PRAYER IN THE ROUTINARY ACTIVITY

by:

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Praying can be done anywhere. There are many ways to do this – in fact, the Class President may lead, or an assigned leader may lead, but most of the time, the teacher leads the class in prayer.

However, in a world where a learner is a learner regardless of any category he or she is under, the word “mainstreaming” has become abstract and at the same time synonymous with “unification”. Then, sometimes teachers may encounter problems with praying because of the influence of religious diversity. To resolve the conflict and the ethics of religiosity and diversity inside a classroom without damaging the teacher’s and the majority of the students’ belief, what is at stake?

Christians express their faith through prayers and other rites – however, some of these cannot be done on school. Among madrasah schools and communities, the Islamic form of prayer is used. Various acts of prayers are instituted in various religious identities.

If the teacher allows a certain religionist to lead, what will be felt by the minority in the class? If so, will the majority obey the minority as that day’s leader? The teacher really get into the problem even with his or her routinary activities.

This problem is resolute by voting that entreaty with praying should not be instituted in classrooms. Imagine a nation built under Christian principle, conflicted human rights and equality with the prejudices and biases of prayers as a routinary activity in a classroom? In our country, prayers are still recited but to a more secular level. Some teachers used formularic prayers to bless the day.
The teachers are the foremost vanguard in acknowledging respect to establish sincerity throughout the whole duration of the prayer. Some problems rise when the teacher has not guided the students enough. The reactions of the students reflect the misguidance of the teachers in addressing the issue. Otherwise, they feel uneasy and not welcome within the mainstream. But, one again, mainstreaming the minority will greatly improve the relationship and understanding of the majority to their beliefs and diversity. Secondly, teachers must not set aside the possibility of encountering students with different religious ideology.

The teachers will identify these students in their School Form 1 (SF1) under the column for Religion. For, in understanding these facts, a teacher becomes an effective element in maintaining the peace and order of the students especially with the hypercritical issue of religious diversity and belief system.

References:


