

## 1: French law on secularity and conspicuous religious symbols in schools - Wikipedia

*The purpose of Invisible Religion in the Public Schools is to show that secularism has become the invisible religion of America. It suggests how secularism may continue to be respected as this country's dominant ideology, but purposes eliminating the abridgment of our individual liberty created by its monopoly in our public schools.*

Henderson said he planned to use proceeds from the book to build a pirate ship, with which he would spread the Pastafarian religion. In , it was nominated for the Quill Award in Humor, but was not selected as the winner. I am the Flying Spaghetti Monster. Thou shalt have no other monsters before Me Afterwards is OK; just use protection. The only Monster who deserves capitalization is Me! Other monsters are false monsters, undeserving of capitalization. On it, visitors track meetings of pirate-clad Pastafarians, sell trinkets and bumper stickers, and sample photographs that show "visions" of the Flying Spaghetti Monster. Speakers inquired whether "an anti-religion like Flying Spaghetti Monsterism [is] actually a religion". Organizers tout the event as the "largest gathering of atheists in the Midwest". On the nonprofit microfinancing site, Kiva , the Flying Spaghetti Monster group is in an ongoing competition to top all other "religious congregations" in the number of loans issued via their team. Richard Dawkins explains, "The onus is on somebody who says, I want to believe in God, Flying Spaghetti Monster, fairies, or whatever it is. It is not up to us to disprove it. The issue was raised after five of the seven board members declared a personal belief in intelligent design. Opponents describing themselves as Pastafarians e-mailed members of the Polk County School Board demanding equal instruction time for the Flying Spaghetti Monster. Lofton later stated that she had no interest in engaging with the Pastafarians or anyone else seeking to discredit intelligent design. As the controversy developed, scientists expressed opposition to intelligent design. In response to hopes for a new "applied science" campus at the University of South Florida in Lakeland , university vice president Marshall Goodman expressed surprise, stating, "[intelligent design is] not science. She and the other board members expressed a desire to return to the day-to-day work of running the school district. In New Zealand , Pastafarian representatives have been authorized as marriage celebrants, however members of other movements considered to be "alternative philosophies" rather than religions are also recognized as celebrants under New Zealand law. Marriage The Church of the Flying Spaghetti Monster operates an ordination mill on their website which enables officiates in jurisdictions where credentials are needed to officiate weddings. In November , Rodney Michael Rogers and Minneapolis -based Atheists for Human Rights sued Washington County, Minnesota under the Fourteenth Amendment equal protection clause and the First Amendment free speech clause, with their attorney claiming discrimination against atheists: This action was done in an effort to deny the court jurisdiction on the underlying claim. On May 13, the Federal Court held that the issue had become moot and dismissed the case. Killian protested the suspension, saying it violated his First Amendment rights to religious freedom and freedom of expression. It was later removed from the premises, along with all the other long-term statues, as a result of the controversy over the statue. One commissioner stated that either all religions should be allowed or no religion should be represented, but without support from the other commissioners the motion was rejected. Another commissioner stated that this petition garnered more attention than any he had seen before. The case, which started as a Facebook flame, reached the Greek Parliament and created a strong political reaction to the arrest. Activists as well as police knocked some rally participants to the ground. Police arrested and charged eight of the Pastafarians with attempting to hold an unsanctioned rally. He got the idea after reading that Austrian regulations allow headgear in official photos only when it is worn for religious reasons. In contrast to the Austrian officials in the case of Niko Alm the German officials allowed the headgear as a religious exception. In July that year, a member of the Czech Pirate Party from Brno was given permission to wear a pasta strainer on his head for the photograph on his official Czech Republic ID card. He said, "You might think this is some sort of a gag or prank by a college student, but thousands, including myself, see it as a political and religious milestone for all atheists everywhere. This was granted under a law allowing the wearing of religious headgear in official photos. Miller who resides in Lowell said on Friday, November 13 that she "absolutely loves the history and the story" of

Pastafarians, whose website says has existed in secrecy for hundreds of years and entered the mainstream in Between the lines, the point of the letter was this: If intelligent design supporters could demand equal time in a science class, why not anyone else? The only reasonable solution is to put nothing into sciences classes but the best available science. The Flying Spaghetti Monster and the Subversive Function of Religious Parody, describes the Flying Spaghetti Monster as "a potent example of how monstrous humor can be used as a popular tool of carnivalesque subversion".

## 2: Religion in the Public Schools | Pew Research Center

*Invisible Religion of the Public Schools: Secularism, Neutrality and the Supreme Court [Paul Toscano] on www.enganchecubano.com \*FREE\* shipping on qualifying offers. Invisible Religion of the Public Schools: Secularism, Neutrality and the Supreme Court.*

Yet the very institutions tasked with giving these same children a sense of hope about their future actually reflect this pernicious problem. We could put this another way: It makes for grim reading as a BAME teacher and even more so as a parent. Racism can be obvious, like racial slurs thrown your way, but it is more often subtle and restrained. Nebulous in nature and therefore hard to call out, racism as practised on an institutional level hides in plain sight. The government, with its academies push, has merely made a pre-existing problem more difficult to manage. Because, free as they are from following pay and working conditions as local authority schools, they provide fertile ground for racial discrimination and harassment to flourish. Racism, as with every other field including education, fuels assumptions about what BAME individuals are best suited to. In , two-thirds of BAME teachers reported experiencing racial abuse, and with hate crimes in schools almost doubling during the Brexit campaign, we have to see this, and what the report outlines more broadly, as connected fragments of the same picture. Schools across the country fail in representing the communities they serve. Her senior leadership team would not support her. More likely to be retained on temporary contracts than our white peers and so locked out of employment benefits such as paid annual leave and training for career progression, we are unlikely to challenge the daily instances of racial discrimination because we merely bump up against the stereotype of being aggressive and troublesome. Labels also attached to BAME parents attempting to get schools to recognise how institutional racism operates in the treatment of their children. Why was a Grenfell fundraising gig blocked? The black music trap Awate Read more This report allows us to judge, attack even, a worrying trend in our schools: Yet the statistics are, conversely, easy to hide behind. They tell a broad story, and by extension exonerate the individuals that make such stats possible. That would be a mistake. Schools need to be honest about who is missing from their teaching teams, why that is the case and the impact it will have on all students, particularly those who are BAME. Our government must accept that its push for more academies worsens an existing problem by making BAME teachers more vulnerable to experiencing racial discrimination. By one in five of us Brits will be from a BAME background; we really ought to begin the conversation on institutional racism now.

## 3: Religion - Student Projects - Invisible History - Omaha Public Schools

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Background[ edit ] Islamic view of headscarves[ edit ] In Islam, Hijab is a duty prescribed on all Muslims, [3] though in the matter discussed in this article it only applies to women. Hijab is often equated with the idea of modesty in all senses including personal, physical and social. While for some Muslims the concept of hijab is seen as balanced and consistent with ideas of gender equality [ citation needed ], others see the religious prescription on female covering as chauvinistic, patriarchal, oppressive and an enforcement on women and against their rights. Most Muslims living in Western societies concede outright that the forcing of women to wear the headscarf is against Islamic precepts and cannot be accepted, but social pressure can in some cases be strong. French activist and politician Fadela Amara has thus stated: Education in France A government-operated high school in central Rennes Education is compulsory in France up to the age of The French system of primary and secondary education consists of: Schools in the first two categories are required to apply the same national curricula as defined by the Ministry of Education. The curriculum for schools in the third category is free, provided that students receive at least some minimal skills in writing , mathematics , etc. The law discussed in this article only applies to government-operated schools, in the first category. The French government highly subsidises private elementary and secondary schools, even those affiliated with religious organizations, as long as they apply the same curriculum as the public schools, with the same academic standards, and that they do not discriminate on grounds of religious affiliation nor make religious education compulsory. It is for instance common that children of agnostic or otherwise non-religious families, or children of families from other religions, are put in Catholic schools , if their parents judge these schools to offer better conditions of education or to be more convenient. Consequently, families can use private schools at moderate costs. While there are no accessible official national statistics on the costs of private schools, typical prices per year for low-income families are in the range of a few hundred euros. In addition, the French government operates a distant learning agency, the CNED , which is another solution for families impacted by the normal rules or schedules of public schools. History[ edit ] Since , France has had a law requiring separation of church and state , prohibiting the state from recognizing or funding any religion. Schools directly operated by the national or local governments must not endorse or promote any religious dogma whether endorsing an existing religion or endorsing atheism or any other philosophy. Schools funded totally or in part by the national and local governments by law must not force students into religious education; they should remain equally accessible to children of any, or no, faith. For example, even though a majority of the population nominally professes Catholicism although far fewer regularly practice Catholicism , [6] government-operated French schools have no communal prayers , religious assemblies, or Christian crosses on the walls. In France, historically, differences between religions or later between religious and non-religious people have often resulted in deep divisions of society, from the 16th-century Wars of Religion to the late 19th-century Dreyfus Affair. The relations between the Church of France and the state were disputed under Louis XIV see Gallicanism ; they were severely strained under the Revolution of , when the constitutional government of the National Assembly promulgated the Civil Constitution of the Clergy and the Church divided into the constitutional clergy, who accepted it, and the ultramontanes who did not. Roman Catholicism was recognised as the faith of the majority of French citizens, but Napoleon also named Judaism and the Lutheran and Reformed Churches as officially recognised by the state. France had begun to view faith as a matter for each individual citizen rather than for a nation as a whole. As a result of this history, religious manifestations are considered undesirable in government-operated schools; primary and secondary schools are supposed to be neutral spaces where children can learn away from political or religious pressures, controversies and quarrels. Because of this neutrality requirement, students are normally prohibited from conducting religious proselytising or political activism on the premises. A cross in a French law court before Civil servants are expected to stay neutral with respect to politics or religion when they discharge their duties. More generally, they are expected to keep a certain reserve and not make comments or demonstrations that

may be interpreted as political, religious, or other bias in the course of their duties or as an endorsement of particular religious or partisan political views by the government. Teaching personnel in government-operated schools must not, by law, endorse any political or religious point of view; they may also face sanctions for wearing overt religious symbols. For many years school administrators have accepted, or tolerated, that schoolchildren wear symbols of their various religions, such as a Christian student wearing a cross, or a Jewish student wearing a kippah. However, there was some leeway and uncertainty in those matters, and occasionally some students faced disciplinary action for overly ostentatious attire. Many people find crosses and yarmulkes acceptable, but not headscarves, for a variety of reasons. The issue has deeply divided France and debate has raged on ever since. The issue of religion has wider implications than the mere wearing of headscarves, which contributed to the complexity of the debate. Occasionally, Muslim students have refused to attend certain classes when they or those influencing them deemed aspects of their faith to be contradicted such as swimming classes or physical education ; or insisted on attending them in Islamic garb, thus raising the question of whether this purported solution denatured the intended activity. The wearing of the headscarf was also criticized as a means to enforce peer pressure on the girls not wearing it. One defense against this argument was that the ratio of Muslim girls to other girls was not always high in classrooms, and that scarf wearing did not necessarily reflect proselytizing intent; but a countervailing relevant issue was that the relevant group being pressured was Muslim girls not wearing the scarf, who could sometimes be endangered inside or outside school unless they submitted to wearing the scarf like their classmates. Because of the absence of unambiguous law, action was taken on a case-by-case basis against students wearing ostensible religious garb, with differences of practice between establishments. School administrators, in such cases, were taken into legal, social and media quarrels far beyond their ordinary responsibilities. This was highlighted by the *Affaire du Foulard* "the headscarf affair" , when three young girls were expelled from their school in Creil , near Paris , for refusing to take off their headscarves. This caused such an uproar that administrators realized something had to be done soon to regain control. Because of these difficulties, public powers sought a more consistent approach. The general assembly of the Conseil gave a detailed analysis, [8] containing the following opinion: On 14 March , the Conseil ruled that a school regulation prohibiting any headgear was excessive the intent of this regulation was to prohibit the wearing of certain religious signs. The Conseil found that this regulation was excessively sweeping, without a clear need for it to be so. On 10 March , the Conseil upheld the expelling of three students from a highschool, on the basis that the three students gravely perturbed classes, infringing on school rules and the alleged prohibition of proselytism. One factor was the insistence of the students on wearing the scarf during sports classes, which was deemed inappropriate attire for such an activity. It also upheld some stipulations of the school regulations which restricted the wearing of signs of a religious, philosophical or political character, with the same legal analysis as the one cited above. On 11 September , three families appealed before the Conseil rulings of lower administrative courts, which had upheld decisions by high schools to exclude their daughters because they wore the veil; and the Minister of Education appealed rulings of lower courts that had declared illegal three exclusion decisions. The opinion and the decisions of the Conseil, which established some kind of case law , still left a considerable margin of appreciation to school administrators, which led to many tensions and embarrassments. It was thus argued that clear and consistent rules should be enacted. While an obvious focus of the commission was wearing religious attire in public schools, the commission noted in its report that the issues went further. The Stasi Commission published its report on 11 December , considering that ostentatious displays of religion violated the secular rules of the French school system. The report recommended a law against pupils wearing "conspicuous" signs of belonging to a religion, meaning any visible symbol meant to be easily noticed by others. Prohibited items would include headscarves for Muslim girls, yarmulkes for Jewish boys, and turbans for Sikh boys. The Senate commission based its report on multiple sources: Schooling aims both to train students for a professional career , and to make them into good citizens of the French Republic. The report states that such a mission presupposes fixed common rules, like gender equality and respect for secularity. Most of the debate has centered on hijab – the Islamic dress code, which may include a headscarf for women, but more generally, on the wearing of religious or political symbols in schools. The wearing of headscarves in school

started comparatively recently in mainland France since the late s , and has become the focus of the conflict. The increasing number of visible headscarves has been attributed by some to a rise in extremist activity in France, in particular in poor immigrant suburbs. However intellectuals such as Xavier Ternisien of Le Monde Diplomatique have maintained that the indubitable rise in religious observance is not linked with Islamic extremism, but with the frustration of children of immigrants no longer accepting to remain invisible as their parents often were. Further it is often associated with the idea of Muslim communities feeling settled and established in, and thus a part of, in French society such that they feel comfortable in expressing their identity. The Commission identified the following positions with regard to wearing the Muslim headscarf: For those wearing it, the headscarf can have different meanings. The wearers may have exercised a free personal choice to wear the headscarf; or external pressure may have forced them to do so. Most French people find this idea of constraint or pressure particularly intolerable when it relates to young girls some girls start wearing a headscarf before the age of The purpose of dressing according to hijab varies from person to person. Some women see the headscarf as a way to preserve their modesty and prevent any sexual attractions as in western countries. Some see it as a form of liberation above the sexualisation and consumerism of modern society. Others see it as a patriarchal article intended to keep women hidden and subservient. The representatives of the main religions and leaders of human rights organisations have expressed several objections to a law banning the wearing of religious symbols. They believe it will lead to the stigmatisation of Muslims, exacerbate anti-religious sentiment, promote the image of a France that restricts personal freedom, and encourage Muslim girls to drop out of schools if they feel forced to choose between schooling and their faith. The Commission said that the Republic must clarify this situation. A section of the report which received less media attention recommended that the school system make Yom Kippur and Eid festival into vacation days each year: However, for critics and Muslims this did not balance out affairs: The report also recommended enacting a ban on conspicuous symbols of political affiliation. The French National Assembly has not taken up these proposals. The Commission also noted that occasionally pupils refuse to attend school because of the presence of teachers of the opposite sex, or refuse to attend certain classes such as gymnastics or swimming lessons. The Commission suggested that only schools or state-recognised doctors not simply parents should have the right to grant exemptions. Law creation and interpretations[ edit ] In December , President Jacques Chirac decided to act on the part of the Stasi report which recommended banning conspicuous religious symbols from schools. This meant that the legislature could adopt the recommendations, according to the emergency procedure, in January or February, ready for application at the start of the next school year in September On 10 February the lower house voted by a large majority for, 36 against, 31 abstentions in support of the ban, which includes the caveat that the ban will be reviewed after it has operated for one year. The initiators of the law are said to have particularly targeted two items of clothing: Because of its terse, broad, vague terms, the law will leave a lot of its interpretation to the administrative and judicial authorities. The headscarf sometimes referred to as the hijab in both French and English covers the hair, ears, neck, and sometimes the shoulders, but not the face. Most Muslim girls who cover their heads in school wear such a headscarf. More rarely, girls may also wear a complete dress covering their body djelbab. The full or Afghan burka , which covers the entire body except for a slit or grille to see through, occurs more commonly as the dress of an adult woman than that of a schoolgirl. A recent controversy occurred when a mother who wore a full burka became a representative of parents in a city school. Rather than encourage public participation of such women, her participation in school deliberations while entirely covered was highly criticised. It was finally tolerated. In order to enforce the law, effective decisions whether certain items are "ostentatious" or not will have to be taken. In order to achieve that: The law itself may not be challenged before French courts since this would have warranted action before the Constitutional Council before the signing of the law ; however, the courts may significantly curtail its application " especially given the inherent margin of appreciation of what is ostentatious or not. The law will apply in France and its overseas territories which France administers as a part of its metropolitan territory , but it is likely that appropriate enforcement measures will depend on the local context, given the margin of appreciation offered by the law. Overseas Countries and Territories with a large Muslim community will receive some exemptions. For example, it was suggested that Mayotte girls may

wear small bandanas and light veils kishall. France[ edit ] The proposed ban was extremely controversial, with both sides of the political spectrum being split on the issue. In , French Cardinal Bernard Panafieu , the Archbishop of Marseilles called the ban "unenforceable" While agreeing that some Muslim immigrants have had trouble adjusting to a "lay, pluralistic society" he asserted that the ban was wrong as it prevented Muslims from "asserting their identity" and that it would be "better to act through persuasion than by compulsion" if the state wanted to limit the use of religious symbols.

