

DOI: 10.5281/zenodo.19263668

MULTICULTURAL EDUCATION AND LINGUISTIC DIVERSITY IN ALBANIAN PRE-UNIVERSITY SCHOOLS: PERSPECTIVES ON SUSTAINABLE AND INCLUSIVE EDUCATION

Albana Tahiri^{1*} and Aurela Zisi²

¹Albanian University, Faculty of Social Sciences, Department of Education and English, Zogu I Blvd, 1001, Tirana, Albania. Email: albanatahiri@albanianuniversity.edu.al, albanatahiri@gmail.com

ORCID ID: <https://orcid.org/0000-0002-0333-7675>

²Specialist, Department of Curriculum and Teacher Qualification Agency for Quality Assurance in Pre-University Education, Albania. Email: aurelazisi@yahoo.com

ORCID ID: <https://orcid.org/0009-0008-2707-222X>

Received: 05/02/2026

Accepted: 07/03/2026

Corresponding Author: Albana Tahiri

(albanatahiri@gmail.com)

ABSTRACT

In recent decades, demographic changes in Albania have significantly increased the cultural diversity of students in pre-university education, generating challenges related to the integration of minority students, the enhancement of teachers' awareness of cultural and linguistic diversity, and the preservation of multicultural values in the context of globalization. This study focuses on Sustainable Development Goals 4, 10, and 17, examining how pre-university policies and curricula in Albania (National Education Strategy 2021–2026) promote inclusive education, the integration of minority students, and respect for cultural and linguistic diversity within the school environment. Guided by the hypothesis that, despite the formal inclusion of multicultural principles, practical implementation is constrained by insufficient specialized training, limited engagement of the school community, and weak institutional support, the study adopts a qualitative, analytical approach. Data were collected through document analysis, thematic coding, professional observation, and semi-structured interviews, triangulated to ensure credibility. The findings indicate that, although curricula emphasize coexistence and respect, practical implementation remains limited: only 23% of novice teachers feel prepared to manage cultural diversity, 62% have not received targeted training, and only 18% of school textbooks include elements of cultural identity. The study underscores the need for comprehensive professional development to support multilingualism as an integral component of national identity. Comparative evidence from Finland, Austria, and Croatia demonstrates that cultural inclusion functions as a quality indicator rather than merely an equality policy, making the Albanian case particularly relevant for understanding how small education systems respond to globalization through multilingual practices.

KEYWORDS: Intercultural Competence; Minority Students; Curriculum Policy; Teacher Professional Development; Language Rights; Translanguaging; Social Sustainability; Equity in Education; Balkan Education Systems.

1. INTRODUCTION

In recent decades, the concept of cultural and linguistic diversity has become a fundamental pillar of contemporary education and a key indicator of the quality of education systems that aim to provide inclusive opportunities for all students.

Both Albanian and international literature define diversity as a “mosaic of people” who bring different cultural backgrounds, styles, perspectives, and values, enriching communities and strengthening democratic coexistence as reflected in the Curriculum Framework (MAS, 2025; Banks, 2019). In schools, cultural diversity represents not only a sociological phenomenon but also an educational value closely linked to the development of students’ intercultural and civic competences.

The Competency-Based Curriculum for Pre-University Education in Albania emphasizes that students should understand how people create, learn, and share their cultures, as well as how they interact with other cultures in various ways as outlined in the Curriculum Framework (MAS, 2025; Law No. 96/2017). This vision highlights the role of culture in shaping life and society, promotes tolerance and mutual respect, and fosters the ability to coexist in multicultural environments. International documents similarly recognize multicultural education as essential for peace, sustainable development, and the preservation of cultural heritage (UNESCO, 2022).

However, in Albanian pre-university education, cultural and linguistic diversity is only partially reflected in curricular documents and often remains at a declarative level. European reports indicate that textbooks and teaching materials primarily reflect Albanian national culture, while marginalizing minority cultures such as Roma, Egyptian, Vlach, Macedonian, and Greek communities (UNESCO, 2019; Eurydice, 2022). This gap between curricular vision and classroom practice negatively affects student motivation, inclusion, and sense of belonging. Sustainable multicultural education therefore requires not only policy reforms and the revision of teaching materials but also systematic professional development for teachers to manage cultural and linguistic diversity effectively. Research highlights that preserving linguistic diversity and respecting language rights constitute fundamental human rights and are essential to achieving equity in education (Banks, 2019; Skutnabb-Kangas, 2000).

International experience demonstrates that promoting multilingualism and integrating cultural perspectives into teaching significantly improve

educational quality and student achievement (UNICEF, 2015; UNESCO, 1972; Council of Europe, 1995; 2010). Bilingual inclusion and collaboration with minority communities enhance academic outcomes and reduce social exclusion (Law No. 9887/2008; Law No. 9970/2008). In this context, Albania continues to face challenges in implementing inclusive education. Only a limited number of schools have adopted effective strategies for managing diversity, and teacher training remains insufficient (Tahiri, 2025a; Tahiri & Hadaj, 2022). Consequently, innovative pedagogical models that connect curricular knowledge with students’ cultural experiences are needed to foster understanding, cooperation, and mutual respect.

This study aims to examine how cultural and linguistic diversity is recognized, accepted, and integrated within the Albanian pre-university education system. It contributes to contemporary educational policy literature in the Balkan region and offers a comparative perspective on the challenges of globalization and the need for cultural cohesion in small education systems.

2. THEORETICAL FRAMEWORK

In line with the foundational documents of the Albanian education system, such as the Curricular Framework for Pre-University Education of the Republic of Albania (MAS, 2025) and Law No. 69/2012 “On the Pre-University Education System” (amended by Law No. 96/2017), quality and inclusive education constitute a strategic objective of national education policies. These documents emphasize the development of linguistic, civic, and cultural competences that foster respect for diversity and social inclusion. The National Education Strategy 2021–2026 highlights the need for intercultural teaching and for adapting didactic practices to the demands of the twenty-first century, in alignment with international documents that regard multicultural education as an integral component of the new social contract for sustainable development and social cohesion (UNESCO, 2019; UNESCO, 2022; MAS, 2025).

Concepts of multicultural education (Banks, 2019; Joseph, 2010) and the role of the mother tongue in the development of bilingual and identity-related competences (Joseph, 2010; Cummins, 2000) provide a solid foundation for analyzing the role of educational policies and school practices in promoting equity and inclusion. Furthermore, translanguaging approaches (García and Wei, 2014) and studies on the relationship between language, thought, and cognitive development (Peng, Orosco,

Wang, Swanson & Reed, 2021; Piaget, 1952) add a profound psychopedagogical dimension to this discussion.

The promotion of inclusive and multicultural education is closely linked to the concept of social sustainability in education, contributing to equal opportunities and inclusion for all students, including those from minority communities and those with special needs (Poland & Falzone, 2025; Assefa and Mujtaba, 2025).

Diversity management and the integration of inclusive policies are essential tools for achieving sustainability within education systems, as they enable the development of bilingual capacities, civic skills, and students' active participation in the community (Assefa & Mujtaba, 2025).

These international approaches support the need for school policies and practices oriented toward social sustainability, emphasizing coordination among governance structures, schools, and local communities.

Within this framework, empirical studies (Tahiri, 2021a; Tahiri, 2025a; Tahiri, 2025b; Tahiri & Hadaj, 2022) and institutional collaborations (MAS, 2025) reinforce the importance of innovation, creativity, and linguistic inclusion as instruments for developing critical thinking and improving the quality of education in Albania.

In contemporary literature, "diversity" is conceptualized as a mosaic of experiences, identities, and cultural practices that students bring into schools, including language, values, beliefs, and communication styles. This diversity is not merely a sociological fact but a resource for the development of civic and intercultural competences Curriculum Framework (MAS, 2025; Banks, 2019) shifting attention away from assimilationist models toward approaches that recognize and build upon students' cultural and linguistic capital (Eurydice, 2019; Eurydice, 2022; National Education Strategy 2021–2026, 2021; Law No. 9887/2008; Law No. 9970/2008).

International educational practices demonstrate that systems supporting cultural diversity and multilingualism, such as those in Finland, Canada, and Switzerland, have significantly reduced educational gaps between native students and those from ethnic minority backgrounds (OECD, 2021; Eurydice, 2019; Eurydice, 2022). International instruments emphasize the right to quality education without discrimination (OECD, 2021), while European reports promote multilingual learner profiles and the alignment of national curricula with European standards (Eurydice, 2019; Eurydice, 2022).

Promoting multicultural education and linguistic

diversity in Albanian pre-university schools requires a deep understanding of the role language plays in constructing equity and inclusion. International studies emphasize that education systems which fail to recognize and support mother tongues may produce forms of "linguistic genocide" and undermine children's fundamental rights, highlighting the importance of policies that preserve and promote linguistic diversity in schools (Skutnabb-Kangas, 2000). Moreover, multilingual education is viewed as an essential mechanism for sustainable development, shifting perspectives from the periphery to the center of educational policy agendas (Blommaert & Rampton, 2011).

Theories of bilingual education suggest that positive engagement with two or more languages in the learning process enhances academic achievement, emotional well-being, and identity development, making schools more equitable and inclusive (Joseph, 2010; Cummins, 2000). Debates on superdiversity indicate that contemporary school environments are characterized by deep linguistic, cultural, and communicative diversity (Cummins, 2000; García & Wei, 2014), requiring teachers to develop new professional and intercultural competences. The integration of technology, creativity, and critical thinking supports competency-based education and respect for linguistic diversity (Tahiri, 2021b; Tahiri, 2025a; Tahiri & Hadaj, 2022). Based on the curricular guidelines for mother tongue education, teachers are encouraged to incorporate inclusive language learning strategies (Institute of Education Development, 2019).

These theoretical and empirical contributions support the necessity for Albanian schools to implement inclusive language policies aligned with **SDG 4 and SDG 10**, strengthening educational equity and the active participation of all students (UNICEF, 2015; Curricular Framework, 2025; García & Wei, 2014; Grosjean & Li, 2013; Zheng, 2019).

2.1. Approaches to Multicultural Education and the Role of the Mother Tongue in Albanian Pre-University Education

In a comparative analysis with documents from neighboring countries, such as the Education Strategy of North Macedonia and the Framework for Intercultural Education in Croatia (Council of Europe, 2010; UNESCO, 2022), it is observed that Albania has made progress at the normative level but remains behind in practical implementation. This is particularly evident in teacher training and in the use of bilingual tools in teaching (Council of Europe,

2018; UNESCO, 2019).

These orientations, together with constructivist theories of cognitive development (Piaget, 1952) and the studies of Tahiri (2025a), Joseph (2010), Cummins (2000), García and Wei (2014), as well as Peng, Orosco, Wang, Swanson, and Reed (2021), reinforce the link between cognitive development, the mother tongue, and students' cultural experience. The promotion of multicultural education and linguistic diversity in Albanian pre-university schools therefore requires a profound understanding of the role that language plays in the construction of equality and inclusion.

International studies emphasize that education systems that do not recognize and support mother tongues may produce what are referred to as forms of "linguistic genocide" and may harm children's fundamental rights, highlighting the importance of policies that preserve and promote linguistic diversity in schools (Skutnabb-Kangas, 2000). Moreover, multilingual education is considered an essential mechanism for sustainable development and for effective engagement with diversity, shifting the perspective from the periphery to the center of educational policies (Blommaert & Rampton, 2011).

Theories of bilingual education suggest that a positive approach to two or more languages in the learning process fosters academic achievement, emotional well-being, and identity development, making schools more equitable and inclusive (Joseph, 2010; Cummins, 2000). In this context, innovative approaches, such as the creation of bilingual materials for children (Zheng, 2019), strengthen intercultural interaction and improve access to knowledge.

Debates on superdiversity indicate that contemporary school environments are characterized by profound linguistic, cultural, and communicative diversity, requiring teachers to develop new professional and intercultural competences (García & Wei, 2014). Similarly, research on early bilingualism emphasizes that the quality of linguistic input and the social context are critical factors for the successful development of linguistic competences, offering valuable guidance for teaching practices in multilingual classrooms (Peng et al., 2021).

In this context, the concept of translanguaging, developed by García and Wei (2014), emphasizes the flexible and dynamic use of students' linguistic repertoires as a resource for inclusive learning. This perspective is complemented by the contributions of Cummins (2000), Fishman (1991), and García and Baetens Beardsmore (2008), who argue that linguistic

competence and cultural identity are essential for academic development and equality of opportunity. Meanwhile, the development of academic vocabulary, as addressed by Nation (2001), constitutes a key component of success for multilingual learners, particularly in contexts where the language of schooling is not students' first language.

These theoretical approaches provide a solid foundation for the development of sustainable educational policies in Albania, in line with SDG 4 and SDG 10, supporting quality education and the reduction of inequalities. International models show that the preservation of the mother tongue, bilingual education, and linguistic awareness support identity and academic achievement (Cummins, 2000; García & Wei, 2014; Nation, 2001; Skutnabb-Kangas, 2000). Translanguaging practices integrate students' multilingual repertoires to promote inclusion and meaningful learning (UNICEF, 2015; García & Wei, 2014). These principles are consistent with UNESCO guidelines on the preservation of multilingualism and with the Council of Europe's CEFR Companion Volume for the recognition of multilingual repertoires (UNESCO, 2019; Council of Europe, 2018), as well as with the experiences of Nordic education systems and OECD programs (2021).

2.2. Policies and Practices in Albania: Achievements and Challenges

Building on the theoretical framework, this section analyzes how these concepts and documents are reflected in the reality of pre-university education in Albania. In practice, Albania has taken several significant steps toward inclusive education: positive discrimination policies (free textbooks, special quotas in higher education, administrative facilitation), promotion of democratic processes in schools, and expansion of support staff (Ligji nr. 69/2012; Strategjia Kombëtare e Arsimit 2021–2026). UNICEF conceptualizes inclusion as an integrated response to the needs of each student, placing the child at the center (UNICEF, 2015). However, studies and empirical data show that implementation often remains partial: textbooks primarily reflect the majority culture, minority cultures are underrepresented, and teacher training in diversity management remains minimal (Tahiri, 2021b; Tahiri, 2025b; Eurydice, 2019; Eurydice, 2022). Phenomena such as verbal violence, classroom conflicts, school dropout, and language barriers require a review of existing practices (UNESCO, 2019; Eurydice, 2022). Compared to neighboring countries, Albania is in a transitional phase where the implementation of

inclusive policies still relies on the individual initiative of schools and local administrators, while in Croatia, Slovenia, and North Macedonia, specific institutional structures have been developed to monitor multicultural education (UNESCO, 2022).

Multicultural education requires initial training and continuous professional development on intercultural competencies, classroom management, differentiated assessment, and the use of digital tools for inclusion (Korniza Kurrikulare, 2025; Council of Europe, 2018). UNESCO and Banks recommend specialized modules for teachers on intercultural interactions and co-designing curricula with communities (UNESCO, 2022; Banks, 2019). In Albania, developing practical guidelines on IEPs, differentiated instruction, and the use of bilingual materials would significantly strengthen equal opportunities for minority students (MAS, 2025).

Involving parents and minority communities in planning, co-teaching, and school activities such as cultural days, school newspapers, or student-produced mini-documentaries strengthens students' sense of belonging and helps reduce cultural distance (Tahiri, 2025a). Creating spaces that allow students to express themselves both in their mother tongue and in Albanian further contributes to social cohesion and the development of cultural identity (García & Wei, 2014; Tahiri & Hadaj, 2022).

At the European level, recent data point to persistent disparities in the teaching and learning of foreign and minority languages across education systems, particularly with regard to multilingual provision and early language exposure (Eurydice, 2023).

In summary, multicultural education in Albania rests on several intertwined pillars, forming the foundation of an inclusive and equitable system. First, recognizing students' cultural and linguistic repertoires ensures that diversity is seen as a rich resource for learning and personal development rather than an obstacle. By valuing and integrating children's individual experiences, languages, and values, schools can create more equitable environments and foster the active participation of all students. Second, developing curricula and assessment systems that reflect multiple perspectives is essential for integrating students' knowledge and cultural experiences into the learning process. An inclusive curriculum not only delivers academic content but also cultivates civic skills, critical thinking, and intercultural interaction, ensuring that every student feels included and valued. Finally, professional development for teachers and building partnerships with communities constitute the third

pillar, ensuring the effective implementation of inclusive policies and practices. Teachers trained in intercultural competencies and methods adapted for multilingual classrooms can manage diversity consciously and create bridges between the school, family, and community. This combination of recognizing student repertoires, curriculum development, and teacher training aligns with Banks' "Multicultural Education Dimensions" model, where the sustained interaction among curriculum, teachers, and community forms the foundation of a democratic school (Banks, 2019). In Albania, the primary challenge remains the measurable and sustainable operationalization of these pillars, ensuring that diversity impacts daily educational practice rather than remaining merely declarative.

These dimensions, supported by theoretical evidence and international reports (Banks, 2019; UNESCO, 2022; Council of Europe, 2018; Joseph, 2010; García & Wei, 2014; Strategjia Kombëtare e Arsimit, 2021; AKP, 2025; Eurydice, 2019; Tahiri, 2021a; Tahiri & Hadaj, 2022; Tahiri, 2025a), provide the foundation for the empirical analysis presented in the next section. Based on this conceptual and theoretical framework, the following section describes the study methodology, combining document review with qualitative analysis of multicultural practices in Albanian schools.

3. MATERIALS AND METHODS

The methodology of this study is based on a qualitative-analytical approach, aiming to examine how policies and curricula in Albanian pre-university education reflect linguistic and cultural diversity, as well as the extent to which they implement inclusive principles in educational practice. The study focuses on the interpretation of official documents, their comparison with international standards, and the analysis of current practices in selected educational institutions. This approach allows for an in-depth understanding of the legal, pedagogical, and socio-cultural dimensions that influence the development of intercultural competencies within the Albanian educational system.

3.1. Methods and Instruments

A combination of complementary research methods was employed to ensure the reliability of the data:

Methodological Approach: The study follows a qualitative-analytical paradigm with an exploratory design, combining document analysis, professional observation, and semi-structured interviews.

Documentary Content Analysis:

A set of core documents was examined, including the Curriculum Framework for Pre-University Education of the Republic of Albania (MAS 2025), the National Education Strategy 2021–2026, as well as laws, guidelines, and reports from the Ministry of Education and Sports. The analysis focused on themes related to language, culture, identity, and inclusion, with the aim of identifying continuities, gaps, and opportunities for development.

Document Analysis Procedure:

Content analysis with thematic coding (both inductive and deductive) was applied, starting from pre-established categories derived from legal and curricular frameworks (e.g., multilingualism, intercultural competencies, inclusion, and equity), which were then refined into subcategories through iterative reading. The analysis was conducted manually, using a documented codebook, without specialized software.

Direct Professional Observation:

Reflections and observations were drawn from the authors' extensive experience in pre-university and university education, assessing the actual implementation of inclusive policies across levels 0–3 (preschool, primary, lower secondary, and upper secondary). These data supported the practical interpretation of the curriculum and the evaluation of teachers' roles in managing cultural diversity.

Observation Recording: Standardized protocols with rubrics were used to capture class context, differentiation strategies, use of native/secondary languages, and teacher–student interactions. Triangulation with official documents ensured the alignment between policy and practice.

Semi-Structured Interviews (Sampling and scope).

Interviews were conducted with teachers and school leaders from a purposively selected set of pre-university institutions located in areas where linguistic and cultural diversity is present. The aim was to capture variation across school level (preschool, primary, lower secondary, upper secondary), context (urban/rural), and institutional profile. Because the study prioritizes analytical depth rather than statistical generalization, the interview material is reported as indicative patterns emerging from participants shared experiences.

Textbook and teaching-material review (corpus and procedure).

In parallel, a corpus of officially used textbooks and supporting teaching materials currently in circulation in the selected settings was reviewed. The analysis focused on whether these materials contain explicit and meaningful references to minority cultural identity, multilingual realities, or

representations of diverse communities. The percentage figures reported in the Results section refer to the proportion of the reviewed corpus in which such elements were identifiable according to the coding criteria described below.

How percentages were derived (basis of calculation).

The reported percentages were generated from two internal counts: (a) the share of interviewed novice teachers who stated that they feel prepared to manage cultural diversity, and (b) the share of reviewed teaching materials that included identifiable elements of minority cultural/linguistic identity. These figures are used to summarize the pattern observed in the collected qualitative evidence and to support triangulation across documents, interviews, and professional observation.

Interview Framework and Selection: Purposive sampling with maximum variation was applied, considering school type and geographic context (urban/rural). An interview guide was used, structured around the following blocks: a) Inclusion practices; b) Didactic tools and differentiation; c) The role of the native language/translanguaging; d) Collaboration with parents and the community. Interviews were conducted face-to-face and online, recorded with participants' consent, and transcribed anonymously.

Data Triangulation:

To ensure reliability and validity, three data sources were combined: official documents, professional observations, and reflective interviews. This approach allowed cross-verification of information and enhanced the interpretive validity.

Quality Strategies Applied: Audit trail; Inter-coder verification (peer debriefing) for key sub-themes; Member-checking of thematic summaries with a subgroup of participants to verify interpretive accuracy. *Hermeneutic and Reflective Approach:* This approach was used to interpret the meanings of texts, policies, and practices in light of the authors' professional experience and the Albanian socio-educational context. It provides the study with a deep interpretive and ethical dimension, treating education as a process of identity construction and intercultural dialogue.

Researcher Positionality: The authors hold an "insider-practitioner" position, and reflexivity strategies (research diary, declaration of assumptions) were implemented to minimize potential interpretive biases.

Data Collection Period and Location: January – May 2024; Sample selected from areas with representation of ethnic and cultural minorities; Method: face-to-

face and online interviews, depending on the school context.

Data Analysis: Manual thematic coding using a hermeneutic-reflective model; No specialized software was used for qualitative analysis.

3.2. Research Ethical Framework and Principles

This study was conducted in accordance with international research ethics principles, as outlined by the *European Code of Conduct for Research Integrity* (ALLEA, 2017) and the guidelines of the Higher Education Ethics Committee in Albania. Fundamental ethical principles were respected, including voluntariness, transparency, confidentiality, anonymity, and professional integrity. All participants were informed about the purpose and structure of the study, provided written informed consent, and were assured of the confidentiality and anonymity of their responses. Data were used exclusively for research and academic purposes. All transcripts were pseudonymized and securely stored for five years, in line with institutional data management policies. Participation was voluntary, with the right to withdraw at any stage of the process without consequences. The implementation of this ethical framework enhances the epistemological reliability and professional integrity of the study, ensuring that the research process is grounded in respect for human dignity, academic honesty, and the social responsibility of the researchers.

3.3. Selection Criteria and Study Limitations

The selection of documents was based on their normative and representative significance for the period 2014–2026, which coincides with the implementation of the competency-based curriculum in pre-university education. The main selection criteria included: Relevance to national policies and documents related to diversity and inclusion; Authenticity and institutional validity of the source;

Temporal proximity to the phases of curriculum implementation. Exclusion criteria encompassed documents without clear institutional authorship, non-scientific secondary sources, or materials outside the Albanian educational context. The study's limitations are primarily related to the absence of nationwide empirical data and the qualitative and purposive nature of the interviewed sample, which aims at analytical depth rather than statistical generalization. Nevertheless, the combination of methods used, source triangulation, and the authors' extensive professional reflection ensure a high level of interpretive reliability,

positioning this study as a robust and ethical contribution to the field of multicultural education and language policy in Albania. Additional limitations include: The risk of selection bias in interviews (self-selection bias); The transferability of results rather than statistical generalizability; The lack of supporting quantitative data.

Mitigation measures undertaken included: Triangulation of multiple data sources; Professional reflexivity of the researchers; Member-checking of thematic summaries with participants. For future research, the use of combined qualitative and quantitative approaches (*mixed-methods*) is recommended, including regional comparative studies and structured analyses of didactic practices in multilingual classrooms.

In this context, because the study relies on purposive qualitative sampling and a defined corpus of reviewed materials, the percentage figures reported should be interpreted as indicative patterns within the collected evidence. These figures support interpretive triangulation across documents, interviews, and professional observations, rather than statistical generalization to the entire national education system.

4. RESULTS

4.1. Main Findings

Document analysis, professional observations, and semi-structured interviews have highlighted a clear picture of how multicultural education and linguistic diversity are addressed in the Albanian pre-university education system. The results indicate that, although legal frameworks and strategic documents (IZhA, 2015; Ministry of Education and Sports, 2021; Council of Europe, 2018; UNESCO, 2019; UNESCO, 2022) affirm the principles of equity and inclusion, their practical implementation remains partial and unsustainable.

Qualitative evidence from interviews and professional observations suggests that teacher preparedness for managing cultural and linguistic diversity remains limited. Within the interviewed group especially among novice teachers self-reported readiness to address multicultural classroom realities appeared low (around 23%), while a substantial share indicated they had not received targeted training specifically focused on multicultural education (around 62%). In addition, the review of the teaching-material corpus showed that explicit elements reflecting minority cultural or linguistic identity were relatively rare (around 18%). These figures are presented as indicative summaries of patterns observed in the collected data and are

used to strengthen triangulation between documents, interview narratives, and professional observation, rather than as nationally generalizable statistics.

These findings highlight the need to align with SDG 4 and SDG 10, ensuring inclusive and equitable quality education and reducing inequalities within the system.

Overall, these results suggest that teachers' professional preparation and curricular content still do not consistently reflect the multicultural reality of Albanian schools, partially supporting the study's hypothesis regarding the gap between policy and educational practice. Despite these challenges, some positive developments have been observed. Policies of positive discrimination for marginalized groups have contributed to the gradual reduction of school dropout rates in certain areas. The integration of intercultural competencies into the core curriculum of language and social studies represents an important step toward alignment with Council of Europe documents and UNESCO guidelines.

In some representative schools, teachers have implemented contemporary reflective methods and intercultural projects that have strengthened students' sense of identity, empathy, and mutual respect across diverse cultural backgrounds. Overall, the empirical findings indicate that the Albanian education system is in a transitional phase from declarative inclusion toward functional, cultural, and linguistic inclusion. Although the policy framework is clear and harmonized with European and international standards, on-the-ground practices continue to be uneven and dependent on professional capacities, institutional culture, and local resources.

4.2. Analysis and Discussion of Findings in Relation to the Literature and Official Documents

The findings of this study reinforce the argument of Banks (2019) that multicultural education should not be reduced to the mere formal recognition of differences but should aim at building genuine equity in opportunities and representation. In the Albanian context, the alignment between policies and practices reveals a structural gap between strategic vision and concrete implementation on the ground. This gap manifests across three main dimensions: legal frameworks are advanced in formulation (inclusion, equity, cultural identity) as defined in the law on pre-university education, the general curriculum, and Ministry of Education documents (Ministry of Education and Sports, 2021;

Ligji nr. 96/2017), yet systematic implementation and monitoring of practical outcomes are lacking (Ligji nr. 9887, 2008; Ligji nr. 9970, 2008).

Teacher professional training remains reactive rather than preventive; educators face classroom diversity without adequate methodological and cultural preparation, as also evidenced in the reports of Joseph (2010) and Cummins (2000). The absence of institutional collaboration between schools, families, and communities creates cultural and communication gaps, aligning with UNESCO's (2019, 2022) observations regarding the construction of an inclusive climate.

In relation to the international literature, the results are consistent with the perspective of Šebek (2013) and UNESCO (2022), who emphasize that the mother tongue plays a fundamental role in students' cognitive and identity development. In Albanian schools, students who do not speak Albanian as their first language often face communication difficulties, silent exclusion, and decreased motivation, directly impacting academic achievement and sense of belonging, as confirmed by Banks (2019) and Joseph (2010).

This aligns with analyses by OECD (2021) and Eurydice (2022), which stress that curricula should reflect local and global diversity. Furthermore, studies by Assefa and Mujtaba (2025), Tahiri (2021), and Nation (2001) show that Albanian teachers demonstrate flexibility and creative capacity in integrating reflective, multilingual, and technological approaches to foster cultural coexistence, although these experiences remain fragmented and unsystematic.

In this light, the study highlights the necessity of: • Building a sustainable system of professional development for teachers based on intercultural education and multilingualism (Banks, 2019; UNESCO, 2022; Joseph, 2010); • Revising curricula and textbooks to ensure equitable representation of minority cultures, as required by Council of Europe standards (OECD, 2021; Eurydice, 2022); • Engaging communities and parents in co-creating learning experiences that reflect students' cultural and linguistic identities (Tahiri, 2021a; Nation, 2001).

In conclusion, the findings support the initial hypothesis that, although multicultural education is integrated at the documentary level, practical implementation remains selective and limited. Only through teacher training, supportive policies, and curriculum reform can inclusive and sustainable education be achieved, in line with democratic values and European education standards (Banks, 2019; Joseph, 2010; Ministry of Education and Sports,

2021).

4.3. Semi-Structured Interviews: Scientific Basis and Rationale

Semi-structured interviews are widely used in qualitative educational research as an instrument that combines flexibility with data reliability (Banks, 2019; Assefa & Mujtaba, 2025; Tahiri, 2021a). This type of interview allows participants in this case, teachers and educational institution leaders to express their perceptions openly, yet within a thematically defined framework that focuses on inclusion, linguistic diversity, and the development of intercultural competences.

In this study, the interviews were designed to highlight:

- Teachers' perceptions regarding the inclusion of students from national minorities;
- The ways in which the principles of multicultural education are implemented in teaching practice;
- Institutional barriers and the level of support that teachers receive in applying intercultural competences.

This methodological approach allows interpretative triangulation between professional perceptions, concrete experiences, and policy frameworks, enabling the analysis of the interaction between normative discourse and actual teaching practice (Banks, 2019; Tahiri, 2021a; Nation, 2001). As noted by Banks (2019) and Šebek (2013), a semi-structured interview is not merely a data collection tool but a co-constructive process of meaning, in which the researcher and participant jointly build the interpretation of the social and cultural reality of teaching.

Within this framework, the interviews contribute to uncovering unspoken experiences, which often are not reflected in official documents but influence the way teachers experience and implement multicultural education in practice. This gives the study a hermeneutic dimension, allowing the interpretation of deeper meanings related to classroom reality, intercultural communication, and professional challenges.

In the Albanian context, where in-depth studies on teachers' intercultural perceptions are lacking, the use of this method has particular scientific and practical value. It helps in constructing a reflective narrative of the educational experience, filling existing gaps between political discourse and teaching practice (Assefa & Mujtaba, 2025; Tahiri, 2021b; Nation, 2001). The results of the interviews, combined with documentary analysis and

professional observation, strengthen the reliability and validity of data triangulation, building a robust and comprehensive understanding of linguistic and cultural diversity in Albanian education (Banks, 2019; Assefa & Mujtaba, 2025; Nation, 2001).

4.4. Triangulation of Sources: Theoretical Basis and Purpose

Triangulation represents one of the most important strategies for ensuring the credibility and validity of data in qualitative research. It consists of the use and integration of multiple data sources in this case, official documents, semi-structured interviews, and professional observations with the aim of comparing and verifying information from different methodological and empirical perspectives (Banks, 2019; Tahiri, 2021a; Nation, 2001).

In this study, triangulation served to: link policies and normative documents with the direct experiences of teachers and institutional leaders; avoid individual subjectivity of interviewers and interpreters; and construct a stable, comprehensive, and multi-layered view of how multicultural education is implemented in Albanian schools (Banks, 2019; Tahiri, 2021a; Nation, 2001).

Triangulation enhances the epistemological credibility of the research, allowing a purposeful integration of theoretical analysis, practical reflection, and empirical evidence. This process is based on the principle that no single source can provide a complete picture of the educational reality; thus, the combination of multiple sources contributes to reducing biases and increasing interpretative validity (Banks, 2019; Tahiri, 2025a).

The joint use of the three data sources – normative documents, interviews with educational actors, and direct observations helped create a holistic interpretative framework, where each perspective (institutional, teaching, and personal) complements and verifies the others. This model relies on the “data convergence” approach, in which alignment among independent sources strengthens interpretation and minimizes the risk of subjective conclusions (Banks, 2019; Tahiri, 2021a; Assefa & Mujtaba, 2025).

From a practical perspective, triangulation ensured that the results of this study were not based solely on individual narratives, but reflected the integration of policy documents, teaching experience, and institutional practice. This positions the research as empirically reliable and theoretically robust, providing a solid basis for interpreting the role of cultural and linguistic diversity in Albanian pre-university education (Banks, 2019; Tahiri, 2021; Nation, 2001).

4.5. Hermeneutic and Reflective Approach: Ethical and Interpretative Dimension

The hermeneutic approach constitutes the philosophical foundation of interpretation in educational research, aiming to understand human experiences through the hermeneutic circle – the continuous interaction between the text, the context, and the interpreter (Banks, 2019; Joseph, 2010; Tahiri, 2021a). In this study, it serves to interpret the meanings of policies, documents, and educational practices in light of the authors' extensive experience and the socio-educational reality in Albania (Korniza Kurrikulare, 2025; Ligji nr. 96/2017; Ligji nr. 9887, 2008).

The reflective approach, grounded in the concept of the teacher as a reflective practitioner (Tahiri, 2021a; Nation, 2001), aims to consciously analyze professional experience to build new knowledge. In this sense, reflection represents both an ethical and cognitive act, linking personal experience with professional responsibility regarding cultural and linguistic diversity. This perspective is essential for understanding multicultural education not only as public policy but also as a continuous process of professional, ethical, and identity formation (Banks, 2019; Joseph, 2010).

Through this approach, education is viewed as an interactive space between the teacher's personal understanding, institutional structures, and educational policies that shape inclusive practices (Tahiri, 2021a; Nation, 2001; Banks, 2019). Within this framework, the study aimed to:

- interpret how teachers interact with linguistic and cultural diversity in their daily practice;
- illuminate the relationship between personal experience and institutional policies, considering teaching as a dialogical act;
- position education in the service of intercultural dialogue and the development of intercultural competences, in line with the principles of inclusive education (Banks, 2019; Joseph, 2010; Tahiri, 2021a).

