essays within this book serve as a useful introduction to the abortion issue in the UK. Additionally, the book contains a helpful glossary of medical and abortion-related terminology and a detailed timeline of embryo and fetal development within the womb.

100 Years of Identity Crisis: Culture War Over Socialisation

Frank Furedi, De Gruyter, 260pp, £23.50, ISBN 978-3110708899



Veteran sociologist Frank Furedi has produced a very thorough and detailed history of the politics of identity and socialisation focusing on the intellectual roots of this phenomenon and its evolution over the last century and a half.

Today it is very common to hear people state the words: 'I identify as'. The concept of identity has played a massive role in scientific, philosophical, psychiatric and social science literature since at least the 1950s. Furedi traces the sudden increase in the use of the word 'identity' over the last century and the increase in concern over identity crisis. The *Encyclopaedia of the Social Sciences*, published in the 1930s, had no entry for 'identity'. The 1968 *International Encyclopedia of the Social Sciences* carried articles on 'Identity, psychosocial', and 'Identification, political'. Perhaps most significantly, a massive increase has been recorded in identity related disorders as evidenced by changes in the *Diagnostic and Statistical Manual of Mental Disorders*. As Furedi notes:

There is no diagnostic category for identity in the 1953 edition of the Diagnostic and Statistical Manual of Mental Disorder (DSM) published by the American Psychiatric Association. The 1980 edition introduced the category of 'Gender Identity Disorder', and in 1994 'Personality Identity Disorder' replaced 'Multiple Personality Disorder'.⁴⁹ In the 1994 DSM, 'Identity Disorder' was downgraded to 'Identity Problem' on the grounds that apprehension over one's

identity was so widespread that it could be considered as part of the new normal. In 2003, 'Identity Problem' was removed altogether, presumably because it was so widespread and normal that what clinicians had to worry about were those people who did not have such problems.

The concept of what identity is from something that someone acquired through work and achievement to something someone has a right to be 'affirmed regardless of achievement' has, says Furedi, 'significantly contributed to the destabilisation of identity'.

The War Against Adulthood

Furedi goes deep into the roots of the modern identity crisis and its effects on socialisation. A key phenomenon has been a change in the relationship between children and adults. Furedi states that the concept of 'adulthood' only really began to develop in the 19th century as a result of social changes in the family, primarily the reduction in family size. A desire arose to slow down the transition of the child into adulthood and an idealisation of youth in the form of the adolescent began to emerge:

Unlike children, adolescents possessed a degree of freedom from parental control and in contrast to adults they were given latitude to experiment and adopt forms of spontaneous behaviour that would be frowned upon in later life...Psychologists and educators idealised the transition period as one where people could enjoy the kind of freedom or lack of restraint that they were unlikely to experience either in childhood or in adulthood.

This vision had serious implications for parenting and discipline. Increasingly adults were attacked for exerting too much control over children. Adult authority in both the home and school came to be seen as an obstacle to the spontaneous development of the child. Some thinkers took this as far as to promote the sexual liberation of the adolescent child based on a idealised primitive model. Margaret Mead in her book *Coming of Age in Samoa* (1928) claimed that young people in Samoa were sexually uninhibited and that this led to a reduction in adolescent conflict. However, later research found that Samoa was in fact a far more morally conservative society than the sexual libertine paradise of Mead's imagining.

Children were promoted as the foot soldiers of change in the new ‘century of the child’. This has been referred to as the ‘salvationist view of children’ and can be seen at the current time in the adulation given to child activists for promoting what are considered worthy causes.

The idolisation of the young person has led to an ever more aggressive attack on adulthood. Throughout the last century psychologists and educators portrayed adults as ‘both irrelevant and a negative influence on young people.’ A class of so-called ‘experts’ claimed a knowledge of what was good for children greater than that of their parents. As Furedi writes:

The conclusion drawn by the experts was that the socialisation of young people required the intervention of professional social engineers, who, unlike most parents, possessed the most up to date, modern ideas.