## 4: How to Handle Religious Holidays in Public Schools | TeachHUB

*The Invisible Religion of the Public Schools: Secularism, Neutrality & the Supreme Court by Paul J Toscano () on [www.enganchecubano.com](http://www.enganchecubano.com) \*FREE\* shipping on qualifying offers. Will be shipped from US. Used books may not include companion materials, may have some shelf wear, may contain highlighting/notes.*

Our teaching strategies that can help make a more productive learning Religious Holidays in the Public Schools What do the courts say? The Supreme Court has ruled that public schools may not sponsor religious practices Engel v. Vitale, ; Abington v. Schempp, but may teach about religion. While it has made no definitive ruling on religious holidays in the schools, the Supreme Court has let stand a lower federal court decision stating that recognition of holidays may be constitutional if the purpose is to provide secular instruction about religious traditions rather than to promote the particular religion involved Florey v. Sioux Falls School District, 8th Cir. Do religious holidays belong in the curriculum? The study of religious holidays may be included in elementary and secondary curricula as opportunities for teaching about religions. Such study serves the academic goals of educating students about history and cultures as well as about the traditions of particular religions in a pluralistic society. When should teaching about religious holidays take place? On the elementary level, natural opportunities arise for discussion of religious holidays while studying different cultures and communities. In the secondary curriculum, students of world history or literature have opportunities to consider the holy days of religious traditions. Teachers find it helpful when they are provided with an inclusive calendar noting major religious and secular holidays with brief descriptions of their significance. How should religious holidays be treated in the classroom? Teachers must be alert to the distinction between teaching about religious holidays, which is permissible, and celebrating religious holidays, which is not. Recognition of and information about holidays may focus on how and when they are celebrated, their origins, histories and generally agreed-upon meanings. If the approach is objective and sensitive, neither promoting nor inhibiting religion, this study can foster understanding and mutual respect for differences in belief. Teachers will want to avoid asking students to explain their beliefs and customs. An offer to do so should be treated with courtesy and accepted or rejected depending on the educational relevancy. Teachers may not use the study of religious holidays as an opportunity to proselytize or to inject personal religious beliefs into the discussion. Teachers should avoid this by teaching through attribution, i. Provided they are used only as examples of cultural or religious heritage, religious symbols are permissible to use as teaching aids or resources. Religious symbols may be displayed only on a temporary basis as part of the academic program. Students may choose to create artwork with religious symbols, but teachers should not assign or suggest such creations. May religious music be used in public schools? Sacred music may be sung or played as part of the academic study of music. School concerts that present a variety of selections may include religious music. Concerts dominated by religious music, especially when they coincide with a particular religious holiday, should be avoided. The use of art, drama or literature with religious themes also is permissible if it serves a sound educational goal in the curriculum, but not if used as a vehicle for promoting religious belief. Decisions about what to do in December should begin with the understanding that public schools may not sponsor religious devotions or celebrations; study about religious holidays does not extend to religious worship or practice. Does this mean that all seasonal activities must be banned from the schools? Probably not, and in any event, such an effort would be unrealistic. The resolution would seem to lie in devising holiday programs that serve an educational purpose for all studentsâ€”programs that do not make students feel excluded or identified with a religion not their own. Holiday concerts in December may appropriately include music related to Christmas and Hanukkah, but religious music should not dominate. Any dramatic productions should emphasize the cultural aspects of the holidays. Nativity pageants or plays portraying the Hanukkah miracle are not appropriate in the public school setting. What about religious objections to some holidays? Students from certain religious traditions may ask to be excused from classroom discussions or activities related to particular holidays. Excusal requests may be especially common in the elementary grades, where holidays often are marked by parties and similar non-academic activities. Such

requests are routinely granted. In addition, some parents and students may make requests for excusals from discussions of certain holidays, even when these holidays are treated from an academic perspective. Administrators and teachers should understand that a policy or practice of excusing students from specific activities or discussions cannot be used as a rationale for school sponsorship of religious celebration or worship for the remaining students. May students be absent for religious holidays? Sensitive school policy on absences will take account of the religious needs and requirements of students. Students should be allowed a reasonable number of excused absences, without penalties, to observe religious holidays within their traditions. Students may be asked to complete makeup assignments or examinations in conjunction with such absences. What steps should school districts take? In a pluralistic society, public schools are places for persons of all faiths and none. Schools may neither promote nor denigrate any religion. In order to respect religious liberty and advance education, we recommend that each school district take the following steps: Quick Tips for Planning Religious Holidays in Public Schools Before planning a religious holiday activity in a public school, ask the following questions: Do we plan activities to teach about religious holidays at various times of the year or only in December? How do you deal with holidays in your classroom? Share in the comments section! This article is reprinted with permission of the First Amendment Center, whose original Religious Holidays in Public Schools guide was put together with contributions from First Amendment experts, religious groups and leading education organizations.

## 5: Religion in Public Schools: 7 Religious Things You Can Still Do

*Generally, conflicts between religion and public schools fall into three categories: Inside Acts – "Arise within school buildings and are based on actions of students or staff (e.g., student religious clubs, clothing and symbols, passing out faith-based literature).*

