

ways of knowing might be useful in this context. While one can agree with the authors that so-called core disciplines (e.g., psychology or sociology being 'core' with respect to the more derivative and hence interdisciplinary forms such as criminology) might be forged in conflict and have less in the way of consensus than is usually assumed (pp.175-177), there nonetheless might be disciplines that articulate core ways of knowing. Thus, the hard sciences might reflect in more fundamental ways the dominative approach to knowing than do aesthetic disciplines which feature an approach based on intimacy with respect to the known. Understanding disciplines from that fundamental perspective can only broaden one's understanding of the potentials of interdisciplinary research; and while the authors have provided us with a valuable introduction to the problems as well as the values of this kind of scholarly activity, the text would have been much strengthened by some consideration of the nature of knowledge itself.

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Morris, R.W. (1994). *Values in sexuality education: A philosophical study*. New York: University Press of America, pp. 108 (Softcover).

"Lieben und arbeiten" (i.e., love and work) Freud said, are the essential tasks of life. It is in the context of intimate love relationships that sexuality becomes a way of expressing care and desire. How can we foster an ethic respect, mutuality, and responsibility in our sexuality and sexual education? In struggling with this question, Morris offers several observations. First, the values clarification approach which has dominated sexual education over the past decade has proven insufficient. Second, the assumption that teachers can take a neutral objective stance outside of language and history, and free of prior value commitments is a myth. And finally, that sexual education has been hampered by a reductionistic and instrumental approach that views it primarily as a solution to the problems of teenage pregnancy and sexually transmitted disease.

Morris believes values clarification represents a significant advance in its affirmation of the subjectivity and integrity of the valuing object and

its respect for a pluralism of values, but it has failed to distinguish subjectivity from subjectivism, integrity from validity, and pluralism from relativism. Morris also argues a stance of neutrality does not require the clarification of values "already there," but entails challenging the validity of our value positions while respecting the integrity of the valuing subject. Sexual education needs to both affirm and challenge values, using vehicles such as dialogue, contemplative silence, narrative, and story-telling. As an alternative to the crisis-instrumental paradigm, Morris recommends an approach based on the work of Robert Kegan wherein the value of sexuality and sexual education is determined by its capacity to be "celebrational, hospitable, meaningful and life enhancing" (p. 93).

In arguing this view, Morris begins with a brief historical review of sexual education, and then critiques the assumptions and implications of the current crisis instrumental paradigm and the values-clarification approach. Kohlberg's philosophy of moral values education is reviewed, and then Kegan's developmental theory (with passing reference to Piaget and Erikson) is presented. Kegan's theory, views meaning making as a foundational human activity which is influenced by the surrounding culture. In turn, the meaning making is played out in a dialectical tension between autonomy and attachment. Morris maps issues of sexuality and valuing into Kegan's developmental model and discusses their implications for educational practice.

Unfortunately, by addressing both the psychological and philosophical aspects of sexuality, Morris does not do complete justice to either. Similarly, the attempt to speak to both the philosophy and pedagogy of sexual education limits the scope and comprehensiveness of both discussions. In castigating the reductionistic instrumental approach, Morris appears to downplay concerns about teenage pregnancy and sexually transmitted disease. Implicitly, Morris suggests that an emphasis on the mutual character and celebratory nature of sexual intimacy will naturally resolve these social issues. Despite these shortcomings, Morris' work provides a readable and thought-provoking discussion that argues effectively for a mutual, celebrational, and meaningful ethic of sexuality and for a dialectical approach that allows existing values to be challenged while still affirming the integrity of the individual.

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