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**Teaching Religion in Public Schools:
A Comparative Study between the U.S. and the U.K. (2000-2019)**

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Dedication

First and foremost, my deepest gratitude goes to God Almighty my creator, the source of inspiration and wisdom. He has been the source of my strength during this process. Thanks God.

This humble academic career is devoted to my affectionate and beloved mother, for her great devotion and love, and for her endless prayer and support. I love you mum.

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MOUICI Safa

Dedication

This work is substantially dedicated to my dearest family, to whom I am heartily and sincerely beholding, to my heart 'my mother' and the best man in my life 'my father', to my sisters and brothers for their gracious, supportive words, unconditioned love, and encouraged graces they endowed upon my life.

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"To live is to learn"

GUIZA Fatima El-Zahra

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Abstract

The rise of controversial debate over religion as an influential issue in public life was hypothesized upon diverse critical views related to the appearance of new global dominant process which endeavors to separate the state from religion, especially in the Western world, and which basically targets education in public schools and institutions. Hence, this study investigates various perspectives about this issue and the impact, if any, of teaching religion in public schools in the United States and the United Kingdom to ultimately compare the findings in both countries. The impact of religious education on students' development and their academic performance is one argument usually used by the proponents of teaching religion in schools. Moreover, this investigation intents for the dissection of particular devotional faiths regarding people's affiliations in the contemporary secularist decade. These interpretative standards cincture the variant lawful political and social features that embodied a clear explanatory to the total separation of state and religion at the new millennium in particular to evaluate the different sides of religious influence, both positive and negative. The comparison between teaching religion in public and private schools is important as it informs the debate and clarifies the realities surrounding the issue. Linked to religion, education and secularization, the controversy over religious education engages different conflicting views supported by different ideologies that hold common segments which seek to guarantee religious freedom to individuals. The premised objectives of this research are due to be achieved through studying important quantitative and qualitative data relevant to the subject. The findings of this comparative study show a regress of Christianity, in both studied countries, against minority religions, and a trendy uprising of non-religions. This represents a serious menace to people's identities and the life styles of their communities.

ملخص

اعتمد تصاعد الخلاف الجدلي كقضية مألوفة في المعتقد الديني على مختلف الآراء النقدية المتعلقة بظهور نظام عالمي مهيم يسعى الى فصل الدين عن الدولة ، والذي يستهدف بالأساس المؤسسات التعليمية الاجتماعية. وبالتالي فان هذه المذكرة تتطرق إلى تبادل مخلف الآراء حول تعليم الدين فالمدارس العمومية في الولايات المتحدة الأمريكية وبريطانيا من اجل استيعاب المقارنة الجدلية لتأثير الدين على التعليم ومن ثم لتأثير التعليم الديني على المستوى التعليمي والأداء الأكاديمي للطلبة. إضافة إلى ذلك فان الدراسة الحالية تهدف الى تحليل العديد من المعتقدات الدينية فيما يتعلق بالانتماءات الاجتماعية فالعقود العلمانية المعاصرة. تشمل هذه المعايير التوضيحية مختلف الصلاحيات القانونية سياسية كانت أو اجتماعية التي تتضمن شرح جلي للفصل الكلي للدين عن الدولة في الألفية الحديثة والتي بدورها تهدف الى تقييم التأثير الديني الذي يكون ايجابيا او سلبيا. كما انها تتيح المجال للمقارنة بين المؤسسات التعليمية الخاصة والعامة. وفي هذا السياق الديني التعليمي العلماني فان جدلية التعليم الديني تضم العديد من وجهات النظر العالمية نظرا للانتشار الواسع لهذا النظام المهين الذي يحتوي على ميزات مشتركة تضمن حرية الديانة لكل فرد. من المزمع تجسيد هذه الأهداف المؤطرة من خلال جمع البيانات النوعية والإحصائية وتقييمها في خضم الموضوع المدروس. تسعى النتائج المقترحة لهذا البحث المقارن الى تقييم تراجع الديانة المسيحية المزعم استبدالها بأقلية دينية في كل من الدولتين، والميول المتزايد نحو ظاهرة الإلحاد. هذا الأخير يشكل طمس للهوية العقائدية وتهديد لأسلوب الحياة الاجتماعية.

Résumé

La montée du débat controversé sur la religion en tant que question influente dans la vie publique a été émise sur des points de vue critiques divers liés à l'apparition de nouveaux efforts de processus dominant mondial pour séparer précisément l'Etat de la religion, ce qui cible essentiellement les établissements d'enseignement publics. Par conséquent, cette étude conteste des perspectives diverses sur l'impact de l'enseignement de la religion dans les écoles publiques aux Etats-Unis et au Royaume-Uni pour concevoir et comparer le contact de la religion sur l'éducation. Ainsi, l'impact de l'éducation religieuse sur le développement des élèves et leurs performances scolaires. On outre, cette investigation entend viser à désigner des croyances dévotionnelles particulières concernant les affiliations des gens dans la décennie séculariste contemporaine. Ces normes d'interprétation cernent les variantes de caractéristiques politiques et sociales légales qui incarnent une explication claire de la séparation totale de l'Etat et de la religion au nouveau millénaire, en particulier, pour estimer les divers côtés de l'influence religieuse qui peuvent être positifs ou négatifs. Car il ouvre la voie à la comparaison entre les communautés publiques et privées. Dans l'incident de la religion, de l'éducation et de la sécularisation, la controverse sur l'éducation religieuse a engagé plusieurs visions du monde en raison de la large diffusion de ce processus qui présente des segments communs qui garantissent la liberté religieuse. Ces objectifs prémédités sont dus aux résultats obtenus des données quantitatives et qualitatives pertinentes pour le sujet proposé. Les conclusions revendiquées de cette étude comparative visent à montrer la diminution du Christianisme pour être remplacé par une croyance minoritaire dans les deux Etats comparables, et le soulèvement à la mode des non-religions. Le récent comprend une grave menace universelle pour les identités des gens et leurs styles de vie.

List of Acronyms

ASARBN	Association of Statisticians of American Religious Bodies Newsletter
BBC	British Broadcasting Corporation
BSAS	The British Social Attitudes Survey
ECHR	The European Court of Human Rights
EHF	European Humanist Federation
HRA	Human Rights Acts
IBOS	The International British Online School
ISPU	Institute for Social Policy and Understanding
LCTA	Lyles-Crouch Traditional Academy
RE	Religious Education
TV	Television
UDHR	Universal Declaration of Human Rights
UK	The United Kingdom
UNHRC	United Nation's Human Right Committee
UN	United Nations

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General Introduction

The controversially notorious issue of the presence of religion in public concerns the whole world whose opinion is mitigated between guarding off the encroachment of religion upon public life and guaranteeing religious liberty and that people's voices be heard regardless to their religious affiliations. This heated debate is nurtured by the secularization tendencies that the world is witnessing today even in countries that so far are considered to be religious. Modernity and diversity are two main characteristics that sustain the separation between religiosity and polity in the occident, particularly in the United States and the United Kingdom. Societal diversity in particular in the aforementioned countries imposes limits and rules on teaching religion in public schools. Religion has a considerable impact on education even as a separate subject. Teaching religion in public schools influence students development either positively or negatively based on their backgrounds and the circumstances they are upbrought in. The social sphere is run by lawful rules set by constitutional governments to aid in the development of educational curriculum for public institutions. The U.S. and the U.K. are two immigration countries that brought together communities with different cultures and values. The secular nature of both the U.S. and the U.K., it seems, cannot completely guarantee against culture clashes within their respective societies. These clashes, in fact, embody hidden cultural and political messages dominated by Christianity which is the dominant religion in the U.S. and the U.S. For secularists, life is matter and what is important is how to develop. These fervent secularists consider religion, especially in relation to education, as a disease that should be treated with prudence. Reality, however, showed the importance of providing students with the tools necessary to understand religions and their role in society with the condition they be protected from indoctrination. This study postulates that regulated teaching religion guarantees to people freedom of conscious, thought, and religion.

The hegemonic suzerainty of the Western societies imposes particular legal rules to enhance students' academic performance through public religiosity studies and even in private institutions. As a process to view the secularist positive impact, the world may adopt such system to be evaluated. The connotation of the study relies on the valid examining of the appropriateness of religious education in public regarding religion, education and secularization interferences that provide variant views about teaching religion by religious people and non-religious.

The U.S. and the U.K. laws concerning religion delineate the way people receiving it. In Robert Putnam's book, *Our Kids: The American Dream in Crisis*, the sociologist indicates that religion aims to help students to enter college that is an endeavor to get religion out of students. In addition, Putnam stated that religious involvement at home seeks to improve pupils' level. The primary object of this investigation is to compare teaching religion between the U.S.A and the U.K. In Britain, the law prevents discrimination against religious people and guarantees the free practices thereof; this was reiterated in the EHRC report entitled "United Kingdom 2018 International Religious Freedom" which refers to religion as private matter for individuals. On the other hand, the U.S. Constitutional Amendment expresses that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof" in which the Supreme Court translates the First Amendment to assert the state funded schools perspective toward the hinder or conviction of religion that is discussed by the essay of "Teaching Religion in Public Schools."

Moreover, José Casanova's essay entitled "Rethinking Secularisation: A Global Comparative Perspective" constitutes a valid universal data that indicates that religion should be expected to remain or become more continuous public issue in democratic politics. It is tolerated to grow rather than to attenuate.

Finally, Regina Valutyté and Dovilė Gailutė affirm, in their report "The Exercise of

Religious Freedom in Educational Institutions in the Light of ECTHR Jurisprudence,” that freedom of religion in the education context presents a versatile issue which creates important opportunities and challenges in the school that is the most appropriate place for the embodiment of education right, as well as protects individual’s right to religious freedom in plural environment includes various faiths, ethnic groups and origins. This paper, however, discusses the potential problems concerning religious education among various views. Daniel Moulin-Stozek reported, in his article “Doubts about Religious Education in Public Schooling,” variant perspectives over teaching religion in the U.S.A and the U.K. This state reflects the controversy over religious education which indicates that religion in public is still an issue open to debate.

This study is primarily a qualitative research in its attempt to compare and contrast the aspects of teaching religion in public schools in the U.S.A and the U.K. The analysis and critique follow a descriptive, historical, and comparative approach. Qualitative data is not neglected as it supports the research arguments and hypothesis.

This dissertation is divided into three chapters and several sections. The first chapter entitled “Religion in Relation to Education” starts with a historical overview about religion and education in general in the U.S.A. and the U.K.; the key concepts of the studied topic are presented and explained. The chapter then enumerates the different types of public schools and religious schools in the two studied countries. The chapter concludes with a necessary distinction between two related concepts: teaching religion vs. teaching about religion.

The second chapter entitled “Religion and Teaching Religion in Relation to Education” examines first the impact of teaching religion on both students’ development and students’ academic performance. Then, the notion of secularism in both countries is viewed before a comparison is made between, on the one hand, American public schools and British schools and, on the other hand, private schools and public schools.

The third chapter is dedicated to the debate surrounding the relationship between religion, teaching religion, and educational institutions in light of the different societal and legal realities in the studied countries. Finally, the lack of education in schools is considered and its effect is investigated.

Chapter One: Religion in Relation to Education

The current world events that cannot be ignored make religion an essential part in social studies content because it is more important than ever to have a knowledge about or to understand the religious beliefs of others in our society. That is why religion is infused with the social studies programs in which teachers viewed the issue of separating church from state as an obstacle.

The interest of this content aims to make students knowledgeable about the world religions that are already part of the curriculum, but the confront is how to make teachers teach such content. The presence of religion in classrooms is showed through teachers habitation to society, traditions and school celebration in which religious context appears throughout the engagement of teachers and schools in such activities as: exhibiting Christmas decorations, singing traditional songs with religious connotations and recounting communal prayers in the classroom.

Addressing the contest of religious education without proselytizing needs a real investigation to the presumption and reasons behind each factor in the national bewilderment over the role of religion in public schools in order to follow the path of teaching religion that is resulted in preserving the notion of "religious tolerance" which has been developed over time.

1.1. Historical Backdrop of the U.K.

The origins of U.K come back to the time of Anglo Saxon King "Athelstan" who secured the allegiance of Celtic Kingdom in the early of 10th.CE and became the first to rule what was previously common between kings. Though, conquest over the following countries and kingdoms became under the English domination. Wales was a Celtic Kingdoms' congeries which was unified with England by the 'Act of Union of 1536-1542', Scotland since 1603 was a London possessive and officially was united to England and Wales in 1707 to form the 'United Kingdom of Great Britain' in which the word "British" becomes into use to refer to the kingdom's people. Ireland was

under the English domination since 1600 and joined to Great Britain in 1800. Although, the ‘Act of Union of 1800’ gave it its independence since 1922, but six of Ulster's nine counties remained part of U.K such as: Northern Ireland. The relation between England and constituent states were characterized by controversy, sometimes open rebellion or even war far, although, these conflicts were relaxed during the late of 20thC. After the referenda in Northern Ireland and Irish Republic which recognized the relation between unionists (Gascoigne3-15).

The U.K is an Island country located in the North Western Coast of Europe, it compromises of Great Britain which contains England, Wales and Scotland, in addition to the Northern part of Ireland. Britain is sometimes referred to U.K as a whole, that is traditionally derived into high land and low land zone, focusing on the Capital " London" that is one of the world's leading commercial, financial and cultural centers in the world, including Liverpool, Manchester and Birmingham, besides to their spoken language which is considered as the greatest language that is used in every corner of the world (“Great Britain”).

1.1.1. Religion in the U.K.

Regarding religion, the church conflicts over centuries lead to variety of Christian denomination in U.K specially in England during the 16thC due to the rejection of Pope power by "Henry VIII" what led to the adaptation of some protestant tenets as well as to the discovery of England churches that has many believers, even with the existence of Roman Catholicism which has retained adherents. In Scotland, the church that was running by the presbyteries was improved indebted to the reformation whereas local bodies constitute of ministers and elders rather than bishops as the case for England. These events were not disturbing for the Roman Catholicism in Ireland, although in Northern Ireland both churches: the Anglican and the Scottish had many followers. In the 17thC, the division of England church was a result to the puritan movement which

led to the appearance of co-called Non-conformist denominations like the Baptists and the Congregationalists that commuted the puritan desire for simpler worshipping forms and church governments. This time was also witnessed by the "Quakers" society or the society of friends. During the mid of 18thC, religious awakening shaped Wales by Protestantism beliefs that is related to the Welsh language, in which the Presbyterian church of Wales resembles the stronger religious body in the district.

The following event during the same period presents the rebirth of Evangelicalism that is linked to "John Wesley" among others what led to the discovery of Methodist churches, specifically in industrial areas such as: Yorkshire in North Eastern England and Cornwall in the South Western Peninsula which presents the largest proportion of Methodists. The 19thC witnessed a development for the salvation army and other fundamentalist verities, within other sects in the U.S that obtained adherents.. During the 17thC, Britain noticed the first renew of Jewish community in London, and in the 19thC the Jews reached and clamped the rural areas. The majority of British Jews live in London and the minorities are members of urban societies.

Currently, Britain considered as the second largest Jewish society in Europe. Traditionally, since 1950 the British religious tolerance gained particular importance due to the immigrants who have various religious faiths. A noticeable point about the increasing of societies that exercise Islam, Hinduism, and Sikhism in which the majority Muslims came from Pakistan, Bangladesh and India from which most of the Sikh and Hindu societies originated within Buddhist groups, Malaysia as well. Cyprus among the Arab world and parts of Africa (Morill).

1.1.2. Education in the U.K.

As for education in Britain, it authenticated from the settlement of Saxon in England where the first Cathedral schools were inaugurated in 597 and 604. During the 19thC in England,

education permanently related to religious institutions. Although, charity schools and free grammar schools polarizes the majority of people in the early modern period because they were opened for various religious faiths. The 19thC reformation provisioned education and presented prevalent state- funded schools as well. In the 1880s, education was mandatory for children aged 5 to 10 that recently witnessed an increasing to 18 in 2015. The educational system reshuffled multiple times throughout the 20thC including a Tripartite System in the 1940, and organizing the secondary education in grammar schools, secondary technical schools and secondary modern schools in which it is abrogated in favor of comprehensive schools during the 1960. The 1980 contains excessive reformation including "National Curriculum" that allowed parents to choose schools for their children. As academies in 2000 that became the main secondary school sort in 2010.

The next time characterized by the establishment of two universities pertinent to the church: University of Oxford then University of Cambridge affined with extra training for Catholic Christian Clergy. The repair system "Free Grammar Schools ‘’ established during Edward VI reign to have accessibility to priesthood whereas traineeship was a great way to enter practical occupation by youths. The case for England were the protestant reformation had a great impact on education and literacy as it encouraged to read the bible using the vernacular English. Although, the availability of Bibles English offprint can be seen as valid cause of that changeability. During the early modern period, the independent schools in England coming back to the 10th century whereon Canterbury king's school in 597 was the oldest one, others were charity schools. Later on, many of them became public schools opened for public regardless of religious beliefs. Theoretically, the free grammar schools were free for all, but the majority of poor children cannot attend these schools due to their labor that is economically related to their families.

Moreover, “the Uniformity Act of 1662” that offered religious academies for students

dissenting families who opposed with the articles of England church like 'Bristol Baptist College', the oldest dissenting academy among others who still survive such as: Harris Manchester and Regent's Park. For illegitimate and orphan children, the Elizabethan Poor Law of "Parish" apprenticeships in 1662 should be assented by two justices of peace. It tended to provide children with opulent knowledge to prepare apprentices for lower occupations like farm laboring or household service. The three 'Rs' were typically taught (reading, writing and arithmetic) in dame schools, charity schools or informal village schools. England appointed as one of the modern societies on behalf on the historian" David Mitch" who claimed that the funding source of 1640 was beneficence. The permanence of gusts even during the 19thC among landed elites , merchants and clergy who supported the educational philanthropy whereas it was assimilated with giveaways due to the national system of the late 19thC.

Another considerable changes to the U.K educational system through 'the Education Reform Act of 1988' which included National curriculum that obligated schools to teach certain subjects. Also, the Formula Funding which meant the more students the school have, the more money could receive. Furthermore, the education secretary Alan Johnson announced in January 2007 to extend the school leaving age to 18 by 2013. 'The Academies Act 2010' is one of the first governmental bills presented in the Conservative Liberal Democrat coalition government, while publicly funded schools became academies, still publically funded, but with self seeking in issues as: teachers' wages. A changes along areas of the educational policy were made through the education act 2011 including provision of post 16 education and students finance for higher education. As well as the abolition of general teaching council for England and other bodies. In 2013, 'the Education and Skills Act 2008' became applicable requiring young people in England to stay in education or training part-time until 17 years old that increased to be 18 years in 2015 (Gillard).

1.2. Historical Backdrop of the U.S.

Historically, U.S is a country in North America originated before 15,000 B.C with native Americans. The European Colonization of America started after the arrival of Christopher Columbus in 1492. Most colonies were formed after 1600 and in 1760 the thirteen colonies contained 2,5million people. The British Colonial imposed numerous taxes resisted by colonies to end self-government in Massachusetts by the parliament. A plenty conflicts happened during the first continental congress and in 1776 the second continental congress in Philadelphia declared the independence of colonies as the United States of America that ruled by "George Washington" who won the revolutionary war. The East of Mississippi Land was given to the emerged nation except Canada and Florida. The Articles of Confederation formed a central government with Washington presidency and Alexander Hamilton as chief adviser, it was the first constitution for U.S after the ratification in 1789. Concerning the geographical borders, the size of U.S was doubled due to purchase of "Louisiana territory in 1803 from France. U.S population noticed a growth, it was 4 million in 1790, 7.2 million in 1810 to reach 132 million in 1941, and by 2015, it was 321 million. The expansion of slavery caused many battles which were resolved by compromises . Slavery was a contradictory issue between the North that rejected slavers and the South that hold them, on that basis the Republican President Abraham Lincoln was elected in 1860. The civil war began in 1861 with Confederacy attack on Union Forces that won the war in 1865 by defeating the confederates what led to the abolition of slavery. The reconstruction era included voting rights to free slaves as to protect individual rights through the fourteenth amendment in 1868. By 1960, the civil rights movement guaranteed the same statutory right for all citizens (Guelzo135-275).

In the 20thC, the U.S became an industrial power in the world due to the North industrialization and the arrival of European immigrants, thus a national railroad completed and

factories established. The U.S was neutrally during WWI, although it attacked by Germany in 1917. In 1920, women acquired the right to vote and by 1924, Native Americans gained citizenship and the right to vote as well. It was a prosperous decade for America, then the great depression happened, caused by the Wall Street Crash of 1929. After the Japanese attack on "Pearl Harbor" in 1941, the U.S. entered the WWII that ended by defeating the Germans via using nuclear weapons.

During the cold war, the U.S. and the U.K. appeared as the world super powers, they attacked each other indirectly through arms race in which the U.S aimed to stop the spread of communism. By 1991, the Cold War ended and the U.S emerged as the only world superpower.

The beginning of 21th.C marked by the U.S foreign policy toward the Middle East conflicts, in 2001 Al-Qaeda attack which followed by wars in Afghanistan and Iraq. By 2007, U.S had economic crisis that effected the whole world not only America, but it recovered itself in the early of 2010, when it marked considerable economic growth. However, the world countries including America witnessed economic disturbance in 2020 due to Corona Virus 2019 (Jhonson32).

1.2.1. Religion in the U.S.

Concerning religion, the U.S.A. contains various religions where Christianity presented the majority of religious faiths which reflects the religion has a great role in American's life specially in the developed countries. As a result, religious freedom is secured in the First Amendment in the U.S constitution. Back to history, America is a melting pot country characterized by religious diversity starting with different native beliefs of the pre-colonial time. During colonization, Anglican Catholics, mainline protestants and Jews who arrived from Europe. Also, Eastern orthodoxy due to the Alaska colonization, followed by protestants dissenters who left the England church. The great revivals led to various evangelical protestant denomination resulted in the

increasing of Methodist and Baptist churches during the second revival. The 18th.C, witnessed the support of American upper classes and thinkers to deism. Also, the separation of Episcopal Church from the England church during the American revolution. As well as, the emergence of new protestant affiliates such as Adventism and other Christians like the Jehovah's witnesses. The 19th. C marked by the spread of various churches for instance church of Christ and Unitarian Communities (Passe 102-106). The next decade noticed by the birth of Pentecostalism due to the Azusa Street revival to be specific scientology in 1950. Unitarian Universalism as a result to Unitarian and Universalists churches of 20th.C. The 1990 witnessed an increasing in Christian religion due to secularization compared to others like Islam and Hinduism that have spread mainly via immigration.

Historically, Christianity is the dominant religion in U.S. in which Protestantism used to be the religious majority in 2010 within large percentage adherents among various Protestantism churches (Harris). In 2016, 37,7% were Christians protestants presented 48,9%, 23% identified as Catholics 18% as Mormons and 18,2% as people with no religion. Judaism presents the second largest group in U.S with 2,1% of the population, ensued by Islam with 0,8%. 63% of the Mississippi population showed as very religious since it is the most religious state in the country confirming that religion is important to them contrary to New Hampshire with 20% of people described as the least religious state. The American region considered as the most religious state in the U.S (American Samoa 99,3 % religion). Back to history, the British persecution led few English and German settlers to search about religious freedom in America that has been influenced by religion, culture, social life and politics. Several states of the 13 colonies were discovered by settlers who wanted to exercise their own religion like the establishment of the Massachusetts Bay Colony by English puritans and Mary land by English Catholics. The plantation Act 1740 was a result to the religious preference in England that would set policy for new immigrants to America.

The first Amendment of the American Constitution declared that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof". It is the first bill of rights that indemnified the free exercise of religion (Americans 2018). The Pew Research Center survey of 2002 showed that approximately 6 in 10 Americans claimed that religion has a great role in their lives compared to 33% in Britain. The survey results presented that America is parallel to developing countries where religion plays an important role. By 1963, 90% of U.S adults were Christians and 2% with no religion compared to 37,7% Christians in 2016 and 18,2% claims no religion pertinence. The U.S was the first national government with no validate religion in which the First Amendment rejected the federal government to establish a law or to prohibit its exercise (Perlman), thus protecting any religious institutions from any governmental interference.

The 2012 review of the National Council of Churches ordered the five largest faiths castes starting with the catholic church 68,202,492 members. Then the Southern Baptist convention 16,136,044 members, followed by the United Methodist Church 7,679,850 members. After that, the church of Jesus Chris of Latter-Day Saints 6,157,238 members. Fulbright Scholar of Islam claimed that 20,000 Muslims converted to Christianity in U.S (Cox et al .). According to Harriet Zuckerman 72% of American Nobel Prize Laureates of 1901 to 1972 backs to protestant knowledge (Zuckerman 68).The 16th.C marked by the introducing of Catholicism by Spanish, French and English. Whereas from 19th.C till the present, Catholics members increased in U.S due to immigration of various ethnic groups such as: Italian and Hispanics. The same period witnessed the arrive of two forms of Eastern Christianity: Eastern Orthodoxy was brought by Greek and Russian, Oriental Orthodoxy was brought via Americans and Syriacs. Jews were in U.S from the 17th.C and officially allowed to be in since the plantation Act 1740 as a result to persecution. The Association Statisticians of American Religious Bodies newsletter in March 2017 stated that Jews were the largest minorities in 231 counties in U.S based on 2014 data. The 2014 survey the Pew

Forum on religion and public life declared that 1.7% of U.S adults that have claimed Judaism as their religion. Based on the National Jewish population survey of 2001 declared that 4,3 million Americans were Jewish either culturally or religiously. Islam is the third largest religion in U.S after Christianity and Judaism. According to ISPU in 2018, 3.45 million Muslims in America. ASARBN in 2017 announced that Muslims were the largest minority in 392 counties from 3143 counties (Cox et al.). For people with no religious identity America witnessed an increasing in their members including Atheists, Agnostics and Humanists based on the Dr.Ariela Keysar 2001 survey in City University of New York, and for native American religious that shaped by animism or pantheism, their membership in the 21st.C includes 9.000people (Keysar, Kosmin) .

According to the Pew research Center 2014, religious affiliation identified by U.S population where Christian presented 70% of population, followed by Protestant 46%. Then, Evangelical Protestant with 25,40%. Catholic 20,80%, Non-Christian 1,80% and Unaffiliated with 22.8%. Other minorities as: Islam 0,90%, Buddhist 0,70%, in addition to Jewish with 1,90%, Mormon 1,60% and Atheist with 3,10%.

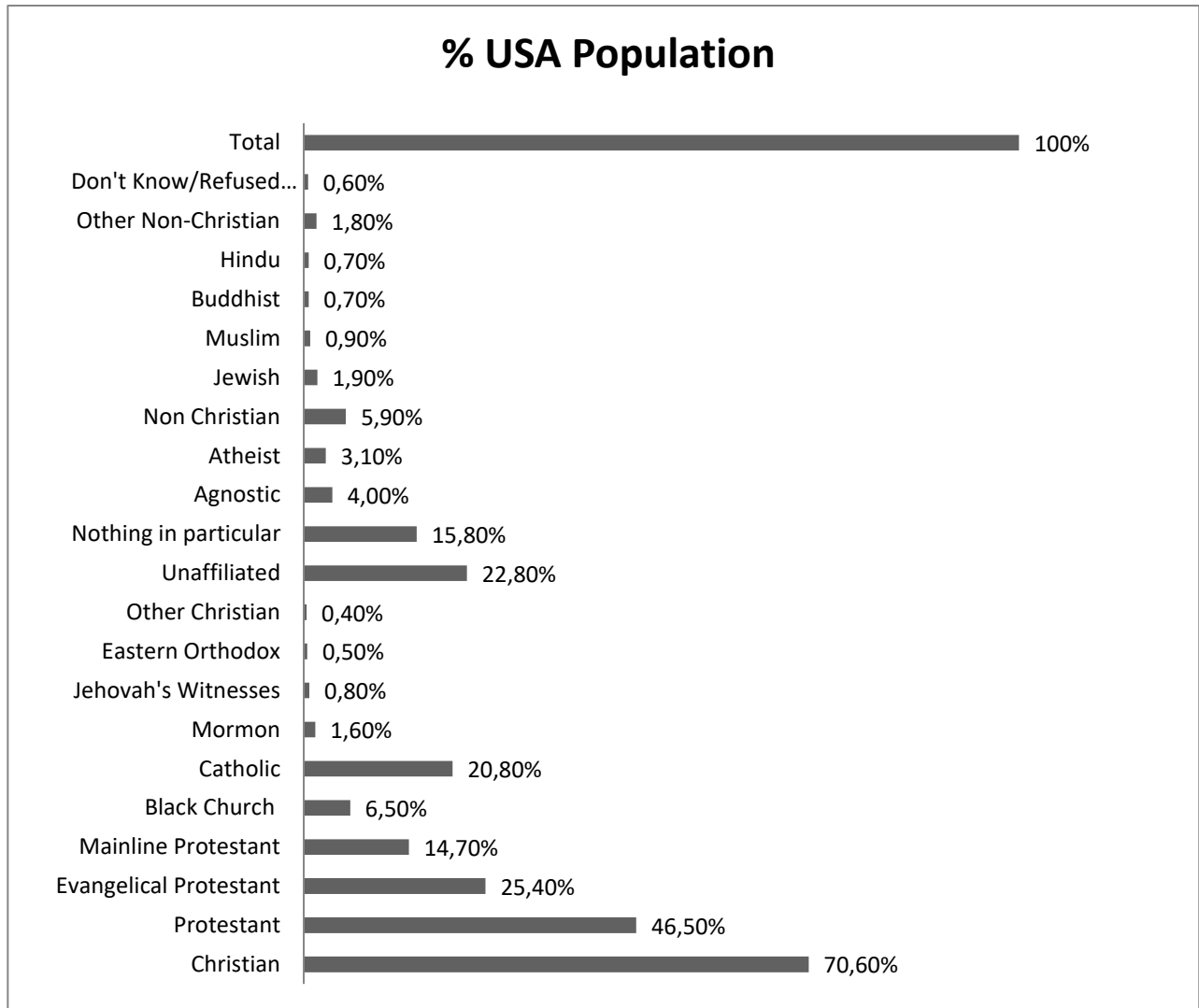


Table 1. % USA Population

1.2.2. Education in the U.S.

Touching education in U.S, it was compulsory by law to children aged five or eight to sixteen or eighteen according to the state. This exigency can be provided in public schools, private schools or home school program. Education is divided into three levels in most schools. Elementary Schools, Junior High Schools and High Schools for children split by age to Kindergarten (5-6) first grade (6-12) and the final one (12-18). Taxation contributed in the support of free public schools by the British colonizer "New England". The 19th.C marked by the design of public education programs by Horax Man in Massachusetts aimed to emulate the North. In normal

schools, teachers taught the three R's, history and geography. In most places, public education was offered to primary level and after the civil war (1861-1865) the cities built the high schools. Unlike the South that gave weak support to its segregated black schools, but Northern Philanthropy and churches provided the help to private black colleges near the South.

Private colleges of religious sects were set in the country as state universities that the states opened to be flourished in the 20th. C. By 1823, the first Columbian in Concord, Vermont was founded by the Priest Samuel Red Hall to provide qualified teachers. The mid of 20th.C witnessed an increasing in catholic population, what led the largest cities to form parochial schools including (Episcopal, Lutheran and Jewish) in which the debate over using tax money to support them refused. As a result, from 1876 thirty-nine states passed a Constitutional Amendment to prevent the finance parochial schools by taxation money (Passe 102-106). Laws of compulsory schooling were passed by certain states such as Massachusetts in 1852 and Mississippi in 1917. Based on 2018 study by Economic Journal during the migration age (1850-1914) many states adapted compulsory education laws whether European immigrants were hosted with less exposure to civil values. In 1881, the Tuskegee Normal and Industrial Institute was founded as state college in Tuskegee, Alabama for "colored teachers", lead by Booker T. Washington (1856-1915). This movement inspired Southern States to establish small colleges for Negro students " Agricultural and Mechanical" (A and M) or "Agricultural and Technical" (A and T) that later became state universities and by 1940 few black students were in state colleges in the North. In 1910, 72% children attended schools, this period marked by the spread of private schools and colleges in rural centers and grant lands. The increase of public high school was due to high school movement. That is why 1930, 100% children attended schools excepting children of significant disabilities or medical needs. Moreover, the Supreme Court case of Brown V Board of Education of Topeka, Kansas in 1954 made a desegregation in public elementary and high schools what impulsed white

families to send their children to private secular or religious schools in order to avoid this issue. As a result, the number of black teacher rose in the North contrary to the South in the following year (Perlman).

The next decade, in 2002 "No child left behind Act passed by bipartisan incorporation in congress rigged federal aid for measures in related states to chastise schools that were not meeting aims Mathematics and language skills as deliberated by state exams. In December 2015, a legislation to replace "No Child Left Behind Act with "Every Student Succeeds Act" was signed by Barack Obama.

After that an important event took place in September 2008 "The Great Recession" triggered a collapse in taxation revenue in all states to end by cut education budget as a response. Obama's \$ 800 billion package including 100\$ billion for public schools that every state used to conserve its education budget. Through the race to the top endowment program, Obama and his education secretary "Arne Duncan" followed K-12 schooling reformation. Whereas 34 states reviewed their educational laws based on the overtures of educational reformers. Thus, charter school can be in to compensate teacher on certain basis including student test scores and requiring higher educational criteria. The chance for states to establish college and to implement the existed standards that referred to the "common core state standards initiative" and developed by "the council of chief state school officers". Race to the top strong support and complainant as well from middle class families by showing emphasis on teaching for the test rather than encouraging students' creativity and imagination. The U.S educational system is divided into four parts: nursery school before five year, elementary school that students attended at five or six age in which the first year called "Kindergarten", middle school, and finally high school. In U.S students use ordinal numbers referring to the year they are in such as "tenth grade" unlike in U.K. where they use cardinal numbers such as " year ten ". Since Education in U.S is taught in public, private or home.

By 2013, 87% of children attended public schools, 10 % attended private schools and approximately 3% were home schooling (Boser 3-7).

1.3. The U.S. and the U.K. Public Schools

Originally, from ‘public’ which means open to members of a community in the English context. While in the American sense, it meant carried out or funded by the state or behalf of people (“Public School”).

U.K Public School is a private or independent school that surveys secondary education for students aged between 13 and 18 to prepare them for universities or for public service. It is paid by parents and the student have to stay at school during the school time, that it is not coeducational in general (“Public School”).

U.S Public School is a publicly managed school that is propped by public funds and overseen by local authorities to provide children with free education that is a part of the country educational system which ordinarily includes primary and secondary levels (“Public School”).

1.4. Types of U.S. and U.K. Public Schools

A public school has many meanings in the two countries. In the U.S. this is a government-owned institution supported by taxpayers. In England the term strictly refers to an-ill defined group of prestigious private independent school founded by students fees.

1.4.1. U.S. Public Schools

Each individual experienced the school differently because their determinant success based on the choosing of the right school.

1.4.1.1. Traditional Schools

Are most popular nation wide in which most of pupils probably attended, that based on where they live and are not required to pay tuition. They are public schools, divided into grades and

governed by school districts. These schools are where the majority of children get their primary and secondary education. Also, it is defined as teacher-centered delivery of instruction to classes of students who are the receivers of information. Traditional schools generally stress basic educational practices and expect mastery of academic learning in the core subjects of the math, reading, writing, science and social studies. They are generally follow this educational model. These schools themselves must adhere to rules of curriculum policy and governance, most of which is decided at the state and local level according to U.S department of education. “Liberty Traditional School” is considered as the most prominent school which located in Percott Valley, that placed in the top of all schools in Arizona and U.S.

1.4.1.2. Charter Schools

Are public schools operating under a performance contract that frees them from many of the regulations created for traditional public schools while holding them accountable for academic and financial results. They have more autonomy than traditional public schools and determine their own budgets, class and school sizes, staffing levels and curriculum choices. They are also contend that they expand the number and variety of school choices available to parents and students, increase innovation and improve students’ achievements. Their teachers and administrators have more authority to make decisions than most traditional public schools. In 2003, “Granda Hills Charter High School” in Los Angeles becomes the largest Charter Schools in the U.S.

1.4.1.3. Magnet School

Magnet schools specialize in certain areas such as technology, science and art. They are free Magnet to draw diverse students to local schools sites by offering extraordinary curricular themes (eg : Montessori) in order to captivate students from diverse racial backgrounds. As a

result, they promote higher level cognitive and social learning. “School Without Walls High School”, colloquially referred to by students and faculty as “Walls” situated in Washington.

1.4.1.4. Public Virtual Schools

Many public schools departments are making more options for their students by opening virtual advantage. Online classes can supplement a traditional brick-and-mortar education, and virtual classes connected to homeschooling. It can also expand students choices and improve the efficiency of public education, and online curriculum can be sew to individual students more effectively than traditional classrooms curriculum. However, it has the same teacher requirements and managements as a traditional public school. Mr. Harris a teacher says her virtual school utilizes survey data to offer courses students are looking for and customize learning plans for each student. So, students and parents can reach out with any questions during the week, well-informed they will have their questions answers within 24 hours. (VLACS) is one of the best virtual schools in U.S which situated in New Hampshire, the only public online school in the state (Bernstein and Flavin).

1.4.2. U.K. Public Schools (State Schools)

The U.K use of the term “Public” school is in contrast with private education i.e. to be educated privately a tutor.

1.4.2.1. Academies

“They all have the same status in Law as academies³, while there are different types of academies in operation in England. It was established by Labour Government to replace poorly the performing community schools in areas of high social and economic deprivation. They are administratively free from direct local authority control. Academies are publicly funded, independent schools held accountable through “funding agreements”

Free schools, Academy Converters and traditional all have this status and there are a number of differences between them;

1.4.2.1.1. Free Schools

A Free School in England is a type of Academy established since 2010, produced by the Conservative-Liberal Democrat and set up by parents, teachers, charities or businesses. They are funded by taxpayers, are academically non-selective and free to attend. They are not controlled by local authority which means they are independent. Free schools must submit an application to the Department of Education. They must prove that there is a clear demand for that type of school from the parents in area. The first 24 free schools opened in Autumn 2011.” The (IBOS) is one of the best free schools in England. London.

1.4.2.1.2. Traditional Academies (Sponsored Academies)

Most of these used to be under-performing schools that became academies to improve their performance. They have sponsors such as business, universities, education charities, other schools or voluntary groups, who have majority control of the academy trust. (LCTA) is one of the most known Academies located in Alexandria- ‘old town’- Ireland. It is certified as a Core Knowledge School, and is one of only eight Core Knowledge Schools who have attained the highest level of academic assessment.

1.4.2.1.3. Academy Converters

Usually they are high performing schools which are deemed successfully enough to convert to academies to gain independence and autonomy. The school governing body signs a funding agreement with the government, and are independent from Local Authority. About 4,300 are covered academies, and a further 1,200 are in development.

1.4.2.2. Maintained Schools

The majority of state schools are maintained schools, while the number of academies in U.K is expanding by the Local Authority. These schools have to follow the national curriculum. So, there four main types of maintained schools while their differences are over.

1.4.2.2.1. Community Schools

They are in which the school's staff is employed by the Local Authority, owns the schools' lands and building and determines the admissions arrangements. 'Gladesmore Community School' is a mixed gender, Comprehensive Secondary School in Tottenham, London. The school's specialisms include Gifted and Talented, Mathematics and Computing, and Applied Learning.

1.4.2.2.2. Foundation and Trust Schools

They are schools run by their governing body who employs the staff and has primary responsibility for admissions. The land and buildings are owned by the governing body or by a charitable foundation. In 2002, the Labour government proposed allowing all schools to become Foundation Schools if they wished. 'Mill Hill Foundation Schools' is a 13- 18 mixed independent school in London, England, that was established in 1807. It is a member of the Headmasters' and Headmistresses' Conference.

1.4.2.2.3. Voluntary Aided Schools

The majority of these schools are faith schools, about two thirds are Church of England affiliated, Roman Catholic Churches which are just under one third. For example : 'ST Hild Church' of England School in Hartlepool ; England, ST Peter's Catholic High School in Orell . . . etc.

1.4.2.2.4. Voluntary Controlled Schools

They are like VA Schools, but are run by the local authority, which employs the staff and sets admissions and usually a religious organization who owns the lands and buildings and forms a quarter of the governing body. Usually a Christian domination has some formal influence in the running of the school and their pupils follow the National Curriculum, such as : “Christ the King College” in New Port on Ile of Wight (Guide to Schools 1-10).

1.5. Religious Education

In secular context, Religious Education refers to teaching a specific religion within its beliefs and ideologies generally that called in U.K religious instruction which indicates to teaching religions. In Western culture, RE follows an educational type that is separated from academic learning views religious faith as necessary doctrine for attendance (“Religious Education”).

The secularist term is basically differentiated from communities that abide religious law in which religious education refers to the academic study. The parents freedom in choosing a religious education is protected by ‘‘ Convention against Discrimination in Education’’.