Our Lady of Guadalupe Parish: Though Protestant denominations have grown rapidly in recent decades, the vast majority of Mexican immigrants in South Omaha practice Catholicism. They were unsuccessful because the Catholic Church wanted them to become more American in their religious practices. In response the Mexican community started fundraising by selling tamales, cake and other foods. At the same time they held raffles and dances. Finally, they raised enough money to rent a bakery on 21st and Q. The parish stayed in the bakery for just a few short years before they ran out of money, lost the lease, and had to start all over again. Fortunately, in , the growing parish was able to rent a storefront on south 24th Street. Remaining in their rented home for a number of years, the parish flourished with the addition of new immigrants to the city. Our Lady of Guadalupe parish began a capital fundraising campaign in to establish a free standing church of their own. It took 5 years to raise enough money and break ground on a permanent church. The cornerstone laying was in at 23rd and O, the present location of Our Lady of Guadalupe, and it opened in . Since then, the parish has combined with St. Agnes and Assumption Catholic parishes. The church has grown along with the community and has become a place called home to many. Apse Mosaic This is a mosaic of our lady of Guadalupe, located in the apse of the church. He heard strains of music and as he looked he saw a beautiful young lady who was calling out his name. It turned out to be the Virgin Mary presenting herself to him. She told him to tell the bishop to build a church for her. Juan Diego spoke to Guadalupe and she told him to go pick out roses and take them to the bishop. During that time roses were not in season and should have not been in bloom. Diego did what he was told and took the roses to the bishop. When he opened his tilma<sup>1</sup>, where he was wearing his roses, the bishop saw the gorgeous roses, but he also saw the beautiful image of Our Lady of Guadalupe impressed on his shirt. He then believed Juan Diego. Days later they constructed her a church. The name Guadalupe means Gracious Lady in the Aztec tongue. The parishioners of Our Lady of Guadalupe started this fiesta in . The church has a big celebration with food, dancing, music, beauty contests, and fireworks. In the early years, the celebrations were several days long but as the years progressed it downsized to a one-day festival. But by the turn of the last century it had been revitalized to a multi-day event. It is held at the church and the whole community is welcome. The beating of the drums is supposed to represent a heartbeat. It ties the religion to the ancient culture. For the Czech immigrants of Brown Park and the Polish community to the north of the stockyards Assumption and Immaculate Conception respectively served as the cultural centers, schools, meeting-places, and preservers of Eastern European customs and traditions. In the modern day, Nuestra Senora de Guadalupe Our Lady of Guadalupe Parish serves an identical function, serving as a beacon for newly arrived immigrants and a spiritual center for generations of South Omaha Latinos. As the Spanish-speaking community grew throughout the last few decades so too has Our Lady of Guadalupe Parish, which has recently absorbed Assumption and St Agnes now St. Our Lady of Guadalupe also has proudly played, and continues to play, an integral role in preserving uniquely Mexican cultural and religious practices for generations of parishioners, from the most recent arrivals to third or fourth-generation Mexican-Americans. The church has also played a role in advocating for immigrant rights, dispensing advice to parishioners, promoting ESL education, and supporting community leadership. Despite our focus on Our Lady of Guadalupe Parish it would be misleading to suggest that the Catholic identity and Mexican-American identity are one in the same. In recent decades evangelical Christianity has made significant inroads across the traditionally Catholic nations of Latin America, a trend that is clearly reflected in South Omaha as well. Mexican Americans in South Omaha Historical Society of Omaha and Lamplighter Press. The most significant thing I learned is that the church uses the fiestas to bring the community and their culture together. During this project I focused on the story of our Lady of Guadalupe and its significant to the Mexican Catholic identity because in this community she represents the reaching out to the indigenous people and the poor.

During my time in this program, I studied the construction of our Lady of Guadalupe and how the parish was able to raise the money for construction. The most significant thing I learned is how they struggled as a community to raise money in order to build a church that would help preserve their Mexican identity.

## 6: Religious Liberty in Public Schools Overview | Freedom Forum Institute

*Public schools may not teach religion, although teaching about religion in a secular context is permitted. 1 The Bible may be taught in a school, but only for its historical, cultural or literary value and never in a devotional, celebratory or doctrinal manner, or in such a way that encourages acceptance of the Bible as a religious document. 2.*

Policies and practices designed to respect free expression and encourage discourse and discussion are rarely, if ever, disturbed by courts B. The decision to remove material is more vulnerable, and often places motivation for the removal at issue since actions motivated by hostility to particular ideas or speakers is not permitted C. The deference frequently shown school administrators with regard to the curriculum is not always accorded when a dispute arises over material in the school library Introduction: This document describes in practical terms what the right to freedom of expression means for the public schools. We hope it provides students, teachers and administrators with a deeper understanding of their constitutionally guaranteed rights and responsibilities, as well as renewed respect for the power of free expression to enhance the educational experience. But education, they also knew, involved more than reading, writing, and arithmetic. Education in a democratic society requires developing citizens who can adapt to changing times, make decisions about social issues, and effectively judge the performance of public officials. In fulfilling their responsibilities, public schools must not only provide knowledge of many subject areas and essential skills, but must also educate students on core American values such as fairness, equality, justice, respect for others, and the right to dissent. Rapid social, political, and technological changes have escalated controversy over what and how schools should teach. While issues like sexuality and profanity have raised questions for generations, debates are becoming more and more contentuous thanks to increasing cultural, religious, ethnic, and religious diversity. Thus, educators frequently face a daunting task in balancing the educational needs of a diverse entire student body while maintaining respect for individual rights. The First Amendment establishes the framework for resolving some of these dilemmas by defining certain critical rights and responsibilities. It protects the freedom of speech, thought, and inquiry, and requires respect for the right of others to do the same. The First Amendment and Public Schools Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances. The First Amendment The first provision of the Bill of Rights protects the rights essential to a democratic society and most cherished by Americans: It embodies human rights that are celebrated throughout the world. However, the First Amendment applies somewhat differently in schools than it does in many other public institutions. As many commentators have observed, a democracy relies on an informed and critical electorate to prosper. Given the complexity of these responsibilities, school officials are generally accorded considerable deference in deciding how best to accomplish them. Des Moines , speech is not quite as free inside educational institutions as outside. This does not mean that students and teachers have no First Amendment rights at school. Students cannot claim, for instance, that they have the right to have incorrect answers to an algebra quiz accepted as correct, nor can teachers claim a right to teach anything they choose. Understanding Censorship Censorship is not easy to define. Alternatively, many censors attempt to suppress speech simply because they disagree with it. In many countries, censorship is most often directed at political ideas or criticism of the government. Advocates for censorship often target materials that discuss sexuality, religion, race and ethnicity—whether directly or indirectly. Censorship demands require educators to balance First Amendment obligations against other concerns: There are practical and educational as well as legal reasons to adhere as closely as possible to the ideals of the First Amendment. School districts such as Panama City, Florida, and Hawkins County, Tennessee, have been stunned to find that acceding to demands for removal of a single book escalated to demands for revising entire classroom reading programs. Other jurisdictions have been pressed to revise the science curriculum, the content of history courses, sex education, drug and alcohol education, and self-esteem programs. Experience has shown far too many times that what appears to be capitulation to a minor adjustment can turn into the opening foray of a major curriculum content battle

