

Kathleen M. Gow.
YES VIRGINIA, THERE IS RIGHT AND WRONG.
 Toronto: John Wiley & Sons Canada Ltd., 1980.
 248 pp. \$8.95.

Considering the significance of the Moral Values Education (MVE) movement in Canada and the United States and its burgeoning influence in the schools since the 1960's, it is surprising how little scholarly attention has been given to examining the movement's theoretical foundations and to assessing the validity and adequacy of its classroom programs. Hence the timeliness of this book; it is a carefully researched and lucidly written critique, addressed not only to academics but to everyone concerned either directly or indirectly with youth and education.

In the introductory chapter the author emphasises that her purpose is not to oppose values education in the schools; her intent rather is to identify the key issues and controversial aspects surrounding it, so that mistakes in both theory and practice may be avoided and the way paved for more constructive cooperative effort in the future. The next three chapters outline the models of values education which have dominated the Canadian scene in recent years: Values Clarification, Cognitive Moral Development, and the Reflective Approach pioneered by Clive Beck in Ontario. With each model the author discusses its underlying philosophy, how it translates into classroom exercises, and some of the important issues which these raise. The models are further considered from the standpoint of their impact on young people in the "sick" social climate of the seventies. The Moral Values Education movement in general is described as a "self-serve cafeteria" in which the age-appropriateness of topics presented and of techniques employed is often questionable. A brief sketch of the movement in Ontario shows the confusion frequently caused among teachers, parents, and the general public, through inconsistencies between the provincial Education Act and the Ministry of Education's policies; a similar picture emerges from a review of the stances of provincial ministries of education towards Values Education in almost every other part of Canada. The author believes that such confusion and inconsistency are attributable not to any lack of good intentions but to insufficient in-depth study of the various MVE approaches.

She develops the thesis that, while disowning the so-called indoctrinative approach of traditional moral education, each current model does in fact indoctrinate through its hidden curriculum, the moral relativism of Values Clarification, the rationalism and "quandary ethics" of Cognitive Moral Development, and the individualist utilitarianism of the Reflective Approach. All moral education, she claims, entails commitment to one of two mutually exclusive philosophies: "there are core moral precepts," or "there are no core moral precepts." Following C.S. Lewis, she herself delineates a core of "timeless moral principles" which the history of civilizations has produced. Acceptable as they are to the religious and non-religious

alike, these imperatives provide the only sound basis for values education in the modern world. It is only within such a framework that students can grow in moral sensitivity and in the ability to think creatively and act responsibly.

In view of the unique and vital role of moral values education in the public as well as the private school system, as well as its controversial aspects, Gow stresses the importance of open lines of communication among teachers, parents, school administrators, and people at all levels of educational jurisdiction. The crucial issue is not that of control, but of how all groups concerned can collaborate to develop a sounder, more accountable system of MVE in the schools. As an aid towards this objective, the author concludes with a useful set of guidelines for the involvement of parents and professional educators.

This book is noteworthy for its readability, its wealth of documentation, and its pertinence to an issue which concerns us all. Its main weakness is the lack of proportion shown in the "equal treatment of unequals": Kohlberg's contribution to the philosophy and psychology of moral education is far more substantial than any of his contemporaries, yet he is accorded no fuller treatment than Raths, Simon, and Beck. In the scholarly sources cited, a major omission is R.S. Peters, whose considerable body of writing on moral education includes trenchant criticism of Kohlberg's views, and whose general position is supportive of the author's.

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Don Anderson, Marijke Salet, and Aat Vervoorn.
SCHOOLS TO GROW IN:
AN EVALUATION OF SECONDARY COLLEGES.
Canberra: Australian National University Press, 1980.
162 pp.

The "secondary college" is a phenomenon that developed in the Australian Capital Territory in the Seventies, partly as a result of high-school student discontent in the Sixties. Secondary colleges are years 11 and 12 in the regular school system, but unlike the previous arrangement in a 6 year high school, the secondary college is on a separate campus, with broader curriculum offerings, a separate staff of teachers, and a more adult atmosphere.

Schools to Grow In is essentially a description of two surveys that sought the opinion of students about their schooling. The first survey was completed in 1972, and amongst other things explored students' opinions of the then proposed secondary-college plan. By 1979 six secondary colleges had been established, and the survey was of a new cadre of students in them, in years 11 and 12, and also of