RE reflects the world controversial views several countries as the U.S do not fund RE in public schools nor make it part of mandatory education. The survey of pew research center in August 2006 showed that 69 of Americans agree that liberal succeeded in keeping religion out of schools and government (religion and the court 1). In other countries like U.K, RE has arisen due to Christian sectarianism that seeks to enhance religious literacy without a specific religious views, whereas it was criticized because it is stated that there is no neutered perspective from studying religions which is not affected the religious identity of students (Future of Religious 3).

1.5.1. Teaching about Religion

It is allowed for public schools to teach about religion but not teaching religion. Teachers may teach the bible to get cultural or historical values but not as religious document.

Religion can be part of secular education in which programmes that teach about religion are prepared to teach students about the role of religion in the country's development socially, culturally or historically to spread morals in societies as respect and tolerance. In this context, Religion is an objective and authentic way that teach student about religious freedom as essential manner of liberty and democracy in a certain country.

1.5.2. Teaching Religion

Teaching Religion in Public Schools resembles religious practice that is preempted, because the school curriculum cannot be dogmatical nor influential for students to promote their religion or to prevent it. Generally, teachers must respect religion and not interfere their personal beliefs as well as they should respect students religious practices.

Teaching about religious programs may be similar to teach religion ones that are unconstitutional. Succinctly, a slight difference between teaching religion and teaching about religion. Although, it is allowable for public schools, it is forbidden to practice religion. School Authorities and parents should care about enhancing students knowledge and assess the cultural and religious diversities of nations ('Religion Curriculum').

Chapter Two: Religion and Teaching Religion in Relation to Education

Robert Jackson's article presents human rights as a form of RE that is an essential part of progressive education and its value to students personal and social development as members of societies. Although, people hold various religious and secular faiths, it is disputed that Human Rights Acts are linked to RE. In 2002, the council of Europe's work published signposts (Jackson in signposts= policy and policy for practice for teaching about religions and non-religion world views in intercultural education)

The HRAs were viewed as pivotal source by the topical secular approach to discuss the individual freedoms limitation including religious freedom encourages forms of teaching about religion which relate thematic research with opportunities for student discussion and interchange, and sees such education on as integral to the students upbringing beliefs within families and societies. Jackson argued that students rights are connected to RE that should be attainable to everyone in public schools. In Europe, RE contains various educational systems, but in way or another they have been affected by secularization process and pluralistic religious growing due to immigration.

One process of RE relies on phenomenal stand to study religion and the world views based on the classroom activities without particular engagement by students or teachers, also avoiding any conversation about such topic. Jackson stated that inclusive RE should promote students' knowledge and comprehension as provide them with opportunities for review and repercussion via students discussion that is guided by teachers. As a result, students may have various perspective about religions or non-religions.

According to Jackson, one of the basic reasons for investigating inclusive religion in public schools is to enhance awareness and grasp. This necessitated competence that needs acquiring the convenient skills and the adaptation of specific values.

Knowledge of religions appeared as part of liberal education which should cover all aspects of human experience. Besides, it is declared that religious knowledge contributed to students personal and social advancement. The learners moral development can be included in the personal development, that is simplified via providing them with chances to criticize certain points or reflect what they learned. Social development learns human how to live together and accepts the other differences with their freedom in practicing particular religion. The human dignity and the academic manner should be part of RE in all programs, thus the spirit of the whole school.

Human Rights related to contributory-social evidence as: the Universal Declaration of Human Rights Article which stated that “everyone has the right to freedom of thought, conscience and religion” (Jackson). Students Rights are linked to parent’s awareness about their children to reflect their values. The 14 article of the UN conference on children rights reinforce the parent guidance to their children as they grow up, with children right to hold particular belief and practice their religion.

The UDHR in 1948 resulted in establishing the Council of Europe in 1949 aims to protect human rights and freedom, and to solve their social problems. The Council of Europe schooling work concentrated on correlation field of education for student rights and intercultural discussion including language, history and religion (from 2002) and non-religious (From2008), to certain topics as media presentation to variant cultural and religious backdrop of people.

So, the rationalization for including religious studies educational work of the council might be stated as students’ rights, citizenship and intercultural education. For this reason, educators need to confirm that the council of Europe aim is not acquisition of social instrument, but also liberal education that contributed to pupils’ personal improvement. The students’ rights articles anxious about religious freedom or freedom of belief that is a

fundamental instrument for social argument, which contains religious studies and other world views in public education.

The main interest for the Council of Europe is to work on religious varieties and education to be promoted at school level. Public comprehension of religions and non-religious world view showed that people acknowledgement of religions and other world views are more permissive with society differences than those of pre-judged views (Jackson).

2.1. The Impact of Teaching Religion on Education

Education and religion are estimated to be inconsistent due to the subsequent notion of the liberal education which indicates that religious belief is opposed to enlightenment. Schools have been seen as a way to glorify secular, technological outlook and freedom of religious myth. Thus, education aimed to make children ready for their career not to enforce certain sentiments as such educators who claimed that the less religious influence the better for students.

Such prejudices cannot be proved without evidence even they were accepted by public opinion on basis of value. The sociologist Robert Putnam, in his book *Our Kids: the American Dream in Crisis*, concluded that religion has a positive impact on children as it contributed in their education successfully. He claimed that : “Youth who are involved in a religious organization take tougher courses, get higher grades and test scores, and are less likely to drop out of high school”.

Overtime, religion contributed in making better relation between children and their parents. They are involved in extra activities such as sport that protected them from being exposure to social phenomena like drugs which obstructed their learning. That is to say, the religious moral helped students to be developed. More interesting reality is that religion is not the main focus of lower classes as it is opined. Students from rich families considered to be more involved in religion to gain success in their life than those who do not.

Putnam stated that children who influenced by religion according to their parental environment are more likely to have higher education and college. Religion is good to students for their education unlike education that treats religion as an obstacle for children flourishment. The opposed relationship between religion and education shed light on the fact that college get religion out of students. To be specific, the campus atmosphere corrupted the students' morals and faith. The university became a passage for students to loose their beliefs.

In this sense, the religious payoff of students should be above all for educators because the positive impact of religion upon children should be encouraged not the opposite. The major concern is children, and education would be better if it was based on facts rather than pre-judgments (Horvat).

2.1.1. The Impact of Teaching Religion on Students' Development

Education is an important mean to human communities because the educational system reflects the raising generation of that society. The ancient beliefs were shaped by lawful expression to discriminate people whereas several countries suffered washout in protecting children rights that mainly caused by religious education. According to Azam Kamguian, the school curriculum may led students to hold certain values and beliefs. To be specific, in Middle East countries religion has a great influence on education. As Middle East country, Iran is an example where Islam affected each aspects of education. Regarding the schools curricula, teaching Quran is a necessity from the first year. In schools, for teachers to be accepted , they should pass a religious exam included Quran, Hadith, rules and prayers. For Kamguian, it is well done Islamic propaganda. Superstition affected the school system which rejected free thoughts. This created a dark environment for children who were taught that disobeying the rules led to hell. That is why, children creativity and curiosity are killed to be replaced by conservative rules. As a result, no way for children to learn about scientific advancement. Concerning women, religious education in Iran is a subversive phase for the Islamic

educational system. Students socially up brought that women are inferior and dependent to men. Their physical appearance should be El-Hidjab, otherwise they considered as source of corruption on society to spread moral danger. Children are convinced that women are mothers or housekeepers they are depressed, and the male dominance upon them is natural based on the traditional role of them in society.

Another considerable point of RE in Iran is the sexual segregation rules concerning workplace, transport and education. According to Kamguian, girls and boys have separated rights based on the Islamic values which are the basis of the Iranian Law. As pupils, girls are under social compression specially in schools, they are prevented from entertainments. As they are spotted by the school responsible to see if they talk about boys or have photos of artists. Also, pupils are imposed to spy on their parents and stated to the school authority about their life style to know if female reacted against Islamic rules at home. As a result, a system of acquisition produced to control children minds and behaviors by funnel. Friendship is prohibited between boys and girls because girls are strict canvas and the legal age to them for marriage is nine according to Islam.

For Kamguian, children rights should be protected against the religious contraventions because it is a crime to prevent them from their civil rights as: secular education and physical activities. The Iranian Islamic education under the Islamic rule is a child abuse. Kamguian stated that the contest against the Islamic child abuse should be faced by the separation of religion from the state specifically education, as prohibiting religious subjects to reserve students' rights in order to have healthy generation that build a development society. Numerous ways show that religion aims to sanctify the family relation. Although, it debars children development if it is source of struggle between families (Patkowski et al. 18).

Mahoney claimed that religion incorporates students to search certain values that make the student-religion interfere appeared as cultural source to prevent families conflicts as well as

to share desired goals that enhance students standards. Yet, she confesses that religious involvement may not always be positive. Mahoney's finding aims to show that religious homogamy leads to healthy child development (Mahoney 805).

Religion can be good for education as it can be the opposite based on the environment as well as the circumstances, student grows up in. Thus religiosity and spirituality can be a protection for children that help them to be developed in secular settings (Matta et al.).

2.1.2. The Impact of Teaching Religion on Students' Academic Performance

Religion and children is a mixed blessing relation showed by researchers as John B. Partkowski to study the influence of religion upon students through reviewing children behavior, competence and performance on tests of reading maths and science incorporated. They found that, psychological amendment and social competence were linked positively to various religious factors. Although, students' performance on the data of tests were negatively related to diverse paternal religiosity.

The study outcomes estimated that religious parents may help students to gain social and psychological improvement as it can debilitate their academic performance in maths and science. Partkowski declared that ‘ Religion emphasizes moral codes designed to instill values such as self-control and social competence. For children, religious upbringing associated with academic performance expenditure that minimized for student from religious houses unlike their non-religious colleagues.

This investigation builds upon a previous study by Partkowski and others in 2008 that uses national datum to analyse the influence of religion on children development. The previous research detected that religion related to promoted psychological alteration and social competence among children. He also found that religious harmony among parents and their connection with children connected to healthy development standards unlike religious struggles among couples were related to negative findings. According to him, there are several ways for

well development, in which religion is one track. To be specific, for him it is beneficial for a child to be in a village where religion has a great place, but it cannot prove him with positive Glossom Paths. That is why he concluded that religion is workable with academic schools and activities rather than other resources like villages.

Partkowski noticed that few religious groups may acquire more equation between developmental skills and academic performance rather than others. He claimed that, it is not a generated investigation, for that he called for further researches to see if other religious groups are better in equating interpersonal skills evolution and academic capability. The study outcomes showed that religion has a great impact either for good or ill through which children navigated their way (Partkowski et al.).

Religious attendance made distinctive prospects in academic performance. According to study by Mark Rengnerus in 2001 on unemployment poverty and female households. The impact of religious practice on academic achievement concerning a pupil's level became stronger.

In a study on Vietnamese immigrants. Carl Bankston and Min Zhou found that, while religious attendance correlated to higher averages, church sponsored process in language and culture linked to positive academic performance. Bankston and Zhou argued: "Ethnic religious participation (...) helps young people reach higher levels of academic achievement and avoid dangerous and destructive forms of behavior."

Education is important for society including the government which invests in public schooling because any features promote the academic achievement is essential to common good. Religious practice is related to academic findings and educational assessment. Increasing religious attendance is linked to higher grades in which students work harder in school to achieve better results (Effects of Religious Practice).

2.2. The State- Religion Relation

‘‘ The word secularism is derived from the Latin saeculum , meaning the generation of this age , and corresponds to the Greek « aeon » which means ‘‘ wordly’’ (‘‘Secularism’’).

Secularism is religious skepticism or indifference. It is a belief system that rejects religion and should be excluded to be part of the state’s affairs and public education as well. The word secularism was first used by the British writer ‘‘George Holyoake’’ in 1851. He created this term to clarify how the separation of social order from religion is promoted without judging and rejecting religious beliefs. George Holyoake is also argued that secularism is not an allegory against Christianity and considered as independent of it. Secularism does not mean there is no light or liberty wherever, but asserts that there is light and guidance in secular truth is which its provisions and agreements remain and act for ever. As a philosophy, secularism sought to expound life on principles taken merely from the material world without resorting to religion , which depicts its intellectual origins from Greek and Roman philosophers such as : ‘‘Zeno Cituim’’ and ‘‘Marcus Aurelius’’. It changes the focus from religion to other temporal things with special attention on reason , nature and developement . In politics , secularism is the name of the state’s policy of neither interfering with nor favouring any particular religion in making any decision . It refers to the policy of keeping the state separate from any religious influence. The purposes and arguments in support of secularism vary widely (Kosmin and Keysar).

Different people mean different things by the word secularism that there is no global agreed meaning of the term, a more particular and accurate definition of secularism today might be that it enhances the separation of religion and the state.

2.2.1. Secularism in the U.K.

Western Liberal Societies in the U.K has written familiar specific values about secularism: equality before the law, Democracy and the value of its institutions, giving a great focus on individuals rather than groups, freedom of speech, thoughts, an allowance of differences of behaviors and attitudes especially religious allowance. Secularism in U.K might be distinctively a political philosophy that declaimed the relationship between religion and state, everyone should practice his or her faith freely, change it or be an atheist, it is personal and should put them at an advantage or disadvantage. According to Gerard Philip “this approach works both ways, it protects both religious and non-religious persons equally. Most people who call themselves secularists, whether religious or non-religious, would probably agree with this definition so far. Also Gerard believes that from this general approach many benefits follows: Assuming there is no official state- recognised church forbids oppressing religious minorities and those who practising other religious faith from established religious majority. Removing the 26 unelected Anglican Bishops from the House of Lords which means promoting a more effective democracy. People should be freed from discrimination in employments and education, that is to say “Equality Before the Law.”

“Promoting one law for all” means the more recent practice of introducing “Sharia Law by the back door” through Muslim Arbitration Tribunals and unregulated Sharia Councils and ending the current systems of parallel religious laws. Protecting freedom of expression within the law means defending political freedom. So, all groups should be open to scrutiny and criticism.

Freedom of religion and freedom from religion means if everyone is free to practice what they believe, or do not believe, there needs to be both, so this is the balance for many British secularists that would argue that religion is a matter of private conscience for the home and for places of worship as is the case in France. Besides, a British secularists support the right

of any person to change their religion or abandon it according to their conscience (Bradney). All groups, religious or non-religious should have equitable access to government influence and resources be they political, legislative or financial, this promotes a more tolerant and fairer society (fairness for every one) which is another way of saying secularism resists religious privilege ; one group's privileges are everyone else's disadvantages. Also, promoting social cohesion comes from educating children together, do not label them as Muslim, Jewish children, catholic children, protestant children and so on- and for good reason ; they are too young to make an informed decision on such matters. So, British secularists advocate a fair and inclusive education system to end its support for faith schools. These points are best taken to set out a working definition of secularism in U.K, while some of secularists widely agree with them, others will not (Gerard 9-12).

2.2.2. Secularism in the U.S.

America is an eminently religious nation. However, the last 20 years has seen an impressive rise in secularism which means rapid growth in the proportion of Americans who report no religious affiliation called "Non-believers". During this period, secularism in U.S has become an ordinary subject among young people suggesting that U.S may become an increasing secular nation (Baker and Smith 1-12).

The U.S provides perhaps the largest known example of secularism in a constitution. The First Amendment of the U.S Constitution begins "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..." what this meant according to Thomas Jefferson in a letter to the Committee of the Danbury Baptist Chapel of first January 1802, was there existed a "Wall of Separation between Church and State". It is broadly agreed that there should be separation of church and state, and freedom of religion. In practice, this has meant the U.S Supreme Court has prohibited any activity in public schools and other government-run areas that can be viewed as a government affirmation of religion.

With some exceptions, nor can the government display the religious symbols in public schools, courts and other government offices.

So, all secularists would agree that there should be a separation of religion and state. There is however, a debate in practice about the degree to which the state and religious ought to be independent in U.K, and neutrality in matters of religion as in U.S (Gerard 27-28).

2.3. Religious Education and the Law

Religious education (RE) recognized as religious studies, is a concept concerning educating religion by a church, religious organization or a school to provide instruction of a faith or to give variant phases of religion avoiding the interference of personal perspectives ('Religious Education'), following several rules which are : At first, lawful requirements which refer to the content of legislation regarding religion. Then, the confession that RE is for all students, which means that religious studies are legally permitted for every child in the school. Moreover, the determination of RE is locally not nationally which indicates that Local Authority adopted agreed legal syllabus for RE recommended by the syllabus conference. Further more, RE is defined as multiple beliefs to reflect religious tolerance or the freedom of religion, whereas every student has the right to practice their own religion locally. Finally, the right for pupils to secede from RE, that is to say with drawn Children are not concerned with the school religious subjects (Religious Education). At last but not least, teaching religions in public schools affirms interchanged understanding that leads to greater tolerance, mutual respect and civic harmony (clayton and Stevens).

2.3.1. The U.S. and the U.K. Policies Concerning Teaching Religion

Questions about the relationship between religion and politics are in a debate with particular focus on consequences for religious education. On a world scale religion and politics are as mixed as ever and the president of the most powerful state in the world does not hesitate to mention religious motivations behind his world politics. U.S.A and U.K are taken as

examples of countries where increasing cultural diversity challenges traditional politics of religion.

Teaching religion is higher on the political schedule when it comes to conflicting views on the role of religion in politics in the present, but it is not clear for the governments to choose which path to follow. It is important for religious educators to engage critically in the political debate about religion, and to show a basic political interest towards improving the lifeworld of children and towards the education of the individual life.

While the U.S.A was founded on the separation of church and state, politics of America has never been separate from American religion, this is what American historians and political scientists have concluded that the religious beliefs and practices of the presidents are attempts to ascertain the impact of a president's faith on his politics especially on education.

“George Walker Bush” the American President during 2001-2009 was marked as the most accounts, most openly religious president in generations. He said : “Classrooms have ceased to be safe places where students are taught moral values.” “Schools should allow more religious expression.” He added. Also, on his third extended speech on religion in public education, Bush said that church groups should be encouraged and allowed to participate more freely in after school programs and that students should not be prohibited from voluntary gestures of spiritual conviction. “Schools must never impose religion, but they must not impose religion either.” Bush said. “There were values that people of all faiths share like respect, responsibility, self-restraint, family commitment, civic duty, fairness, compassion, that schools could and should encourage,” he continued (Bruni).

In 1963, The Supreme Court Justice Tom C. Clark wrote that the subject of religion could still be taught in schools. He wrote: “It might well be said that one’s education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization.”

A story that has been circulating on Facebook ‘ ‘ This rools back Barack Hussein Obama regulation that forced children to learn about ‘peaceful’ religion of Islam so they would be more tolerant of terrorists. The age of indoctrination is over.’ ‘ And claiming that the Supreme Court recently cannot teach Islam is false. (Hale Spencer). When the story first appeared back in 2017, the Assistant Secretary for Civil Rights ‘ ‘Catherine Lhamon’ ‘ said : ‘ ‘Students of all religions should feel safe, welcome and valued in our nation’s schools, we will continue to work with schools and communities to stop discrimination and harassment so that all students have an equal opportunity to participate in schools...’ ‘ (U.S Department).

On June 8th, 2017, ‘Donald Trump’ the present president of U.S.A made a speech to a group of religious conservatives during which raised the issue of religion and schools. He said : ‘ ‘So we want our pastors speaking out. We want their voices in our public discourses. And we want our children to know the blessing of God. (Applause) Schools should not a place that drive out faith and religion, but should welcome faith and religion with wide, open, beautiful arms. (Applause) Faith inspires us to be better to act in selfless and courageous defense of what is good and what is right. It is time to put a stop to the attacks on religion. (Applause) He asserted the First Amendement right of students to pray in public schools across the U.S.’ ‘ We call this the right to pray,’ ‘ he said, adding ‘ ‘There is nothing more important than that I would say.’ ‘ Also, Donald Trump used the power of his office to remind public schools they risk loosing federal funds if they violate their students’ right to religious expression (Remarks by President Trump).

Tony Blair who became Labour’s longest serving Prime Minister in 1997-2007 of UK, fought his first election campaign, with Education high on the agenda. He said: ‘ ‘Ask me for my three main priorities for government and I tell you: Education, education and education.’ ‘ Tony Blair worked very hard on education during his presidency as he promised. Also, Blair tried to promote teaching religion and respect others’ faiths (Williams). In an article written for

BBC News Knowledge Economy series, Mr Blair argued that: "we're committed to teaching children the virtue of religious respect." Also said: "Muslim countries will continue to teach their children the value of being Muslim. But we should all teach that people who have a different faith are to be treated equally and respected as such." (Coughlan). But "Matthew Francis", Senior Research Associate, Department of politics, philosophy and religion, Lancaster University criticised him: "Tony Blair is wrong: teaching children to respect religion is not the answer to radicalisation, he said too." At a time of increasing concern about religious radicalisation, Tony Blair has issued a call for school children to be taught to respect religion, he has got it wrong on all counts, it is literacy about religion that our children need, not blanket respect for it (Francis).

When "Gordon Brown" succeeded Tony Blair as Prime Minister in June 2007, he directly quoted his school motto "I will do my utmost", by that showing his commitment to education and this is one of principal policies of new Labour government, and continued to shape his views on the importance of education as a fundamental right of every child in the world (Beauvallet 137-151). But in contrast to Blair, Brown was less personally religiously observant and was not so theologically interested. Also, "David Cameron", who became Prime Minister too in 2010, is also less committed in his faith, and his own detailed address on the role of religion in politics, in a speech in Oxford in December 2011, he said: "We are a Christian country and we should not be afraid to say so... the Bible has helped to give Britain a set of values and morals which make Britain what it is today." Nicky Morgan the British Politician, who served in the cabinet as Education Secretary from 2014 to 2016 and a member of Parliament from 2010 to 2019, moved to clarify the situation after the High Court found the government had excluded non-religious views from the curriculum (Parffit), and the clarification of David Cameron christmas message when he hailed Britain's christian values, to say: "Schools must teach that Britain is mainly christian", which means that Cameron's

contemporary political leaders are lukewarm about faith and probably less comfortable about it (Cooper).

However, Elizabeth Truss commented on the report in a response to a Parliamentary question in March 2014, under Secretary of State for Education and Childcare: “Teaching religion remains very important for pupils’ understanding of the rich diversity of faiths and communities in the U.K and their part in shaping the values and traditions of this country.” (Seike 8-11). Besides, the Scottish Government said: “In order to meet statutory requirements and the principles and practices of curriculum for Excellence, schools should plan and deliver religious and moral education as both a specific subject discipline.” (Stewart 3).

Theresa May the U.K’s Prime Minister and member in conservatives (2016-2019), and a vicar’s daughter, appears more relaxed about religion than Brown and Cameron. She has said: “Faith guides me in everything I do.” In 2016, Theresa May confirmed that “The government plans to capitulate to the demands of religious groups by relaxing admissions rules for faith-based academies, allowing them to select all of their pupils along religious lines.” (Evans).

So, American and British ministers and political scientists use of religious language and their own religious beliefs in their political rhetoric, in order to present a public persona, support their ideological position, develop and raise their personal ethical appeal credibility as values-driven political leaders (Crimes).

2.3.2. Religious Freedom in Public Schools

Religious freedom is the right to think, express and act upon what you deeply believe. In other words, it is the right to convert particular religion without governmental interfere. Freedom of religion and school are a versatile issue that creates opportunities as well as challenges (Perry 00:01:56). According to Dovilė Gailiutė, the school is the most basal institution to achieve the right of education. It offers a place for learning interchangeability,

thus a social development acquired. As it considered a safe place for minorities against discrimination because it protected students' rights of religion and liberty which is necessary.

For her, schools may provide possibilities for members of society to be comforted, in which human rights of education particularly contributed in eliminating stereotypes that affected religious minorities. Either way, freedom of religion and education engaged controversy in various societies especially about religious symbols and instructions.

A widespread knowing that schools prohibit religion that finding for both teachers and students. Although, public schools offer a place for beliefs in which: students may show their beliefs unless it is prohibited. As they may express their own religious perspectives in the class since it related to discussion. Also, the freedom of students to practice their religion individually or in group as long as it does not show a pressure in school. After that, the school which provides facilities to community groups after the school hours should give the same rights to religious groups. Moreover, teachers in public schools may teach about religious tradition in relation to history, literature, or music as long as it is objective. Then, the religious approach of the public schools curriculum should be academic, as singing choir, playing sacred music or religious plays, since it is an integral to the school's academic program, particularly when combined with secular works. Yet, schools may allow students to form religious clubs. Finally, teachers may create a safe environment for students to feel agreeable and to express their religious faiths where no one can overawe their views ("Religion in Public").

The historicity riots of the mid 1800 was about the role of religion in public schools particularly about religious freedom which creates an issue for America. That is why, the First Constitutional Amendment conserve religious liberty without government interference. As it impetrates the church-state separation, but it does not eliminate religion from public life ("Rligion and Public"). The establishment clause endorse that religion has important implication in public schools, in which both teachers and students may not enhance a specific

religion as superior to another or generally promote religion as supreme to secular approach. As they cannot be opposed to particular religious faith or to secularism. The First Amendment preserved students' rights to religious freedom and expression freedom. Thus, students in schools are permitted to express their faiths at school in assignments. Also, they may practice their religion or study religious subjects during free time such as after school. As they may discuss and interpret religion or engage in other conversations, as long as not encroach other students rights ("The First Amendment").

While in the U.K., the church of England was established as England's state church by law due to the absence of written constitution. The Human Rights Act 1998 protects freedom of thought, conscience, and religion, while it reinforces the European convention of human rights in particular article 9 which guarantees religious freedom through giving people the potential to change their religion. Also, the freedom to practice religion in public or private, individually or in community via various faces, worshiping, teaching or even observing. Moreover, the right to be with no-religion. Through this article, the state supports religious tolerance of religions or non-religions, but to manifest a belief is limited if it does not respect law, threaten public safety or others freedoms ("United Kingdom 2018").

The National Association of Religious Education claimed that missing a subject make students unprepared for the future. That is why, RE should be taught by every state-funded school in England lawfully within agreed local syllabus (White 154).

Currently, the position of religion in U.K is viewed by the archbishop of Cardiff. Peter Smith stated that "Religion is regarded as a legally permissible private eccentricity; allowable behind closed doors once a week, but not in any way to be given expression in public or working life."

Secularization is something shared between European countries for Britain precisely that witnessed several events as Al Qaeda Attack in 2001 in New York, followed by July 2005

attack in London which ended by viewing religion as a potentially dangerous eccentricity (Adison 427).

Religious freedom is a corner stone for free society. For students is a sensitive subject as well as critical to make them open-minded and to concentrate on their rights related to religious freedom in public schools (“Religious Freedom”18). Religious is important for health and diverse society because it helps in the flourishing of various faiths. As it protects individuals and groups rights. Freedom of religion is a duty as it is a right, in which people are required to show their views rationally and respectfully (“Religious Freedom”).

2.3.3. Religion between Public and Private Schools

The decision of where to send your child to a public or private school is still causing headaches for parents. This decision can feel extremely big and full of unknowns, and their own embarrassing question is which will best to prepare a child for the future? For this reason, parents need to be fully informed about school policies and practices including all issues concerning “religion and religious liberty in public and private education” as essential points and the issue of religion in both schools whether in U.S or U.K, continues to be the subject of great controversy. School officials, parents, students, lawyers and judges still struggling with these questions everyday.