involving warring factions of parents and politicians, teachers, students and administrators. Distinguishing Censorship from Selection Teachers, principals, and school administrators make decisions all the time about which books and materials to retain, add or exclude from the curriculum. They are not committing an act of censorship every time they cross a book off of a reading list, but if they decide to remove a book because of hostility to the ideas it contains, they could be. Not every situation is that simple. If professional educators can articulate a legitimate pedagogical rationale to maintain such material, it is unlikely that an effort to remove it would be successful. Most people do not consider it censorship when they attempt to rid the school of material they consider profane or immoral, or when they insist that the materials selected show respect for religion, morality, or parental authority. School officials who accede to such demands may be engaging in censorship. Efforts to suppress controversial views or ideas are educationally and constitutionally suspect. The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations. Yet profanity appears in many worthwhile books, films, and other materials for the same reasons many people use it in their everyday language—“for emphasis or to convey emotion. But even minor use of profanity has not shielded books from attack. Profanity, however, is only one of many grounds on which books are challenged. As these examples illustrate, censorship based on individual sensitivities and concerns restricts the knowledge available to students. Based on personal views, some parents wish to eliminate material depicting violence; others object to references to sexuality, or to racially-laden speech or images. If these and other individual preferences were legitimate criteria for censoring materials, school curricula would narrow to only the least controversial—and probably least relevant—material. Censorship also harms teachers. Teachers need latitude to respond to unanticipated questions and discussion, and the freedom to draw on their professional judgment, without fear of consequences if someone objects, disagrees, or takes offense. When we strip teachers of their professional judgment, we forfeit the educational vitality we prize. When we quell controversy for the sake of congeniality, we deprive democracy of its mentors. Censorship is an attitude of mistrust and suspicion that seeks to deprive the human experience of mystery and complexity. But without mystery and complexity, there is no wonder; there is no awe; there is no laughter. Norma Fox Mazur added: Censorship is crippling, negating, stifling.. It should be unthinkable in a country like ours. Readers deserve to pick their own books. Writers need the freedom of their minds. To allow the censors even the tiniest space in there with us can only lead to dullness, imitation, and mediocrity. When the classroom environment is chilled, honest exchange of views is replaced by guarded discourse and teachers lose the ability to guide their students effectively. How Big a Problem Is Censorship? The Numbers Censorship occurs every day. ALA states that between and , 5, challenges were reported to or recorded by its Office for Intellectual Freedom. During the school year alone, there were challenges to educational materials, according to People for the American Way PFAW. What Kind of Material Is Attacked? Almost 70 percent of censorship demands are directed at material in school classrooms or libraries. Most of the remainder are aimed at public libraries. Parents lodge 60 percent of the challenges. The ALA offers an instructive analysis of the motivation behind most censorship incidents: The term censor often evokes the mental picture of an irrational, belligerent individual. Such a picture, however, is misleading. In most cases, the one to bring a complaint to the library is a concerned parent or a citizen sincerely interested in the future well being of the community. Although complainants may not have a broad knowledge of literature or of the principles of freedom of expression, their motives in questioning a book or other library material are seldom unusual. Any number of reasons are given for recommending that certain material be removed from the library. Complainants may believe that the materials will corrupt children and adolescents, offend the sensitive or unwary reader, or undermine basic values and beliefs. Sometimes, because of these reasons, they may argue that the materials are of no interest or value to the community. While demands for censorship can come from almost anyone and involve any topic or form of expression, most involve concerns about sexual content, religion, profanity, or racial language. Many incidents involve only one complaint, but can nonetheless trigger a contentious review process. Often, parents who support free expression do not step forward to the same extent as those seeking to remove materials, leaving school officials and teachers relatively isolated. It is then their task to carefully assess the pedagogical value of the materials, to avoid

simply giving in to angry demands that could undermine educational objectives and invite additional challenges in the future. The objection usually comes up when the material concerns sexuality, reflecting a fear that exposure to this subject undermines moral or religious values. Since many non-objecting parents support informing even young children about sexual matters, it is clear that the content of the material as much as the age of the child lies at the heart of the objection. Acceding to pressure to censor in this situation can be tantamount to endorsing one moral or religious view over another. Education proceeds in stages, with increasingly complex material presented as students gain the intellectual ability and knowledge to understand and process it. For this reason, young children usually do not learn physics or read Shakespeare. Similarly, educators may decide that detailed scientific information about human reproduction might not be age-appropriate for six-year-olds, but would be appropriate for year-olds who have been introduced to basic biology. She observes, however, that the rationale for psychological descriptions of the age at which certain behaviors generally occur has limited relevance to the selection of educational materials and literature in the classroom. Indeed, for such adults a pristine vision of youth often forms a wall between themselves and any adolescents they happen to know. That likelihood is lessened by the exposure the typical student has had to the controversial subject. The books targeted by censors included both popular and classic titles, affecting almost every age group.

## 7: Flying Spaghetti Monster - Wikipedia

*Unfortunately, there's no consensus about developing best practices for teaching about religion in public schools. At best, America's schools, which have long had a tumultuous relationship.*

