
How can sexuality education facilitate, support, and critically assist persons in their search for moral integrity and coherence? Morris, p. 84

The value of sexuality education is determined by its capacity to be celebrational, hospitable, meaningful, and life-enhancing. Morris, p. 93

Do we teach values in sexuality education? Whose? Do we remain neutral? The answers to these questions differ with each generation and sometimes with each area of the country. Ronald Morris, in his Values in Sexuality Education, has brought great clarity and understanding to the debate. In Part I he takes us through the earlier struggling years of educators trying to find the right place for dealing with the subject of sexually transmitted diseases, and presents the pro’s and con’s of what was considered a breakthrough in the subject – the Values Clarification Approach. Morris also brings us through the other hopeful approach launched in the ‘60s, namely Kohlberg’s Theory of Moral Development, and, again, sets out both how Kohlberg advances the cause, and where his contribution was found wanting. The twenty or so years of implementing these two approaches has allowed their shortcomings to surface and be duly documented. More was needed.

It is here that Morris makes his ground-breaking contribution to the field. In Part II of his work he places the issue of values in human sexuality where it belongs – in the ongoing process of human development. And the theory that Morris finds most receptive to a holistic approach to sexuality education is Robert Kegan’s Theory of Human Development, a theory that grows out of a synthesis of Piaget’s work on
intellectual development, and Erikson's work on psychosocial develop­
ment. Kegan's main thesis states that meaning-making is foundational
to human development. It is that which underlies "the cognitive and
affective, as well as the individual and the social." Kegan's approach is
spiral rather than linear, and recognizes the need for integrating the
new or the important into what he calls "cultures": "mothering culture"
in infancy, the "culture of mutuality" in adulthood (six stages alto­
gether). These cultures are "holding environments" which give mean­
ing to our experiences. Morris examines the sexual and moral themes
of each stage and identifies both the sexuality that is developing and
the opportunities present for fostering values in sexuality education.

As the subtitle of the book – A philosophical study – shows, this is not
a "how to" for sexuality education courses. Yet it is a must for both
teachers in the classroom and those teaching teachers since it brings
great clarity to the field and gives a framework within which they can
proceed with confidence in this very important but complex field of
human development. In Chapter 6 (Educational Principles and Issues
Arising) Morris puts forward the important role that the narrative and
storytelling can play in the classroom. He also presents Kegan's six
stages with accompanying suggestions as to Modes of Teaching and
Educating in Sexuality Education. It is here that teachers will find
helpful hints in designing their courses.

Those involved in directing the young, whether in the classroom or the
pastoral setting, will find Morris's text a lucid and comfortable read,
based on a reference bibliography of some fourteen pages. At the
present time Morris's Values in Sexuality Education appears to be the
book that will carry the teachers of this field into the new millennium.

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Language, fourth dimension of the mind,
Wherein to round square things are curled;
Or turn unbroken inside out;
Firm certitudes melt to doubt,
And doubtful things, a fertile seed
Tho not existent, pregnant breed