**Essay:**

Describe your opinion on prayer in public schools. If you support it, what is your opinion on ALL religions being allowed to pray openly.

How might you be an active Christian in a public school yet never share the gospel of Christ with a student?

If presented with an opportunity to share your faith legally (i.e. a student asks you) Should you/can you do it? why or why not?

Be sure to cite sources that provide information supporting your legal rights to do as you have planned above.

**Response:**

In my opinion, it is not the place of the government operated public schools to promote or forbid prayer of any given religion. The First Amendment of the Constitution of the United States says: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.” Public schools, as agents of the government established and ordered by law, have no authority to promote one religion above others. Likewise, they should not prohibit the “free exercise” of religion by individuals. A Muslim student has just as much legal right to the exercise of his or her religious beliefs as a Christian student or an Atheist student. Current guidelines follow this stance in permitting students to organize prayer groups and religious organizations, and allowing teachers to participate with the understanding that they are acting as private individuals not as official representatives of the school (*Foundations of* Education 297).

It is my belief that as a Christ follower our manner of life, our professionalism, humility, honesty, and grace towards others, bears witness to the redemptive work of Christ at all times. Without ever confronting our students with the gospel using our words, we do by our Christ’s love shining through us share the good news of God’s mercy with them. I believe that as Christian teachers we ought to pray for our students and make our best effort to help them grow personally and academically for they have been entrusted to us by God. We need not tell our students that we pray for their salvation and spiritual growth, but by our Christlike love and lifestyle, they will come to recognize our care for them even if we never speak to them about religious things. There is no law against that kind of authentic love seeking students’ development and growth both academically and personally.

As teachers, we are encouraged to teach our students values to prepare them as respectful citizens (*Foundations of Education* 298). Civic virtues like honesty, politeness, respect for others’ persons and property, generosity, self-control, hard work, and patience are means by which the virtues of our nations Judeo-Christian heritage are still actively modeled for students by school systems. As a Christian person and also as a concerned citizen of the United States, I fully support educating the youth of our nation in these basic virtues. For me these virtues coincide with my religious beliefs, but even from a secular standpoint they are valued for their benefits to society. I intend to be a voice for right conduct in my school, because I believe in the usefulness such virtues for our nation – but also because I believe that God has given humanity these culturally universal guidelines for a good life.

If students ask me about my faith, I would gladly share with them my story and journey of faith in Christ Jesus. Care must be taken that we do not abuse our position of authority as teachers to manipulate students’ thoughts or beliefs. So I would never use class time to promote my religion or political views or any other subjective personal stance. According to the textbook, a teacher, as an individual, has the legal right to discuss his or her religion with anyone to the extent that he or she would discuss beliefs about non-religious issues (297). If one of my students asked me about my faith, I would respond to the extent that I am able while maintaining appropriate professionalism and not exploiting my position of authority to exercise undue persuasion over a student. I feel like if presented with an opportunity to share my faith legal, I can and should so long as I respect the student’s right to think independently, represent my beliefs as those of my own personal choice not a school stance, and maintain professional respect with the student.

**Multiple Choice:**

1. Which term means social behaviors and expectations, unrelated to academic content, learned by exposure to the school environment?

a. passive learning

b. critical pedagogy

c. hidden curriculum

d. brainwashing

2. Which of the following is NOT an example of passive learning?

a. Students watch a video and complete a related worksheet.

b. Students memorize definitions from the textbook.

c. Students produce a creative project synthesizing key material from multiple sources.

d. Students listen to a lecture and take a multiple choice test.

3. An individualized plan student eligible for special education that includes long range and short term goals for the student and a written agreement as to what services and resources the school will provide is called an:

a. IDEA

b. classroom inclusion agreement

c. IDEIA

d. IEP

4. IDEA stands for:

a. Inclusion Distinction by Educational Assessment

b. Individually Designed Educational Action

c. Individuals with Disabilities Education Act

d. Individuals with Disfigurement Encouraging Acceptance

5. Which of the following is NOT a basic requirement of the Individuals with Disabilities Education Improvement Act (IDEIA) of 2004?

a. Students may be placed in special education based solely on IQ scores.

b. Education must be provided in the least restrictive environment.

c. Disabled students must be taught according to an IEP.

d. Parents or guardians must have access to information on diagnosis.

6. What movement sought to overcome disadvantaged backgrounds and improve low achieving, low income students?

a. Compulsory Education

b. Compensatory Education

c. Head Start

d. Controlled Choice

7. Mainstreaming has been replaced by what term that denotes even more strenuous effort to include disabled students in regular classrooms?

a. Integration

b. Allocation

c. Main-learning

d. Inclusion

8. An ecological intervention is an effort to improve:

a. air quality for outdoor recess in urban schools.

b. the socialization of students into school culture.

c. the home and neighborhood environment for young children.

d. the school’s environmental impact through conservation, recycling, and awareness.

9. Who are helped by Title I funds?

a. Schools serving a significant number of students from families living below the federal poverty line

b. Schools who score in the bottom fourth on national achievement testing

c. Schools built before 1965

d. Schools serving a significant number of minority students

10. What are the underlying purposes of desegregation with which integration is concerned?

a. Developing positive interracial relationships

b. Overcoming achievement deficit and disadvantages of minority students

c. Educating students on the root causes of past racial division in the US

d. Both A and B

e. Both A and C

**True or False:**

11. \_\_\_\_\_\_\_\_\_: The Supreme Court case, Plessy vs. Ferguson, lead the way for the desegregation of American schools.

12. \_\_\_\_\_\_\_\_\_: Response to Intervention (RTI) dictates that children should be left in the regular school program and supported with appropriate interventions and only be labeled learning disabled if those intervention efforts fail to bring the child to satisfactory performance.

13. \_\_\_\_\_\_\_\_\_: Magnet schools use specialized programs and personal to attract students throughout a school district.

14. \_\_\_\_\_\_\_\_\_: Multicultural education refers to the ways schools can improve opportunities for students’ of different learning styles and allow their unique learning style backgrounds into the classroom culture.

15. \_\_\_\_\_\_\_\_\_: De jure segregation results from laws, government action, or school policies; but de facto segregation results from housing patterns rather than official policy.

Answer Key:

1. c
2. c
3. d
4. c
5. a
6. b
7. d
8. c
9. a
10. d
11. False
12. True
13. True
14. False
15. True