Religious Expression in the Public Schools Introduction: Freedom of speech encompasses religious as well as secular speech, but the Establishment Clause imposes limitations on government endorsement of religion that has important implications for religious speech and observance in public schools. Public school teachers, principals, administrators, and other personnel may not: This does not imply that the public schools may not teach about religion. Schools may teach about religion, explain the tenets of various faiths, discuss the role of religion in history, literature, science and other endeavors, and the like, as long as it has a secular purpose to promote educational goals, and there is no effort to promote or inhibit any religious belief. Prayer and Bible-reading have long been excluded from the public schools. *Vitale and School Dist. Jane Doe* the Court held that student-led prayer at school-sponsored football games was unconstitutional, because the circumstances implied official endorsement of religion. While the case leaves open the possibility that student-initiated prayer is permissible under some circumstances, it is clear that schools must exercise care to avoid the appearance of promoting religion. The difficulty in finding the right balance is clear from the split in opinion in the lower courts. *Medford Board Of Education, 3rd Cir.* Holiday observations in public schools have been a persistent bone of contention in many communities. Although schools may teach about the religious beliefs underlying religious holidays and may celebrate secular aspects of such holidays, schools may not observe holidays as religious events or promote such observance among their students. Schools may not permanently display religious messages like the Ten Commandments. They may, however, display religious symbols in teaching about religion, as long as they are used as teaching aids on a temporary basis as part of an academic program. The decision was reaffirmed in *Edwards v. Religious clothing and symbols*, if not disruptive, are a protected form of expression. Even schools with dress codes ordinarily make an exception for religious articles. Students may be dismissed from school for off-campus religious instruction, provided that the schools do not encourage or discourage participation or penalize those who do not attend. Under a Supreme Court ruling, public schools that permit their facilities to be used by community groups are not permitted to discriminate against religious groups. *Center Moriches School District* This holding was recently reaffirmed in the context of a religiously-affiliated after-school program that sought to use public school facilities. *Good News Club v. Milford Central School* Religious Exemptions from State Education Law: When public education requirements severely conflict with sincerely-held religious beliefs, the courts have fashioned a remedy to address the conflict. For example, in *Wisconsin v. Yoder*, Amish families challenged a state requirement that children be enrolled in school until the age of The parents claimed that they would be unable to raise their children in the Amish faith, which repudiates most aspects of modern life, if their children were required to attend school outside the Amish community past the eighth grade. The Supreme Court upheld their right to educate their children at home under the circumstances of this case, but subsequent cases cast some doubt about how far this doctrine can be extended. The Equal Access Act 20 U. In practice, the Act has mixed results. In one case, students sued for the right to organize a support group for gays and lesbians. However in another case in California, a school district decided to ban all extracurricular clubs from campus rather than allow formation of a club called Christian Athletes. Guidelines were originally adopted in and updated since then to provide every school district in America with a statement of principles addressing the extent to which religious expression and activity are permitted in the public school. The guidelines affirm two obligations imposed on school officials: Schools are strongly encouraged to develop their own district-wide policy regarding religious expression and to engage parents, teachers, various faith communities and the broader community.

## 8: Home - Making Invisible Histories Visible - Omaha Public Schools

*The Flying Spaghetti Monster (FSM) is the deity of the Church of the Flying Spaghetti Monster, or Pastafarianism. Pastafarianism (a portmanteau of pasta and Rastafarianism) is a social movement that promotes a light-hearted view of religion and opposes the teaching of intelligent design and creationism in public schools.*

Government displays of religious symbols have sparked fierce battles. Religion in the Public Schools May Americans continue to fight over the place of religion in public schools. Some Americans are troubled by what they see as an effort on the part of federal courts and civil liberties advocates to exclude God and religious sentiment from public schools. Such an effort, these Americans believe, infringes upon the First Amendment right to the free exercise of religion. Civil libertarians and others, meanwhile, voice concern that conservative Christians are trying to impose their values on students of all religious stripes. Despite that long series of court decisions, polls show that large numbers of Americans favor looser, not tighter, limits on religion in public schools. Conflicts over religion in school are hardly new. In the 19th century, Protestants and Catholics frequently fought over Bible reading and prayer in public schools. The disputes then were over which Bible and which prayers were appropriate to use in the classroom. In , fighting broke out between Protestants and Catholics in Philadelphia; a number of people died in the violence and several Catholic churches were burned. Similar conflicts erupted during the s in Boston and other parts of New England. The Supreme Court stepped into those controversies when it determined, in *Cantwell v. Connecticut* and *Everson v. Soon after the Everson decision, the Supreme Court began specifically applying the religion clauses to activities in public schools. In its first such case, McCollum v. Board of Education* , the high court invalidated the practice of having religious instructors from different denominations enter public schools to offer religious lessons during the school day to students whose parents requested them. Four years later, in *Zorach v. Clauson* , the court upheld an arrangement by which public schools excused students during the school day so they could attend religious classes away from school property. Beginning in the s, the court handed religious conservatives a series of major defeats. It began with the landmark ruling, in *Engel v. Vitale* , that school-sponsored prayer, even if it were nonsectarian, violated the Establishment Clause. Since then, the Supreme Court has pushed forward, from banning organized Bible reading for religious and moral instruction in to prohibiting prayers at high school football games In these and other decisions, the court has repeatedly stressed that the Constitution prohibits public schools from indoctrinating children in religion. But it is not always easy to determine exactly what constitutes indoctrination or school sponsorship of religious activities. For example, can a class on the Bible as literature be taught without a bias for or against the idea that the Bible is religious truth? Can students be compelled to participate in a Christmas-themed music program? Sometimes students themselves, rather than teachers, administrators or coaches, bring their faith into school activities. For instance, when a student invokes gratitude to God in a valedictory address, or a high school football player offers a prayer in a huddle, is the school legally responsible for their religious expression? The issues are complicated by other constitutional guarantees. For instance, the First Amendment also protects freedom of speech and freedom of association. Religious groups have cited those guarantees in support of student religious speech and in efforts to obtain school sponsorship and resources for student religious clubs. The right of a student or student club to engage in religious speech or activities on school property may, however, conflict with other protections, such as the right of students to avoid harassment. Because the student had graduated by the time the Supreme Court granted his appeal, the Supreme Court ordered the lower court to vacate its ruling and dismiss the case. For example, the Christian Legal Society, which has chapters in many law schools, is embroiled in litigation over its policy that only students who believe that sex outside of heterosexual marriage is a sin can serve in leadership positions. As these more recent conflicts show, public schools remain a battlefield where the religious interests of parents, students, administrators and teachers often clash. The conflicts affect classroom curricula, high school football games, student clubs, graduation ceremonies and the lives of everyone with an interest in public education.

