

While *School Leadership* would be of great value to educational researchers working on the history and sociology of educational leadership, the book would be equally suitable for developing graduate courses or modules concerned with providing alternative and critical perspectives to the profusion of managerialist texts that currently dominate the market. Indeed, for this reason I have adopted it as a required text for teachers/principals taking my graduate course in educational policy studies at McGill. I have no doubt that the book's open and engaging style will provoke much controversy, analysis, and reflection on their respective roles within the educational enterprise. In writing *School Leadership*, Gerald Grace has made an exemplary contribution to our understanding of the theory and practice of educational leadership in the present era, which I hope that others will seek to emulate.

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J.M. RICH & J.L. DEVITIS. *Theories of Moral Development*.
Springfield, IL: Charles C. Thomas (1995).

164 pp. \$34.95 cloth; \$19.95 paper. ISBN 0-398-05924-9265.

There are several ways to introduce readers to the theories of a particular discipline. One way is to take an evolutionary-narrative perspective. Here one simply begins with the pioneering work in the discipline and shows how subsequent theories evolved. This approach situates each theory in time and place and examines those issues, problems, and controversies that marked particular transitions in this evolution.

A second approach is to organize the theories thematically and to give all theories equal "air time." This is the approach favoured by Rich and Devitis in *Theories of Moral Development*. The authors begin with an overview of moral development theory in education and psychology. Subsequent chapters look at moral development in childhood, adolescence, higher education, and through the life span. The final chapter examines issues in moral development theory. Each chapter is divided into sections which summarize the work of the relevant theorists. In the chapter on moral development in childhood, for example, Rich and Devitis summarize the work of Freud, Adler, Jung, Bandura, and Piaget. Each section also includes a summary of the literature critiquing the particular theory presented.

The strength of this book is that it presents theories often neglected in the literature on moral development. While the authors rightfully

acknowledge the ground-breaking contribution of Kohlberg, readers of this book will see that there is more to moral development theory than the perspective of cognitive-moral development. Given that the book is well written, concise, and very accessible, it would be extremely valuable in an undergraduate course designed to introduce students to this area. I would hesitate, however, to use it as the only text. A limitation of the book is that it fails to provide an adequate evolutionary perspective. Students of moral development theory need to understand how each theory evolved and where each theory fits into the present landscape. Although it is important to give each theory equal emphasis, it is also important to give the reader a sense of which theories have been most influential in spurring scholarship, empirical research, debate, and curriculum development. Much of the recent discussion and research in moral development theory, for example, is influenced by the work of Carol Gilligan. Whether or not one agrees with Gilligan, the reader needs a better sense of her contribution and influence.

A second problem with the book is the omission of important contemporary perspectives. One example is Robert Coles (1986), whose research involves observing and listening to children as they confront real life conflicts. Coles' refusal to categorize children, or to reduce them to stages, brings an important perspective to bear on moral development theory. Another example is the absence of Robert Kegan's (1982) theory of human development. Although this theory is not solely about moral development, it examines the process and structure of knowing, being, and valuing throughout the life cycle (cf. Kegan, 1994). Kegan's work served as the basis for Guiwdon's (1992) theory of moral development, ethics, and faith, Conn's (1986) theory of moral and religious conversion, and Morris' (1994) life span perspective on sexual values education. Another major omission is the absence of any reference to the growing body of literature on narrative and moral development (e.g., Tappan & Brown, 1991; Witherell, 1991). This literature represents the most recent trend in moral development theory, and is of particular significance since it coincides with the emergence of a substantial body of literature on the place of narrative in moral reasoning, ethics, and education (e.g., Egan, 1986, 1992; Johnson, 1993; Maguire, 1991).

In summary, Rich and Devitis provide a valuable introduction to a broad range of moral development theories. As an undergraduate course

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text it would need to be complemented with material that provides an evolutionary and contextual perspective, and with literature that examines recent developments in moral development research.

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ANNE M. TROUSDALE, SUE A WOESTHOFF, MARNI SCHWARTZ
(EDITORS). *Give a Listen: Stories of storytelling in school*.
Urbana, IL: National Council of Teachers of English (1994).
136 pp. \$12.95. ISBN 0-8141-1846-1.

Preaching to the converted, I thought. Don't teachers already know about storytelling? I reluctantly began to read the collection of seventeen articles that make up this book.

In the first section, "In the Beginning: How storytellers get started," Smith tells how she uses storytelling to lead into daunting literary works. Using storytelling, literature becomes more accessible and humane – and the tellers derive such satisfaction from the telling.