

Albania and the teaching of religion in schools

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Abstract

Multiculturalism and the new multi religious social realities are becoming dominant dimensions of today's world. The huge changes in the social tissue of those societies, which up to now had an established dominant culture and religious affiliation, made them now face more than the effects of migrant flows, which inevitably causes confrontations of cultures and believes.

The clash of civilizations, which have been so accurately predicted, took different forms of confrontation by giving floor to extremism into its organized form: an explosion of terrorism.

By considering the strong connections between poverty and lack of education as an extremism cradle, many researchers consider the inclusion of the subjects related to the history and culture of religions as a strategy to reduce cultural and religious conflict as well as extremist behavior and the bases of terrorism, by increasing information and knowledge about religion starting from early teen years.

Albania, a country known for its religious tolerance, is one of those countries which' decision makers in education actually share this point of view and is going to start a project by including a module of limited hours of teaching in medium and high school students.

The paper makes an analysis of the potential effects this might have considering its application related to the initial purposes of the project, by introducing the case of Italy and its strategy of religious education over the years as a comparative tool in order to analyze and predict the potential outcomes of this intent, by considering the national background of Albania and some specific learning traits and outcomes on such topics related to age and cultural set up.

Keywords: religious education; migration; conflict; religious extremism; Albania

Introduction

Starts soon in Albania, a country generally characterized by a certain religious tolerance, a pilot project on the teaching of religion in schools. It is now only 10 hours, very few

even to introduce even a single religious belief. Absolutely insufficient to give an idea, at least approximate history and culture of the main religions.

However it is an experiment of great interest. The fact that someone wanted, proposed and advocated this effort is in itself a significant fact.

It would have been impossible, in the recent past. The only proposal, living apart the tools and strategies of its implementation, it is therefore in itself a sign of the times.

A call of a change taking place.

Basic data on Albania

Today's Albania registers a population around 2.886.026 people, almost 50% divided between males and females (with a slight surplus of 8000 of females).

More significant in these population data is the fact that almost 7% of the total population belongs to the age group from 10-14 years old and around 9% of the total population belongs to the group from 15-19 years old.

Such an age group distribution, the fact that up to 14 years old is in vigor the obligatory education and the high percentile of the second age group referring to the total, partly support the choice of the age group in which' curricula to insert the subject.

The last CENSUS and its most debated question, which actually was a self-declaration of the adult regarding his or her belong to a certain religion, gave us a rich and vivid situation regarding such a distribution, the entrance and expansion of new religious sects (practices) as well as a shift among the historical ecclesia in the multi-religious country. For instance, based on the answers of 83% of the eligible population for answering this question that agreed to answer to this question, came out that 57.12% of the total population claimed to be Muslim, 10.11% Catholics, 6.8% Orthodox, 2.52% claimed to be Atheists, 2.11 Bektashi, 0.11 Evangelists and 5.53 claimed to be non specified believers.

A more detailed look to the religious communities indicates that for the first time in the history of the country the catholic community surpluses the orthodox community.

Another distinctive data which remarks a substantial development is that for the first time of all Censuses hold in Albania, the urban area population surpluses that of the rural area.

Another remarkable and helpful data in holding this assessment is the income distribution referring INSTAT for the Albanian households incomes distribution indicates that about 21.1% of the total of household incomes goes for the families which have 2 children and represent 18.8% of the whole householders in the country.

Meanwhile families with 3 or more children hold 12.5% of the household national incomes and they represent 19.6% of the Albanian householders.

This last data make us deduct that the greater number of the kids, part of the target population that are expected to follow these classes, belong to families with lower level of incomes. It is now proved the positive connection between level of poverty and extremism tendency, of all forms and kind.

Based on the available data¹ it seems that Albania is among the countries that shun the extremes is not among those with the most aged populations, but even among those who have younger populations; the cities have an average development etc. The country has long since disappeared from the lists of countries producers of refugees and asylum seekers, but also of migrants. Albania is not among the countries with the highest GDP per capita, but not even in the list of countries with the lowest GDP per capita; It is not among the countries with the highest purchasing power, but not even in the list of those with the lowest purchasing power.; It is absent from the list of countries with strong economic growth, but also from the list of those to weaker economic growth, as it is Italy (average annual change in real GDP, 2003-13, -0.3). We find Albania in a good position in relation to the average annual increase in real GDP, in relation to the years 1993- 2003 (6.4). So Albania has had until 2003 a period of strong economic growth, probably thanks to remittances, a phenomenon that has since scaled back. service growth also sees Albania excluded from the extremes: not appear in countries characterized by stronger growth in services but not even in that of countries characterized by the opposite phenomenon, namely the weaker growth in services. List in which instead appears Italy (-0.2).

At the same time, Albania is not among the leading countries of the business world but even among those most dependent on trade; it is not among the leading countries of trade in goods (Italy appears in 8th place with 2.8% for exports) but also on the 9th, with others, for imports (2, 5).

Albania, appears instead, among the countries with the largest negative balance in relation to GDP (in 22nd place, with -10.2).

The public debt, which is very strong in Italy, is so in Albania. Not only the Italian public spending is among the highest (7th place, with 51.1 as a percentage of GDP, 2014); while on 2015 Albania's public debt rose to 70%, but it does not appear in the list of countries with heavier inflation indices.

¹ Cfr. The Economist, Il mondo in cifre 2016 International edition.

Albania has always been considered a unique example of co-existence in terms of religion and culture.

According to P.T. Melady²:

“...While the 19th and early 20th centuries saw the Muslim noble class as the ruling elite of Albania, these periods were characterized by tolerance for other religious groups. Even after five centuries of Ottoman rule, under which 70 percent of the Albanian population converted to Islam, there was still tolerance of other faiths and beliefs.”

The relation of Albanian's with the religion has been going through mutations and dialectical changes. As it has changed the social, national and cultural composition of the area due to migrants flows and due to the inevitable consequences of a global world which already exerts homogeneous risks regarding religious extremism and increasing intolerance.

These matters mainly focus in the risks of the Albanian society to enliven religious conflict due to radicalization; the tendency of religion to integrate itself and the risk of clashes between democratic institutions and religious rule.

It becomes important to consider some main features of today's Albanian society, its dynamics when it comes to religion, radicalism, extremism, intolerance. And at this point we must consider the social bases for all above mentioned as a continuous nutrition such as social equality, inclusion, marginalisation and education level.

On a historical point of view, Albanians showed time after time, referring major events throughout their history, pragmatic attitudes toward religion.

Because of their history, materially oriented ultimate values seem to overcome spiritually oriented values. This make Albanians accept or reject not by mainly basing on spiritual factors, but instead material factors which are affected by a continuous seek to find out, to articulate and claim a certain social status which affect more their level of acceptance or rejection.

This last need makes choices less variable on an individual level, as they become more affected by the core values of the social category or group in which an individual belongs or seek to belong. This tendency and pressure for conformity tend to unvary towards religion and religious tolerance as well.

In the most atheist ex-communist country of the world, the equality of human beings in the eyes of God, preached by all religions, has been eradicated due to the communist dogma and the imposition of a fake social justice and abnormal equality concept.

² Melady, Thomas Patrick. "Albania: a nation of unique inter-religious tolerance and steadfast aspirations for EU integration." Academicus International Scientific Journal 07 (2013): 12-17.

In any case, we can distinguish an influence caused by religious group affiliation in influencing instrumental choices such as education or the profession. It has been a traditional tendency on orthodox and catholic believers to chose profession or education more oriented to urban life and services differently from muslim population more oriented toward the land, public administration and legal system.

But in any case, major evidences show that the religious affiliation of Albanians is not incisive in making choices or in affecting behavior. Instead, the social group and social status are more prevalent in doing so.

This is a possible explanation of this greater tolerance Albanians show towards diverse cultural, religious and ethnical stereotypes.

Fortunately, in Albania there have not been developed and there are no tendencies to develop political organizations with religious support or affiliation. The same regarding economic groups or lobbies, phenomena that often occurred in other Balkan countries with a diversified religion composition, similar to Albania. The tolerance toward religions of the Albanians, thus is also fostered by such factor, by making the law and the state prevail from the religious influence.

Religions in the vision of the social sciences

It is worth to study the religions? Opinions can be conflicting on regard. Karl Marx in his time believed that religion should not be an objective of struggle: it was important the structural plan. It counts the class struggle, where religion is certainly relevant to the super structural plane. In theory then the target should be another. In this logics, religion will disappear by itself.

The religion is actually not disappeared. Nevertheless, the last hundred years has created new realities, which have been able to change horizons, de-localize, cross borders and continents. Much more quickly than they did in the past, thanks to modern communication technologies, as well as the increased possibility of physical travel, thanks to the development of road, rail, air lines.

The great classics of sociology, from Comte to Durkheim became interested in the subject. Durkheim in particular wrote an opera considered fundamental, about "The Elementary Forms of Religious Life". Today's scholars of these realities take in consideration Christianity but also the other great religions of the world in question. They study smaller religious movements, following up their permanence over the centuries of the ancient beliefs. Dealing with the most recent, current religious movements: the religious instance, in the eyes of sociologists, anthropologists, social scientists in general, is still very much alive and present. To better understand, to study.

Today as never before we discuss religions, we have riots, terrorist acts, wars that underlie religious robes, even where the underlying and bearing reasons are generally solidly linked to issues of power and of economic nature. The religious paint still has the ability to make bitterer, more irreconcilable the conflicts.

On the international level, there are associations of scholars who deal with these phenomena, both single-discipline as well as trials to go through interdisciplinary.

The teaching of religion in schools

Italy was until recently a country where the Catholic religion was recognized as the state religion. Even today it has a position of its own. Other religions that gradually started to be present on its territory (historically present Judaism and Islam, especially in the South of Italy, but also Waldensian and Methodist; then, the arrival of Jehovah's Witnesses, and most recently of various religious forms from the East, such as Buddhism, present with an articulation in various schools, Hinduism etc.) had to carry on a long, stressful process to reach an understanding with the Italian State. Which still it failed to Islam. All this in theory and in principle, due to the plurality of presences and abbreviations and due to the absence of a single reference. But it's hard not to think with a certain fear about, with a certain distrust: to finance an Islam from which are expected terrorist actions?

But we can run through very briefly and understand how was articulated the issue of teaching of Catholicism in the Italian schools and how it has evolved.

1. The fascism period

School reform started in 1923 and was called the Gentile reform (Minister Giovanni Gentile). The Catholic teaching is compulsory in primary schools, according to the Royal Decree of 1 October 1923, Decree n. 2185. Then the circular of 5.1.'24 n. 2 ensure pupils of other faith the right to refrain. But presumably these cases were rare. Then with the Concordat of 1929, the school years over which religious education became obligatory extended to middle and high schools, as it is assumed to be a really important, the crowning of public education.

Still, came in vigor the L. 06/05/1930, n. 824, executive art. 36 of the Concordat: establishing that the assignment to teach had to be given annually by the head of the school to priests and religious who have been approved by ecclesiastical authority. Only in a subsidiary way can be given to the laity, however, always recognized the diocesan ordinary, whose agreement is nullifying.

2. In the '80s

Around the 70s and 80s, in Italy developed a broad debate about the compulsory or not, the desirability or not for the teaching of Catholicism in Italian schools. Debate which involved many intellectuals and saw in the front row the most famous names of the time's pedagogues. It came then to the new agreement, in 1984.

This provided for the non-compulsory teaching of Catholicism. It had then be the L. 121/1985, the law for implementing agreed, to establish that the Italian Republic, recognizing the value of religious culture and considering that the principles of Catholicism were part of the historical heritage of the Italian people, "will continue to ensure, in the framework of the purposes of the school, the teaching of the Catholic religion in non-university public schools of all levels. "

It opened in the meantime also the route of the Agreements with the Italian State by various religions, mostly historically already long on the territory: as the Waldenses³, Methodists, Adventists⁴, Pentecostals, Jews, ancient presence in Italy, and even the Baptists⁵ and Lutherans.

Until that time, the teachers, it is worth repeating, were taken on the recommendation of the diocesan curia, the head teacher, who as a rule merely confirmed the appointment. The teaching contracts for Catholicism were annual.

3. In the twenty-first century

We had to wait for the L. 186 of 18 July 2003 to see the expected come into the role of these teachers, after a qualifying competition which brought the hiring of about 15,000 of them, with coverage of about 70% of total teaching time. The remaining 30% was entrusted to the diocesan curia. The appointments of these teachers had to

³ The Waldensian church of medieval origin, branded with heresy, has historically placed as a church in which is accepted the free interpretation of scripture, salvation by grace. In 1532 the Waldensians joined the Reformation, in its Calvinist branch. Hiding in some valleys of Piedmont, the Waldensian suffered severe persecution that will end only in 1848, with the Letters of King Carlo Alberto of Savoy licenses. In 1984 the Waldensian Church (now integrated with the Methodist) signed the first Agreements with the Italian State, under Article. 8 of the Constitution. Today the Waldensian Church adheres to the Federation of Protestant Churches in Italy, FCEI. As such it is one of the promoters of the meritorious initiative of "humanitarian corridors" to help the entry of persons who qualify for the recognition of refugees.

⁴ Born in the US to early '800, the Adventist movement of the 7th day, reached Rome in 1898. The movement opens soon in night school principal with teaching French and English, in addition to a technical school: the movement it binds a bit 'anywhere in the world to social commitment. Observe as the Sabbath day of rest. News about are found in George Bouchard, Churches and evangelical movements of our time, Claudiana, Torino 2003.

⁵ The Baptist movement was born as part of the Protestant Reformation; binds to England in 1600.. We practice adult baptism. They differ from other Protestant movements to the belief of separation between church and state opportunities. It is important to the local community, self-governing. Today, there are about 90 million. The battistio, arrived in Italy in 1863, they have opened schools and canteens for children. Seen from the evil eye from fascism, just after the end of the regime could regain space and visibility. Born in 1956 so the Christian Evangelical Baptist Union of Italy (UCEBI) who will sign in 1993 an Intesa with the State Italian, then ratified in 1995. Today it binds to different "ethnic churches", v. Romanian and Chinese in the first place. V. Roma Edup of religions 2004 Research and coordination texts by Paul Naso.

be confirmed by the head teacher, the ecclesiastical authority was given the possibility of revocation in cases of clearly established gravity.

Many have noted that there was some ambiguity about this whole matter. But was still possible not undergoing to religious classes (Catholic). Although prevailed generally in the habit, the complication of a contrary choice with alternative options was not always clear and easy to follow. For example, it was obligatory to exclude the placing of this teaching in the last hour of the school day, by not giving to the student the possibility to return home an hour earlier. As well as it was excluded to place it at the first hour, allowing a late entry to potential dissenters: it is assumed that these measures would be discriminatory to the students willing to attend the religion class.

What were the chances, then, for those who preferred that their children did not avail themselves of this teaching? We can theoretically choose various options. The first was the one that provides education and training activities with alternative teachers⁶; the second was an individual study assisted; the third the free self-study. A fourth option was to exit the school building. The first two hypotheses weighted on individual schools and only after long battles the 'alternative teachers' were taken in account and received citizenship. The fourth called into question directly to the families, who perhaps were more or less favorable, more or less able, depending on the age of the child (in Italy the legal age is reached at 18 years)⁷.

Existing statistics speak of a continuous increased course although moderate in the number of those who chose to make their children not to avail themselves of this teaching: certainly a great role was played in this sense by the presence of children of different origins from the Italian in the schools.

The teaching of the Catholic religion is still allowed for at least ten years, since compulsory education (Law 27 December 2006 n. 296, art. 1), intended to ensure that students get a high school degree or a vocational qualification of at least three years before 18 years of age.

Certainly the changed situation from the last decades of the twentieth century, the presence in Italy of religions and beliefs other than Catholic and those traditionally present, had among other consequences that one of opening confrontations and debates about the "opportunity" if not the need to better understand this complex universe of religions. At the same time, it came to light the issue of the children of foreign origin and of different religions that arrived in Italian schools: a phenomenon which is expected to be consolidated over time, with the regulation of migration flows.

⁶ Education and training activities that may still not be common curricular: could suffer from the students who attend the teaching of religion.

⁷ V. then the Ministerial Decree of 22 August 2007, n. 139, art. 1 of compulsory education imparted for at least ten years. two hours of weekly teaching of Catholicism are provided, optional, for the primaries; an hour for secondary schools of first and second level. This needs to be repeated every year.

Meanwhile in Italian schools it continued the teaching of catechism and more generally the teaching of Catholicism entrusted at first to members of the ecclesia- as the religious landscape changed, it made it more complex overlooked the need for a change in the school system.

Parents of children rose in other religions with respect to Catholicism, does not necessarily be glad of a Catholic education of children. It would have been optimal, from a certain point of view, a teaching that would take account of different religious realities, but where to find teachers able to speak with equal competence such as the Talmud and the Gospels, the Koran and the sacred texts of Hindus or Buddhists, to limit ourselves to some of the existing realities notes?

Where to find such competent historians of religions to be able to expand in depth of religious universes so varied and different? And again, who could have argued that a religion is exhausted in its history? Nobody. Although the history of a religion is certainly important to understand how we have come to today, nobody could reasonably think that religions are exhausted in their history.

According to the setting of the French sociologist Émile Durkheim (1858-1917), we must define as religion a set of beliefs in something sacred, where the sacred is something you believe without having any personal return, which can not be traded. Sacred is what people believed this.

From this initial setting, the debate on the difference between magic and religion, of the sacred and profane, the risks, even in this field, of ethnocentrism, on religious social organizations, about the differences between church and sect, on the role of religions, on trends toward secularization, on the sacred persistence etc. was broad and complex, in Europe as in the US and elsewhere, but had not necessarily immediate impact on schools.

In practice, today in Italian laity parents or of other religions with respect to Catholicism, can prevent their children by following up a teaching that continues to be focused on Catholicism. Children, young people can in fact be exempted from religious instruction. But the process takes time and attention, alternative choices are not always optimal: the exemption is not always and everywhere encouraged. Some statistics from the Ministry of Education, University and Research (2014/15) make us however reflect about the fact that the decline in the rate which occurred in the hours of religion, but steady decline in content, would be mainly attributable to the professional schools. Referring to locations, the North and Central Italy showed more incidences rather than to the south, in the cities rather than to the campaigns.

What is lacking here, is the opportunity of an education that addresses the complex and broad subject of religious beliefs as a whole, and certainly the number of hours

currently provided for the teaching of Catholicism is not enough. It would remain still the retrieval problem of teacher choice.

More or less similar choices have been made generally in the other European countries, where they are usually Catholicism, Protestantism and Orthodox churches especially; with the exception, to date, of secular France, the Czech Republic, Slovenia and, for now, Albania. But this one is about to change the proper behavior in this regard.

It may be useful, the Italian example?

The example of teaching of religion in Italian schools, as it was at the time suggested and how it came evolving up today, can be of any use or not to Albania, so far as we have said, one of the few European countries where this matter is not contemplated for now and only recently have made assumptions and first steps towards its realization?

In some ways the situation of the two countries is very different, so different as to almost exclude the possibility of a useful comparison: Italy, a country for Catholic definition, at least in the majority, with a centuries-old tradition in this sense, site of the highest authority, with the Vatican, the official residence of the Pope.

In the other side stays Albania, a secular country, although characterized today by a certain recognized tolerance, a fact often mentioned,. It would seem to be faced with two fundamentally different situations, not comparable. At the same time, we must consider that the history of the two countries was at times intertwined. The proximity has enabled contacts, steps of cultural cues. The Italian television, which is seen at least for certain channels in Albania, indeed encouraged some knowledge of the Italian language. This has certainly helped, in its time, the Albanian migration to this country and the integration of the Albanian citizens in Italy less painfully, once overcome the first most dramatic moments.

What may suggest the Italian example? That even in an industrialized country if not the post-industrialized, the religious element can be a present shared instance regarding the choice to include a teaching like that in primary schools. Given the history of the country, in Italy it was decided to give space in the first place to Catholicism; in Albania, where the situation is different and more complex, the discussion of the choice of religions or object of attention and study in schools could be similar or different, giving space for example to the issue of orthodoxy. The choice of either of the religions on which to focus the attention should be, from this point of view, is one of the key reasons of public debate, once clearly established the opportunity of a choice of this kind.

The Italian experience tells us that to the children should be contemplated hypothesis of students that can possibly be exempted from the study of religion, once it will be introduced in the school curricula. The solutions found in Italy were not always

consistently and necessarily optimal. As well, the rules on the matter, the choices exist, at it has been strong the aim to apply them. Perhaps, it would be worth considering the idea of an exchange of views and experiences with some expert of the Italian Ministry of Education, or maybe a short stay of Albanian teachers at some schools that might have experienced some particularly significant experiences on regard.

Toledo's guiding principle in history and culture of religions education

The reason why Toledo has been transformed as a meaningful symbol for the creation of a platform with rigid principles to be considered, when teaching history and culture of religions, represents a reflection stop in order to understand what kind of multi strait and multi shape sensibility such an argument has. This sensibility becomes easily harmful if we consider the fact that no homogeneous territory exists when it comes to religions and beliefs and the co-existence of different cultures and religious, even if continuously questioned, seems to be the only tangible reality.

The history of the church of San Romano in Toledo, with horseshoe shaped arches, which tells for the layering of history, cultures and nations, tells about how sign after sign was possible to track down the origins of this building, as a testimony of the history of the people who lived that history. And it tells that the horseshoe shape was not due to the Islamic wave, period in which this building has been a mosque, even not a Catholic Church as an originary building, since it dates the 7-th century as the period of becoming a Catholic Church, but instead, a Visigothic Christian church, of the 5th century, Arian Christians, considered as heretics by Rome. So the horseshoe shape and the arches originated from their ancestors of the Gothic tribes of Scandinavia.

This layering of history, culture and religious cult is a vivid example how thin it is the line that defines all these identities starting from the national one, religious, cultural and social and how much keeping the balance is the Achilles talon, not just on writing and telling the story but at the same time in introducing the past with the aim of making mutually accepted the present and more optimistic the future.

And this all in the strains of conflict that arose from religious and cultural diversity.

Supporters of the inclusion of History and Culture of Religions in school curricula, argue that there are very important expected outcomes, highly important for the preparation and increase the capability at a social tissue level of living in a multi cultural global society as well as inside heterogeneous societies in the boundaries of a state. Countries, by adhering to the this effort consider very strong the connection between such education and:

- Improvement of understanding of convictions in a society reinforced and shaped by religion and believes.
- Forming and developing self understanding

- It is an important portion of education which' absence makes less working history, sociology and other connected subject' study.
- Increases respect and cohesion particularly in pressure and tension situation by helping to overcome intra-personal differences and distances created due to different religious and cultural backgrounds, by education students on such topics.

The Toledo' Principles⁸ in teaching culture and history of religions as a platform tailored by OSCE and a guiding document for all countries which adhere to it.

The core principles on which this platform is based, such as:

- fairness, accuracy and based on sound scholarship in tailing up curricula of Religious education commitment
- instructors must be aware of the importance and sensible to the issues of religious freedom and practices that foster protection of the rights of others
- it must be considered that teaching in school of this curricula should take in account the role of families and religious or belief organizations as incisive in transmitting values to successive generations
- balance and impartiality are two important dimension of setting up and delivering this curricula
- in highlights the necessity to select accurately teachers by being sensible to their adequacy with what the curricula and these classes need for.

In the particular case of Albania, as well as in other countries which attempt to insert such teaching in early classes, the age of the students must be seriously taken in account.

There are two factors mainly affecting this:

- the first is the fact the baggage of experiences and behaviors in early ages is so limited that does not support learning by corrupting judgments or any self bias which operate in such cases⁹. This makes other' people experiences (and those belonging to the nearest environment of the pupil are more intense) more influencing in the interpretation of this information and in the creation of such knowledge. Schools have limited access and influence on such behavior shapers and mindset creators.
- Perceptual tools of teenage students and the way they organizes stimulus into categories¹⁰, cause intense and extreme reactions when it comes to the

⁸ ODHIR Advisory Council. *Toledo guiding principles on teaching about religions and beliefs in public schools*. Warsaw, Poland, 2007

⁹ Mitchell Gregory. "Carl Jung and Jungian analytical psychology." <http://www.mind-development.eu>

¹⁰ McNeely, Clea, and Jayne Blanchard. *The teen years explained: A guide to healthy adolescent development*. Jayne Blanchard, 2010.

concepts of ethics and moral such as right or wrong, philosophical aspects of life and death and the behavioral reaction and as a result the outcomes of this effort can go toward more conflict and intolerance, less critical thinking and more personalization. Instead of learning about other's religions and culture, the outcome may be rigidity on one's personal and family social characteristics, instead of becoming tolerant, the risk is to transform religious diversity into a reason of fight which religious "is better" and who's fault it is....

- Human rights often considered as reason and outcome on this effort, will transfer the discussion from the legal definition of human rights and socially intended and accepted concept of it. Adding to this the age factor and different cultural backgrounds of the students, distortion may be for sure one of the outcomes of this education strategy.

Conclusions

It would be a healthy initiative that one of opening in Albania a wider debate on regard, able to help guide future choices, which will reflect, in good or bad, for the years ahead over the new generations.

The highlights could be, in addition to the basic question, also on the desirability of a teaching on or about religions in schools:

1. Which religion? Christianity? Islam? Judaism? Other? Today with migrations, religious beliefs already considered very alien and distant, appear decidedly closer. Perhaps, is it the case to make use of existing data, based on the study of religious beliefs which are now more present in Albania? And what kind of research can be considered the most reliable on this? Who must lead them? Again, always, from the beginning to the end, should in this case be considered a single religion even in its possible different facets, or it could be assumed to focus on one or the other, depending on the cycle in question? If you chose the latter case the students could get out of the Albanian schools with the knowledge of some of the major beliefs and / or religious organizations, perhaps, in a plural world, a more useful hypotheses for future interpersonal relations and facilitate exchanges.

2. How many hours? In Italy the paucity of hours has offset the instance needed to the study of Catholicism, the religion of most widespread in the country..

3. With which teachers? Belonging to which of the the religions involved? Experts certified by the religion itself? External scholars? This could be a great choice, but requires upstream, probably, agreements with the University, with the most important and identified cultural institutions (historians sociologists, cultural anthropologists, psychologists..).

4. Which should be the point of view for this teaching? Should it provide basic notions, insights? Should it be limited to the history of religion? Or it will introduce and discuss the basic theoretical traits, the most significant ones?

5. Should this potential teaching be mandatory or optional? In Italy, as we mentioned, it is optional only theoretically. In reality, it is assumed to be fully attended by most, if not all the students. Who does not intend to send their children must express this choice and repeat it year after year. They will face with the dilemma of what to do, in return, to the proper child if this will be an option with alternative choices. Who still cannot get in late or leave earlier in order to avoid these lessons, will suffer an unthinkable penalty, as it was in particular for Italy very sensible to the issue of attendance in school. This is a theme on which it would be appropriate to reflect in advance. It would be different if we suppose, as opposed to what was done in Italy, that the request should apply not to the exemption but rather to the frequency of this type of courses... A hypothesis also feasible in Albania, considering that the initiative is still being defined. And that would probably give better account of the real needs of the country.

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