In accordance with Joseph (2010) and Tahiri (2021a), this ethical dimension of research conceptualizes teaching as a social and human act that builds bridges between knowledge and intercultural understanding.

Thus, the hermeneutic and reflective approach is not limited to the interpretation of facts but serves as a continuous process of professional self-reflection and the teacher's ethical responsibility toward others (Banks, 2019; Tahiri, 2021a; Nation, 2001). This method provides the study with philosophical depth, an ethical dimension, and practical validity,

contributing to the construction of an educational paradigm as a dialogical process that affirms diversity and develops cultural empathy (Korniza Kurrikulare, 2025; Ligji nr. 96/2017; Banks, 2019). This ethical and reflective dimension also aligns with Sustainable Development Goal 17, emphasizing the importance of partnerships and collaborative networks among teachers, schools, and communities to promote sustainable educational practices (United Nations, 2015).

4.6. Integration of National and International Practices

From a comparative perspective, the strategic and legal documents of the Albanian educational system demonstrate considerable conceptual alignment with the standards of the Council of Europe and UNESCO guidelines (Korniza Kurrikulare, 2025; Strategjia Kombëtare e Arsimit, 2021; Ligji nr. 96/2017; Ligji nr. 9887, 2008). Principles of inclusion, equality, respect for diversity, and preservation of cultural identity are present in the national curriculum and in the normative acts governing pre-university education. However, the challenge lies at the practical level, where the implementation of these principles often remains fragmented, dependent on individual teacher initiatives, and not fully institutionalized within the system (Banks, 2019; Tahiri, 2021a; Nation, 2001).

International experience provides clear examples of successful models in this regard. In countries such as Finland, Canada, and the Netherlands, multicultural education is supported by three sustainable pillars:

- Integration of minority cultures into the curriculum, including them in texts, projects, and classroom activities as equal sources of knowledge and experience (Joseph, 2010; Nation, 2001);
- Intercultural training of teachers, which equips them to manage diverse classrooms and apply reflective and inclusive strategies (Banks, 2019; Tahiri, 2021a);
- Active school-community partnerships, which transform the educational environment into a space for collaboration, dialogue, and social construction of cultural identity (Tahiri, 2021a; Nation, 2001; Banks, 2019).

In the Albanian context, the integration of these three dimensions is still at an early stage. The legal framework and guiding documents align with international directives, but a sustainable system for monitoring and evaluation that ensures their effective implementation in practice is lacking

(Korniza Kurrikulare, 2025; Strategjia Kombëtare e Arsimit, 2021; Ligji nr. 96/2017). Furthermore, inter-institutional collaboration between the Ministry of Education and Sports (MES), local educational units, and schools often remains formal and procedural, without clear mechanisms for follow-up, reporting, or professional support for teachers (Banks, 2019; Joseph, 2010; Tahiri, 2021a).

This situation indicates that the Albanian educational system is in a transitional phase from political and documentary alignment toward operational and cultural implementation of multicultural principles.

To move beyond this phase, it is necessary to:

- Strengthen inter-institutional coordination through the creation of joint monitoring mechanisms;
- Establish internal evaluation structures within each educational institution;
- Develop a professional reflective culture at the school level, promoting self-assessment and continuous improvement of teaching practice (Banks, 2019; Joseph, 2010).

Only through this process can Albania ensure a multicultural education system that not only aligns with international standards but also translates them into concrete, sustainable, and pedagogically transformative practices (Korniza Kurrikulare, 2025; Ligji nr. 96/2017; Ligji nr. 9887, 2008). In this way, the link between policy and practice becomes a central pillar of educational development, positioning Albanian schools as active actors in the construction of European citizenship and intercultural identity (Banks, 2019; Joseph, 2010; Nation, 2001).

In summary, the integration of national and international practices within Albanian pre-university schools not only supports the implementation of multicultural principles but also directly contributes to achieving Sustainable Development Goals 4, 10, and 17, promoting inclusive and quality education, reducing inequalities, and strengthening collaborative partnerships within the educational ecosystem.

5. DISCUSSION

The data analysis indicates that teacher professional preparation in Albania for multicultural education remains partial and incomplete. Only 23% of novice teachers feel prepared to manage cultural diversity in the classroom, while 62% have not received specific training on multicultural education (Banks, 2019). This highlights a clear gap between strategic aspirations and actual practice, supporting the study's hypothesis regarding the distinction

between policy formulation and practical implementation. International literature suggests that continuous, reflective, and digitally integrated training is essential for developing teachers' intercultural competencies and professional ethics (Nation, 2001). In this context, teacher training should include classroom management of diverse groups, intercultural communication, and the use of technology as a tool for equitable inclusion. This approach is directly linked to Sustainable Development Goal 4 (inclusive and quality education) and Sustainable Development Goal 10 (reduction of inequalities).

2. Representation Of Diversity in Curricula and Educational Texts

Only 18% of current textbooks reflect elements of the cultural and linguistic identity of minority communities (Korniza Kurrikulare, 2025; Ligji nr. 96/2017). This demonstrates the need for a systematic review of curricular content and educational materials to include stories, symbols, and traditions from minority communities, thereby enhancing civic awareness and respect for cultural pluralism. Comparative studies in Finland, Austria, and Croatia indicate that the inclusion of minority cultures in textbooks and curricula fosters empathy and intercultural identity (Banks, 2019; Nation, 2001). This aligns with SDG 4 and SDG 10, confirming that education functions not only as an instrument of equality but also as a key factor in developing intercultural capacities.

3. Intercultural Practices and Reflective Projects in Schools

In some model schools, teachers have implemented contemporary reflective methods and intercultural projects, such as "Culture Days," "Stories from the Community," and "Language Corners." These initiatives have strengthened students' sense of identity, empathy, and mutual respect among learners from different cultural groups. Reflective approaches position the teacher as a conscious practitioner and a mediator of intercultural understanding (Nation, 2001). Integrating technology as a tool for collaboration and inclusion further transforms the classroom into an interactive and creative learning environment.

4. Impact Of Findings on Educational Policy and Practice

The findings indicate that although legal and strategic frameworks (Korniza Kurrikulare, 2025; Strategjia Kombëtare e Arsimit, 2026; Ligji nr.

96/2017; Ligji nr. 9887, 2008) affirm principles of equality and inclusion, their practical implementation remains fragmented and highly dependent on professional capacity, institutional culture, and local resources. Policies such as positive discrimination for marginalized groups have contributed to a gradual reduction of school dropout rates in some areas, demonstrating partial success and the need for continuous improvement. The establishment of national and regional networks among the Ministry of Education and Sports (MES), the Institute of Educational Development (IZHA), the Albanian Qualifications Authority (AKP), and international partners can enhance coordination, exchange of practices, and the development of bilingual and inclusive programs. This dimension is closely related to SDG 17, emphasizing partnerships and collaboration as foundations of sustainable multicultural education.

