

Here are some of the questions discussed by the Commission:

Initiation of First Years

What is the situation of students when they first enter colleges of education? What gives them a sense of belonging? How are they initiated? What are the 'mores' which are actually communicated? For the girl, is it still a question of finding your boy at all costs? Are the boys still sick of being chased? Do the freshers come up with glamorized pictures of students with flying scarves? Who communicates their preliminary attitudes and values? How are students initiated into the meaning of their vocation? What are the attitudes with regard to school practice? Who communicates these? What is the basic cause of many students' sense of insecurity? Is there any relationship between the Education Courses and those of Religious education?

The Bridge Between the Generations

What are the attitudes that students bring with them towards authority? Are they 'agin' it? How can we deal with this important question of authority and the nature of responsibility? Do the student unions really face it, or are they basically conditioned by attitudes which prevent this? Is it a sound situation to remove the tutors and the Principal from 'student discipline'? Is it a viable situation for students to take responsibility for resident life? Has the Warden any role today, and if so, what is it? Have the Principal and the tutors any moral responsibility for the students in our colleges of education?

Is it true to say the elders have abdicated, or have the students during the last few years been steadily pushing the elders into a position of abdication?

Is there any basis in the statement that the elders are abdicating because they are unsure of their own values?

How far are students and staff ready to discuss together the meaning of life, questions of ultimate value, questions that concern the religious way of life?

I am particularly indebted in this article to Miss Catherine Fletcher, who presided over the Commission, Miss Jean Holm and Mr John Williams, who presented papers, and all who spoke freely.

The Plowden Report

IAN RAMSEY

RELIGIOUS EDUCATION AS SUCH FIGURES twice in the Plowden Report—first in a section explicitly devoted to it, and then in minority notes of dissent. But, as I hope to show, insights of great importance to religious education, whether in Primary Schools or elsewhere, and insights which may point to new ways forward, are to be found scattered elsewhere through the Report.

Rightly the Committee prefers the phrase 'religious education' to 'religious instruction' and as Mrs Mee remarked in the last issue of *Learning for Living* 'there will be few who do not agree' with them. In the same issue Mr Wyatt Rawson relevantly remarks 'that Jesus taught through parables and stories rather than by theological instruction.' Undoubtedly religious education must be—to use distinctions introduced in the Plowden Report itself—'a finding out' rather than 'a being told', a 'learning by acquaintance' rather than a 'learning by description'. There can be 'instruction' about the Bible, about Church History and so forth, and this may have a place of importance in a syllabus—for the simple reason that no one can make bricks without any straw—but it will not necessarily, and not normally, educate people in religion. Far too long has religious education been based on the theologically false supposition that hearing the words of the Bible is in itself both to hear and receive the Word of God.

The case for religious education then must consist in there being situations with a religious dimension, of which a child ought to be aware, of which indeed he may be aware already, and which

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