



Research Article

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Juridical-Psychological Etudes on the Teaching of Religion in Schools in Albania

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Abstract

Religion and politics have consistently gone through a tough relationship. The public debate on religion repeatedly gives the idea of being a "sterile debate", since knowing or coming up with the absolute truth is almost impossible when it comes to religious-civil power-state institutions and religious institutions. Much worse concerns clashes between civilizations and religions worldwide, with bloody conflicts still on the rise nowadays. Hence, the topic on religion must never be underestimated, and yet, never overestimated as well. Precisely, this article conducts a dual-track analysis, on one hand, the possible constitutional admissibility of teaching religion in schools, and on the other, the empirical analysis aimed at collecting data on the opinion of parents, teachers, and school psychologists regarding the inclusion of religion-related subjects in school curricula. The small sample used for semi-structured interviews emerged as having opposing viewpoints about whether or not religion should be incorporated in school curricula. This paper focuses on the topic of religiosity, wrapped up in its own veil of mystery, and it affects the innermost angle of human beings. The relationship with the divine does not allow anyone to touch what is revered just for existing. For these and other reasons, this issue is constantly complex to deal with, but at the same time, it is overrun by hues that modern jurists must grasp and give real value to constitutional principles that keep a democratic society alive, capable of including rather than excluding anyone.

Keywords: Principle of secularism, the teaching of religion in schools, freedom of religion, freedom to educate one's children

1. Introduction

From its own etymology, the school from the Greek *skohlé* initially indicated idleness, and only later it made a semantic leap indicating a place of study, discussion, and education.

Nowadays, the school, a reflection of democratic and civil society, gives in perspective a goal to be achieved. The question that naturally arises is: what objective should the state achieve through the inclusion of religious teaching in schools? The answer is multiple, just as the absolute truths that each religion believes its holds are also multiple.

In Fröbel's "childhood garden" religion (Christian) is fundamental for human growth and leads to a full understanding of oneself. (Fröbel, 1993)

Thinkers like Rousseau and Pestalozzi recognize in the child a 'thin' plant that must grow freely but cared for and accompanied in their growth and educational development. (Rousseau, 1762)

If on one hand, the school stands out as an institutionalized and centralized mechanism to accompany the minor to discover the world, on the other hand, there is the family institution and the parents as crucial figures in the life of each child.

Fröbel's garden school is, and is not, everyone's common home, because if the school also assumes the figure of the home, then what is the real home for? The family cannot be passive in the spiritual education of its children, but it is its central task to accompany the child toward the interpretative horizons of the mystery or miracle of life.

When planning for religious and moral education, schools will consider the communities and the context in which the children and young people live and learn.

2. Literature Review

The Human-God relationship is very spiritual and deep, like any absolute relationship, it is difficult to analyze it without the help of philosophy to subsequently arrive at a legal conclusion.

As is known, part of the doctrine considers that religion is fundamental for human growth and leads to a full understanding of oneself. (Fröbel, 1993)

In the same wake of these considerations, Noddings believes that school should be that place where the great mystery of existence must be explained and analyzed. In particular, the latter author expresses that it is indispensable:

"(...)introduce students to a rich and fascinating literature that addresses the big questions of human existence from a variety of perspectives". (Noddings, 2006, p. 251).

The same for Heisenberg, who expresses the idea that:

"Science is, so to speak, the way in which we deal with the objective dimension of reality (...) Religious faith, on the other hand, is the expression of a subjective decision, with which we establish for ourselves the values according to which we regulate ourselves in life" (HEISENBERG, 1969).. The latter, distrusted that the "(...) human communities can live long with this sharp rift between science and faith". (Heisenberg, 1969)

According to Spinoza, there is only one substance, "God". However, identified as *Deus sive Natura*. (Spinoza, 1972; Ibidem, 1980). Even Einstein, when asked if he believed in God, replied:

"I believe in the God of Spinoza". (EINSTEIN, 1929)

Hegel himself defended him, writing that Spinoza was not an atheist, but there was too much God in him. (Hegel, 2022)

Instead for Hegel:

"God without the world is not God"

A spirit that does not reveal itself does not exist for Hegel. (Hegel, 1974; 1976).

In contrast, to Kant, no doubt “*God exists*” (Kant, 1990; Ibidem, 1967). Likewise, he distinguishes between natural religion and revealed religion. (Kant, 1958; Ibidem, 1980)

Philosophical reading, through its passages of thought, serves to understand the reasons why the teaching of religion should be introduced in schools. Certainly, States that have accepted this educational framework have also chosen a certain teaching philosophy.

In addition, from the philosophical literature, our analysis also focused on the legal doctrine that, for the purposes of the subsequent conclusions, has an indispensable and central role in the drafting of this article, in particular the lay jurists. This doctrine highlights that in the constitutions, especially in the freedom to teach art and science, it is believed that this freedom is:

“a real banner, under which all those who care about the values of the school as a secular and pluralist public service gather”. (Bin, 1999)

Moreover, a focused analysis on the importance of the fundamental charter, such as that of Lariccia, when in his writing he considers that, not only the school must be contained in the constitution, but at the same time the constitution must be within the school. (Lariccia; Cf. Calogero, 1967; Florida, Sicardi, 1989; Colaiani, 1989; Ibidem, 1991; Calogero, 1950; Ibidem 1967)

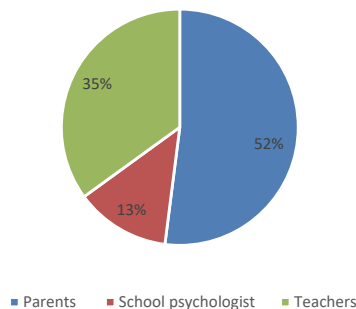
3. Research Method

The methodological approach followed to address the topic of introducing religion teaching in schools in Albania consists of a path with historical, juridical, comparative, philosophical, and psychological value. The study was faced with philosophical and juridical perplexities on the religious question. Obstacles are overcome following a non-subjective but objective line, the latter being the result of the interpretation of the cardinal principles of a democratic state. (Capograssi, 1959)

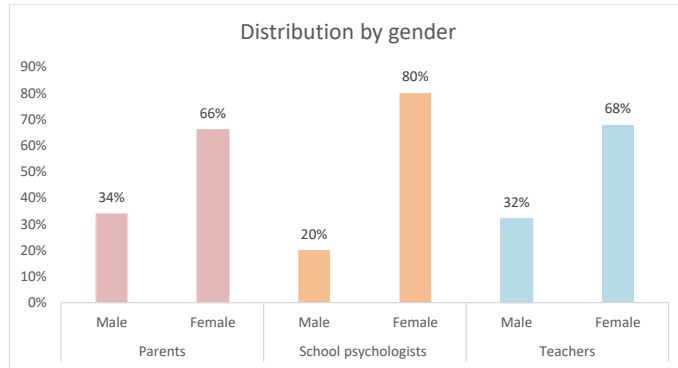
Based on the empirical study, forty-five parents were randomly selected whose contacts were obtained from the secretary of three schools (two nine-year schools and one high school) in the city of Tirana and a meeting was set to conduct the interview. Four of the respondents refused to participate in the interview due to their commitments. In addition, twenty-eight teachers were selected randomly and contacted. They were all ready to give their opinion. Furthermore, ten school psychologists were selected randomly and were contacted to be part of the study: all of whom agreed to take part in it.

Sample: In the study participated seventy-nine respondents: forty-one parents, twenty-eight teachers, and ten school psychologists from both 9-year schools and high schools in the cities of Tirana, Shkodra, and Kruja. Semi-structured interviews were conducted with each of them.

Participants in the study



Graph 1: Participants' distribution



Graph 2: Distribution by gender

Data analysis: Data analysis was carried out based on the interpretative phenomenological approach. Seventy-nine interviews were transcribed. Each of them has been analyzed and then 5 themes were identified.

3.1 Research question

Should religious beliefs be included in school curricula, according to parents, teachers, and school psychologists?

3.1.1 European landscape

Religious symbols have become objects of endless diatribes before European Court, which seems more confused than ever. Separating between strong and weak symbols is capable of indoctrinating from weak symbols that say nothing. (TOKRRI, 2014)

In particular, as far as Europe is concerned, the class of religion is taught in most countries, in particular, in 6 (six) countries the Catholic religion is taught, such as for example in Italy where the student can freely choose not to attend this class. Instead, in two other countries (Cyprus and Greece) the Orthodox religion is imparted.

In reality, in other European countries, precisely in twelve states, the class of religion is multi-religious and provides for inter-denominational teachings, such as for example in the United Kingdom, Sweden, Switzerland (some cantons), Germany, etc. Likewise, Turkey also provides for the compulsory teaching of the Islamic religion in its schools.

At the same time, we see it in countries like France (except for one region), Hungary, and Slovenia, where religion is an extracurricular subject.

In countries such as Portugal, Poland, Lithuania, Luxembourg, and Latvia the legislative choice has been different, i.e., the teaching of religion is not part of the compulsory school curriculum but as an alternative subject to another curricular teaching. (Sources from: *Des Maitres et des Dieux*, Saint Etienne)

The optional subject is also for Belgium, not extra-curricular, but to be chosen with another course. With the changes approved by the Belgian government in 2016, the time of religion will be replaced with the time of citizenship.

In the last referendum held in Berlin regarding the mandatory introduction of the class of religion, the citizens of Berlin rejected this request. Different from the above-mentioned states, Slovenia has no religious teaching.

It results that out of thirty-one countries, only seventeen have state control on religious

education. (Sources from: *Des Maitres et des Dieux*, Saint Etienne)

Regarding the preparation and/or training of teachers, it appears that in eleven countries the requirement is a degree in theology and/or in religious sciences, whereas in fifteen countries an ecclesiastical certificate is sufficient, and in others, the teaching of religion is imparted directly by ecclesiastics or religious personnel.

It is noted that, only in one country, such as Switzerland for example, in some cantons, the class of religion is optional, in others multi-religious, and in other ones it is compulsory. In other states, according to the school grades, such as Croatia, it is facultative in primary and middle school and optional thereafter. At the same time in Romania, it is facultative in primary and middle school and optional thereafter. Instead in Ukraine, it is compulsory or facultative according to the schools. (Sources from: *Des Maitres et des Dieux*, Saint Etienne)

From the European panorama, we understand the complex reality concerning this issue. This brief analytical breakdown demonstrates two approaches in Europe, where the dominant model is the acceptance of religion as a sociocultural element, rooted in the historical and cultural heritage of the peoples. In the same "horizon" we also see the opposite model, the prevalence of the secular state and the non-compulsory nature of religion in schools and we refer to the case of Sweden and Scotland.

There is also the same variegated panorama in the Balkans where the teaching of religion is facultative in some countries. Alternatively, another course takes place, such as in Macedonia, Serbia, and Montenegro where religion for the majority is Orthodox.

But which model is better? Is teaching religion compulsory, facultative, optional, extracurricular/confessional optional, or explicitly prohibited?

This question is put forward with the aim of understanding that there is not a single direction in Europe regarding this issue. It appears that the legislative choice derives based on the degree of openness of each country with respect to religion. As a result, children see the national philosophy of religion reflected in their school curriculum.

But for a legal expert, the situation is analyzed solely from a legal standpoint, and with regard to the inclusion of religious studies in public schools, it is evident that a secular state cannot force the teaching of religion in schools. Constitutional principles leave no room for doubt, not only with regards to the principles of secularism and neutrality of the state but also because the inclusion of religion as a subject goes against freedom of religion (cf. Florida, Sicardi, 1989) and the freedom of parents to educate their children according to their own philosophy of life, a freedom that is also guaranteed at the supranational level. (Cf. Florida, Sicardi, 1989)

"The issue of how different religions and worldviews are approached and represented within education has become an increasingly prominent issue in many countries in Europe during the last few decades (e.g., Hill 2017; Miah 2017; Moore, 2015; McGoldrick, 2011; Commission of Religious Education 2018).

3.1.2 The Albanian case

In 2016 the Albanian government proposed introducing religious instruction in public and private schools. This decision was followed by a heated debate over its constitutional legitimacy: opinions were divided as to whether or not it strengthened the principle of secularism and religious pluralism, since Albania has a particular history like no other state. Others felt that the inclusion of a class on religion would have directly eroded the principle of secularism within the country, and weakened the rights achieved. To understand this conflict, we need a new motivational path because religious instruction cannot be accepted as state teaching when so many faiths are peacefully coexisting within Albania today. (Cf. Tokrri, Tafani, Shkempi, 2021).

There is no doubt that the religious communities present in the country have awaited this initiative with open arms, without any perplexity on the problem of how this subject could be taught, taking into consideration that the children in Albania come from families with different religions and

often from mixed-religious families.

Regarding the historical aspects, the first debate on the teaching of religion in schools was in 1930, when the King, in his secular vision, abolished the teaching of confession in state schools, 7 (seven) years later in 1937 the decision was revised by the King who in 1937 inserted it again. (Lo Giacco, 2003; Morozzo Della Rocca, 2012)

The intention to abolish the class of religion did not have discriminatory roots but was part of the plan to modernize the country, or rather to westernize it (In *Gazeta e re*, 18.01.1929, p. 1), at the same time unify education, since the educational system was divided on a denominational basis. (Cf. Clayer, 2012)

There are a few articles in the Albanian constitution that speak of the school, in particular, Article 57 of the Constitution expresses that: *“Everyone has the right to education”*. The laconicism of this article does not imply that this institution, a mirror of society and its evolution, is not guaranteed, because the constitution is not only written, but above all, it is alive or living in societies. The social objectives, inspiring the welfare state, are claimed in chapter V Article 59, ç of the Constitution, where it is declared that the State, within the ambit of the constitutional powers and the means at its disposal, aims at a:

“education and qualification according to the abilities of children and young people, as well as the unemployed”.

The welfare state implies the state's commitment to integration and solidarity, with the aim of promoting them through the education of the human person. (Colombo, 2014)

Unlike other European constitutions (Romanian and Polish), the Albanian constitution does not enshrine the right of parents to educate their children in the religion they believe. This constitutional gap is a real lack in the fundamental Albanian charter.

Since education plays a central and important role, consequently, also protection is not only on a national level but also on a supranational level.

The same European Court of Human Rights, in its contradictory sentences concerning the manifestation of the cross in Italian classes (See Fiorita, 2005; Veronesi, 2005; Fusaro, 2004), declared in the first instance in the case *Lautsi v. Italy*, that the State must be impartial and neutral in the field of education with the aim of not emotionally upsetting students who profess other religions. (See Tokrri, 2021)

Concerning ECHR, the only display of a religious symbol in schools

“(...) is in contrast with the right of parents to educate their children according to their own religious and philosophical convictions as well as with the right of everyone to believe or not to believe, since in the exercise of a public function (such as the public education) the State should have maintained an attitude of neutrality”.

That is, it violates Article 2 of Protocol no. 1 together with Article 9 of the European Convention on Human Rights.

Instead, in the second instance, the Grand Chamber legitimizes the contracting states to display religious symbols in schools, as this right falls within the margin of discretion of the states. The Grand Chamber further declares that

“(...) The mere affixing of the crucifix in classrooms, not accompanied by compulsory teachings of Christianity or by forms of intolerance towards pupils of different religions, does not violate the right of parents to direct their children towards an education in conformity with their religious convictions (art.2 of Protocol No.1)”. (CEDU, Case Lautsi and others v. Italy, Grande Chambre, the judgment of 18 March 2011 (appeal no. 30814/06).

In other words, the Strasbourg Court recognizes the power of the word and its direct and

capable power of indoctrination in children. At the same time, it recognizes that the State must respect the right of parents to educate and direct their children according to their philosophical life choices. However, if for the Court the crucifix is considered a passive symbol, certainly the teaching is an active one.

In this case, the right of parents to educate their children according to their own vision of life and of the world is overlooked. (In these terms also Jemolo, 1962)

Guaranteeing and protecting this right is the task of the State, specifically only the secular and neutral State can give protection to this parental right. Only the secular and neutral state can guarantee that children grow up in a neutral environment, consequently, education in pluralism is also protected. (Cf. Finocchiaro 2003; Botta, 1998)

The Neutrality in the public sphere is also reflected in the private one. This is also the spirit of the Constitution, i.e., free individuals, in a free society. (Cf. Taranto, 2013)

Because, as Rawls also underlines, freedom and rights always have priority and precedence. (Rawls, 2017)

To ensure this, the State must not open the owner of the absolute truth. The public space must be:

“purified of metaphysical visions of human existence. State institutions and government must be impartial and neutral; collective choices must have a rational, public, and independent justification from religious perspectives of the world”. (So, Taranto, 2013)

Likewise, the right of parents to educate their children according to their religious convictions is founded in the Universal Declaration of Human Rights, precisely in Article 26, point 3, which universally declares that:

“Parents have a priority right in choosing the kind of education to be given to their children”.

Furthermore, the Covenant on Civil and Political Rights in Article 18, paragraph 4, declares that:

“The States parties to the present Covenant undertake to respect the freedom of parents and, where appropriate, legal guardians to provide religious education and morals of the children in accordance with their own convictions”.

Furthermore, the Covenant on Economic, Social and Cultural Rights, in Article 13, point 3, states that:

“The States parties to the present Covenant undertake to respect the freedom of parents and, where appropriate, legal guardians, to choose for children, schools other than those established by public authorities, provided that they comply with the fundamental requirements that can be prescribed or approved by the State in matters of education, and to take care of the religious and moral education of children in accordance with their own convictions”.

Finally, the Convention on the Rights of the Child, in Article 3, states that:

“(…) States undertake to ensure the child the protection and care necessary for his well-being, having regard to the rights and duties of his parents, legal guardians or any other person legally responsible for it, and, to this end, they will take all appropriate measures of a legislative and administrative nature”.

Moreover, in Article 5 of the same convention it is stipulated that:

“States Parties shall respect the responsibilities, rights, and duties of parents or, where appropriate, members of the extended family or community, as provided by local custom, children guardians or other persons legally responsible for the child, to impart to the latter, in a manner appropriate to his developmental capacities, the guidance, and advice necessary for the exercise of the rights recognized by this Convention”.

It is deduced from these national and supranational guarantees that, if the teaching of religion was imparted as optional in Albanian schools, it would be a direct violation of constitutionally protected freedoms and absolute rights.

It is essential that countries like Albania in economic, social, and democratic transition need to have a secular and free school in order to consolidate the fundamental rights assigned by the constitution. (Cf. Lariccia)

These rights can only be guaranteed if the principles that support them are respected, in our case the principle of secularism and state neutrality. (Cf. Chessa, 2006)

The principle of state secularism implies that state institutions must respect the right of every parent to freely educate their children according to their own vision of the world and of life. The school cannot replace the home but must ensure a neutral education in a pluralistic and impartial environment. (Cf. Lo Giacco, 2007; Florida, Sicardi, 1989).

3.1.3 Results of the empirical study

After an empirical analysis, it turns out that 70% of the respondents (parents) who participated in the study think that the inclusion of religious subjects and knowledge in the school curriculum is something positive. It helps children and young people to cope better with the challenges of everyday life not only to have a higher sense of awareness towards oneself but also towards others. Religion in their opinion is also considered a helpful and reinforcing element of parents' work in cultivating the values of justice, sensitivity, empathy, and integrity in their children.

On the other hand, it comes out that 30% of the parents who participated in this study do not think that religion and religious knowledge should be part of the school curriculum since the school is secular and should continue to maintain its secular character.

According to 30% of them, the family has the main responsibility to deal with the child's education, especially his religious education, while the school must continue to be a secular institution that maintains its character in the transmission of knowledge and scientific knowledge to the younger generations.

Taking into consideration the results, 15% of the parents state categorically that children should be raised and educated free and away from religious knowledge.

Meanwhile, from the teachers' interview, it was found that 68% of them supported the principal of the school's secularity and the continuation of respect for this secularity. According to them, religion is something very delicate and it's up to the family to decide whether to feed or not a child's religious faith.

Families who want to educate their children with the principles of religion can choose specific religious schools for the transmission of religious knowledge, in addition to scientific ones. On the other hand, 32% of the teachers who participated in this study supported the opinion that religion is an added value in the formation of the child's personality, even more nowadays when the change of generations is very visible. This is also a consequence of the influence that technology has.

It turns out that 30% of the psychologists who participated in this study supported the inclusion of religious subjects in school curricula. They argued the fact that religion and religious knowledge help children improve inappropriate behaviours increase optimization, good stress management, as well as reduce prejudices by recognizing and respecting each other's religion.

On the other hand, 70% of school psychologists supported the secular character of the school. According to them, the inclusion of religious subjects in public schools can also encourage the creation of groups among students, which can lead to their disunity. This is also supported by the literature, for example as cited by Niemi et al, (2019), even though religions and worldviews are discussed within lessons, there are many tensions related to the representations of religions within other areas of school practices in Finland, as there is in many other European countries.

According to them, religion should be followed only in special religious institutions. Children

are free to choose their religion when they grow up.

Thus, from the realization of semi-structured interviews with parents, school psychologists, and teachers, several main themes emerged, in some cases even contradictory with one another, such as:

- The school is secular and must maintain its secular character.

68% of the teachers, 70% of the school psychologists, and 30% of the parents who participated in this study support the secular school and they think that religious subjects should not be part of school curricula. Students should form their personalities outside of religious influences and after reaching maturity they can decide for themselves about the religious choices in their life. According to them, the secular school in our country works very well and the inclusion of religious subjects in school curricula could have a negative impact on the personality of young people. According to them, children should get religion and religious knowledge within a family.

"School is the main educational institution of society. Our school is secular and must maintain its secular character" [T. no. 3, female, 38 years old].

"Of course, the school should be secular" [T. no. 16, male, 48 years old].

"I totally disagreed, with it because the school is secular" [P. no 28, male, 45 years old].

"It is the duty of parents to teach their children about religion. School always should maintain their secular character" [P. no 38, female, 41 years old].

"School in our country is secular, and if anyone wants to learn about religion, they can get a course outside the school" [SP. no. 5, female, 29 years old].

"It is very important that children must build their personality outside of the religion" [SP. no. 7, female, 36 years old].

- Religion affects the spiritual and moral development of the child.

Religious knowledge influences the cultivation of awareness toward oneself and others. For 20% of the interviewed parents, the inclusion of religion in the school curriculum would help them in the process of educating their children, especially in the critical stages of development such as adolescence. Also, according to 6% of the teachers and 10% of the school psychologist who participated in this study through religion, children cultivate and develop such virtues in their personalities as being fair in judgment and in relationships with others, being sensitive, being empathetic, etc., traits these that will be expressed not only in the community of school but also in everyday life. This is also supported by the literature, which states that religion and moral education is a process in which children and young people involve themselves in a process of searching for meaning, values, and purpose in life. (Religious and moral education: Principles and practice).

"I would like that my child gets also religious knowledge in school. Why not... I think that when children have religious knowledge this would also help parents and ease for them the process of education of their children" [P. no. 19, male 54 years old].

"Religion influences the cultivation of the feeling of empathy, altruism and compassion" [P. no. 22, female 37 years old].

"Religion influence moral education and ethic" [P. no. 33, female 36 years old].

"Acquiring religious knowledge promotes the moral and spiritual development of children" [P. no. 8, female, 48 years old].

"I think religion helps children and young people especially with moral development" [T. no. 16, female 56 years old].

"I think religion has only positive benefits in young people, It makes them more social and altruistic. [SP. no. 4, female 30 years old].

- Religion affects better coping with stress and reduces the risk of experiencing anxiety or psychological problems in children and young people.

30% of the parents who participated in the study explained that the inclusion of religious subjects in school curricula helps young people to better face up the challenges of everyday life and to reduce their stress, anxiety, or other psychological problems. Listening, looking, and learning positive behaviours influences children to copy these behaviours and apply them in their everyday life. Thus, many parents look to religion as a medium to help them in their role as parents. A small number of teachers and school psychologists also share this opinion.

"I am pretty sure; religion helps children to manage their stress" [P. no. 39, female 46 years old].

"Young people who have religious knowledge, experience less stress and anxiety" [P. no. 19, male 54 years old].

"In my experience children who believe in good are happier than other ones who don't believe and have religious knowledge" [T. no. 14, male 50 years old].

"Nowadays, I really think that religion knowledge only helps young people to face up better with psychological problems" [PS. no. 8, female, 37 years old].

- Religious knowledge has a helpful and reinforcing effect on parenting styles.

Religion consists of the presentation of good, right principles and behaviours, which positively affect the formation of the child's character. 60% of the interviewed parents, as well as 18% of teachers and 20% of school psychologists, are of the opinion that religious knowledge, having in its essence moral education, helps and strengthens the educational work and the relationship between parents and children.

"Religious knowledge serves as a parallel and helpful line in parenting" [P. no. 8, female, 48 years old].

"Parents who have educated their children with religious knowledge, as teach them how to behave in society. So... in this case, I think...hmm that their role as a parent is almost easy and religious has a reinforcing effect on their parenting style" [T., nr. 26, female, 46 years old].

- Religion is a good regulator of human relations.

It is interesting that most of the interviewees see religion and religious knowledge as good regulators of human relations. According to them, religion and moral education introject certain positive behaviors in children and young people which are reflected in their daily relationships with people. This is also supported by the literature, where it is emphasized that religious experiences and outcomes encourage links with other areas of the curriculum to provide learners with deeper, more enjoyable, and active experiences. These experiences contribute much to the development of the four capacities of successful learners, confident individuals, responsible citizens, and effective contributors. (Religious and moral education: Principles and practice).

"Religious education orients children towards positive behaviors and habits" [P. no. 18, female 35 years old].

"In my opinion, religious education in regular and non-extremist doses would be a good regulator of human relations towards each other" [P. no. 41, male 36 years old].

"Young people who have God in their heart also tend to behave better with others" [T. no. 16, female 56 years old].

4. Conclusion

For Greek philosophy, thought is expressed through the word *logòs*, but for the layman, *logos* implies rationality, for the faithful *logos* it implies divinity. (Cf. SERINA, 2016).

In this delicate spiritual balance, it is not the task of the State to find the truth or teach the truth, but it is its task to guarantee the mechanisms of the constitutional guarantee to arrive at peaceful coexistence between two ways of intuiting life. The State has the task, to not abandon man in his search for truth, but to leave him free, and it is the task of the institutions to supervise the protection of constitutionally guaranteed freedoms. Undoubtedly, these freedoms need to be reinforced in the case of minors.

A child's curiosity to intend and understand the world goes beyond the state task but falls within the scope of family education. It is the parent's duty to guide the child by hand to discover the mystery/miracle of the universe and of life.

Undoubtedly the word through the tale can indoctrinate, even a symbol in its 'silence' can indoctrinate (TOKRRI, 2022), the same cross for example in Italian schools can do it for religion because religion is also imagination as Spinoza also expresses in his thought.

Bucaro writes:

"Religion belongs to the first kind of knowledge, to knowledge made by images. Religious knowledge is under the sign of exteriority. It is believed by hearsay (fides ex auditu), from faith man receives precepts, commandments, and everything is confirmed and corroborated by miracles". (So Bucaro, 1992)

There is no doubt that the teaching of religion in schools has gradually eroded over the years. If we take the example of Italy from an indigenous made in 2022 in Lombardy, one out of five students choose not to attend it. (So, in Datibenecomune with the Union of Rationalist Atheists and Agnostics, who processed the data of the Ministry of Education for the 2020/2021 school year).

The activation of teaching religion directly affects not only students but also family religious freedom, in contrast with the respect for the principle of equal cultural dignity, the principle of non-discrimination, and the principle of the secular state. (Caso, 1991)

If an "open" interpretation of the constitutional articles is carried out, it almost appears that the teaching of religion in schools could be a real act of state multi-religious proselytism, with the aim of influencing the collective conscience. (Cf. Ventura, 2012)

The teaching of religion in schools is a real unconstitutional indoctrination. It also remains doubtful how the numerical grade of the teacher should be expressed if a student has other visions on the mystery of life.

Therefore, education is an indispensable tool for evolving and modernizing society, and with the power of the word one can educate and make life worthy of human beings.

The brief analytical cross-section on the European reality demonstrates how the teaching of religion is present in most European countries, the latter seems to appear divided between two models, but the dominant one is the acceptance of religion, it is considered part of the historical and cultural heritage and rooted in culture and history for centuries.

Since this sentiment inflicts deep roots in the human soul, the State must be careful not to leave room for "institutional manipulations".

The crisis of the ancient and modern debate on religion derives from the fact that everyone believes they hold the absolute truth. This task should be left to the family and perhaps an introduction to the philosophy class would be better, through which children can learn to articulate by philosophizing.

Despite the survey carried out showing that many parents agree with the introduction of religion time in schools, this preference cannot influence the state in this direction. Democracy is the totalitarianism of the majority when it comes to the electoral system, that is when the majority

chooses a specific policy and imposes its decision on the minority. When it comes to freedoms and fundamental rights, democracy takes on another connotation and there is no place for the totalitarianism of the majority since rights and freedoms are first individuals and no one can be deprived of absolute freedom or rights because the majority believes otherwise.

The State must be aware of the historical reality of a peaceful country like Albania in religious matters and must not go in search of new state spaces that do not belong to it, as it risks dissolving its Constitution in a nihilistic form.

In the wake of these considerations, God knows how religion can be taught in schools without compromising the principle of secularism and state neutrality, freedom of religion, social and cultural equality, and the right of parents to educate their children according to their own view of the world.

In conclusion, 30% of the parents, as well 68% of the teachers, and 70% of the school psychologists in Albania strongly believe in the secular school and its secular character in the transmission of scientific and non-religious knowledge to the younger generations. According to them, religion and religious knowledge are a matter for which parents are responsible. According to them, at school, this religious knowledge should not be mixed with scientific knowledge.

Moreover, 70% of the parents, 32% of the teachers, and 30% of the school psychologists who participated in this study support the inclusion of religious subjects in school curricula. According to them, children and young people should receive religious knowledge because basically, religion helps in the moral education of young people, and contribute to forming them with more citizenship values such as justice, compassion, empathy, integrity, etc. According to the participants, religious knowledge helps young people to go more easily through development crises and develop positive personality traits that impact their relationships in society.

5. Limitations of the Study

- The small number of samples cannot generalize all parents, teachers, and school psychologists in our country.
- Lack of sincerity in responding.

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