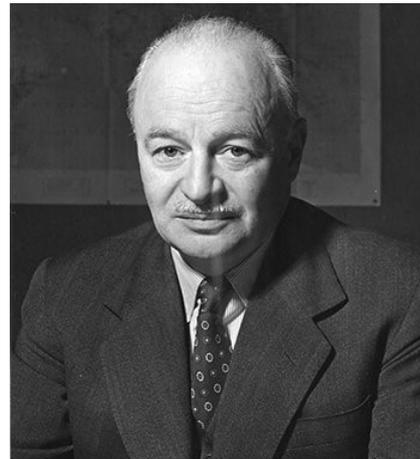
A leading proponent of the social engineering of children was Dr Brock Chisholm, first director of the World Health Organization. Chisholm claimed that there was a ‘freedom present in all children’ which had been ‘destroyed or crippled’ by the imposition of adult control. It was the role of ‘experts’ to liberate children from the ‘poisonous certainties fed us by our parents’.

The consequences for identity and socialisation of this exaltation of youth at the expense of adulthood was that youth itself has become a form of identity and a ‘youth culture’ has arisen seeing itself at odds with the values of its elders. Furedi calls the rise of ‘youth culture’ ‘a symptom of the decline of the cultural and moral status of adulthood’. Furedi argues that adulthood has become so disparaged that it has ceased to be a desirable goal for generational transition and the attempt to prolong adolescence is an attempt at escape from the realities of adult life.

Attack of the ‘Experts’

Furedi traces the fascinating history of what could be called a coup by psychologists and mental health professionals against parents in the education and socialisation of children. One of the leading figures in this coup was the philosopher John Dewey whose essay significantly titled ‘Education as Engineering’ referred to education as ‘moral engineering’ and argued that children could be made the pioneers of social change if the right techniques were used.

One of the earliest examples of government sponsored education as social engineering took place in Sweden under the aegis of sociologist Gunnar Myrdal. As Furedi describes, Myrdal developed a social engineering programme ‘that sought not only to direct the socialisation of young people but also to use children to assist the project of re-socialising their parents. Their objective was to create a universal system of nurseries and after-school care to facilitate the realisation of their objective of neutralising the influence of parents over their children. The Myrdals sought to replace the ‘influence of their parents’ with those of professional socialisers’.



Dr Brock Chisholm

The use of education as a tool to separate children from the worldview of their parents was also embraced by the leaders of the new international organisations that emerged after the Second World War such as UNESCO and the World Health Organisation (WHO). Furedi quotes Brock Chisholm, first director of the WHO, as saying that the task of an enlightened education system was ‘eradication of the concept of right and wrong which has been the basis of child training’.

Furedi also chronicles the rise of therapeutic fads in education such as mindfulness, self-esteem and emotional literacy.

This book is a useful contribution to the history of modern education and its use as a social and political tool. Though highly academic, it is a well researched chronicle of the background to the current identity crisis affecting our young people.

In 2021 the Family Education Trust celebrated 50 years since its beginning in 1971.

If you have not yet watched our 50th Anniversary video this can be downloaded from our YouTube channel at the following link

https://www.youtube.com/watch?v=WuzlSm4mm_c



Our booklet *The Family Education Trust: A 50 Year Journey* can be downloaded for free from the FET website at the following link:

<https://familyeducationtrust.org.uk/product/the-family-education-trust-a-50-year-journey/>

Hard copies can be purchased for just £1 per copy.



Make a gift to the Family Education Trust this Christmas!

Donations can be made via our website at

<https://familyeducationtrust.org.uk/>

Alternately cheques should be made payable to 'Family Education

Trust' and posted to:

Family Education Trust

The Atrium

31 Church Road

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Middlesex

TW15 2UD

Your support is much appreciated!



SAVE THE DATE! AGM & CONFERENCE 2022

The 2022 Annual General Meeting and conference of the Family Education Trust will take place at the Royal Air Force Club in central London on Saturday 21 May 2022. We look forward to hearing addresses by leading expert on sex education, **Professor David Paton** and journalist and commentator **Calvin Robinson**. The topics covered will include issues around sex education and the rise of 'woke' education. Please note the date in your diary and plan to join us if you are able. Further details will be provided in future issues of the bulletin.

Family Bulletin

Annual Subscription

£10.00 (UK) £20.00 (Overseas)

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