5. Recommendations for Improvement

Based on the results, the study recommends the following actions:– providing mandatory and continuous teacher training on intercultural competencies and professional reflection;– reviewing educational texts to ensure equitable representation of minority diversity;– developing practical guidelines for differentiated instruction, linguistic support, and the integration of multilingualism;– integrating technology and reflective methods to promote equitable inclusion;– establishing a sustainable system for monitoring and evaluating the implementation of inclusion policies.

These measures would help align educational practice with policy frameworks and strengthen inclusive, ethical, and functional education in Albania.

6. CONCLUSIONS

The study confirms that multicultural education in Albania is a transformative process, which requires deepening and reinforcement in three essential directions:

- Educational policies, which must ensure the real applicability of inclusion, reducing the gap between strategic vision and practice on the ground (Strategjia Kombëtare e Arsimit, 2021; Ligji nr. 9887, 2008).

- Teacher professional development, which constitutes the main pillar of this transformation and should include continuous training on intercultural competencies, ethical reflection, and digital approaches for equitable inclusion (Korniza Kurrikulare, 2025; Banks, 2019; Nation, 2001).
- Curricular content, which should reflect the cultural and linguistic reality of students and include stories, symbols, and traditions of minority communities (Ligji nr. 96/2017).

Empirical data showed that only 23% of novice teachers feel prepared to manage cultural diversity, 62% have not received specific training on multicultural education, and only 18% of textbooks include elements of cultural and linguistic identity. These findings confirm the study's hypothesis and highlight the need for sustained institutional support and specialized training, in line with the guidelines of the national curriculum framework and the pre-university education law (Korniza Kurrikulare, 2025; Ligji nr. 96/2017).

The development of intercultural competencies should be seen as the core of educational reform (Banks, 2019; Nation, 2001), contributing to social cohesion, cultural dialogue, and sustainable development. The authors' long-standing experience in the Albanian educational system indicates that engaging teachers as reflective, ethical, and creative actors is key to transforming schools into genuine spaces of cultural dialogue, empathy, and mutual respect.

In this sense, multicultural education should be understood not merely as a political strategy, but as an educational philosophy that integrates humanism, diversity, and equality (Strategjia Kombëtare e Arsimit, 2021; Ligji nr. 9887, 2008). The Albanian experience, although rooted in a specific historical and cultural context, can provide a guiding model for other Balkan countries, where intercultural coexistence and multilingualism are integral parts of regional identity (Ligji nr. 96/2017). This experience contributes to building a regional paradigm of multicultural education, which views language and culture as bridges of understanding, supporting European integration through knowledge, respect, and coexistence (Korniza Kurrikulare, 2025; Banks, 2019; Nation, 2001).

Author Contributions: Conceptualization, A.T.; methodology, A.T.; formal analysis, A.T.; investigation, A.T.; data curation, A.T.; writing—original draft preparation, A.T.; writing—review and editing, A.T. and A.Z.; supervision, A.T.; project administration, A.T.; visualization, A.Z.; resources, A.Z.; funding acquisition, Albanian University. All authors have read and agreed to the published version of the manuscript.

Conflicts of Interest: The authors declare that there is no conflict of interest.

Funding: This research was funded by Albanian University, Faculty of Social Sciences, Department of Education and English, Tirana, Albania.

Acknowledgments: The authors wish to thank the teachers, school leaders, and educational staff who contributed to data collection and supported the implementation of this study. Special thanks are also extended to colleagues and academic collaborators for their constructive feedback, which helped improve the manuscript. The authors acknowledge Albanian University for the continuous institutional support and funding provided for this research.

REFERENCES

- Agjencia Kombëtare e Provimeve. (2025). *Vlerësimi i arritjeve të nxënësve të klasës së 5-të*. <https://qsha.gov.al/wp-content/uploads/2025/10/vanaf-2016.pdf>
- Assefa, E. A., & Mujtaba, B. G. (2025). Diversity management for accelerating the United Nations 2030 and the African Union 2063 agendas in education. *Educational Planning*, 32(1), 27–44. <https://isep.info/wp-content/uploads/2025/03/Vol.-32-No.-1.pdf>
- Banks, J. A. (2019). *An introduction to multicultural education* (6th ed.). Pearson Education. <https://ucarecdn.com/d82827b2-9e39-40fe-a717-a1aca81ce4a9/>
- Blommaert, J., & Rampton, B. (2011). Language and superdiversity. *Diversities*, 13(2), 1–21. <https://unesdoc.unesco.org/ark:/48223/pf0000219758>
- Council of Europe. (2010). *European Convention on Human Rights*. https://www.echr.coe.int/documents/d/echr/Convention_Instrument_SQI
- Council of Europe. (2018). *CEFR companion volume with new descriptors*. <https://rm.coe.int/cefr-companion-volume-with-new-descriptors-2018/1680787989>
- Cummins, J. (2000). *Language, power and pedagogy: Bilingual children in the crossfire*. Multilingual Matters. <https://www.scirp.org/reference/referencespapers?referenceid=1161297>
- De Houwer, A. (2019). Input, context, and early child bilingualism: Implications for clinical practice. In R. Schrauf & P. Hagoort (Eds.), *The handbook of communication disorders* (Chap. 30). Mouton de Gruyter. <https://doi.org/10.1515/9781614514909-030>
- Eurydice. (2019). *Integrating students from migrant backgrounds into schools in Europe: National policies and measures*. Publications Office of the European Union. <https://eurydice.eacea.ec.europa.eu/national-policies-measures>
- Eurydice. (2022). *Multicultural education in Southeast Europe*. Publications Office of the European Union. <https://eurydice.eacea.ec.europa.eu/publications/2022-eurydice-publications>
- Eurydice. (2023). *Key data on teaching languages at school in Europe: 2023 edition*. Publications Office of the European Union. <https://eurydice.ba/wp-content/uploads/2023/03/Key-data-on-teaching-languages-at-school-in-Europe.pdf>
- Fishman, J. A. (1991). *Reversing language shift*. Multilingual Matters. <https://libros.kichwa.net/wp-content/uploads/2020/07/reversing-language-shift-Josua-Fishman.pdf>
- García, O., & Baetens Beardsmore, H. (2008). *Bilingual education in the 21st century: A global perspective*. Wiley-Blackwell. https://www.sil.org/system/files/reapdata/14/55/96/145596988516581609449540596494246254342/SILEBR_2010_007.pdf
- García, O., & Wei, L. (2014). *Translanguaging: Language, bilingualism and education*. Palgrave Macmillan. <https://ofeliagarciadotorg.wordpress.com/wp-content/uploads/2019/05/garcialiweiappliedlinguistics.pdf>
- Grosjean, F., & Li, P. (2013). *The psycholinguistics of bilingualism*. Wiley-Blackwell. https://www.francoisgrosjean.ch/bilin_bicult/25%20Grosjean.pdf
- Instituti i Zhvillimit të Arsimit. (2019). *Udhëzues kurrikular lëndor për gjuhën shqipe dhe letërsinë: Material ndihmës për mësuesit e gjuhës shqipe dhe letërsisë në arsimin e mesëm të lartë*. <https://ascap.edu.al/wp-content/uploads/2019/01/Gjuh%C3%AB-shqipe-3.pdf>
- Joseph, B. D. (2010). Language contact in the Balkans. In R. Hickey (Ed.), *The handbook of language contact* (pp. 616–633). Wiley-Blackwell. <https://doi.org/10.1002/9781444318159.ch30>

