**Dominik VU**

**ACQI number 2**

**Quote:**

“It is arguable that schools ought not to intervene in these matters at all or to do so only on the most general and basic level (sex, marriage, the family, religion).” (Rex and Kuper, p.213)

**Argument**

Authors describe shared competencies between the state and the family, between public and private spheres. The states do on various scales intervene into the moral education of children and young citizens, which can sometimes lead to minor conflicts. The authors also directly state the common counter-argument that the state indeed should have the right and the will to intervene into the moral education of children. Finding the limit of public towards the private is often the issue in modern societies as some features of modern society, consumerism, human rights movements are in opposition with the traditional teachings and cultural patterns of some minorities, such as Asian community in Great Britain that will be putting the role of state into question.

**Question**

Despite the fact authors do mention both arguments regarding the moral education of young individuals, yet in the summary once again they stated that in a multicultural society: *“…the moral education, primary socialization and the inculcation of religion belongs to the private domain.”* (Rex and Kuper, p.219)

Isn´t state´s intention and interest to a moral education of its young citizens also to compensate for their cultural upbringing and secure their individual rights? How do we define what is and what is not *moral* education when some cultures are simply more sensitive in these matters? The definition of *moral* education gets often blurry as for some cultures, taking mixed swimming classes is undesirable.

**Experiential Connection**

Lately, a conservative Muslim community in the UK proclaimed their objection to the introduction of the sex and gender education. What they perceive as a matter of *moral* the modern society perceives as facts based upon research in social science. The will to engage in moral education is also different in each country, given the trend of home-schooling in the U.S. or the isolated Amish communities.

**Textual Connection**

In order to discuss the will of some countries to engage in moral education and their minorities rights to education etc. we need to address a problem state by state. As the text by Patrick Thornberry shows, France for example does not acknowledge the existence of its minorities and which leaves them with less support. (Thornberry, p. 52) Even Brubaker addresses the French “unitarist, universalist” polity. (Brubaker, p. 162). The way each nation defines and understand itself, there will be accordingly more or less pressure on some *moral* education (just like in France) as unity is at the core of it.

**Implementations**

Yet to be found

**Sample Self assessment form**

Department of Western European Studies, Faculty of Social Sciences, Charles University

**AQCI ASSESSMENT FORM**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Student’s name: |  | Name of assessor: |  | Date: |  |
| Essay title: |  | | | | |

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | Excellent | Good | Average | Poor | Not acceptable | Comments |
| 1) Is the chosen **quotation** central to the author’s argument? |  |  |  |  |  |  |
| 2) Has the main **argument** been fully understood (including its ‘for’ and ‘against’ sides, if applicable)? |  |  |  |  |  |  |
| 3a) Is the **question** raised important/relevant/interesting? |  |  |  |  |  |  |
| 3b) Has this **question** not been fully answered in the text? |  |  |  |  |  |  |
| 4) Is the **experiential connection** relevant/interesting? |  |  |  |  |  |  |
| 5a) Is the **textual connection** relevant/interesting? |  |  |  |  |  |  |
| 5b) Has it been cited properly? |  |  |  |  |  |  |
| 5c) Has it been adequately explained how the present text's argument contrasts with, contradicts, confirms, clarifies, or elaborates the other text's argument or point? |  |  |  |  |  |  |
| 6) Have the **implications** been well understood, can they have a practical impact for policy making? |  |  |  |  |  |  |
| **7) Expression/Presentation** |  |  |  |  |  |  |
| a) Are the style, grammar and general use of English adequate? |  |  |  |  |  |  |
| b) Is the AQCI professionally presented? |  |  |  |  |  |  |

Essay grade:

Further comments: