

Chapter 1 : Put God Back in Public Schools? | HuffPost

Public engagement is a way of putting the public back into public education. Public education is the chief underpinning of our democracy. Jane W. Urschel Director of Government Relations.

Our Mission At its core, our mission is simple: Putting the public back into public health. Public health is only effective if the public can actually access and discern what information is reliable. Our goal is to provide a hub of reputable and useful public information on health topics. We apply library science and technical know-how to the public health sector to identify quality authorities as well as to track news and developments, and then we organize it into handy references made available on this site. Our team is comprised of volunteers who are driven to educate and empower others to action, as well as paid experts working to incorporate market research with public health to identify and promote quality content. We hope that the resources we provide will empower others to make a difference in their community. By facilitating educated discretion, we hope to elevate the quality of available health resources. Ultimately we want to empower people to make confident health decisions, and we hope that these can have positive impacts reflected back to their communities. About the Founder Running and swimming are my passions. Even as a little girl I always ran. Up the stairs of my childhood home and down the street to play and talk with my friends. I always felt free when I ran. Then I discovered swimming, and I loved the way the water rushed past my face with each stroke. I ran track and swam in high school through college, where I started to learn how to balance the many other areas of my life, an invaluable skill I still use today between my family life husband, two beautiful kids and our three year old shih tzu, Pippin – they all might come up from time to time , my career as a nutritional advisor, my volunteer work, and, of course, my daily run. The idea for PublicHealthCorps came to me at lunch one day with a co-worker. She suggested that I start my own health and wellness blog. I hope my site helps you start your run. Site Search Tweets by PHCknowsthebest The material and resource links provided on PublicHealthCorps are for informational use only, and should neither replace the advice of qualified medical professionals, nor be taken as recommendations or endorsements. Use this information at your own risk, and always be sure to consult with a doctor before making medical decisions.

Chapter 2 : The party that wants to put "public" back into public education | The Seattle Times

Putting the "Public" ack Into "Public Education" 3 | Page which would divert public money to privately owned schools. In this respect, the choice of name for the.

The religious neutrality in our schools is, I would argue, one of our strengths. Teachers cannot inhibit or deride religion. Our teachers and schools are neither to endorse nor to inhibit religion. I believe this is a very good thing. When my kids were growing up I wanted their teachers to teach them science, reading, math and history. I also wanted them to care about my kids. That was my job as a parent, and the job of our church, Sunday school and youth group. Within the Christian family alone there are often dramatically different ways of talking about God: Add in Roman Catholics, Eastern Orthodox and a host of groups that are often said to be outside the mainstream, and you can begin to see the dilemma. And while 78 percent of all Americans claim to be Christians, 22 percent claim another faith or no faith. If these numbers are applied to teachers, this would mean that one in five teachers may be Hindu or Muslim, Jewish or Buddhist, atheist or agnostic. Few of the folks calling for "putting God back in schools" seem to be okay with people outside of the Christian faith teaching their children about God. God is not explicitly mentioned in the book, but that did not mean that God was not at work in the story. Christians believe that God is everywhere and is involved in our lives at every moment, whether we publicly acknowledge God or not. For many, their faith shapes how they approach their work as teachers. It strengthens, informs, and inspires them to love their students and to pursue their work with excellence. As in the book of Esther, they may not explicitly mention God, but God works through them nonetheless. Students also bring their faith into the schools. They are free to pray any time, provided they are not disruptive. They are free to talk about their faith, provided they are not belligerent or hurtful to other students. Finally, there are many ways that churches and other religious groups may partner with public schools, provided that they are not seeking to evangelize. In the Kansas City area, the church I serve has partnered with six elementary schools in which a majority of the students live near the poverty line. We build playgrounds for these schools and paint and rehab their buildings. We fund literacy efforts and provide free books. We ensure that each child has a winter coat, gloves and hat, and school supplies, and we provide funds for special programs the schools otherwise could not afford. We also have tutoring programs with hundreds of volunteers who read to children and otherwise help the teachers and support their work. Every Friday we send backpacks with nutritious snacks home with 1, children who are at risk of being hungry on the weekends. We also distribute beds for children who we discover are sleeping on the floor in their homes. Our people are motivated by their faith to do these things. Many of these people do what they do because of their faith. God is still at work through the hundreds of thousands of gifted teachers and administrators, committed parents and passionate volunteers who seek to help give our children "a future with hope.

Chapter 3 : Reentry: When Homeschool Students Enroll in Traditional Schools . Education . PBS Parents |

Editor's Note: This article was reprinted from the Cousins Research Group Report to the joint staff and partners meeting of the Kettering Foundation, February 11, The Kettering Foundation is a nonprofit operating foundation rooted in the American tradition of cooperative research. Established.

State Board of Education candidate Ish Ahmed: Put the public back into public schools Posted: That is why Ahmed, a Democrat, is running for the State Board of Education in tandem with fellow democrat and current president, John Austin. They are vying against two Republican candidates and members of other parties for two 8-year terms. An education movement Ahmed told The AANews one of the most viable elements to ensure a community “especially an immigrant one” can propel itself to prosperity is public education. In return, well-coached community members can organize and move through the ranks to ensure their voices are heard. Those efforts sound promising and most residents and officials like the idea of better schools, but Ahmed said Michigan is among the lowest in public education funding. He added that it costs five times as much to educate each developmentally disabled student, many who are locked into their zip codes and cannot attend more accommodating schools elsewhere. As lawmakers compete for diverse interests in Lansing, Ahmed said he has the experience to work across the aisle to make things happen. They presented a plan to the governor, but the strategy fell through because the State House took up only a portion. Ahmed said although many exceptional charter schools exist, the majority of those and online schools deliver lower standards of schooling. He calls for the strengthening of public education. He added that 12 private charter schools operate in Detroit, many of which look to make profit rather than fill a gap in adequate education. Part of that is investment and part is unleashing the creativity of teachers, principals and community. For one, Ahmed said too much weight is placed on standardized exams, although he thinks such tests have their place in the classroom. He criticized lawmakers in Lansing for stripping away creativity and personalized teaching methods and for being overly hawkish in determining curriculum. With parenting programs like one run by his wife, immigrant parents and others are taught skills to assist their children with homework, as well as language skills, Ahmed said. He added that about families currently benefit from the program. In Detroit, 40 percent of parents are unable to function at a sixth grade literacy level, Ahmed said. Dearborn Heights had a comprehensive ESL program for adults, but that program is no more, as the state has ended ESL courses for adults. Ahmed said he would encourage and compensate schools that bolster their ESL and dual language programs, aligning the children and parents with a global career market.

Chapter 4 : Bibles in Public Schools: Do Students Benefit When the Holy Book Is Taught in Classrooms?

A meaningful local school advisory council can be the backbone to restoring public confidence in education. Citizen participation is central to the reform of the collective bargaining process. An informed public is an important ally when there is a need or interest in improving education.

Support for democratic values is on the decline among Americans, which paved the way for a president who ran on a platform disavowing widely accepted constitutional norms to be elected. To refocus civic education on democratic ideals in American public schools, changes should be made to both the explicit and implicit curriculum. Both goals are important, of course, but with the recent rise of a global economy, the emphasis has shifted away from preparing citizens and toward serving the needs of the marketplace. On one level, this change of priorities is understandable. As we celebrated two hundred years of a continuous, improving democracy, the need for schools to emphasize the civic portion of public education began to feel less urgent to many leaders and educators. In a globalized economy, competition from foreign nations such as China appeared a more imminent threat than domestic challenges undermining our democratic values. But new evidence suggests that American democracy is under severe strain. In a recent survey, two-thirds of Americans could not name all three branches of the federal government. Moving forward, the question has become: How can our public schools do a better job of educating children for our pluralistic democracy? This report proceeds in four parts. The first part articulates the ways in which the founders believed that public education was critical to protecting the republic from demagogues. The second part discusses the tilt toward market values and away from democratic norms in recent years in both the courses we teach children directly and the way we model or do not model democratic practices in schooling. The third part outlines the considerable costs of failing to emphasize democratic values and embrace democratic practices. And the last part makes public policy recommendations for restoring the right balance in our schools at the state, local and federal levels. Throughout the report, we seek to synthesize the practical experiences of one of us Janey , who served as superintendent of public schools in Rochester, New York “ , Washington, D. Donate Now The Role of Public Education in Supporting American Democracy Since the founding of public education in the United States, public schools have been charged not only with giving future workers skills for the private marketplace, but also with preparing students to be citizens in a democracy. The American Founders were deeply concerned with finding ways to ensure that their new democracy, which provided ultimate sovereignty to the collective views of average citizens through the franchise, not fall prey to demagogues. The problem of the demagogue, the Founders believed, was endemic to democracy. The potential rise of a demagogue is attenuated by dividing power between three branches of government executive, legislative and judicial ; between federal and state governments; and between government and a host of free civic institutions“an independent press, religious congregations, business groups, and labor unions“that check the power of government. The Constitution, after all, can be amended though with difficulty by the mob. Likewise, a demagogue, appealing to passions rather than reason, can use democratic means to win office, and, once in power, chip away at rival sources of authority“such as an independent press, and an independent judiciary“that stand in his way. Early leaders such as George Washington did not know how this system would work out. Beyond that, public education in the United States was also meant to instill a love of liberal democracy: In this way, demagogues who sought to undermine those institutions would themselves be suspect among voters. Educating common people was the answer to the oligarchs who said the average citizen could not be trusted to choose leaders wisely. The real safeguard of democracy, therefore, is education. Upon our educational system must largely depend the perpetuity of those institutions upon which our freedom and our security rest. To prepare each citizen to choose wisely and to enable him to choose freely are paramount functions of the schools in a democracy. At bottom, that is the fundamental purpose of public schools, he said: It is not by virtue of birth, but by accepting a common set of values and beliefs that you become an American. But it is our word, and we are taking it back. Americanization means becoming a part of the polity“becoming one of us. People from an extraordinary range of ethnic and religious backgrounds have

embraced these ideas. A curriculum of rigorous courses in history, literature, and civics can cultivate knowledge of democratic practices and a belief in democratic values. Children should also be taught what it is like to live in nondemocratic countries in order to appreciate what they might otherwise take for granted. But that is not enough. In addition to teaching democratic values directly, we must also address the hidden curriculum—what is taught to students implicitly, through how we conduct ourselves as a society, perhaps most important being how we choose to run our schools. Are teachers, parents, and students involved in determining how schools are run, or do principals get the only voice? Do students have access to economically and racially integrated schools where they are treated equally, or are they segregated into separate and unequal schools or tracks within schools? Fixing the civics curriculum is relatively straightforward. But getting the hidden curriculum right will require extensive efforts over time. Refocusing the Explicit Curriculum Education reformers from both major political parties reduced the grand two-fold purposes of American public education to a narrower focus on workplace skills. As part of this effort, reformers have tended to emphasize the economic value of education to individual students using a particular focus on reading and math test scores as the salient metric of success. Critics noted that these efforts to reduce democratic control of schools not only sent an unfortunate signal to students about democratic norms; they also frequently failed to improve educational outcomes. State Takeovers One popular strategy embraced by education reformers is state takeovers of struggling urban districts. These efforts have sometimes been aided by well-meaning philanthropists, who put faith in technocratic solutions and see community input as a hindrance to getting things done. These reforms were adopted with little input from public school teachers, with whom Christie regularly feuded, or from the community. State takeovers of local districts, writes John Jackson of the Schott Foundation, rarely achieve their stated goal of raising academic outcomes for students. No one has embodied this philosophy more clearly than Michelle Rhee, the chancellor of Washington, D. Rhee argued that public schools in Washington, D. She even proposed the idea of getting a congressional declaration of emergency, so that she would not have to bargain with the elected representatives of teachers at all. Do you want to see that? In , an arbitrator reinstated seventy-five educators fired by Rhee in , after determining that she had neither explained why they were being terminated nor given them a chance to respond to charges. Board of Education held that separate schools for black and white are inherently unequal; and subsequent research also suggested that separate schools for rich and poor are a recipe for inequality. Integrated schools underline the democratic message of equality, while segregated schools can teach the opposite: But education reformers have often walked away from the democratic lessons of Brown. Intimidated by the political challenges to racial and socioeconomic integration, they argue that we should instead devote our efforts to improving high-poverty schools as best we can. Democracy was at the center of the early concept of charter schools that American Federation of Teachers president Albert Shanker outlined in a speech to the National Press Club and subsequent writings. Shanker saw charters as a vehicle for workplace democracy—where rank and file teachers could suggest ideas on how schools could be run better. He also believed charters offered the opportunity for socioeconomic, racial, and ethnic integration of students, drawing upon the example of a school he visited in Cologne Germany that educated Turkish immigrant students alongside native Germans. These laboratory schools would then share lessons with traditional public schools. A review of charter school laws found that providing competition was the most widely cited purpose of charter school legislation. Being career and college ready became much more important than training students to become citizens. These developments are particularly troublesome because they have occurred alongside two larger societal trends that undermine our democracy: A survey conducted by the Annenberg Public Policy Center of the University of Pennsylvania found that only 31 percent of Americans can name all three branches of government, and 32 percent cannot identify a single one. The survey found that only 53 percent of Americans understood that a 5–4 decision by the U. Supreme Court constitutes law and must be followed; 15 percent believed that a 5–4 decision is sent back to Congress for reconsideration, and 13 percent thought that the decision would be returned to lower courts and decided there. Only 27 percent of fourth-graders, 22 percent of eighth-graders, and 24 percent of twelfth-graders performed at or above the proficient level in civics. While over 98 percent of college graduates over 65, for example, knew that the president cannot establish taxes, only 74 percent of

graduates aged 25–34 understood this concept. In the Annenberg Survey, for example, over one-quarter of people 26 percent would vote to alter or eliminate the Fifth Amendment so that courts could require a person testify against herself. Among those ages 16 to 24, about a quarter said democracy was bad or very bad, an increase of one-third from a decade and a half earlier see Figure 2. From the s to today, union membership fell precipitously, from one in three to one in ten. This decline is closely associated with the hollowing out of the American middle class, which thriving democracies need to survive. But the drop in labor membership also has reduced the role of unions as incubators of democratic practice. Political Polarization through Residential Segregation Finally, the crisis in civic education in our public schools comes at a time of increasing political polarization—including by residential areas—that makes it harder for democracy to operate well. Part of the democratic process is the education of citizens by neighbors and news sources that will help them consider a wide range of views and make up their minds about candidates and policy issues. But that continuing lifelong education through dialogue in a democracy no longer works the way it used to in the United States. Sociologist Robert Cushing and political analyst Bill Bishop have found that Americans have become increasingly likely to live in close proximity to those who share a political ideology. By the election, that number had reached 48 percent. Meanwhile, consistent conservatives do the same and tend to receive their news from one conservative source, FOX News. The rise of a candidate who questioned several elements of constitutional democracy—including freedom of religion, freedom of the press, the rule of law, the independence of the judiciary, and the peaceful transition of power following elections—should serve as a Sputnik moment for civics education and the need to model democratic values in how our schools are run. Just as Soviet technological advances triggered investment in science education in the s, the election should spur renewed emphasis on the need for schools to instill an appreciation for liberal democratic values. Attack on Widely Accepted Constitutional Norms Against a backdrop in which the American public school system has deemphasized democratic citizenship, and in which Americans have demonstrated less commitment to democratic institutions, Trump called for a series of attacks on liberal democratic values. Fellow Republicans repeatedly had to distance themselves from their own standard-bearer for rejecting essential democratic norms. Democracy is producing a genuine threat to the American form of self-government. That system has been extraordinarily successful. We have never before faced the prospect of a political strongman becoming president. Freedom of the Press. The free press is essential for holding government officials accountable, which is why the U. Supreme Court more than a half century ago suggested special protection from libel suits brought by public figures. While President George W. During the campaign, Trump famously criticized a federal judge presiding over a lawsuit against Trump University. He suggested an Indiana-born jurist of Mexican heritage, Gonzalo Curiel, was incapable of being neutral in the suit. Authoritarians often rely on violence to intimidate. Before the ultimate outcome of the election was known, during the third presidential debate with Clinton, Trump astounded observers by refusing to say he would respect the results of the election, a hallmark of American democracy for centuries. It is an act of respect for the will of the American people. Trump was elected president of the United States. Pronounced Success with Less-Educated Voters It has been broadly noted that Donald Trump performed particularly well with working-class white voters who lack college degrees.

Chapter 5 : State Board of Education candidate Ish Ahmed: Put the public back into public schools

The city's public schools were increasingly on their own, islands onto themselves. Suggested Citation: Suggested Citation Casey, Leo Edward, Putting the 'Public' Back into 'Public Education' (August 25,).

Ready to fight back? Sign up for Take Action Now and get three actions in your inbox every week. You can read our Privacy Policy here. Thank you for signing up. For more from The Nation, check out our latest issue. Support Progressive Journalism The Nation is reader supported: Travel With The Nation Be the first to hear about Nation Travels destinations, and explore the world with kindred spirits. Sign up for our Wine Club today. Did you know you can support The Nation by drinking wine? The smear campaign waged against Muslims over the past few months has been a painful reminder of howâ€”especially in a country where gross ignorance of religion is the normâ€”opportunistic blowhards can easily manipulate matters of alleged supernatural significance. With vast majorities unable to correctly answer even the most basic questions about Islam, for example, is it any wonder that an innocuous Islamic center in Lower Manhattan could spur so much misinformation and hysteria? Ad Policy The grating irony in these sorts of studies, of course, is that despite our illiteracy, America also happens to be the most pious of all major Western democracies. We are constantly hearing about the crucial electoral role of Evangelical Christians, the degree to which politicians are placating their fundamentalist base, and whether gay marriage really does spell the end of civilization. For one, according to Pew, Catholics do not generally understand that the communal wafers they consume on Sunday mornings are supposed to literally transubstantiate into the flesh of Christ. Only 45 percent of all respondentsâ€”the vast majority of whom must have been Christiansâ€”can name the four Gospels, and just over half are aware of which religion reveres the Koran. Pew asked whether public school teachers may legally read from the Bible "as an example of literature. But, thankfully, that cherished Jeffersonian ideal mandates no such prohibitionâ€”it merely proscribes governmental sanction of any particular belief-set. Misconceptions like this one have created the impression that issues of religion are not to enter the public domain; that religion is instead to remain an intensely private matter, untouched by the cultural checks and balances applied to most every other area of human inquiry. Thus, because odious beliefs and distortions are so rarely subjected to meaningful scrutiny, they have been allowed to thriveâ€”festering with a dangerous false sense of constitutionally afforded immunity. What we need, then, is more religion in schools. But in banishing the promotion of one theology over another, the Warren Court certainly did not in turn banish the whole of religion from the academic arena. The rulings thus represented an acknowledgement that in postwar America, believers in dissonant and often mutually irreconcilable religious principles were regularly interacting with one another; the newly available automobile allowed the faithful to finally exit their insular bubbles of religious conformity and experience, advancements in communications technology exposed people to doctrines that contradicted their own, new immigration patterns shook up the ecumenical status quo, and so forth. In short, the great engine of pluralism was gathering steam, and the Warren Court decisions reflected this new reality. But as critical as those rulings were to our societal embrace of religious diversity, they also indirectly brought about a pernicious side effect. Religion was largely excised from public curricula out of concern for sensitivity or respect, and we see subsequent embarrassing ignorance manifested in the many insufferable and preventable controversies du jour. Within reason, their ability to teach freely and honestly must be unhindered. It is patently unacceptable for so many to know so little about what has been by some accounts the prime mover of world history. The only solution is to shift our educational priorities. In learning more about religion, students will also hopefully recognize that the decision to assign oneself a religious faith is not to be taken lightly, as it bears profound metaphysical, social and even political implications. With any luck, they will also glean that the study of religion is incredibly interesting and fulfilling. The more we learn about the actual doctrines, then, the less likely we are to adopt them as our ownâ€”and, with any luck, the less likely we are to unfairly demonize others. To submit a correction for our consideration, click here. For Reprints and Permissions, click here.

Chapter 6 : Putting Democracy Back into Public Education

It's time to stand up for our kids.

While conducting their research, Ashby and Garza came across unexpected opportunities and challenges that mean revising the scope of their work. In spite of many "bends in the road," the project has made great progress in expanding awareness and understanding of how to reach into a community and include a broader audience in making decisions about school reform. In fact, the unexpected turns may have led the project down a path that will have an even more far-reaching impact than originally intended. The issues facing teachers, administrators, and parents regarding school reform are complex. Dealing with these issues requires that educators establish lines of communication with others in the school community, but finding an effective and inclusive forum for community dialogue can be difficult. As Ashby and Garza worked to understand more about the concept of public engagement and looked at a variety of possible strategies and methods, they reached their first turn in the road. They decided to change their initial focus of selecting and adapting a public engagement method and chose to collaborate with another SEDL program. A bend in the road is not the end of the road—unless you fail to make the turn. Study Circles for Better Schools focused specifically on the use of study circles as a community dialogue tool for engaging state education policymakers with the public. An early phase of the project took place in the fall of . It examined how fifteen communities in Arkansas and Oklahoma conducted study circles, which are small-group dialogues, on education. Across the two states, state and local policymakers, organizers, educators, community members, and students participated in the study circles. Ashby and Garza decided to focus on the study circles method of dialogue to see if it could be an effective means of incorporating diverse viewpoints. In October and November of , Ashby and Garza made trips to several sites in Oklahoma and Arkansas that were conducting community study circles about education. They tried to choose sites where some linguistic and cultural diversity was likely so that they could observe how culturally diverse attendees and other participants worked together. Their observations of the study circles focused on both verbal and nonverbal interactions between participants, such as pre- and post-meeting conversations, head nodding, and eye contact. They collected information about the cultural implications of these interactions and the linguistic adaptations needed for the meetings. This time, the road took a sharp curve—there was simply not enough diversity in the individual study circles to allow the researchers to make significant observations about the interactions of CLD participants. To gain a deeper understanding of the study circle process, Ashby and Garza interviewed facilitators, local organizers, and study circle participants. Not only had Ashby and Garza noted the lack of CLD participants at the meetings, the participants themselves also recognized that the groups lacked diversity. Sometimes people are afraid to come out. We need to hear from a minority. We would have benefited from other viewpoints. We were all middle class. Returning to North Little Rock, Oklahoma City, and Tulsa in August and September of , they began trying to answer this question by talking to the people they had met at the study circle meetings, including the organizers of the project, the facilitators of the workshops, and steering committee members. They contacted anyone who might have some insight into how to reach the CLD communities: Through their conversations, they were directed to community leaders of minority groups, local activists, and other grassroots organizers. These leaders and activists recommended that they delve even deeper into a community. Ashby and Garza found themselves calling or going to visit community religious leaders, local business men and women, grandparents, and many others that they might not have initially considered contacting. Each of these people had a different connection to CLD populations and a different understanding of how to reach those targeted by the project. In spite of their unique perspectives, these people also had something in common—they represented a personal link, either direct or indirect, to culturally and linguistically diverse groups and individuals. As they spoke with more and more people, Ashby and Garza found many of the recruitment concepts that they knew in theory echoed in the interviews. To go beyond traditional recruitment strategies and effectively reach a broader audience, a recruiter must be aware of differences inherent in different cultures, languages, and even socioeconomic circles. Flyers or notices announcing meetings must be