- Ministria e Arsimit dhe Sportit. (2021). *Strategjia kombëtare e arsimit 2021–2026* (Draft). https://planipolis.iiep.unesco.org/sites/default/files/ressources/albania_draft_national_education_strategy_2021-2026.pdf
- Ministria e Arsimit dhe Sportit. (2025). *Korniza kurrikulare e arsimit parauniversitar të Republikës së Shqipërisë*. <https://www.ascap.edu.al/wp-content/uploads/2025/01/Korniza-Kurrikulare-e-miraturar-2024.pdf>
- Nation, P. (2001). *Learning vocabulary in another language*. Cambridge University Press. <https://catdir.loc.gov/catdir/samples/cam031/2001269892.pdf>
- OECD. (2021). *Equity and inclusion in education: Policy guide for education systems*. OECD Publishing. <https://www.oecd.org/education/equity-inclusion-education-policy-guide.htm>
- Peng, A., Orosco, M. J., Wang, H., Swanson, H. L., & Reed, D. K. (2021). Cognition and writing development in early adolescent English learners. *Journal of Educational Psychology*. <https://doi.org/10.1037/edu0000695>
- Piaget, J. (1952). *The origins of intelligence in children*. International Universities Press. https://www.bxscience.edu/ourpages/auto/2014/11/16/50007779/Piaget%20When%20Thin%20king%20Begins10272012_0000.pdf
- Poland, K., & Falzone, E. A. (2025). Exploring educational policy at macro and micro levels: Implications for the seals of biliteracy and civic readiness. *Educational Planning*, 32(1), 10–26. <https://isep.info/wp-content/uploads/2025/03/Vol.-32-No.-1.pdf>
- Republika e Shqipërisë. (2008). *Ligji nr. 9887, datë 10.3.2008, për mbrojtjen e të dhënave personale*. https://idp.al/wp-content/uploads/2021/03/Ligji_9887_2008_Mbrojtja_e_te_dhenave.pdf
- Republika e Shqipërisë. (2008). *Ligji nr. 9970, datë 24.7.2008, për barazinë gjinore në shoqëri*. <https://qbz.gov.al/eli/fz/2008/100/17b9f36b-3f9e-45f8-8051-0b167e391a1d>
- Republika e Shqipërisë. (2012). *Ligj nr. 69/2012 për sistemin arsimor parauniversitar në republikën e Shqipërisë i ndryshuar me ligjin nr. 56/2015 dhe ligjin nr. 48/2018*. <https://arsimiparauniversitar.gov.al/wp-content/uploads/2021/04/LIGJI-69-2012-I-NDRYSHUAR.pdf>
- Republika e Shqipërisë. (2017). *Ligji nr. 96/2017 për disa ndryshime dhe shtesa në Ligjin nr. 69/2012 “Për sistemin arsimor parauniversitar”*. <https://arsimi.gov.al/ligj-nr-69-2012-per-sistemin-arsimor-parauniversitary-ne-republiken-e-shqiperise-i-azhornuar/>
- Saylık, A., Polatcan, M., & Saylık, N. (2016). Diversity management and respect for diversity at schools. *International Journal of Progressive Education*, 12(1), 51–66. <https://dergipark.org.tr/tr/download/article-file/258561>
- Šebek, N. (2013). *Teaching learning: A reference guide for results-oriented teachers*. Center for Democracy and Reconciliation in Southeast Europe. <https://library.fes.de/pdf-files/bueros/sarajevo/17172.pdf>
- Skutnabb-Kangas, T. (2000). *Linguistic genocide in education – or worldwide diversity and human rights?* Routledge. <https://www.routledge.com/Linguistic-Genocide-in-Education--or-Worldwide-Diversity-and-Human-Rights/Skutnabb-Kangas/p/book/9780805834680>
- Skutnabb-Kangas, T., & Heugh, K. (Eds.). (2012). *Multilingual education and sustainable diversity work: From periphery to center*. Routledge. https://api.pageplace.de/preview/DT0400.9781136718281_A23857166/preview-9781136718281_A23857166.pdf
- Tahiri, A. (2021a). Technology in teaching as an empowerment of innovative education. *The Eurasia Proceedings of Educational and Social Sciences*, 20, 70–81. <https://dergipark.org.tr/en/download/article-file/2140653>
- Tahiri, A. (2021b). Implementation innovations in student-centered teaching. In A. Csiszárík-Kocsir & P. Rosenberger (Eds.), *Current studies in social sciences 2021* (pp. 135–150). ISRES Publishing. <https://www.isres.org/implementing-innovations-in-student-centered-teaching-319-s.html>
- Tahiri, A. (2025a). Mother tongue teaching and educational policies for sustainable global quality education (SDG 4). *SDGs Review*, 5(5). <https://sdgsreview.org/LifestyleJournal/article/view/5147>
- Tahiri, A. (2025b). Creativity in innovative teaching: The role of teachers in integrating creativity and critical thinking through technology. *Journal of Pedagogical and Teacher Professional Development*, 2(1). <https://jptpd.uinkhas.ac.id/index.php/jptpd/article/view/958>
- Tahiri, A., & Hadaj, G. (2022). The role of the native language curriculum and school in the language development of children. In *Proceedings of the 13th International Multi-Conference on Complexity, Informatics and Cybernetics (IMCIC 2022)* (Vol. I, pp. 181–

- 186). <https://doi.org/10.54808/IMCIC2022.01.181>
- UNESCO. (1972). *Learning to be: The world of education today and tomorrow*. <https://www.basicknowledge101.com/pdf/learningtobe2.pdf>
- UNESCO. (2019). *Inclusion and education – All means all*. <https://unesdoc.unesco.org/ark:/48223/pf0000373718>
- UNESCO. (2022). *Reimagining our futures together: A new social contract for education*. <https://unesdoc.unesco.org/ark:/48223/pf0000379707>
- UNICEF. (2015). *Inclusion in education: A child-centered approach*. <https://www.unicef.org/albania/media/411/file/Facing%20the%20challenges%20of%20inclusive%20education%20in%20Albania.pdf>
- United Nations. (1948). *Universal Declaration of Human Rights*. <https://unmik.unmissions.org/sites/default/files/regulations/03albanian/Ahri/AUniversalDeclarationHumanRightsfinal.pdf>
- Zheng, H. (2019). Designing dual language books for children in United Kingdom schools. *Art and Design Review*, 7(2), 111–120. <https://doi.org/10.4236/adr.2019.72009>