## 9: The First Amendment in Schools: A Resource Guide

*While schools that censor student newspapers or ban certain clubs do violate free speech, these violations are permissible under the overarching principle of religious freedom.*

School prayer Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof

Religious-liberty clauses, First Amendment to the U. Constitution More than years after their enactment, the first 16 words of the Bill of Rights undergird the boldest and most successful experiment in religious freedom in human history. Despite periodic outbreaks of nativism, anti-Semitism and religious conflict, Americans can be justly proud that we begin the new century as one nation of many peoples and faiths. The challenge The challenge for 21st-century America is not only to sustain this extraordinary arrangement, but to expand the principles of religious liberty more fairly and justly to each and every citizen. This is no small task. Today the United States is the most religiously diverse society on Earth and, among developed countries, the most religious. But exploding religious pluralism combined with bitter culture wars are making our public square an increasingly crowded and often hostile arena. Nowhere is it more important or more difficult to address our growing ideological and religious diversity than in the public schools. Not only are our schools a key battleground in the culture wars, they are the principal institution charged with enabling Americans to live with our deepest differences. If we fail in our schools to teach and model the rights and responsibilities that flow from the First Amendment, then surely we endanger the future of our daring experiment in religious liberty. This guide is built on the conviction that finding common ground on many of the issues that divide us is possible within the civic framework provided by the religious-liberty clauses of the First Amendment to the U. The key is for all sides to step back from the debate and to give fresh consideration to the democratic first principles that bind us together as a people. Then, in light of our shared civic commitments, we can work for policies and practices in public education that best protect the conscience of every student and parent in our schools. A new consensus Here is the good news: Although underreported by the news media and still unknown to many school leaders, a new model has emerged for addressing religion and religious liberty in public schools. Over the past decade, religious and educational groups from across the spectrum have adopted the consensus guidelines included in this guide. Where these agreements have been applied in local districts, they have enabled a growing number of divided communities to move from battleground to common ground. The measure of just how much consensus we now have was highlighted in early when every public school principal in the United States received a packet of comprehensive religious liberty guidelines from the U. For the first time in American history, all administrators were given the closest thing possible to a legal safe harbor for addressing perennial conflicts over religion in the schools. This new consensus on religion in public schools began to emerge as a response to the textbook trials in Alabama and Tennessee in the mids. Although the constitutional questions were quite different, both cases called attention to the fact that the public school curriculum largely ignored religious ways of understanding the world. The educational issues raised by the trials were reinforced by several textbook studies. The liberal People for the American Way reached much the same conclusion as the conservative Paul Vitz: Public school texts included little or nothing about religion. In the wake of these trials and studies, we convened leading educational and religious organizations in an effort to find common ground on the question of religion in the curriculum. Groups ranging from the National Association for Evangelicals to the Association for Supervision and Curriculum Development agreed that ignoring religion was neither educationally sound nor consistent with the First Amendment. We were convinced that we can and must do better in public education. After a long history of shouting past one another, we had begun to find common ground. Beyond Two failed models These agreements of the late s and early s were important first steps in articulating a civic framework that enables school and communities to move beyond culture-war debates that are often dominated by extremes. Characteristic of the early history of public education, this approach still survives in some parts of the United States, particularly the rural South. Not only is this model unconstitutional, it is also unjust. The influence of this mistaken view of the First Amendment is apparent in the virtual silence about religion in most of the

curriculum and the confusion among many school leaders about the religious-liberty rights of students. But the First Amendment does not mandate that public schools be religion-free zones. This approach is also unjust and, when the rights of students are violated, unconstitutional. Twenty-four major religious and educational organizations define religious liberty in public schools this way: Public schools may not inculcate nor inhibit religion. They must be places where religion and religious conviction are treated with fairness and respect. Public schools uphold the First Amendment when they protect the religious liberty rights of students of all faiths and none. Schools demonstrate fairness when they ensure that the curriculum includes study about religion, where appropriate, as an important part of a complete education. They describe what schools might look like if we finally lived up to the promise of religious liberty. Rather than simply telling public schools what they may not do, the statement calls for protecting student religious expression and including religious perspectives in the curriculum, while simultaneously rejecting government endorsement or promotion of religion. For many years now, the First Amendment Center has worked with school districts throughout the nation to implement the model of a civil public school. We have found that where communities are committed to coming together in the spirit of the First Amendment, consensus is reached, new policies are drafted, and significant changes take place in the classroom. The starting point for local communities must be an agreement on First Amendment ground rules. In the spirit of the First Amendment, all perspectives have a right to be heard, and each citizen has an obligation to protect the freedom of conscience of all others. Agreeing on civic principles allows the dialogue to begin and enables people of all faiths and none to work toward consensus on the proper role of religion in the public schools. If the resulting agreements and policies are to inspire broad support in the community, all stakeholders must be fully represented in the discussion. When reaching out to critics of the schools, particularly conservative religious groups, school leaders must look beyond stereotypes to find those representatives most interested in dialogue and consensus. Given the lack of civility in the public square of America today, it is not easy to build bridges of understanding and trust, but it can be done. While there are extreme voices in the debate, we know from experience that most teachers, parents, administrators and school board members are committed to a principled dialogue, and to fair, open public schools. Tactics such as these may successfully raise millions of dollars through direct mail, but they destroy the fabric of our life together as citizens. And the news media sometimes fuel the conflict by allowing extreme voices to dominate the debate. To get beyond the labels, trust needs to be carefully rebuilt. Building trust, of course, requires a willingness to listen. But listening is meaningless if parents or others in the community sense that most questions have been answered before the process begins. A number of school-reform advocates, for example, stress the importance of local participation, but then resist the possibility that local communities may not endorse the reform. Listening and trusting are also difficult, if not impossible, in districts unprepared for conflict concerning religion and values in the schools. Every district should have comprehensive policies on these issues, developed and endorsed by a broad spectrum of the community and followed up by teacher and administrator education focused on implementation. Taking a proactive “rather than crisis-management” approach to areas of potential controversy is an opportunity for public schools to demonstrate a genuine interest in the concerns of parents, and a concrete commitment to applying religious-liberty principles in public schools. A common vision of the common good National consensus statements and guidelines such as those in Finding Common Ground are essential, but they are only starting points in the effort to find lasting common ground. Creating truly civil public schools “schools that take religious liberty seriously” requires school districts willing to do the work of translating these agreements into effective, community-supported policies and practices. The new consensus represented by the agreements in Finding Common Ground provides Americans with an historic opportunity. After more than years of shouting past one another about religious liberty in schools, we finally have a model widely agreed-to across our differences. It is now possible to address our differences with civility, reach mutual understanding and forge policies that protect the First Amendment rights of every parent and student. If we take this opportunity, a common vision of the common good may be realized in public schools and in our communities.

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