distributed in different languages and may need to be phrased or designed differently, depending on the culture. In some cultures where women do not wear slacks, people are wary of interacting with women who do. Assumptions about the availability of convenient transportation to a meeting can vary with class. Another example of a cultural issue is that some minority families are not comfortable with visits from strangers when the husband is not home. In examining these cultural differences, Ashby and Garza began to realize that recruiters must be culturally aware if they are to increase the comfort zone for a diverse group of people. Awareness of these differences is also important in planning and conducting the meetings as well. Notices announcing the event should provide information about several factors that can influence meeting attendance. Situations where reading and writing are required can distress those with language or education barriers. Ashby and Garza also noted the importance of ensuring that CLD populations are represented at all levels of a public engagement process so participants can see themselves in the process—as organizers, facilitators, or members of steering committees. In the process of building a network, they realized that two of the most important factors in this networking process are time and effort. Getting to know a community happens slowly. Someone from outside the community has to work to make connections with people beyond the surface level. Many people need to be invited to meetings by someone they know and trust who can lend credibility to the process. Finding those people who are known and trusted can be a labor-intensive process. Garza reports, "In some ways, it amazed us that we were able to find people who would give us the information we needed—we formed our own network. A Tool for Connecting School Reform and Diversity, designed for schools and communities, provides a description of and purpose for public deliberation, a synopsis of school demographics with links to school reform, and a summary of several different public engagement formats. A guide that addresses the process of recruiting diverse participants is planned for distribution this summer. A third publication, also expected later this summer, will serve as a school outreach guide, with the focus on helping schools to better connect with the CLD members in their communities outside of the study circle process. The issue goes beyond "political correctness" or democratic practice. This inclusion directly correlates to the value for everyone of having as diverse and representative a population throughout the decision-making process. Educators overwhelmingly agree that family and community support is crucial in improving school effectiveness. Research on minority parent involvement and participation points to several student benefits: The Community Dialogue in Education Reform project is smoothing the path to incorporating greater diversity in school reform dialogue, not only by raising awareness of the need to address these issues, but also by giving educators the tools to translate good intentions into reality.

Chapter 7 : Advice Needed for Transitioning from Homeschool Back to Public School - Mamapedia,,ç

A 20 + year veteran in PR and marketing, she is the author of five FT Press books including her latest titles, Social Media and Public Relations: Eight New Practices for the PR Professional, Putting the Public Back in Public Relations, and PR New Media, New Tools, New Audiences.

Chapter 8 : Put Religion Back in Public Schools | The Nation

The party that wants to put 'public' back into public education. So the Republicans' move, if approved, would be a huge step toward putting the "public" back in our public universities.

Chapter 9 : Our Mission | PublicHealthCorps

Throughout U.S. history, Americans have pivoted between whether the central priority of public education should be to create skilled workers for the economy, or to educate young people for responsible citizenship.