2.3. 3.1. U.S. Public and Private schools

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof ...” The First Amendment of the United States Constitution prevents the government from constituting an official religion, supporting religious practice and offering preference to any religion. It also forbids interfering with the expression of religious beliefs. The tautness between these two prohibitions has made an important confusion concerning what schools and educators may and may not do, to provide a very basic road map on how the study of religion can be incorporated as part of a complete education, whether in public or private

schools. Otherwise, Federal Court and Civil Liberties advocate “to exclude God and religious practices from public schools”, which troubled some Americans for what they see to make the Supreme Court fight moreover the place of religion in U.S public schools, and increasingly reflect the religious pluralism of the nation is being developed. State Department of Religious Educational Service Units, and local districts are offering teacher in service workshops and programs for school board members and administrators to help them become familiar with religion studies curriculum. Adam Hamilton said that “in America our public schools are intended to be religiously neutral. Our teachers and schools are neither to endorse nor to inhibit religion. I believe this is very good thing.” Public schools in U.S work on students’ protection from discrimination and harassment on the basis of religion, including a student’s backgrounds, beliefs, dress, and expressions. U.S public schools are allowed to teach students the world’s religions such as: the role of religion in history and society, and to use music, art, drama, or literature with religious themes. So, the majority of Americans agree with the existence of religion in public schools, consider it as better approach because such instruction can help erase stereotypes of religious minorities and fill a pressing need to reduce ignorance about religion (McLean and Peterson).

Each day millions of parents from diverse religious backgrounds, entrust the education of their children in U.S nation’s public school to send them to private schools in part to preserve a religious identity and values, to better understand why they choose private schools, because it is important to pay attention to religious factor rather than public schools. In U.S private schools such as : Aidan Montessori School, Archbishop Carrol High School, ‘Beauvoir’, The National Cathedral Elementary School in Washington, Harvard-Westlake School in California, Philip Exester Academy New Hampshire...etc. are simply schools that identify with specific religious groups such as : Catholic, Jewish, Protestant. Often these schools have curricula that include teaching of certain faith. In U.S, there are also private schools called Parochial Schools

which are supported by a particular church or parish, and whose curriculum includes general religious education in addition to secular subjects. Private American school teachers share their faith openly with students and are even encouraged to do so, unlike the public schools, “explicit religious activity is permitted within certain limits.” Eric Black is the executive director, publisher and editor of the Baptist Standard said: “Student and school staff are free to pray, read scriptures, make religious comments in class, and even share them with others at public schools and they have the right to talk about their beliefs.” This does not mean that all American private schools deal with religion, where there is also non-religious private schools which only accounts for about 17% of private school enrollment. Some of the things to have in mind when considering a non-religious U.S private schools is to make sure that the school gives an environment that promote a sense of community, supportive communities whether religious or non-religious help children generate ways to cope with stress and become better individuals. Also, there are some private schools do not tie a certain religion to their title, and if you decide to go to non-religious way, see if the school has set values that will be needed for daily life or not (Haynes 1-3).

2.3.3.2. U.K Public and Private Schools

Protestantism was the main religion in England during the colonial period. It invaded all public schools which made people of other religions leave the school due to their protestant nature, and to keep their students, public schools tried to replace traditional Protestant values with non-denominationalism. Public schools in U.K banned to enter any type of religion practice into the day. Many parents may choose private schools simply for the religious education because the parental decisions play a big role in religious issues.

According to Cohen-Zada and Justman “73,8% of households would send their children to a religious school than send them to an unsubsidized non-sectarian private school with the same tuition.” At U.K public schools, it is not easy to develop faith. Some teachers who have

had experience with both types of schools, say that it takes more effort to learn about one's faith in public school and their sole solution to become educated about the faith is to attend additional schooling outside the school, such as Sunday School (Cohen-Zada and Justman).

These traditional classes need more effort from students and their parents. Buddy Points out that faith needs to be supported at home, and most religious people attended public schools. So, family support and personal efforts are the main reason behind the success of their faith. The student will also have experience when dealing with other faiths because of having stronger and solid faith. Besides, the attitudes regarding sex education, for example are different at different schools and this concept may be not existent at all.

U.K. private schools was born when waves of Catholic immigrants wanted their schools to focus on Catholic religion instead of Protestants. The presence of religion in U.K. is most likely the biggest social factor of many private schools. Many parents may choose private schools for religious education, and they see private schooling the way to reinforce the beliefs outside home, especially those who want their children to practice the same religion that they do. In U.K private school everyone is free practice his or her faith and no one has to be ashamed because everyone does it, and this automatic sense of security helps a child develop faith from the very beginning. The good thing in having no one to challenge your beliefs at a private school, is that the constant presence of faith at a private school makes it easier to keep your faith but, when it is easy to keep your faith throughout childhood, one may not know how to keep the faith when the support is no longer there. When the students leave the private school as adults, they may not know what is necessary to maintain the beliefs, they will not have the skills to defend their faith while it might be shocked by the different faiths and have interest in exploring them. Also, programs at a Catholic school may only teach about abstinence instead of introducing the practices of safe-sex and prevention (Scheper 34-36).

2.3.3.3. Comparing Religion between the U.S. and U.K. in Public and Private Schools

Because “English” is the language of instruction in both the U.K. and the U.S.A., it is widely assumed that the two educational systems are similar to each other. In reality, they are quite different in some points, especially in dealing with “Religion”, says Elizabeth Sawyer of Bennett School placement Worldwide.

Comparing religion in U.S and U.K public schools is totally different. ‘U.K public schools must adhere to state standards regarding what to teach and how to present certain subjects, such as ‘Religion’ are forbidden‘ Robert Kennedy. public schools were not always secular, they forbade to insert any types of religious practice into the day, and the Christians themselves removed prayers from U.K schools, and teachers too have expressed discomfort at the idea of leading a prayer, being that are not members of the church, and prohibited any religious practice in the school, even employees and school official. In contrast, U.S.A, where there are many different types of people who are considered almost all the same in terms of race, culture, and religion. It is permissible to students and teachers to pray (whether alone or in groups), read scriptures, discuss their faith, they may express their religious views during a class discussion or as a part of written assignment or art activity. Teachers may not reward or punish students based on their religious views. School employees and officials do not shed their right to practice their faith when they enter a public school, but they may wear religious jewelry, but should not wear clothing with a proselytizing message.

Each private school whether in U.S.A or U.K has its own set of standards, there is not single answer for what kind of religious system will provide, because each school will differ in its ideology, pedagogy and practice. However and often, both of U.S.A and U.K private schools offer daily prayer, a course of study about religion and character education based on the

principles of such religion. Students may work from religious textbooks. One study found that 3% and 13% of the private school day spend on spiritual activities (Murchie).

Chapter Three: Religion in Public Life

Religion has a pivotal place in society in which religious communities and people require free social space to exercise their religion, as well as to extend its positive impact. Thus, all voices become apparent to the public, either worldly or religiously. Religion is not a private adoration, it includes public expression and social ethical issues (“Religious Freedom”). According to Rajen Zed government and public try to inspire each other in the public square, but the raised question is should religion involved in public spaces in societies where religion and state are separated ? That is to say, Is religion in the public appropriate or not? Elizabeth Webb Beyer and Temple Bethor Robbi answered by saying ‘‘There is a need to have religion in public life. It’s a part of our core being which informs our decision-making.’’

For them, it is far to gather religion and state. Although, religious speech and practice are protected constitutionally. Eliminating religion from public is a discrimination against religions and elevation for secularization as well. The answer is based upon particular facts, because it is not easy to be determined. To be specific, displaying religious holidays that includes certain values as : ethics, charity and courtesy to show the value of sharing each other perspective.

Today, the digital media becomes the source of religious data that endeavors to be the new public square to depict what happens over the world like the murder of the Coptic Christians in 2015 on the Libyan beach that seen by everyone as it is declared by Stephen Karcher.

For Nancy Lee Cecil, religion in public life becomes a controversial subject recently with the policy of separation between church and state. Religious discourse is helpful for public compared to secular world views, but currently the lack of complaisant in public makes the discourse strained that shout faced by respect of restrain of opposing perspective.

According to Lauri Ann Reinhart, Religion in public life is a basic element for healthy democracy where everyone has a specific opinion that differs from the others. Although, we cannot deny the other voice, what is called free speech. Allowance of religion in public expressed the true belief of people in religious freedom to all. Religion in public life is an expression to pluralistic identity that is welcomed by everyone, following mutual norms of respect and dignity for each other in a free society.

Ultimately, for Julius N and Mataric Rogina, Religion could be seen as a set of beliefs and values that affect human behaviors in public life to be healthy where these religious values cannot be discarded from public due to its array among other positive values that have a healthy impact on human life (Zed).

3.1. The Dominant Religion and Minority Religions in the U.S. and the U.K.

The rise of Christianity from a persecuted sect to a global religion is a notable story of faith, chance, politics, and providence in the United Kingdom. Christianity began when Roman artisans and traders arriving in Britain spread the Jesus's story. It was just one cult between many, but Christians were forced to worship in secret when the Roman authorities led to repeated persecutions of them.

The Roman Emperor Constantine saw that Christianity could be used to unify his empire and fulfill his military success. British Christianity became obvious during the 4th century, but it had not yet reached the minds and hearts of the population.

Christianity survived on the Western edges of Britain, even during the Dark Ages. Missionary movement went on in Wales and Ireland, and Western Scotland. Saint Columba helped to mainland Christianity in Britain. The strong alliance between Christianity and the King Aethelbert meant it was the destiny of the Anglo-Saxon to become Christians, and created a single Christian nation. But just as Christianity's rise looked to be unstoppable, the Viking invasion of Lindisfarne in 871 AD decided to destroy the Christian church, but Alfred, the

Christian King of Wessex turned things round and had secured victory over them, and worked on learning Christianity in illiterate country people (“Christians in Britain 2001”).

The medieval period in Britain witnessed a quick domination of Christianity. At the beginning of the 16th century, Reform movements on the continent were effectively affected their governments to bring about change, and led to the separation of British churches from Pope’s Authority and Catholic churches. So, Henry VIII decided to break down from Rome and divorced England from the Pope, which made the English Reformation became a political issue and allowed conflicts between Rome and England, and finally ended by the military coup, which resulted in the political organization of the church and made the Catholic church illegal in England until the 19th century (Brian), when Christianity became out of all domains, and marked by both of optimism and pessimism about its future by the emergence of secularism and its acceleration by the beginning of the 20th century, because of the Industrial Revolution. Christianity was introduced to North America as it was colonized by Europeans at the beginning of 16th and 17th centuries, while the British Christian church has sent out missionaries such as William Carey, Hans Egede, John Eliot who were many of them belonged to the Catholic religious orders. The Spanish and French brought Catholicism to the colonies of New Spain and New France, while British and German introduced Protestantism. Moravian church, Quakerism, Congregationalism, the Baptist church were the first to spread their faith and settle in the New Country. So in present time, the majority of Christians in the U.S.A are, Evangelical, Mainline Protestant and Roman Catholic (Noll 1-2).

3.1.1. Christianity in the U.S.

Religion in the U.S.A is diverse with Christianity being the majority religion and the most popular, although declining at rapid pace, 65% of polled American adults identifying themselves as Christian in 2019 down from 75% in 2015, 78% in 2012, 81,6% in 2000The

U.S.A has the largest Christian population in the world with approximately 240 million are Christians.

Christian denomination in the U.S.A are large groups: Evangelical Protestant, Mainline Protestant, Historical Black Protestant, Catholic, Mormon, Orthodox Christian, Jehovah’s Witness and other Christian (Newport).

Christian	70.6%
Evangelical Protest	25.4%
Main Protestant	14.7%
Histori -B- Protest	6.5%
Catholic	20.8%
Mormon	1.6%
Orthodox Christian	0.5%
Johanah’s Hlitness	0.8%
Other Christian	0.4%

Table 2. Percentage of Different Christian Denominations in the U.S. The Pew Research Center 2020

3.1.2. Christianity in the U.K.

The U.K.'s official religion is Christianity, and has been dominated for over 1.000 years by various forms. Among Christians, Anglicans are the most common denomination, followed by the Catholics, Presbyterians, Methodists and Baptists. According to the U.K Census, between 2001 and 2011 the number of Christians born in Britain fell by 5.3 million-about 10.000 a week. The BSAS indicates that Anglicanism is declining faster than any other major denomination, and it would be set to disappear from Britain by 2033, and the number of U.K born Christianity reduce to zero by 2067. So in percentage terms, the numbers of Christians fell by 12,4%. For the four constituent countries of the U.K, the Christian percentage was as follows : England : 59,4%, North Ireland : 82,3%, Scotland : 53,8% and Wales 75,6%, but it still remains the main religion in present time.

Brierely Consultnancy have also published statistics for church attendance for the period (2000-2015) which has declined from 6,484,300 to 3,081,500 = decline from 11,8% to 5,0% of the population (Pitcher).

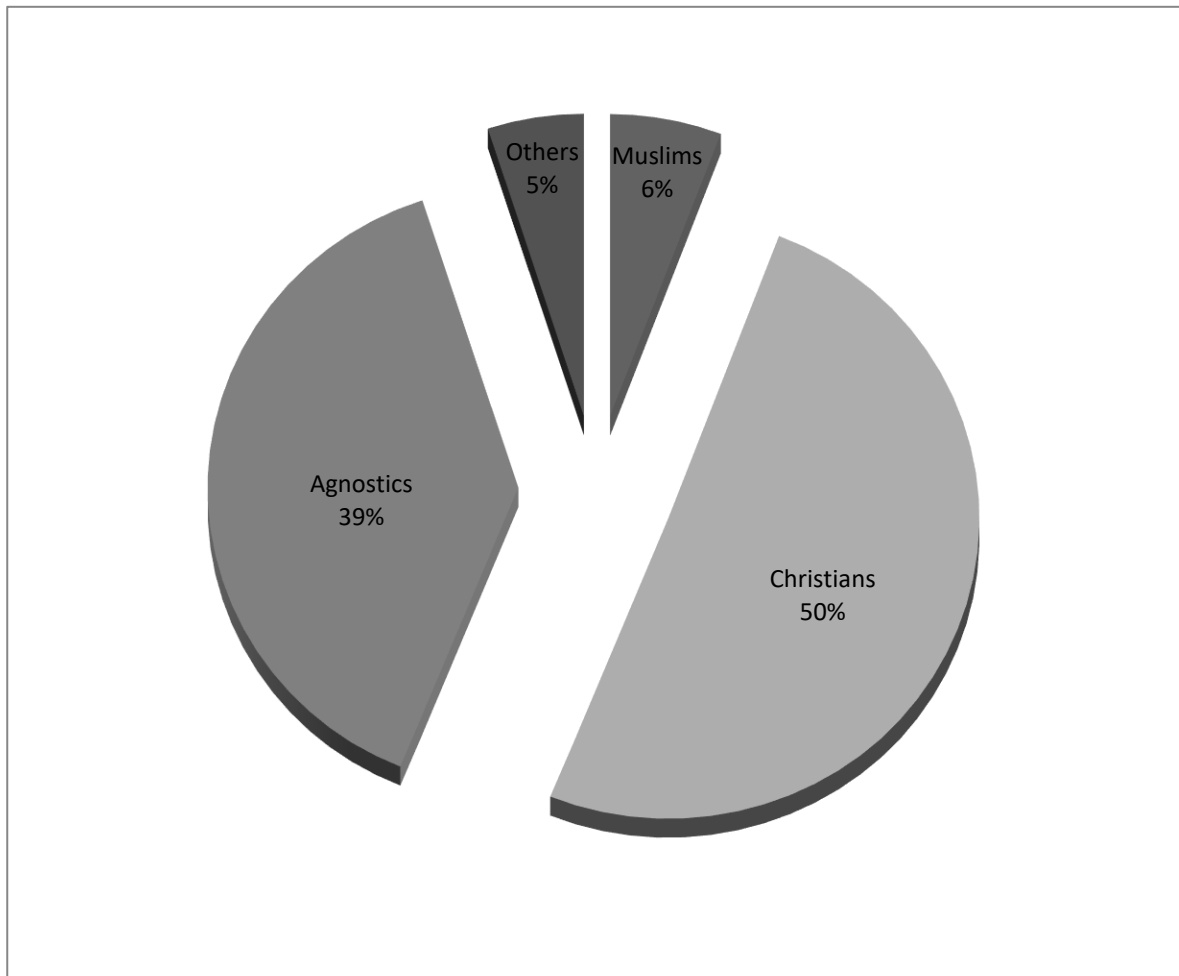


Fig. 1 Christianity in the U.K. Denomination Forecast For 2022

3.1.3. Christianity and Minority Religions

The U.S. Constitution assumes that religious minorities or the minority population have different rights than the majority, and the rights relating to religion and spirituality are protected in both law and fact. They include the right to freedom of conscience, thought and religion, the right to profess or not to profess to religion and the right of parents to have their children educated in line with their particular beliefs and convictions (Berg 939).

Buddhists represent the largest non-Christian religious bloc in most states. In 20 States, mostly in the Midwest and South, Islam is the largest non-Christian faith tradition. And in Judaism has the most followers after Christianity in 15 states, mostly in the North East, and

finally, Hindus comes in second place in Arizona and Delaware, and in South Carolina there are more practitioners of Baha'i faith than anyone else. (Wilson).

Concerning Islam in the U.S., it changed when the attacks of 11 September 2001 in New York and Washington took place. Islam and Muslims experienced changes in the majority society's view of, reactions, and attitudes towards them became much more negative after the events. Most Muslim governments were on best behaviors, but Iranian officialdom, found it very hard to be sympatic to Americans (Lewis). The September 11th attacks have increased the prominence of religion in U.S.A to an extraordinary degree but not at the expense of religious minorities. At the same time, the public has a better opinion of Muslim Americans than it did before the attacks. Besides, Muslims are the fastest growing religious group in the world according to "Michel and Conrard Hackett." (Lipka).

Touching Islam in the United Kingdom of Great Britain and North Ireland, it is the second religion. Like most major European countries, the U.K has a significant Muslim population living with its borders. They make up the vast majority of the 3,363,210 currently living in England, Scotland and Wales. They make up 5.9 per cent of the 2018 English population (55.16 million) (according to analysis from the office for National Statistics 2019). Following the migrants crisis that started in 2015, there were reports that Islamic populations would triple by 2050 as refugees headed west. The U.K's share of Muslims in the population could rise from 6.3% in 2016 to 17.2% by 2050. (Statista Research Department, 2019). So, the main minority religions are Muslims (5.9 per cent), Hindus 835,400 (1.3 per cent), Sikhs 432,400 (0.7 per cent), Jews 269,600 (0.4 per cent), and Buddhists 261,600 (0.4 per cent). (Steed).

Muslims	+70
Christians	+34
Hindus	+27
Jews	-15
folk religion	+05
Unaffiliated	+03
Buddhists	00
Other religion	-07

Table 3. Muslims Projected to be Fastest Major Growing Religious Groups : (Predict 2015-2060)

3.2. Religion Education and Secularization

Diversity and secularization are two main characteristics that shape the modern world. In several countries, the core of public debate characterized by ‘we and them’ considering that “we” relates to particular religion. According to Kittlman Flensner Karin, what happens is a reaction to pluralism in most societies regarding religion, language and lifestyles. So, secularism processes continue in many countries that are becoming pluralistic and multi-religious, the schools are part of societies which mirror and depict their realities, whereas secularization is a way to reflect diversity in the classroom to show students interaction, discussion and understanding. For Kittlman Flensner, this debate influenced many countries in which the current situation give mono-cultural change and pluralism of opinions, worldviews,

geographic and cultural backdrops. There are factors to unify people at a national level and to advocate a common history as religion and cultural institutions which are replaced by various narratives. Social media replaced TV and Radio spread News (Kittelman Flensner 1).

Students occurred secularist articulation in variant ways that is affected by ‘‘chronocentric’’ historicism of world views which meant: ‘‘We now live in the best and most enlightened of all ages.’’ Said by Karin. For her, religion had an important place in the past, however, it becomes inutile to modern people. Students related religion to controlling people with less knowledge as well as to superstitions in which persons anciently engaged in strange things as cruel punishment that is seen by enlightened people. Believers could be called ‘‘cheated’’ where pupils are able to use terms as ‘‘ignorance’’ and ‘‘oppression’’ to explain religion in diverse context which can be changed throughout time. A student argued that : ‘‘In the past, in the eighteenth century or so, or I think, religion seeks power. One guesses about what has happened and that way they got power over people who did not know very much. That’s how it is in Islam ... so we think that it’s so today as well. It’s still like that. But now we’re secularized and so we do not need religion in that way. Religion told us what to do, how we should live but there’s no need for that anymore.’’ (qtd. In Kittelman Flensner 9).

Furthermore, an interesting point is that society is multi-cultural which indicates that schools include students with diverse belonging that is presented in variant opinion in classroom. That is why teachers seek to ask students to compare various religious perspectives with their own views as an educational method. Consequently, according to Taylor the discussions of classroom reinforce one of the main characteristics of secularism mentioning that views verities contributed to secularization process (Kittelman Flensner 11-12).

Every society has a dominative culture with devotional roots usually. Religion is a basic element for human dignity, it is more than a life style. For adherents, it presents the deepest of who they are. Although, the rise of secularization in the occident world reflected a move away

from religion as a dominant social source, as well as, the emergence of individualism which advocated the greatness of individual upon society (Buckingham 1). In the same incident, there are three distinguished meaning of secularization. First, secularization presents the collapse of devout faiths and practices in modern countries to show universality. Second, secularization regarding religion privatization. Third, secularization concerning the separation of religion and state. That is to say, secular spheres. According to Casanova, the link between the processes of secularization and modernization is a tendency dissolution of communities phases (religious, political, and social...etc.) which is considered as the root of secularist debate (Casanova 7-15).

From another perspective, Education subsidized in the decline of religion among students as a process of secularity. In other words, education and other aspects of life as modernity determine religion. The relation between religion and education was the interest of academia and the public because the appearance of “New Atheist” movement, the rise of non-religious and the Western secularist ethos (Bertand 1). In Europe, the beginning of 21st century characterised by decreasing of adherents numbers by coexistence of increasing in religious denomination due to immigration. The EHF joined 50 organizations among 21 countries of EU that engaged to promote the state-church separation in countries characterized by deep religiosity as Poland. The EHF campaigned to enhance public educational system in 2015 (Sagesser et al. 38-39).

Francis Fukuyama argued that religion is an “art of associating.” An interesting case in U.K that religion is included in social and political life, in addition to minorities like Islam lately. Eventually, away from presenting religion in social media, the BBC dedicates a notable attention to religious broadcasting in which state schools persist to have religious institutions. Historically, solely Christian or Jewish are included but recently Muslim, Hindu and Sikh beliefs are added. Increased secularization and religious varieties questioned institutions of RE in Europe (Sagesser et al. 69-70).

Unlike in U.S.A, Kasanovah said : ‘‘When it comes to religion, there is no global rules.’’ Which indicates that Amerian faithful improvement is unique and exception to become fashionable today ‘‘American exceptionalism.’’ America was an exclusion to the secularization rule of Europe. To put it in other way, American secularity is an exception to several tendency of devotional revivals. Regarding religion, there is no universal rule, the world’s religions are transformed throughout the European colonial era by modernization and globalization processes in diverse manners in the application of church-state separation, considering that religion is primary private matter (Casanova 17).

Opponents to religion focus on variance impact of religiosity on struggle and wars caused by religion (Epp Buckingham). In a classroom observation, as a student argued that diversity leads to uncertainty about what is true to believe in. As other student who claimed that immigration contributed to religious identity crises (Kittelman Flensner 12). The worldwide spread that religion was the center of political conflicts and movement of social reformation as the abolition, and suffrage movement in U.S.A, also The Middle East Wars. The last decades marked new fact that synchronous cultural wars are starting to resemble secular cleavages that were problem to European politics previously. Religion becomes a persistent public issue (Casanova 21).

Internationally, teaching religion is a challenge refers to a school subject including wide varieties of goals. Several countries find various ways of dealing with religious diversity in schools (kittelman Flensner 2). At last but not at least, the world religions are coerced to the wide spread of modernity as well as to the competence among each other in the appearance of the religious universal system ‘‘secularization’’, within globalisation, cultural imitations and hybridization are partial of the present world (Casanova 17).

The Muslim Council of Britain

No religion	21.452.465
Christian	27.856.780
Buddhist	219.747
Hindu	962.149
Jewish	342.985
Sikh	409.523
Muslim	3.194.792
Any other religions	879.65

Table 4. England's Religious Make up According to Latest Government Statistics

3.3. The Debate over Religious Education

The postulate that education has secularizing impact on students religions or that religious believers are reluctant to educational endeavors , is a result to the arise of social sciences in 18th and 19th centuries. Several social theorists as Auguste Comte and Max Weber expected that the decline of religion via the supremacy of religion and the prevail of Acumen. As Schwadel claimed, "Since the beginning of modern social thought, there has been an almost unquestioned belief that education and other aspects of modernity are deterrninal to religion (Bertrand 1-2).

In Europe, conflicts characterized the relationship between religion and education concerning the role faithful authorities in schools' organizations or RE in public schools. This conflict is weakened at the end of the 20th century due to the wase of devotional impact upon society secularization and diverse religiosity contributed in reopening the debate about RE and bringing a harmony system proportionate with new religious identities (Sagesser et al. 67).

From a cultural connections perspective, more than eight out of ten people identify with a religious group globally in which religion is an important element for individual and group identities. The reports surveys proves that the majority of British and Americans agree that religious freedom is an essential human right and a fundamental principle in building the U.K and U.S nations. The examination of public attitudes of diverse religious aspects presents key views about religion in their societies. In U.K, 80 % of people believe that religious freedom is a fundamental human right compared to 89 % of people in U.S. 73% of people in U.K and 886% of people in U.S confirm that religion is an essential component for respective societies. Generally, people in U.S and U.K agree that freedom of religion builds a peaceful country. Overall, British and Americans affirm that religious freedom in countries contributed in building stronger economies than countries with less religious freedom (US and UK perspective).

3.3.1. Religious Education between Proponents and Opponents

“Education is important to religion to be able to send, receive and interpret the religious message one needs to be educated” (Van Der Veer 31). Religion is part of society that should be addressed within a general educational system to increase political assent in Europe. The growth of believers and in particular, the events of 9/11 confirm this conscious. The Council of Europe proves that RE in primary and secondary schools has an essential role to easier understanding to religion and avoiding prejudices. It upholds teaching of religious facts as acquiring Knowledge of the world religions and history (Klutz 24).

According to Conroy and Mckinney, RE is more contested and competing concept than the other subjects of the school curriculum. This contention appears as a consequence to religious diversity and the relation between religious societies and public policy or church and state becomes separated.

Several support the existence of RE as a fundamental feature for education in public school, arguing that religion is an essential dimension to human life either historically or contemporary, as it is basic element to personal and collective identity for people. Also, it provides ethical codes for a virtuous life. Religious Knowledge influenced the creation of human cultures and civilizations. Furthermore, other scholars as Conroy argued that illiteracy is the main educational issue for polities.

Opponents belief that RE is an epistemological way to extend moral infantilism, whereas individual responsibility profaned by authoritarian systems. Another refraction point is the rejection of transcendentalism in the post Enlightenment Age. Although, the claim that secular cultures emerged out of religious sense cannot be ignored. Therefore, the impact of Christianity on the Western society is marked by the historical structure of epigrams and law. Despite the negative side of religion, it is inevitable orientation of human life to study at various levels of education, including schools.

3.3.2. Perspectives from Other Countries

There are international debates concerning aims and scopes of RE in schools within denominational or non-denominational school systems acquired by religious perspectives. The various conception of RE marked debates not only among academies, but also between legislators to have diverse polities. In the U.S.A, there is no or little RE in public schools, it is seen as equivalent to religious upbringing in denominational schools. From another angle, in Britain RE has a different shape. Despite national differences, there is an agreement about nature of teaching religion as priority place to support the study of world beliefs.

In the U.S.A, religious subjects and prayer used to be part of the school programs until June 25th, 1962 when the Supreme Court decided against it. Nevertheless, religion is occasionally taught from a secularist perspective. Both sides proponents and opponents provide certain arguments to understand this controversial topic. For proponents, RE is a positive

subject to instill a proper moral and ethical values in students to be kind for people to spread positive attitudes such as “Love thy” (qtd. in Bible). For opponents, as religion encourages positive values it includes violent material which lead students to confusion what make RE a difficult topic to study. As an example, the ancient testament is full of horrific stories and the Koran forgives violence. Another interesting point is that religion makes students open-minded and accepting the other faiths which means that students should learn about all religions to help themselves to be conscious about their religion which is personal matter and tolerant toward the other religions. That is opposed by assuming it is confusing for children to be exposed to several religions, and asking why their parents choosing to believe in certain one. Finally, opponents claimed that religion divides society and alienates persons that opposed by proponents that teaching religion exclude prejudice and avoid ignorance (Conroy and Mckinney). By the end of 2019, the president Donald Trump promised to add school prayer (Polimedio).

In the U.K, Several acts reinforce the compulsory of RE as ‘Education Reform Act 1988’, and within the increase of religious diversity Great Britain declared that agreed syllabuses should include religion in U.K not only Christianity. Hence, RE becomes a mean to promote understanding of other religions to be described as ‘non-confessional’ Syllabuses must not be designed to convert pupils, or to urge a particular religion or religious belief on pupils.

Concerning RE, several pedagogical model were offered as Grimmitt, 2000 to differentiate between learning about and learning from religions in order to allow personal reflection without influencing public contexts (Stozek 3). RE got attention in the beginning of the new millennium through race riots in England of 2001 and the event of 9/11 of the same year that renew interest in RE to enhance social cohesion among various religions. The Labour Government strengthened the place of RE in the curriculum via introducing the ‘Non-statutory

framework of Religious Education’’ to be helpful for the design of local syllabuses and by practitioners. In this content, teaching religion emphasises the learning of various faiths as well as exploring people’s position.

Andrew Wright’s work considered as a key influence suggest that using critical realism as “Under-labours’’ enhance Religious Knowledge to explore religion challenge (...) pupils to interpret and evaluate issues of truth (...) enable pupils to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own.”

In 2010, the labour government’s policies of social cohesion were reflected by the coalition government of David Cameron, therefore RE continuous to have the same formal instruction and lawful status that is reduced in schools due to the change of examination system, spread of state funded academies and local governmental control (Stozek 4).

In Britain, Religious Education is obligatory for students in schools that is not part of the National curriculum and there are various syllabuses, several are specific to certain schools, others are presented by local authorities and some are produced by RE professional (Theos 3).

From another angel, In Romania RE has been taught in public schools since 1864 that is ended during the communist regime. The Romanian Constitutional Court decision in November 2014, allow students to attend religious courses through writing a request by parents or high school student what creates a debate in the Religious society, the same case for the American country (Rotar 183).

Moving to Norway, for some decades the discussion about religion is invulnerably related to RE in public schools. Up to 1969, only Christianity is allowed to be taught in public primary schools by Lutheran Christians. Thenceforth, state schools provided confessional subject as the only teaching of religion. But from 1971, an alternative was offered to non-Lutheran students under ‘‘Worldviews’’ or ‘‘life stances’’ because of pressure from

secular humanists in which non-religious students may choose the alternative or opt out from RE from schools (Leirvik 23).

The 1997, marked a change that students are supposed to the new subject “Christianity religion and life stances” which is KRL for Norwegian, whereas no alternative can be required. Recently, the Norwegian school curriculum provides pupils with religious knowledge not only Christianity but also Islam, philosophy, secularist views and other religions. The intention of teaching religion is to create dialogues between multi-religious society’s members (Andreassen 139).

The issue of parental involvement toward RE plays an influential role for every family because the first educators in faith are parents, and parental religiosity strikes the way parents raise their children, also religion has the potential to affect many aspects of parenting. Nevertheless, researchers tried to ask young people and parents from different religious background on what are their perspectives toward teaching their children “religion”: A multidisciplinary group from Sheffield and Warwick Universities in Bradford in the U.S.A. gathered some key points : “The majority of young people and parents emphasized on RE, because it maintains the significant influence that is transmitted between generations and grandparents.” Also, “parents send their children to private schools instead of public schools in order to preserve the religious identity, and it is important to pay attention to religious factors.” However, there were some of them thought that they should not be forced to attend public worship because parents who accepted religion could be important to those who believed without belonging to a faith community, and saw religion on their children might be spiritual without attending formal worship (Bunnel 15).

When it comes to parental attitudes about RE in U.K, they have the right to choose whether withdraw their children from RE or not without any interference from the school because if pupils are withdrawn from RE , schools have the duty to oversee them.

In 2019, David Lundie and Cathal O'Siochru found that almost three in ten parents are against RE in contrast to the American parents. Zoe, from Wolverhampton, England, said : 'I live right by my school (2 min walk) that I would like my daughter to go to. But as we are not religious family, I'm told she cannot go there and will now have to drive from our home.' John, from Hemel Hempstead said: 'People should have the right to send their children to a non-faith school. In many villages and areas this is not practically possible. Segregating children by religion cannot help society.' Hence, the freedom to practice religion remains a priority to everyone (qtd. in Long et al. 19).

However, the complicated mutual of public and private should be viewed through analysing the issues of HR concerning religion. Moreover, based on the world views, students rights to RE compared to parents perspective must be investigated.

As for children, the issue of whether they are seen, heard or pay attention to their voices in the world (Brendan 287). The issue of how religion should be taught in state funded schools in secular modern societies seem to be important definitely (Oduntan 337). For Dr Ursula Kilkelly, there is no harm in engaging children in this debate to secure diverse younger views concerning RE in schools that should be respected (Kilkelly 19). The presence of religion in public sphere provides the aid for students through teaching religion that is in need for to acquire religious knowledge and to understand the place of religion in the world critically.

In the same context, given pupils the help to avoid subjectivity via RE programs in schools considering religious diversity. That is to say, conveying the knowledge to children in an objective and critical manner, in order to develop children capacity toward RE in schools which is, in fact, a main interest for the ECHR and the UNHRC (Oduntan 337).

To sum up according to Karen-Marie and others the spiritual nurturing of child will set new expectation for scholars across traditions and cultures to make youngers aware about their future as well as understand how religious traditions and other aspects of life are look like

around the globe (Yust et al.). RE is a prospect for improving Human Rights. Consequently, it is essential to recognise the various interpretations and rights to RE in schools (Poulter et al. 49).

3.3.3. The Lack of Religious Education

Lynsey Wil Kirsion says: “Teaching RE is exhilarating”. That is way an argumental view by Catherine Sellgren showed the lack of religious knowledge put pupils in risk. For RE Council of England, the unprofessional RE teachers contributed in religious stereotyping what led to children ignorance and segregation. Governmental data presents 405 training teachers for RE in England in 2017-2018. According to Rudolf Elliott Lockhart, chief executive of RE Council claimed that specialist teachers keep people informed. Finally, the Department for Education spokesman stated : “We have changed the law and the requirements in schools so that they have actively promote mutual respect and tolerance of those with different faiths and beliefs” (Sellgren) .

In conclusion, Broadbent and Brown in 2002 affirmed that the perception of RE is a contribution to the hole school, but they warns to lose its interest as separated subjects. Recently, RE witnessed the establishment of strong connection with other forms as personal, social and health development, spiritual education, and moral education. In such context, RE functions as an alternative to other educational forms. This is a move of parallel philo-theological transformation in approaches to religious language, fact from the middle of 19thC that is reinforced by Braithwaite’s essay which predicted the religious language acts as a frame to moral language. Such connection help to express expectations of RE from various views in society as well as in schools, expectations not only related to the examination of the subject results by school students, but also to diverse religious values, religiosity attitudes and lifestyles. That is why, civil society expected that teaching religion emerges interchange respect and tolerance between variety of religious and cultural groups.

Religious organizations may predict that RE in schools assist pupils in the improvement of their religious identity. As it is the instance for politicians who expect the subject to enhance legal attitudes simultaneously to encourage the creation of good citizens. Series of expectations by several perspectives may judge the merits of RE and its status in school curriculum based on results related to their predictions. The complexity of this debate reflected throughout the variant school systems which serves as a key to understand the localized concepts of RE yet the debate reached.

Religious Education is a public term in the Western world within several verities such as in Estonia it is called “religious instruction”, in Denmark “knowledge about Christianity” and “religion” in Romania. Broader terms are used in other countries as moral and philosophical studies in Scotland. There are numerous countries that have the choice to provide non-religious alternative like civic education in Serbia. In whatever form, RE is compulsory to school children in particular age, although they are aware to the possibility of opt out (Conroy and Kiney).

General Conclusion

This comparable study is an endeavor to decode the dialectic controversial issue of secular modern societies concerning the subsistence of religion that has been interpreted for the purpose of preserving its place among various countries. More precisely, in public education where religion is principally assessed and criticized. From this platform, RE assembles variant perspectives that is cultivated in interracial tendency. Teaching religion, outwardly, is undisputed subject since religion considered as an important pillar for each society. However, pragmatically, nevertheless of people religious affiliations, it is interrelated to a nation's faith variations in addition to racial harmony. Teaching religion as a separate subject can be viewed as an epochal descendant to the new secularist approach that the world witnessed. This new trendy process is an upshot to the church upheaval when the occidental world start to believe in life manners, then the whole world. The new secular process insisted preserving human rights by strategic endeavor to guarantee freedoms to invisible minorities as well as to people in which the debate over religion in public seems to be ended.

The state-religion separation is the foundation of secularism, that assures state to not intervene in religious affairs and the the religious communities do not interfere in state's affairs. Secularists need freedom of thought and conscience to maintain the fairness between believers and non-believers, and not against the right of individual to have a religious faith. Secularism also seeks to defend the absolute freedom of religions and other beliefs to express their faiths publicly, where secularists view secularism as the best chance they have to create a society in which people of all religions or none can live in peacefully and fairly.

Religious education reflects the notion of religion that surveys human life from birth to death in a particular system throughout human history. Children do not enter the world with blank slates minds based on the Islamic Hadith the people's faith is innate : "Each person was born on fitrah", and their parents who make them Muslims, Christians or Jews, where 90% of

them want their children to receive some form of religious education, because in their views as individuals it is a behavioral changing process for children's devotional behaviour. In addition to that, RE has an active role to play in forming religious and moral views, which leads to changes in the person's life in general, promote human happiness, takes care of children and aims to clean their spiritual world from any risky situations at the beginning of their development, and it provides answers to many interrogations, that gives an instrument of communication between people, society and God. Hence, religious education is not solely for the experiences of worship and ritual.

The secularization process is the result of several devotional and social transformations that persecuted people, to be considered as threatening to their religious identity and ideology. Thus, non-religion or atheism has been emerged to preserve the secularists horizons. The increasing of non-religious people or religious minorities were guarantee by the right of religious freedom that is empowered by political rules under purported notions of world diversity, plurality and modernity. A tactical strategy to ostensible clash of cultures that is arisen to affirm the preference of racial majority.

The faithful dissection of diverse and multicultural societies through the secularist phase presents unruly political desire of the state veneration over religion. Whereas teaching religion under the umbrella of state religion separation refers to an animosity toward religious belonging claimed by governmental bills as political hegemony. RE serves as forcible power to secure its place in the educational programs that marked variant views from which the debate appeared. Exclusively secularization is a political way tries to prove the priority of politics in public, mainly at the educational level which bind multiculturalism in mingled societies. That is why, it is difficult to predict about the future of teaching religion in the trilogy connection of religion, education and secularization. In fact, predicting the existence of trilogy is based on the

adaption of religion to understand the influential degree teaching religion may have in public schools in both countries.

In this regard, religion expected to become a continuous issue affected by giving trends as: globalization, immigration, multiculturalism and even discrimination. Consequently, a continuous widespread of diversity penetrated all spheres of life either publicly or privately. The compression of the world into one angle for humanity trespass issues with devotional involvement that provoke religious responses

This study concluded that teaching religion is a distinguished topic mainly for children who should not be exposed to political influence or indoctrinate. Therefore, the excretion that this research is an agrumental investigation to make people knowledgeable about such subjects, not to be solicitous, inasmuch religion presents a basic corner in society to get people open-minded and to accept other differences as they are. As a result, to avoid stereotyping and segregation against minorities since racial superiority cannot be independent in melting pot and plural countries as the U.S.A and the U.K where politics vindicated itself by stating statutory laws forbid any bluster against religion in public square.

Opponents to RE have extremist views about children identity formation socially and academically. In addition to that, secularism considered as a way to assist in the spread of atheists and as a strategy to obviate its negative impact as a word, since it was unaccommodating at its beginning. The secularist policies affirm the right of societies to have diverse ethnicities that should unified under one political identity.

Last but not least, this investigation needs further researches to understand the concept of teaching religion in public context. People interaction in public places influences their reactions. The same for students who were affected by the schooling religious knowledge to proportionate the world interchangeable reality. The finding of such study would clarify the role of religion in public life in relation to many aspects as politics.

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